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BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 85

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 27

J. D. MOORE, Editor

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OPEN THE DOOR

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world today;
If our door is open it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our teardrops to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with a grace divine
And their fruit shall be sweeter than that of
the vine.
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger or kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!

—British Weekly.

THE REVIVAL AHEAD

In his opening address at the Moody Bible Institute during Founders' Week, which was held several weeks following February 1, Dr. James M. Gray voiced the sentiments of all Christian people in America when he said:

"In these awful days we must wait upon God to receive from Him the guidance and power we need to withstand the power of the evil one. We are looking for a revival that shall kindle our hearts and shall spread its fires into every State of the Union and unto the uttermost parts of the world."

The most far-seeing and discriminating prophets among us agree that out of the present distressing conditions there can arise the greatest evangelistic movement which has ever swept over the world.

DOCTOR JOHN CLIFFORD HONORED

One of the grand old men among Baptists of the world is Dr. John Clifford, of England, whom our people will remember as President of the Baptist World Alliance, which met in Philadelphia. Recently there was given to him by the king of England, the title of Companion of Honor, an order conferred only for conspicuous merit and valuable public service. The "Baptist Times and Freeman," speaking of the compliment paid to Dr. Clifford, says:

"There is something peculiarly fitting in the bestowal of such a distinction on Dr. Clifford, for it is the recognition of an outstanding feature of his life and character. Throughout the whole of his long public life he has walked with honor as his companion. His life has been one of singular beauty in its self-sacrificing devotion to great causes. Few men have engaged in more or fiercer controversies, but even his bitterest opponents have never dared to attribute to him any selfish or unworthy motive. And no one has

ever come to know him, however slightly, without learning to admire and to love.

"In this gracious act of the King we may assume that Mr. Lloyd George has had a great part. He has been associated with Dr. Clifford in public life for many years, and though they have not always been in complete agreement, he has never failed to recognize his absolute sincerity and his dauntless courage. They have these qualities in common, and it must have been an unqualified pleasure to Mr. Lloyd George to pay this tribute to his comrade in many a great battle for freedom and for righteousness."

CLOSET PRAYER

The American people should feel a sense of satisfaction in the knowledge that their chief executive is a man who believes in prayer. The one upon whom devolves the great responsibilities as the President of the United States is deeply conscious of his need of divine guidance and help. In the hands of no other than one who thus feels his dependence upon God could our public interests be safe-guarded. Mr. Harding says: "I believe in prayer. I believe in prayer in one's closet, for there one faces God alone. Many times the outspoken prayer is only for people's ears. But I can understand how those of old, in their anxieties, problems, perturbations and perplexities, found courage and strength when they gave their hearts to the great omnipotent God in prayer."

A MISSIONARY FAMILY

It is seldom that one family supplies as many missionaries as has that of Dr. E. M. Poteat, who was for many years President of Furman University, Greenville, S. C., and who is now stewardship secretary of the Board of Promotion of the Northern Baptist Convention. His eldest son, Gordon, has served for years at Kaifeng, Honan Province, China, and has recently accepted a position at a Shanghai Baptist college. E. M. Poteat, Jr., has been a missionary at Kaifeng for two years. At the Blue Ridge Conference last summer, another son, Douglas, declared his purpose to become a medical missionary. One of his daughters is already serving as welfare worker in Greenville, S. C. Would that we had more homes like this has been,—the unity of which is still unbroken, though the members may be widely separated according to this world's geography!

"MEL" TROTTER'S TESTIMONY

City missions can be credited with many remarkable instances of conversion, one of which is that of "Mel" Trotter. Telling of his conversion at the Pacific Garden Mission, Chicago, in 1897, he said:

"When I came into that mission I was drunk. Harry Monroe and Mrs. Clark and my brother believed that God could save me and they prayed with me and I was saved by the power of the Blood of Christ. If they

had had a motion picture show at that mission that night I would not have been saved. But they preached the gospel of Christ with power." It is not sanctuary amusement for which the lost, hungry souls are looking. The Gospel has power to save; and we can not get away from that as an anchorage without serious wreck.

DOING THE IMPOSSIBLE

With God all things are possible. That which could never take place through the operation of human agencies can easily enough be brought about by God's hand. As we contemplate the multitude of tasks which presses in upon us on every side, we are led to feel, "What are we among so many?" But that which is impossible from the human standpoint affords us the best possible opportunity for the exercise of faith. And when our Great Leader shall have conducted us safely over an insurmountable task and shall have accomplished in us that which would have been impossible without Him, we will take the less credit to ourselves and ascribe all the glory to Him.

DREAMS VS. VISIONS

In a dream, one's consciousness is abnormal; in a vision, the mind is at its best. The dream originates in nervous disorders; the vision results from the proper functions of the soul. The one is sensuous and the other is spiritual. In a dream, one's thoughts revolve around himself as in the case of young Jacob whose slumber was illuminated by angels of light who centered their promenade in him. In the vision, one's soul reaches out after God in the midst of life's dark struggles and holds on to the divine hand at the break of day, having no other thought of self except to pray, "I will not let thee go except thou bless me!" The dream is a fiction; the vision is a fact.

A WIDOW'S FAITH

Bro. Ben Cox of Memphis, is in receipt of a letter from Mrs. Chas. T. Alexander of Birmingham, England, expressing appreciation of the vote of sympathy, passed by the Bible Conference when it was in session there at the time of Mr. Alexander's death. Among other things Mrs. Alexander says:

"It may be that great preparations are going on in heaven for the return of the Son of Man to earth, to take that throne which is His royal right; and I have wondered whether this may be among the reasons for some of God's mysterious dealings with His children in these latter days. Our human hearts cry out in the dimness of our imperfect knowledge, when loved ones who seem so sorely needed, not only by us, but by the whole world, are taken in their full strength from the work to which their presence seems essential.

"It can only be that they are more needed there, and our hearts may soon thrill with proud and holy joy, when we know the honor of the service to which they have been called."

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(Continuing the Baptist Builder)

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EDITORIAL

A PRINCE FALLEN

The son of Allen Fort, Sr., and Floyd Hollis Fort, Dr. Allen Fort descended from English Protestant and French Huguenot blood, and in himself perpetuated a noble line of contenders for the faith. His early life was spent in his native city, Americus, Georgia. As a pupil in the public schools and as a student at the University of Georgia, he was distinguished for his mental brilliancy and social ethics. He was converted at the age of fourteen, and entered actively into the work of the First Baptist Church of Americus.

His course at the University was cut off at the close of his junior year by reason of his father's failing health, whose extensive law practice it was necessary for him to take up. In the practice of law he rapidly achieved an enviable reputation, and developed in himself many of those mental characteristics which later distinguished him as a minister of the Gospel. Although the legal profession promised him emoluments and political honors, he heard the Master's call, took in his nets from the sea and became a "fisher of men." He was ordained in the First Baptist Church of Americus, December 26, 1906, by his pastor, Rev. O. P. Gilbert, assisted by Rev. R. E. Neighbor and Rev. T. W. Calloway.

From the beginning of his ministry, Dr. Fort manifested extraordinary evangelistic spirit and gifts. His career has demonstrated, in a notable way, that the soul winning passion is the true secret of a pastor's power, and the master key which unlocks the problems of church efficiency. Handsome of person, genial in spirit, winsome in manner, with deep personal piety and consecration, he had great power with men. Immediately after his ordination, he entered upon the pastorate of the church at Dublin, Ga., which continued for three years with marked success; the church membership increasing under his leadership from five hundred and thirty-eight to seven hundred and three. During this pastorate, his reputation as a soul-winner began to spread rapidly.

His second pastorate was with the Tabernacle Church, Chattanooga, Tenn., where his peculiar gifts as a preacher and lover of men soon marked him as a man of power in that

thriving city. Although the church had been already actively evangelistic, Dr. Fort led his people onward until, during the four years he was with them, their membership grew from seven hundred and fifty to eight hundred and ninety four.

Perhaps the crowning work of his life was his last pastorate, that of the First Baptist Church, Nashville, Tenn., upon which he entered January 4, 1914, and from which he passed to his reward, February 25, 1921. The church had five hundred and fifty members when he took charge, and increased by one thousand and ninety-four, making a total of more than one hundred per cent. The Sunday School attendance doubled, and throngs of people from every walk in the city attended the Sunday public worship services.

During the summer of 1915, he received in one week the degree of D. D. from Union University, Mercer University and the University of Georgia.

His marriage to Miss Maud Hicks, of Spartanburg, S. C., was a happy union, broken by her death eleven months before her husband joined her in the Beulah land. They left only one child, Allen, Jr., the third to bear the name.

Dr. Fort has served efficiently in various



ALLEN FORT, D. D.

BORN AMERICUS, GA., JUNE 7, 1882.
DIED NASHVILLE, TENN., FEB. 25, 1921.

denominational capacities: President of the Nashville Pastors' Conference; president of the Baptist Sunday School Board and member of its Executive Committee; member of the Orphanage Board and of its Executive Committee; member of the Executive Committee of the Tennessee Baptist Convention; member of the Southern Baptist Commission on Negro Theological Seminary, and member of its Executive Committee; trustee of the Southern Baptist Theological Seminary; a popular campaigner in the 75-Million Campaign, and member of the Campaign Conservation Commission and member of its Executive Committee.

The funeral was held from the First Baptist Church of Nashville, Sunday afternoon, 2:30 o'clock, February 27, 1921, conducted, according to his own request, by Drs. E. C. Dargan and Hight C. Moore. Assisting in the services, Dr. I. J. Van Ness, Corresponding Secretary of the Sunday School Board, read telegrams from distinguished Baptists of the South, Dr. Jas. I. Vance, pastor of the First Presbyterian Church of Nashville, read the Scriptures, and Dr. Carey E. Morgan, pastor of Vine-street Christian Church,

Nashville, led in prayer. Dr. Dargan spoke of Dr. Fort's life as a man and his varied characteristics; Dr. Moore, of his career as preacher and shepherd. The profuse floral tributes which covered pulpit and platform attested the great sorrow which has befallen the church and the entire people of Nashville.

Besides Allen, Jr., Dr. Fort is survived by two brothers and three sisters. The brothers are: Hollis Fort, Americus, Ga., and James Fort, Washington City, both of whom were with him in his last illness. The sisters are: Mrs. Susan Fort Jeffries, of Jacksonville, Fla.; Mrs. S. C. Colley, Grantville, Ga., and Mrs. David H. Askew, Arlington, Ga., none of whom could be with him at the last, Mrs. Jeffries being in Cuba, and the other two sisters being ill. To his bereft church and the loved ones he has left, we extend the hearty sympathy of the entire Tennessee Baptist brotherhood—for we indeed suffer with them.

"IN THE BEGINNING, GOD"

All creation starts with God. The primary principle which governs all our thinking concerning life is that of a conception of Him. The clearer that conception is the more nearly correct is our thinking. And under the new and larger revelation of God, Jesus Christ is set forth as the direct agent who was active in the making of all things. "Without him was not anything made that hath been made." We must not, therefore, go afled from the idea that now, as at the beginning, everything which comes into being does so at the call of our Christ. In order to have a permanent existence everything new must arise in the source from which original things came.

In our labors for the Kingdom in this new day we must hold to the simple faith which has made us great thus far, and without which the future must witness our diminishing life. Truth is old, however new and varied the manifestations of it may be at different times in the world's history.

It does not, therefore, need to be changed, nor perhaps even restated, but merely to be repeated and adjusted to varying conditions as they arise.

Before us there are problems which demand the highest faith and the most self-sacrificing labors. Yet we will go forward to defeat if we advance one step in our own strength merely. The achievements which we must make are those which are possible to a people only whose God is the Lord, whose King is Jesus Christ and whose constitution is the Word of God. Our opportunities lie out in every direction. Until a while ago our missionary movements were confined entirely to the East. Now, the arm of Southern Baptists, revolving around our organized work in the States, must fetch the circumference of the earth as it swings the circuit of our tasks. The South and the West, as well as the East, together with still unused opportunities even in the frozen North, now constitute the field upon which we must enter with united step and steady advance.

It is imperative, therefore, that we look well to the development of those resources with which we have been supplied by the Father's providences and which make up our vantage-ground for service. While we rightly acknowledge our own weakness, we must never think of ourselves in regard to the Lord's work except in relation to the Lord's power. Faith in Him is victory. There is conquest by no other means.

It was the Spirit of God which brooded

over chaos in the beginning and which warmed the unborn world into life and beauty. And it is that same spirit of God which can today hover over us and give peace and power. It was He who, at a crisis in the history of Israel, mysteriously moved from before and stood at the rear of their camp—between them and a possible retreat, in which alone their danger lay. Our God is today in our rear. We cannot go backward except we run over Him. But our faces are to the front. That which is before us will not be unlike the things which have happened in the past. Since God is the Sovereign and the source of all things that are, we can believe that He will direct His people in the new day of their larger opportunities.

UNDER THE SAME ROOF

As boys we grew up together under the parental roof of our mountain home. In our work on the farm, he usually went ahead—in his haste to finish his task and quit! We accordingly formed an orderly chronological line of succession, except at bed-time and meals where the older who went before arrived none too soon and where the younger who loitered came on time! Our day-dreams were nurtured in the sacred atmosphere of life in the valley where the school and the church were the center of community interest; and where the natural setting was that of roseate sunsets and early day-breaks! Our night-dreams suffered violence only from the shrill cries of screech owls on the mountain sides or the melancholy croak of frogs in the meadow! After the flight of years, our paths have run together again. With life-currents blended anew, we turn our faces toward a dawn that is brighter than any which boyhood ever knew; and with a simple faith, grown simpler as it has grown older and stronger, we labor together again in adjoining fields and are sheltered once more under the same kindly roof.

Contributions

SPECIAL NOTICE TO CHURCH TREASURERS

I will gladly furnish free of charge, post-paid, printed blanks for the use of church treasurers in sending out statements to individuals on their 75-Million Campaign pledges. Also smaller envelopes for the use of individuals in paying in their pledges to the churches.
LLOYD T. WILSON,
Corresponding Secretary.

FIGURES ARE NOT ALWAYS DRY

[By S. Y. Jameson, Enlistment Secretary, Home Mission Board]

Thirty-four, or less than 2 per cent of the 1,796 churches composing the Tennessee Convention, contributed \$468,840, which is more than one-half of the \$936,000 contributed to the 75-Million Campaign as reported in the minutes of the Jackson Convention. Tennessee has made wonderful progress, but there is still room for advance.

Seventy-seven and three-fourths per cent of the churches contributed something while twenty-two and one-fourth gave nothing. Those giving nothing, \$100 and less, is fifty-six and one-half per cent, leaving forty-four and one-half which gave more than \$100.

South Carolina leads all the States. Nine-

ty-five and three-eighths per cent of her churches gave something while eighty-five per cent gave more than \$100.

Evidently there is need for four additional men in Tennessee. The four you have are doing a monumental work.

I give below the thirty-four churches and the amounts of their contributions:

1. First, Knoxville	\$ 92,135
2. French Broad	76,338
3. Paris	32,825
4. Immanuel, Nashville	20,924
5. First, Nashville	19,565
6. First, Chattanooga	16,270
7. Central, Memphis	15,179
8. First, Jackson	15,013
9. First, Memphis	14,020
10. Broadway, Knoxville	12,210
11. Clarksville	10,488
12. Johnson City	10,234
13. Springfield	9,672
14. Murfreesboro	9,613
15. Humboldt	8,862
16. First, Jefferson City	8,463
17. Newport	8,332
18. Bellvue	8,025
19. Ripley	7,746
20. Morristown	6,976
21. Central, Chattanooga	5,549
22. Orlinda	5,312
23. Union Avenue, Memphis	5,259
24. Sweetwater	5,001
25. Central, Fountain City	4,720
26. Greenvale, Salem Ass'n.	4,666
27. Erwin	4,619
28. Deaderick Ave., Knoxville	4,535
29. Edgefield, Nashville	4,488
30. Lockland	4,478
31. Brownsville	4,458
32. Dyersburg	4,371
33. Martin	4,290
34. Island Home, Knoxville	4,212
Atlanta, Ga.	\$468,840

AN URGENT CALL

The Conservation Commission appointed by our Executive Board has divided its work among its members as follows:

West Tennessee

S. E. Tull and E. L. Atwood, with J. H. Hubbard, our enlistment man for that section of the State, will have charge of the round-up campaign for West Tennessee. Their headquarters will be in Jackson.

Middle Tennessee

W. J. Stewart, Allen Fort and B. C. Henning, with W. S. Woodward, our enlistment man for that section, will have charge in Middle Tennessee. Their headquarters will be in Nashville.

East Tennessee

E. H. Rolston, Geo. T. Wofford, with J. H. Sharp and R. E. Corum, our enlistment men in that section, will have charge in East Tennessee. Their headquarters will be in Knoxville.

The undersigned members of this Commission desire to urge upon all pastors and leaders throughout these sections the importance of joining these brethren in pressing collection of pledges and in getting new pledges and cash offerings for the round-up of our second year of the 75-Million Campaign.

LLOYD T. WILSON,
B. C. HENING,
W. J. STEWART,
E. H. ROLSTON,
GEO. T. WOFFORD,
S. E. TULL,
E. L. ATWOOD,

Conservation Commission for Tennessee.

A CATECHISM OF THE 75-MILLION CAMPAIGN

[By Lloyd T. Wilson, Corresponding Sec'y, Executive Board]

Q. When and where did the 75-Million Campaign have its beginning?

A. It was launched at the Southern Baptist Convention in Atlanta, in May, 1919.

Q. How much time is covered in the plan, and when does it end?

A. Five years, ending May, 1924.

Q. How much did Southern Baptists subscribe to the Campaign Fund?

A. \$92,000,000.

Q. How much did Tennessee Baptists subscribe to the Campaign Fund?

A. \$4,500,000.

Q. Who pledged this money?

A. Individual members of our churches.

Q. How much is due annually?

A. \$900,000.

Q. How much did Tennessee Baptists pay on their pledges the first year, which ended April 30, 1920?

A. \$915,177.77.

Q. How much is due to this Fund at the close of our second year, April 30, 1921?

A. \$884,822.23.

Q. How much of this has reached the treasurer's office with the close of February, 1921?

A. About \$335,000.

Q. How much, then, must be raised during March and April in order to complete Tennessee's quota for the second year?

A. \$550,000.

Q. Can Tennessee Baptists raise this large amount in so short a time?

A. They certainly can, if they will only do their best. They can do that.

Q. What are the objects supported by this Fund?

A. State, Home and Foreign Missions, Christian Education, Orphanages, Hospitals and old Ministers.

Q. How much did these objects receive the first year?

A. State Missions	\$ 45,605.11
Home Missions	68,596.45
Foreign Missions	108,052.07
Orphanage	46,183.71
Old Ministers	7,129.53
Hospitals	50,576.76
Christian Education	393,064.29

There must be added to these amounts their prorata part of the expenses of campaign.

Q. How much increase was this over the previous year?

A. About five hundred thousand.

Q. Has the expense been very heavy?

A. About 10 per cent of the total receipts.

Q. How much, then, has gone direct to the objects fostered?

A. Ninety cents out of every dollar, upon the average.

Q. Did this 10 per cent include all State expenses, as well as the general Boards and the big machinery used in the Campaign?

A. It included all—6 per cent State and Campaign expenses and 4 per cent General Boards.

Q. How much is estimated for State and campaign expenses for the second year?

A. Not over 2½ per cent of the receipts.

Q. How are designated funds divided?

A. They are not divided. All designated funds go at once to the objects for which they are designated.

Q. How are the undesignated funds divided?

A. According to the original agreement, which is as follows: State Missions, 10 per cent; Home Missions, 14 per cent; Foreign Missions, 24 per cent; Christian Education, 32 per cent; Orphans' Home, 6 per cent; Hospital, 10 per cent; Ministerial Relief, 4 per cent. Total, 100 per cent.

Q. How many old ministers living in Tennessee are helped by the Ministerial Relief Board?

A. About 60 at present. Others are being added from time to time.

Q. Where is our Hospital located, and how many patients are treated annually?

A. Memphis, Tenn.; 7,858 patients were admitted last year, 1,248 of whom were treated free of charge. These charity patients cost the Hospital \$36,688.00.

Nashville, Tenn.

BEAUTIFUL DEEDS

[By J. F. Love, Corresponding Secretary, Foreign Mission Board]

Southern Baptists—individuals, churches, Sunday Schools, young people and missionary organizations—have responded beautifully to the needs of a distressed world. It has been a joy to receive and dispatch these gifts to those who are cold and hungry. Apart from the gifts themselves the letters which have poured into the Mission Rooms during the past month have been a feast to my soul. They have come from all classes of our people and represent all conditions. Some have given largely because their means were ample; some who themselves know the necessity of close economy have sent small gifts to betoken their compassion for those more unfortunate than themselves. Aged men and women have sent remnants of their little savings of a lifetime, widows have shared their meager incomes; young men and young women who at hard labor are trying to make their way in the world, and little children, whose first pennies look as large as dollars and whose dollars look as large as moons, have sent their first precious treasures to us with the request that they be hastened to those who are suffering. A volume could be compiled from this correspondence which would cure much unselfishness and revive any man's confidence in human nature and Christian profession in particular.

As examples of exhaustless stores of the same sort we quote from two letters which chance to be in our hands at this moment.

A good woman sending in a substantial check, says: "Ten dollars of the amount comes from the baby daughter of the bank cashier who signs the check. She saw a picture of a starving child and she said, 'Daddy, I want to send them my biscuit and molasses right now.'"

A brother sends New York Exchange for relief in Shantung and Honan Provinces in China, and says in his letter: "My little ten-year-old boy, Clarence, has been reading in the Index of the terrible suffering across the waters and last night while I was reading of it around our fireside, he thought of his ten dollars we and he had saved for him and deposited in the bank to make him a little interest. So all at once he said he was going to give his ten dollars and urged me to get it

for him today in order that he might send it right away. He said those people needed it more than he did and seemed to think it better to lay up in the Treasury of Heaven than in the banks of earth. Pray that this boy may give his life and all to God as cheerfully and willingly as he gave all his money. My wife and I are sending ten dollars each, which we hope all together will be the means of saving three persons at least from starvation until harvest time. We are poor people working for our living, but try to tithe what we have and help the poor and needy."

Those who fail to remember the poor in a time of such distress as now visits multitudes, or fail to pay their Campaign pledges when others are sacrificing to do these things, break with royal company and will sooner or later miss the inspiration which comes from fellowship with saints in loving and unselfish service. It is an hour for men and women to be great Christians, and many are proving themselves such by infallible takens.

We wish to repeat that we do not ask special relief contributions by those who will, if they make such, fail to pay their Campaign pledges. As great as is the relief need we regard the work of preaching the Gospel of Christ to the lost nations as the supreme task of this Board, and we cannot afford to invite peril to this work, or to the great Campaign by diverting anything from these former obligations. Nevertheless, those who can pay their Campaign pledges, and also help to feed the hungry and clothe the naked, will by doing same make to themselves friends of the Mammon of Unrighteousness who will at last receive them into everlasting habitations.

We repeat also that we do not ask that gifts which are meant for Armenia shall be sent to us. The Foreign Mission Board is placing the money of those who contribute through it where we feel present need is greatest, namely, in certain parts of Europe and in the famine districts of China. Those who wish to designate their gifts to Europe or China have the privilege of doing so, and we will send receipts accordingly, but we think it best that the Board be left free to send the money where need seems most imperative at the time.

Richmond, Va.

THE HOME MISSION BOARD AND THE SPRING CAMPAIGN

[By B. D. Gray, Corresponding Secretary]

The Home Mission Board is accustomed to have an annual meeting in June, but this year in addition to our annual meeting in June, the Board held a full meeting January 11, 1921, in view of the serious condition of our finances and to plan with reference to the Spring Campaign.

The situation was considered prayerfully, candidly and thoroughly.

The effects of the present financial depression were given due consideration and whilst they were prudent and conservative in their deliberations the members were hopeful and sanely optimistic.

They were of one opinion that it would be deleterious in the highest measure for us to have to retrench in our work and that all our forces as far as possible should be thrown into the Spring Campaign.

In view of the approaching meeting of the Conservation Commission of the 75-Million Campaign at Nashville, Tennessee, January

25, the Board pledged this Commission our heartiest support in pressing the campaign this Spring and called upon the Executive Committee of the Southern Baptist Convention and the Conservation Commission to urge that the pledges and promises of the campaign be faithfully observed and that funds be promptly remitted to the various interests according to the object of the 75-Million Campaign adopted by the Executive Committee and unanimously approved by the Southern Baptist Convention in Washington last May. The Board especially emphasized the importance of the following points contained in the Executive Committee's report and adopted by the Convention.

1. "The equal distribution of the 75-Million Dollars between South-wide and State causes was approved by the Committee, and the following apportionments made to South-wide objects:

Foreign Missions	-----	\$20,000,000
Home Missions	-----	12,000,000
Educational Institutions	-----	3,000,000
Ministerial Relief	-----	2,500,000

"It was decided that credits of the Campaign date from May 1, 1919."

2. "The agreement reached and maintained in all the Campaign conferences was reiterated as to the distribution of funds, namely, that half the funds collected shall be for State causes and half for Southern Baptist Convention causes. Accordingly, our churches, Boards, institutions and interests, local, State and general, were called upon to maintain and faithfully observe the program and budget under which the pledges were made."

3. "And the further statement that, 'All public appeals during this five-year period should be made exclusively for the Baptist 75-Million Campaign.'"

The 75-Million Campaign was projected by Southern Baptists through the Southern Baptist Convention and therefore is South-wide, and was put into practical effect by the Executive Committee of the Convention, to whom was given instructions and authority to apportion the amount to the various objects, and the Campaign Commission who were to direct the campaign and the great drive.

The Home Board, therefore, is stressing the importance of loyalty to our program and our pledges as adopted by the Southern Baptist Convention.

Dr. Scarborough, the General Director of the Campaign Commission, has issued a very strong and compelling plea for conscience in connection with our contributions and their distribution according to our program.

We must stand by our pledges to our people for they are not mere scraps of paper, but the solemn covenants with one another and with our Master, under whose banner we are waging this glorious conquest.

Preparation Month

March will in a large measure be preparation month. During this month intercession will be made in our churches and homes and private devotions to God for guidance and strength.

Let us storm the citadel of heaven with our petitions for victory! Prayer is the secret of our power with Him who has infinite resources. Importunate pleading will bring supplies from His exhaustless treasures and as we go forth to our holy task His presence will go before and behind us. Let us learn the way to the throne in these great days of stress and anxiety! Let us take counsel of

faith, rather than fear, and trust in the strong arm of God and not in our own puny strength!

Now is the time for steady, insistent, unwavering trust and unfaltering obedience, made beautiful by willing and joyous sacrifice.

Our strength is in God and with our vast hosts united in this holy enterprise we shall have the victory and give Him the praise and glory!

Atlanta, Ga.

THE STATE SECRETARIES' ASSOCIATION HELD GREAT MEETING IN MOBILE

[By Lloyd T. Wilson, Corresponding Sec'y]

The annual meeting of the State Secretaries' Association was held in the Colonial Room of the Cawthon Hotel, Mobile, Ala., Feb. 15 to 17. It was strictly a State Secretaries' meeting, in which the State Secretaries went to school to each other that they might learn better how to solve the particular problems and discharge the particular responsibilities of the tasks with which they have been charged by the Baptists of their respective States.

It was a serious and intense conference on the actual work of the State Secretaryship. Outside subjects were not given any place on the program. It was a real school of methods for State Secretaries. Extended addresses and formal papers were tabooed. The Round-Table method was followed. One State Secretary was appointed to introduce each topic and allowed ten minutes in which to do so. Then a full hour was given for discussion of the subject, in which each Secretary had ample opportunity to make a contribution, to state his particular problems, or to ask questions. Seven strenuous hours were given to this conference work each day from 8:30 A. M. to 12:30 P. M. and from 7:00 P. M. to 10:00 P. M., and the entire afternoon was given over to recreation and committee work.

It was the unanimous judgment of the State Secretaries that not in many years, if ever, had they enjoyed so thoroughly helpful and profitable a meeting as this, and every man went back from the meeting refreshed in spirit, with many new ideas and plans to help him in his work and with the avowed purpose to be a better and a more efficient State Secretary.

The afternoons were given over to rest and recreation and good friends in Mobile saw to it that they were full of pleasure. While our Association does not bid for favors, makes its own arrangements and pays its own bills, yet we had been in Mobile only a few hours when Dr. J. W. Phillips, pastor of the First Baptist Church, and some of his splendid men lovingly pressed upon us fraternal invitations to enjoy some much appreciated recreational courtesies in the afternoons. By the courtesy of Dr. Phillips we were invited to the luncheon of the Kiwanis Club, and by the courtesy of Mr. Oliver Foulkes we were invited to the luncheon of the Rotary Club. By the kindness of Mr. R. V. (Dick) Taylor, Director of Shipping for the U. S. Field Corporation, and Mr. Joseph Lyons, Collector of Customs, we enjoyed a delightful boat ride on the Coast Guard Service boat "Messenger" from Mobile to the famous Chickasaw shipbuilding yards, and the next afternoon some of the brethren of the First Church gave us an au-

tomobile ride over the city and out fifteen or twenty miles to the Satsuma orange orchard district.

The work of the Association closed at noon on the 17th. That night we were the invited guests of Dr. J. W. Phillips at an oyster supper, given by him to the business men's Bible class, of which he is the honored and beloved teacher. It was a great occasion, great in the assembling of more than 100 splendid business men, great in its manifest interest in and its enthusiasm for the enlarged Kingdom program of Southern Baptists, great in its superb fellowship and gloriously great in its genuine and expressed appreciation of the great preacher, that splendid pastor, that most lovable brother, the teacher of the class, Dr. J. W. Phillips.

In acknowledgment of these many favors the State Secretaries' Association passed the following resolution.

Whereas, the State Secretaries' Association, during its annual meeting this week in the city of Mobile, has been the recipient of numerous and most enjoyable courtesies, be it

Resolved, That we extend a hearty vote of thanks to Mr. P. C. Steele and the management of the Cawthon Hotel, to Dr. J. W. Phillips, the members of the First Baptist Church and the other Baptists of the city for ministering in so many happy ways to our pleasure and comfort, to Messrs. R. V. Taylor, Joseph Lyons and Oliver Foulkes for arranging the delightful boat and automobile rides, to the Kiwanis and Rotary Clubs for the hospitality of their luncheon, to the Mobile Register and the News-Item for the generous space given to their accounts on our meetings and to the city of Mobile generally for the cordial welcome accorded us in every way.

Nashville, Tenn.

A ROSE, A DAHLIA, A DANDELION AND A DAISY

Some Thoughts On Christian Union

[By O. L. Hailey]

A rose, a dahlia, a dandelion and a daisy; put these in a vase, and what have you? Four flowers. Yes, all of them flowers, each and every one. But what kind of flowers? Why, a rose, a dahlia, a dandelion and a daisy, of course. And that is all you can say. By no proper classification can we reduce them to one kind. Why? Because they are different in kind. The difference between them is radical. And the word "radical" has here its true meaning. The radical is the root, and the nature of the flower depends upon the root.

Now try this experiment: Take a white rose, a red rose and a pink rose and place them in a vase, and what have we? Roses, yes, all roses. Why can we classify them all as roses? Simply because they are species of the same genus. They do not differ radically. The quality of the determining principle, makes them all roses.

So of Churches

If they are alike, we can classify them according to their nature. But if they are radically different, no sort of combination, or association can bring unity. To simply call a dahlia a rose, does not make it a rose. It must be a rose before we may properly speak of it as a rose. And likewise, we may not do violence to the nature of a church in order to call it by some cherished designa-

tion. And there can come no good from cheating ourselves by juggling with terms. All the flowers in the conservatory might be put into one gorgeous bouquet, but that would not make unity. It would be but a grouping of different flowers. The same would be true of churches. They must be made alike, before we can proclaim unity.

Or, to shift the figure a little, in order to make clearer the contention. A series of fractions cannot be added together until they are reduced to a common denominator. Now a denominator is but a name, and the name must be true to the thing named, or else words mislead.

And so, if it were possible to group all the churches into what the ardent advocates of Christian Union are pleased to call "The Church," we should still have but a grouping, unless they shall all be made alike. And to do that would require such radical changes that the originals would become something different. The law of Moses forbade the yoking of an ox and an ass together. But, for illustration, put a Baptist church, a Presbyterian church, a Methodist church and an Episcopal church all together, and what would you have? Why, you would have a Baptist church, a Presbyterian church, a Methodist church and an Episcopal church all put together. Simply that and nothing else, until each began to operate according to its own nature. Then there would immediately appear four distinct bodies. Some radical changes would have to be made in each one, or at least in all but one, before they could be made a unit. And if one may risk the saying of it, is not that exactly what every one is thinking, deep down in his innermost heart? When all change so as to become Baptists, we can agree. Or when all become Episcopalians we can all agree.

Two Insurmountable Objections

The cherished dream of Christian union is impossible until Christians come to be alike in the essentials that enter into the nature and organization of churches. Tying trees together at the top, do not make them one tree. So, as long as churches are dissimilar in the essentials of church life and doctrine and order, it is simply chimerical to think of making any great "unity" of them by any sort of artifice of tying them together. Some radical changes must be made before there can possibly be any great union. Who is ready to make them? Does any one hold convictions and allegiance so loosely, or indifferently? Who would dare offend by even suggesting such a thing? Be it said to our deepest regret that such is the case. But who is so innocent as not to know this? Then who shall change? And to what shall such a one conform? A simple honest word certainly is all that any one would ask. Change so as to conform to the Word of God. But at this suggestion, every one throws up his hands in distress. "Does any one for a moment even hint that we are not in accord with the Word of God? Quietly, please. Is any one so bold as to say that all are in accord with the Word of God? Then let us be sober. Somebody is out of harmony with the Word of God. Things that are equal to the same thing are equal to each other. "Quod erat demonstrandum." And at the present writing there does not appear any hope in that direction. It is puerile to speak about sincerely honest men who hold to principles as dear as life consenting, for the sake of being classed with other men, to forsake that for which they would not hesitate to

sacrifice even life itself. But this ought to give us serious pause.

A second insurmountable difficulty lies in the fact that the New Testament does not recognize or contemplate any such great organization as is contended for. It is post-New Testament, and anti-New Testament. It is simply an iridescent dream. In fact, if all had conformed to New Testament teaching, the current discussion about Christian union would have been absurd, even ridiculous. God evidently never desired any such thing. In fact, such a world-organization as is spoken of and sought for could not function as a New Testament church. The members could never assemble. They could never receive members by a unanimous fellowship. They could not exercise discipline, nor do many things which a New Testament church is called on to do.

No two or more churches of the New Testament were ever bound together by any sort of organic relation.

Baptists have ever stood for and contended for just that order. And yet, we are as united among ourselves, in faith and doctrine and practice, as any religious body, and have shown that we can co-operate to the fullest extent. We are not embarrassed, at all, by any lack of unity, nor by any overhead management, or ecclesiastical courts, or church councils. We are free, and yet find ourselves in voluntary agreement, and are happy. What is spoken of as "a reunited church" is wholly artificial and an impossible dream. In fact it would be the greatest calamity that could befall us. It is for the Baptists to save Christianity to the world. The day is at hand for us to render the greatest possible service to the world and to distracted Christianity. They have made this distressing situation by leaving the plain, simple New Testament teaching. Now they seek relief by going farther from it. To get right, nobody has to compromise with anybody else, nor make concession to anybody else, except to Jesus Christ and the Holy Spirit. Just reduce every church to the New Testament model, and the whole field of difficulty is cleared. And we will find ourselves in that accord which earnest, devout men seek. Here is the place for a new application of that familiar text (Matt. 11:28), "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls." Jesus was there talking about learning to know God, and he laid that down as his rule. Learn of Jesus and you will find a knowledge of the Father, and so shall you have rest.

Let us have done with all this discussion about "Christian Union" and get back to New Testament ideals. The whole great bug-a-boo will disappear. I think I can show from innumerable quotations from able advocates of "Christian Union" that what they are thinking of is one great Christian organization, at least one for every country. The whole conception is grotesque, and utterly unattainable by any series of compromises, except that of returning to the Bible form of life and organization.

Nashville, Tenn.

Mr. and Mrs. John Imrie, singing evangelists, has been in Kansas for some meetings, and have had success. They will be glad to hear from pastors in the state who are planning revival meetings. They will be available about March 1. Address, Frederick, Kan.

News and Views

Writing from Knoxville, February 21, Brother L. W. Clark says: "We have just closed a great meeting in our church (Lincoln Park Baptist Church) of which I am the happy pastor. We had 73 additions; 43 by baptism, 30 by letter. Rev. W. S. Thomas assisted the pastor."

Brother I. N. Varnell writes from Edna, Kans., February 16, that he has recently entered upon his work there and requests change in address from Kelleyville, Okla. He begins his work with splendid prospects, and sends love and best wishes to his Tennessee brethren.

Pastor S. W. Kendrick, formerly of the First Baptist Church, Hot Springs, Ark., began his work as pastor of the First Baptist Church, Big Springs, Texas, February 1. The church to which he goes has splendid facilities for work and proposes soon to build a pastor's home. He enters upon his new work with every prospect pleasing.

Evangelist R. D. Cecil, of Cleveland, Tenn., reports his work from Dandridge: Meeting lasted ten days with eight professions, three renewals, six baptisms, one addition by letter, and one approved for baptism. "Quite a good week's work in the sale of books and subscriptions for Baptist and Reflector," he adds.

Bro. J. A. Brown, singer, writes from Paris, Tenn., Feb. 4, that a meeting had just closed at Marion, Ky., in which Rev. W. P. Meroney did the preaching. During the meetings eighty-two were added to the church. Bro. Brown's address, until after the Southern Baptist Convention, will be Chattanooga, Tenn.

Brother W. C. Elmore, one of the pioneer preachers of the State, died at his home near Isoline, Tenn., Feb. 18. He was 68 years old and had been in the ministry about forty years. Brother Elmore was a quiet, consecrated, Christian gentleman, and will be greatly missed from his church and community. He leaves a wife, five sons and four daughters to whom our sympathies are warmly extended.

Brother H. Evan McKinley writes from Erwin, Tenn., February 21: "I am back at Erwin again with Brother M. G. Leaman, who is doing the preaching in the second revival in less than five months. After only a week, we have had 49 professions, and 45 additions to this church. Sunday was a stormy day, but there were 421 in Sunday School, 330 of this number remained for preaching service."

Two good meetings in the mountains of Kentucky have been reported by Mr. and Mrs. Paul Montgomery, singers. The first was held at Middleboro, with Pastor Sam P. Martin, in which there were 203 additions to the church; the other at Harlan, Ky., with Pastor J. R. Black, in which there were 100 additions reported. The singers are at present resting at their home in Williamstown, S. C., but will be glad to respond to calls for their services.

Dr. J. B. Gambrell, President of the Southern Baptist Convention and a universal favorite among Southern Baptists, has been ill at a sanatorium in Dallas, Tex., according to recent press dispatches. We are glad to note that his condition is reported better; and we wish for him a speedy return to health. May he yet live long to stand among us as a tower of strength!

After having been four months without a pastor, East Lake Baptist Church feels deeply thankful in having secured Rev. W. A. Moffitt of Arkansas, who was assistant chairman of the 75-Million Campaign for that state. Bro. Moffitt is not a stranger to Tennessee, having at one time been pastor at St. Elmo, and also at Sweetwater. East Lake has purchased a pastor's home, and plans for enlarging the church are being considered.

Dr. Curtis Lee Laws, editor of the Watchman-Examiner, plans to attend the session of the Southern Baptist Convention at Chattanooga. The entire brotherhood will extend a cordial welcome to this distinguished visitor. The Watchman-Examiner is highly esteemed among its readers in our Southland. Dr. Laws is a native of Virginia and has an unusual touch of the Southern sunshine and brilliancy in his work.

Miss Adelle Lowerie reports a revival held at Cosby Academy, in which Rev. J. E. McManaway, Home Board evangelist, did the preaching. Before the meeting was held there were thirty-one unsaved boys and girls in the school. Out of that number nineteen were happily converted during the revival. The new converts have organized personal worker bands, for the purpose of winning the other twelve to Christ. She further says: "The training of the young people in this church and school is a great trust. I rejoice in it. We have one of the greatest B. Y. P. U.'s in the State. The school is unusually prosperous and hopeful."

Mrs. Joe Eaton Peck, sister to Dr. T. T. Eaton, for many years pastor in Louisville and editor of the Western Recorder, and herself at one time associate editor of the paper, has recently come back to her old home in Murfreesboro, Tenn. The following little story from her pen will introduce her again to her old friends in the State: "A Baptist heiress in a Southern State married a Methodist and joined the Methodist Church. Some weeks afterwards she went back to the Baptist Church and said, 'My husband gave me no peace till I joined the Methodist Church, and my Lord has given me none since. And I had rather be at peace with my Lord than my husband, so please take me back.'"

We are glad to note the following marriage engagement, sent out from Atlanta, February 21: "Mr. and Mrs. S. Mitchell Castlebury of Woodruff, S. C., announce the engagement of their daughter, Ethel Heath, to Mr. Charles Samuel Copeland of Gaffney, S. C., the marriage to be solemnized March 9." Miss Castlebury is a fine type of young Baptist womanhood, a graduate of Greenville Woman's College. Mr. Copeland is the son of Dr. and Mrs. Arch C. Cree, a Furman University man, and one of the most promising young business men of upper South Carolina. We extend to the young people our hearty congratulations and wish for them both domestic happiness and kingdom usefulness.

We are in receipt of a letter sent by a member of Poplar Grove Church giving information as to recent meetings held in that church. Brethren J. J. Cole and J. W. Richardson did the preaching for two weeks. Nineteen converts were added to the church and the Christian people in the community were greatly delighted and revived by the preaching of these veterans of the cross.

* * *

Brother B. C. Ogle writes from Kingsport, Tennessee, that the church work there is in splendid condition along all lines. Many families of other denominations are coming to us. We greatly appreciate his expression of esteem for the Baptist and Reflector and for the future of the paper. He requests us to state that if any pastor wants a good male quartette, it would be well to communicate with him.

* * *

From Monterey, Tenn., Brother H. F. Burns writes, February 9, concerning the Fifth Sunday Meeting at Hanging Limb, Riverside Association. We regret the delay involved in mentioning his communication, but wish to extend to him and to his co-workers a cordial invitation to let us hear from them as to the progress which is being made in their fields. We are sorry to know that the attendance at the Fifth Sunday Meeting, as reported by Brother Burns, was not up to his expectations.

* * *

Brethren L. M. Roper, R. E. Corum, and S. W. Tindell, Committee, issue the following call: "On Tuesday, March 15, the entire executive committee, including all pastors of churches in the association, is called to meet at 10:30 a.m. in the Central Baptist Church of Johnson City. At noon on that day lunch will be served in the basement of the church to the delegation. A full representation of the committee is requested, as very important business pertaining to our work is to be considered."

* * *

Under date of Feb. 21, Brother Jas. F. Dew requests change in his address from Mooringsport, Tenn., to Magnolia, Ark. He goes to the First Baptist Church there March 1. Splendid progress was made at Mooringsport, as reported by him. "When I came to Mooringsport, they had no building and we worshipped in the dance hall of the old Club House. Sunday they have their first service in this new church house with Sunday School rooms which will open and throw the entire building into one room. The people are interested and working, and all departments of the work are growing." Our best wishes go with Brother Dew to his new field.

* * *

Baptists of the Weakly County Association are called to meet at the First Baptist Church, Dresden, Monday morning, March 7, at 10 o'clock, for the purpose of launching an active campaign for the round-up of the 75-Million Fund before May 1. Special discussions will be made regarding the summer soul-winning campaign in the Association. Brother T. N. Hale, secretary of the Board, and Joseph Connell, missionary of the Association, request us to ask all the pastors and two or more representatives from each church in the Association to be present.

* * *

Dr. P. E. Burroughs, secretary of the faculty for the vocational school for Sunday School and B. Y. P. U. workers, offered by the Sunday School Board, which will be held for four weeks beginning June 6, in the buildings of the Ward-Belmont School, Nashville, announces that the faculty will include,

besides others, the following: E. C. Dargan, I. J. Van Ness, Arthur Flake, H. L. Strickland, H. Beauchamp, P. E. Burroughs, L. P. Leavell, Mr. and Mrs. F. H. Leavell, Mr. and Mrs. I. E. Reynolds, W. S. Wiley, J. M. Price, F. Burkhalter, Miss L. S. Forbes, Miss A. L. Williams, Miss Margaret Frost, and Mrs. J. E. Dillard.

* * *

Many Tennessee friends of Dr. R. M. Inlow will be pleased to hear of the splendid success which is attending his labors as pastor of the First Baptist Church, Sedalia, Mo. He conducted a meeting in his own church January 23, and three weeks following, preaching himself every day and night. Large crowds were in attendance and many were turned away for want of room in the auditoriums on Sundays. Brother Charlie Butler, one of the sweetest singers in our Southern Zion, aided him in the music. As a result of the meetings 205 were received into the fellowship of the church, 151 of this number being received by baptism.

* * *

It is cause for general rejoicing throughout the State that Rev. F. F. Brown has accepted the call to the First Baptist Church of Knoxville. This information was contained in a telegram which was received Feb. 26, by J. Bailey Wray, clerk of the church. Dr. Brown comes from Sherman, Texas, where he has been pastor of a large church. The Knoxville church was disappointed when recently he declined the first call extended to him. But another effort was made to get him, and another telegram was dispatched urging that he reconsider the matter. Dr. Brown will succeed Dr. Len G. Broughton. We extend to him a cordial welcome.

SCATTERING, YET INCREASING

Our opportunity to relieve the direful distress caused by the famine in China and the results effecting our own national destiny, if we do so, are very forcibly stated by Rev. W. W. Stout, a missionary who is now on the field. He says:

"China is looking to America for help. If we fail her, all hope is lost. The simple confidence of the average Chinese in the people of America and American ideals is touching. This friendship will do more to keep the peace of the world and avert a crisis in the Far East than the greatest navy we can build. Now that friendship is being put to the test. But China knows we are rich in foodstuffs. She knows there are probably millions of bushels of unharvested crops rotting in the fields. Even from the standpoint of giving us national security in the future, the amount of money America gives for the starving people of other nations will mean more than 100 times that amount spent in building up big armies and navies."

The Relief Department of the Foreign Mission Board, Richmond, Va., is prepared to dispatch contributions for this purpose. Let every true American take a share in this means of national defense; but let every American Christian do something as a labor of love.

UNION INSTITUTIONS SACRIFICE TRUTH

Baptists are not the only people who realize the disadvantage and dangers which lurk in the union movement of modern times. One observer, who is not a Baptist and who has had opportunity for extensive observation in modern mission fields, remarks:

"There is in China, among a certain class

of missionaries, a great tendency to concession. There are six or seven union educational institutions, all based upon a concessive view of Christian truth which amounts to modernism. For a long time I have been in favor of union among God's people, but it is possible to pay too high a price for union. You must never have union at the expense of truth."

THE GAMBLING MANIA

For many months some of our most discerning citizens have observed what has evidently been one of the worst gambling periods through which we have ever passed. In one form or another, the custom has been practiced by thousands of persons who seem emboldened by a fact that the practice is so general. It is estimated that during the past year nearly one billion dollars was won (and likewise lost) at poker and other card games. There are indications that the wave is subsiding, and we hail with delight anything that looks like a trough in such a sea!

A DRY JERUSALEM

Mr. Roland Storrs, Governor of Jerusalem, is reported to have refused to let an open bar into the Holy City. Immediately this prohibition measure was extended by Sir Samuel Montague, British High Commissioner, to the whole of Palestine. Thus England begins the prohibition movement in one of her far colonies, which presages a movement which will doubtless soon come to the British Isles themselves. It is at least gratifying to know that liquor is not allowed in the city where once stood the magnificent Temple of Solomon.

PRESIDENT HARDING'S CABINET

From St. Augustine, Fla., the Associated Press, Feb. 22, reported that President-elect Harding had completed his appointments for cabinet positions, in the incoming national administration. It is probable that the personnel of the official circle will be as follows:

Secretary of State—Charles Evans Hughes of New York, former Governor, justice of the Supreme Court, and Republican nominee for the presidency.

Secretary of the Treasury—Andrew W. Mellon of Pennsylvania, a banker and financier, member of a family reputed to be among the wealthiest in the country.

Secretary of War—John W. Weeks of Massachusetts, former United States senator, and in 1916 a candidate for the presidential nomination.

Attorney-General—Harry M. Daugherty of Ohio, who managed the preconvention campaign resulting in Mr. Harding's nomination.

Postmaster-General—Will H. Hays of Indiana, chairman of the Republican National Committee.

Secretary of the Navy—Edwin Denby of Michigan, a former member of Congress, who has served as an enlisted man in both the navy and marine corps.

Secretary of the Interior—Albert B. Fall of New Mexico, now a United States senator.

Secretary of Agriculture—Henry Wallace of Iowa, editor of farm publications.

Secretary of Commerce—Herbert Hoover of California, former food administrator and conspicuous leader in various movements for European relief.

Secretary of Labor—J. J. Davis of Pennsylvania and Illinois, a former union steel worker who has become highest official of the Moose fraternity.

Christian Education

HARRY CLARK, Secretary, Nashville

CHRISTIAN EDUCATION

Do our students need a knowledge of the Bible? An author imagined all biblical allusions removed from English classics and found that it would destroy our literature and leave great gaps in the writings of our most famous authors. Without a knowledge of the Bible there are whole passages and even poems in Tennyson which a scholar cannot understand. College professors are bewildered by the pitiful ignorance which this generation has of the Bible. The following is an illustration. A student said to another: "We failed in English History today. The text said that Gildas was the British Jeremiah." The other student asked: "Didn't you know who Gildas was?" "Yes, but we didn't know who Jeremiah was." It is possible for a student to go through four years of high school and four years of college and come out without any knowledge of the Bible. President Thompson of the State University of Ohio gives this as one reason why he advocates church schools and colleges.

The ignorance of the Bible is even more marked in elementary schools. The teacher said in a grammar class: "Put 'Absalom's hair' into a sentence." The boy replied: "The Absalom's hair is long." The teacher asked: "John, what do you think Absalom was?" The boy answered: "An animal like a zebra."

At Knoxville, Prof. Miller, the City Superintendent of Schools, found one of his teachers reading from Tom Sawyer to her students in the last period on Friday afternoon, and was startled to find the teacher's own ignorance of the Bible. Our readers probably remember that story of how the Sunday school superintendent offered a prize to the boy who could memorize the most Bible verses. Each Sunday he gave out white, blue or red cards, according to the number of verses memorized. Tom Sawyer didn't do any memorizing and didn't get any white, blue or red certificates. Just before the Sunday on which the prize was to be awarded, Tom Sawyer got excited over the general enthusiasm among the other boys and commenced trading marbles for certificates until he had the largest number of certificates of any of the boys in Sunday school. On Sunday, Tom claimed the prize; but the superintendent was under the impression there was something wrong, and he refused to give the prize until he had catechised Tom Sawyer before the whole Sunday school. He asked: "Who were the first two disciples?" Tom scratched his head and shifted uneasily from one foot to the other, and finally replied: "David and Jonathan." Superintendent Miller noticed that when the teacher read this, not a student in that schoolroom saw the joke and the teacher herself seemed to miss the point. When she had dismissed the class, Superintendent Miller whispered to her: "Well, who were the first two disciples?" She replied: "To be honest, I don't know myself."

BUILDING AND LOAN FUND FOR SOUTH-WIDE INSTITUTIONS

[By W. C. James, Corresponding Secretary]

In perfecting plans for the 75-Million Campaign so much had to be done in such limited time that it was inevitable that some interests should fail to receive proper emphasis. It was this way with the two seminaries and the Bible Institute at New Orleans. While there was an attempt to make ample provision for these three institutions in the matter of current support—an attempt which did not provide—no provision was made for their enlargement, i. e., for buildings necessary to meet the growing demands. As is well known the seminaries at Fort Worth and Louisville are crowded to a degree which threatens to impair their efficiency, while the Institute at New Orleans has so grown as to cause alarm as well as gratification to its Faculty and Trustees.

After serious thought and discussion, following the report of a Special Committee, which report received the sanction of the Southern Baptist Convention last May in Washington, the Foreign, Home and Education Boards were requested to create what may be termed a Building and Loan Fund, amounting to two millions of dollars, of which the Seminary at Louisville shall receive \$1,000,000 and the Fort Worth Seminary and New Orleans Bible Institute \$500,000 each. Since the Foreign, Home and Education Boards were allotted, respectively, 20, 12 and 3 millions out of the 75-Million Campaign, aggregating 35 million, therefore the amount that each one of the three Boards would supply toward this fund would be 20/35 for the Foreign Board, 12/35 for the Home Board, and 3/35 for the Education Board. Moreover, according to the action of the Convention, the payment of this fund to the three schools involved shall be made through the Education Board.

I call the fund a Building and Loan Fund because according to the instructions of the Convention the money is "all to be used for building purposes," nor do I think there has been any departure from these instructions where the Baptist Bible Institute has used its part thus far for the purchase of buildings rather than for their erection. In fact, on account of the high cost of labor and of building material, it has been much more economical and equally as satisfactory to the Institute to buy instead of build.

Then it is a Loan Fund, because in accordance with the instructions of the Convention the three Boards supplying the money "shall be reimbursed out of the first money collected for South-wide objects beyond \$75,000,000." In this connection it will be remembered that the pledges aggregated \$92,500,000.

Another feature of the report relative to this fund is that it is understood "that the funds thus provided shall be called for by the respective institutions when they are ready to use them." Thus far the Louisville Seminary has made no application for its share of this Building Fund, or any part thereof, but the other two schools, on account of their great need, have made the most urgent requests for their part and it has made my heart ache to send them so little and sometimes nothing at all. It is impossible for the Foreign, Home and Education Boards to create a fund out of money which they haven't got. Every well-informed Baptist knows

how meager the receipts of these three Boards thus far have been. The only way in which the three Boards could have sent to these institutions the money due them would have been by going to the bank for it and under existing conditions that would have been both difficult and dangerous. Had the money of the 75-Million Campaign been paid in with some of the enthusiasm with which it was pledged, the Louisville School would have had to the credit of its Building Fund on January 1, 1921, the sum of \$333,333.1-3, and the other two schools each one-half that amount. As it is, the Louisville Seminary has not received a cent, the Fort Worth Seminary has received \$33,360.00 which came from the Foreign Board, while the Baptist Bible Institute has received \$31,692.88, of which \$10,411.88 came from the Home Board and \$21,281.00 from the Foreign Board. To this fund the Education Board has as yet contributed nothing, because it has nothing to contribute.

Should the charge be made that the creation of this fund amounts to a diversion of money allocated to other objects, it seems that a sufficient rejoinder would be found in the three facts which follow: (1) Before the 75-Million Campaign was launched the Seminary at Louisville had been voted \$1,000,000 by the Convention and in some way this \$1,000,000 was omitted when the plans for the 75-Million Campaign were being wrought out and the creation of this fund means that the Convention is keeping faith with the Louisville Seminary. (2) It is difficult to believe that the brotherhood at large will criticise an honest effort of the Convention to meet a serious emergency which has arisen at Fort Worth and New Orleans. Any one who is acquainted with the crowded condition at these two institutions would be expected to commend rather than criticise an attempt to meet an emergency which perhaps could not be foreseen. (3) However wise in their thinking and honest in their purpose men may be, mistakes are unavoidable. When one considers the rapidity with which the 75-Million Campaign was conceived and developed the wonder grows that, in the midst of the many objects clamoring for attention, more mistakes were not made.

The above is written largely in the interest of publicity. It is an important matter and one about which very few save those directly concerned have any information. Should anyone desire to read the Report of the Special Committee relative thereto, it can be found on page 114, Southern Baptist Convention Annual, 1920.

In conclusion, the writer would urge that no one become pessimistic because of the slow growth of this fund, due to the receipts of the several Boards. Southern Baptists will pay every cent of the \$75,000,000, and more, the fund will be completed and the three institutions affected will have buildings and equipment in every way adapted to their use.

Birmingham, Ala.

Pastor-Evangelist J. H. Fuller, Hollandale, Miss., requests us to say that he is trying to arrange his meetings for the summer, and will appreciate it very much if churches wishing his services would communicate with him at once. He says that last year was the greatest year of his life in the Master's work and that he hopes to be able to do even better things this year.

CHRISTIANITY IN THE COLLEGE.

By Geo. W. McDaniel.

College life is not very conducive to spirituality. Many influences militate against a fervid piety.

(1) Students are away from the restraints, atmosphere and examples of home. They feel a liberty to do as they please, and often please a variation from the religious rules under which they were brought up.

(2) Young people, especially men, when thrown together in large groups, tend to develop a spirit of fun and freedom which is unfavorable to deep devotion.

(3) College days come at a critical period of life; at a time of unsettlement and transition; of questioning and doubt.

(4) Absorption in intellectual pursuits not infrequently causes one to neglect the practices of piety.

(5) The nature of certain of the subjects studied raise question marks and weaken the faith of some.

(6) Athletics, with their rivalry and physical exertion, do not naturally lead to religion.

These, and other things that might be enumerated, make the college years a period of peculiar peril for the student and of grave anxiety for the parents.

Yet, our people are demanding with increasing insistence that their denominational schools shall be thoroughly Christian. The difficulties constitute a challenge. To the extent that the schools answer that challenge do they justify the support and patronage of the denomination. Unless the denominational school offers a vital Christianity, it probably will be less desirable than a state school. Christianity is one thing in which all denominational schools should excel the state school; and Christianity is the greatest thing in a school, or anywhere.

Carson and Newman is functioning as a Christian school. Ten days' preaching in Jefferson City have enabled me to appraise and appreciate this institution. The atmosphere is decidedly religious. Members of the faculty are active Christians. Most of them are useful workers in the local church. President Sams is a worthy example, which faculty and students emulate. That quiet manner, even temper, calm judgment, and deep spirituality which endeared him to his churches in Virginia are binding his colleagues, students, and patrons to him in Tennessee. He gave the meeting the right-of-way in the college. As a soul-winner, he was effective, even going out into the town and dealing heart to heart with unconverted business men. A stream rises no higher than its source. A college is seldom more religious than its president.

The largest classes are those in Bible taught by that ripe scholar and saintly character, Dr. J. L. Campbell. To sit in his classes is a benediction. It took me back to the college days at Baylor and to Dr. Carroll's great Bible class, out of which the Southwestern Theological Seminary grew. Dr. Campbell is moulding the thought and theology of many students for years to come. His is the gospel mold.

Prayer bands of students met daily and nightly to beseech God's blessings upon the evangelistic services. Zealous and tactful personal workers went after the backsliders and led them back to service; and after the lost and led them to salvation.

A band of eighteen volunteers were exceptionally active. The ministerial students, numbering over seventy, were as earnest and co-operative as one could wish. One morning there

came to my room a young man who went overseas with the immortal First Division, and who saw his comrades fall all around him and even upon him. In Carson and Newman, he was hearing the call to preach. Pastor Patton will baptize him and the church will license him to preach the gospel.

As a recruiting station for preachers, Carson and Newman is strategic. In the mountains live the young men with the prophetic imagination and apostolic fervor. They are unaffected, self-reliant, democratic; they are hungry to learn and eager to preach. Oh, the mountains and their preachers! Men who have climbed up high enough to get a vision of God and are consumed with a zeal to make Him known to all people. Men with the moral sinews of giants and the spiritual vision of seers.

The Baptist people can raise a large crop of preachers by cultivating the boys in the mountains. They are naturally Baptists and live so close to God in the coves and on the summits, so far away from the noise and din of the crowded streets, that their ears are quick to catch the call, "Whom shall I send?" and their lips cleansed to answer, "Here am I, send me."

Money invested in Carson and Newman will yield large dividends for the Kingdom. I wonder that some liberal laymen do not put sufficient funds in that school to provide the necessary buildings, equipment and endowment. It is larger than its clothes; it has a healthful appetite which the present provisions do not satisfy.

Spiritualize, strengthen and develop the Baptist schools and colleges of the South if you would have the great denomination of the future.

Richmond, Va.

WHY MEET OUR CAMPAIGN QUOTA?

What the Brethren Say.

Edgar W. Barrett:

The crying needs; the glorious privilege; to honor our Lord; honesty; just common honesty to ourselves, our fellowmen and our God.
Nashville.

E. H. Marriner:

That Triplicate Pledge Card! The original Campaign pledge card in the hands of the local treasurer! The duplicate filed at State headquarters! The triplicate—in the hands of Christ! What do I think of myself as I consider my pledge and its fulfillment so far?

What do my church and State and General headquarters think of me?

What does my Saviour think of me, in these closing, critical days of the second year, as He holds in one hand that triplicate pledge card and in the other a statement of my account to date?

Humboldt, Tenn.

T. W. Calloway:

Because it is an obligation
(a) To God; promised for the extension of His Word.
(b) To Church; who is honor-bound by its members.

(c) To Fellow-members; who pay expecting others to do likewise.

Because honesty demands
(a) That a Christian's pledge be as good as his bond.

(b) That man, with monest blood in his veins, consider his pledge sacred, whether to God, or man.

(c) That we stand behind our Boards, who made pledges on basis of our own.

Chattanooga.

W. A. Atchley:

The magnificent program of the Southern Baptists grew out of a great spiritual vision. Obedience to this vision means success and victory; disobedience means failure and defeat. God uses and blesses the obedient; He cannot use and bless the disobedient. Blessed is the individual, or the church, or the denomination that is obedient to the Heavenly vision; woe unto the individual or the church or the denomination that is disobedient to this vision! This great program of our denomination can and will be carried out if all who made pledges will pay them.

Harriman.

G. T. King:

In the first place we pledged it.

1. We pledged it because our eyes were opened and we saw as never before the need of undertaking something worth while for our God and our fellow-man.

2. We should meet it because every dollar is needed and can be used to the glory of God.

3. We should meet it to encourage our missionaries who represent us at the front.

4. We should meet it for the sake of the 65 new missionaries that were sent to foreign fields last year.

5. We should meet it for the sake of our Home Mission work.

6. We should meet it for the sake of the one million lost souls in our own state.

East Chattanooga.

J. H. Anderson:

The punctual payment of the second year's obligation on our Baptist campaign pledges should stir all minds and hearts and consciences. For any subscriber to hide behind any flimsy excuse would be little short of monstrous. It would be the hanging out of a false sign before the world. It would result in blunting spiritual sensibilities and in grievous backslidings. Perish the thought forever of any such thing as individual or denominational failure.

Martin, Tenn.

W. E. Wauford:

1. We should pay because the honor of the Baptist host of Tennessee is at stake. Denominations, like individuals, have honor and when honor becomes impaired influence is weakened.

2. We should pay because of the financial depression. During such times of depression the dollar becomes more tenderly entwined in our heart-strings. This will eventually cause heart trouble and the inevitable results of such heart trouble is head trouble. When head and heart become silver-lined the eyes are blinded to the visions of God.

3. To pay means life, to refuse to pay means death. Nothing but pure selfishness will keep us from paying. When selfishness rules, death follows, let it be denomination, church, or individual.

Watertown, Tenn.

Sam Edwards:

1. Because we promised it.
2. Because it is needed to carry on the work of the kingdom.

3. Because it is our duty to "bring all the tithes into the storehouse."
Cookeville, Tenn.

J. A. Lockhart:

1. They should do this for the glory of God. It is giving glory and honor to Him to help send His name and fame to all the world.

2. The Baptists of our state should meet their pledges for the work's

sake. The test of our love is in keeping our Master's Word.

3. We should meet our pledges because of the sanctifying influence it will have on our lives, both by overcoming covetousness and by developing the grace of giving.

4. Baptists should be honest with God. Our highest and most binding obligation is to Him and His great work.

Cumberland Gap.

T. M. Boyd:

As a member of the Southwestern District Association, I am more than anxious that we promptly pay our subscription to the Seventy-five Million Campaign. We should consider the humiliation it will bring on the Baptist cause in the event we are thwarted in our plans to advance the Lord's cause in the Southland. One brother in the bounds of my church who is not a Baptist subscribed \$50, and he said he never made an investment that he was more glad of. "It is more blessed to give than to receive."

Buena Vista, Tenn.

M. L. Ramsay:

The first reason I suggest why Tennessee Baptists should pay \$900,000 in the second year is because there are many lost souls in our state, and not only ours, but the whole world, for we are His witnesses. Then, as true and loyal servants of Christ, we must pay our quota. We should pay because so many are dying without hope in God, and they need the gospel light. Men must be converted, baptized and taught. The orphans of our state are to be fed and clothed. Our schools must be maintained if we maintain our honor as a great people holding forth the truth. We must care for the sick if we would follow Christ. We must care for the old minister who has given his best days to the care of souls and never thought of the scant days to come. Oh, if our brethren and sisters of Tennessee could look into all the homes where needs are so great, they would get a vision of why we should pay our quota.

Difficult, Tenn.

I. G. Murray:

1. It is a solemn pledge to God.
2. Our sacred honor is at stake.
3. Failure would mean irreparable loss. Think of the objects for which the money was pledged and count the loss, if you can.

4. We need to learn the value of united effort. The success of the 75-Million Campaign is only a suggestion as to what Southern Baptists can do.

5. Not to pay the last farthing would send us back into the wilderness for more than any forty years, and make us the laughing stock of the world. Till the task has been finished we shall camp at Kadesh-Barnea. The land of promise is just ahead.

6. Failure would destroy our morale. Who then would dare to mention another campaign?

7. We can. We ought. We will!
Henning, Tenn.

CABBAGE PLANTS

Wakefield, Succession and Flat Dutch, prepaid parcel post, 100, 30¢; 300, 75¢; 500, \$1.25; 1,000 \$2.00. Express collect, \$1.50 per 1,000; 5,000 and over, \$1.25 per 1,000. F. E. HULL, Rock Hill, S. C.

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WOMAN'S MISSIONARY UNION

MISS MARGARET BUCHANAN, Corresponding Secretary
MISS AGNES WHIPPLE, Young People's Secretary

Headquarters: 161 Eighth Ave., N. Nashville, Tennessee

A TRIBUTE.

For seven of the eight years of service as Corresponding Secretary of Tennessee W. M. U., Dr. Fort was pastor, counselor and true friend. In all the perplexities incident to a public servant's life, he was wise in counsel, sympathetic in heart, ready to help, pray things through. Mine is a triple loss. Earth is poorer, Heaven richer for his going. "He walked with God and God took him." He loved him most.—M. B.

OUR LOYALTY CAMPAIGN.

The weeks of February have been busy ones in our WMU office. Loyalty Campaign Calendars and a letter have been mailed to all our WMS presidents and associational superintendents. These letters carried a request that a WMU director for the Loyalty Campaign be found and the name sent in to our WMU office. Superintendents were asked to send a card or message saying they would serve. This was to be done before March 1, as on that date I, as State Director, must report to Baltimore headquarters progress in our state. A list of the superintendents responding follows in the order in which they were received. About 70 WMS directors enrolled to date, Feb. 28. Many I know I can count on, but dear sisters, we want you to say, "I am ready." Will you not say this word as soon as you read this, please, for the honor of our Lord first, for your loyalty to your state WMU next, and last, because your secretary is depending on you. Half the superintendents by March 1.

The second step is getting directors in at least half the churches where we have societies by April 1. Again I say, surely state pride will prompt you to want to be in the list to have honorable mention at S. B. C. in May at Chattanooga. The ideal in all superintendents and all societies committed to this task.—M. B.

Associational WMU Loyalty Campaign Directors to date, Feb. 28:

Western District—Mrs. D. M. Nobles.

Clinton—Mrs. E. L. Dawn.

Unity—Mrs. F. Lester Simpson.

Big Hatchie—Mrs. T. L. Martin.

Central—Mrs. B. F. Jarrell.

Robertson County—Mrs. G. R. Jones.

Ocoee—Mrs. W. F. Robinson.

Indian Creek—Mrs. Jno. N. Irwin.

Chilhowie—Mrs. John Gilbert.

Sweetwater—Mrs. Mary Noel Moody.

Beulah—Mrs. S. E. Brummel.

Judson—Mrs. Dora M. Henslee.

Salem—Mrs. T. J. Jackson.

Bledsoe—Miss Geneva Carr.

Knox County—Mrs. R. L. Harris.

Tennessee Valley—Mrs. J. L. Bolen.

Jefferson County—Mrs. J. I. Huggins.

Eastanallee—Mrs. H. W. McClary.

Big Emory—Mrs. Ada Robinson.

William Carey—Miss Irene Sanders.

Little Hatchie—Mrs. G. W. Locke.

Southwestern District—Mrs. R. A. Swindell.

New Salem—Mrs. James Vann.

Big Emory—Miss Ada Robinson.

WMU CHURCH DIRECTORS.

Immanuel, Nashville—Mrs. L. J. Hassleman.

Columbia—Mrs. A. F. Burnley.

Bethel—Mrs. J. J. Webb.

Cornersville—Miss May Hatchett.

Oakland—Mrs. A. Barbour.

Trenton—Miss Annie Hale.

Oak Grove, R. Co.—Miss Albert Fuqua.

Athens—Mrs. A. W. Foster.

Orlinda—Mrs. H. M. McNeeley.

Bethel, R. C.—Mrs. W. B. Woodall.

Pleasant Hill—Mrs. W. B. Woodall.

Whitehouse—Mrs. Geo. Brinkley.

Concord—Mrs. Nell Jones.

Ebenezer—Mrs. Jasper Dorris.

Williams Chapel—Mrs. R. J. McDaniel.

Sweetwater—Mrs. E. H. Thomas.

Oakland, R. Co.—Mrs. J. R. Harrison.

Bell Buckle—Mrs. J. H. Armstrong.

Union Ridge—Mrs. M. E. Jarrell.

Waynesboro—Mrs. Jno. N. Irwin.

Corryton—Mrs. Joseph Shipe.

Island Home—Mrs. Geo. Ainslee.

Maryville—Mrs. Ed. Walker.

Calvary, Ebenezer—Miss Olive Martin.

Laurence Grove—Miss Lura Martin.

Jackson, Second—Mrs. Rena James.

Grandview, Nashville—Mrs. A. F. Haynes.

Taylor's Chapel—Mrs. Wesley Bugg.

Henning—Mrs. T. P. Scott.

Andersonville—Mrs. A. H. Longmore.

Union City—Mrs. S. E. Briemruell.

Endora—Mrs. P. A. Lancaster.

Speedway Terrace—Mrs. Staples.

Powell's Station—Mrs. Glenmore Garrett.

Salem—Mrs. T. Y. Givin.

Prosperity—Mrs. H. M. Keaton.

Auburntown—Mrs. T. M. Bryan.

Gallatin—Mrs. T. J. Sparkman.

Bethpage—Mrs. Joe Evans.

Hartsville—Mrs. F. B. Crenshaw.

Portland—Mrs. T. T. Wright.

Mt. Zion—Mrs. L. U. Moore.

Friendship—Mrs. Geneva Carr.

Bethpage—Mrs. Jerrel Littleton.

Cottontown—Mrs. R. M. Lane.

Humboldt—Miss Lizzie Rose.

Elizabethton—Mrs. C. H. Cosby.

Central, Chattanooga—Mrs. J. H. Reed.

Mercer—Mrs. R. C. Dickerson.

First, Memphis—Mrs. A. B. Newman.

Seventh, Memphis—Mrs. L. A. Leatherwood.

Martin—Mrs. M. F. Gray.

Dayton—Mrs. J. L. Bolen.

Bulls Gap—Miss Allie Wilson.

Cleveland—Mrs. Myers Chittenden.

French Broad—Mrs. J. I. Huggins.

Seventh, Nashville—Mrs. Edgar Barnett.

Immanuel, Cumberland—Miss Effie Sims.

Chalk Level—Mrs. R. A. Swindell.

Somerville—Mrs. W. P. Morrison.

Hickman—Mrs. S. J. Thomas.

First, Knoxville—Mrs. R. L. Harris.

Round Lick—Mrs. O. Y. Luck.

Watertown—Mrs. E. A. Cox.

Alexandria—Mrs. James Oakley.

Brush Creek—Miss J. M. Jennings.

Shop Springs—Mrs. McMillin.

Lancaster—Mrs. T. L. Nixon.

SONG FOR THE LOYALTY CAMPAIGN.

Campaigns usually gain great momentum through the enthusiasm of the songs which spring spontaneously from the people's interest in the campaign. During the recent national Presidential campaign regret was expressed that there were no campaign songs, the inference being that there was not sufficient enthusiasm for the people to want to sing about it. Realizing these facts, the Woman's Missionary Union asked Miss Margaret McRae Lackey, Mississippi's WMU Corresponding Secretary, to write the song for the Loyalty Campaign this spring. The request was made at the WMU Executive Committee meeting in Nashville in January. Below are given the words of the stirring song, composed by Miss Lackey. The Union is indeed grateful to her.

LOYALTY CAMPAIGN SONG.

(Tune: "Send the Light.")

Margaret McRae Lackey.

There's a call comes ringing o'er the
Southland wide;
Loyalty! Loyalty!
And each heart joins in rapture with
the swelling tide:
Loyalty! Loyalty!

Chorus:

Let it ring, the joyous slogan ring,
Loyalty in crucial hour.

Let it ring, unto our Saviour King,
Loyalty, for peace and power.

Though the dark clouds hover, let
this ensign wave:
Loyally, loyally,
Faith will sure overcome in hearts sincerely brave:
Loyalty! Loyalty!

When with golden harvests we shall
greet our King,
Loyally, loyally,
All the joy bells of Heav'n will with
gladness ring:
Loyalty! Loyalty!

The suggestion is made that the above copy of the song be cut from the paper and be preserved for use in the society meetings. In almost every society there is some one who uses a typewriter. In this case many carbon copies could be made of the song, these copies being pasted in the back of the hymn books used at the society meetings. It would be finer still if enough copies could be made so that they could be pasted into the hymn books for prayer-meetings, Sunday school and church services. If this were done, I believe the pastors and Sunday school superintendents would make a constant and stirring use of the song. Certainly it is worth trying. If no typewriters are available, many copies can be made by hand. You know patience is a Christian virtue!

It will be seen that the words of the song are set to the tune of "Send the Light," one of the most popular songs of Charles H. Gabriel. This song is found in his collection of hymns, of course, and is also in "The Popular Hymnal," compiled by Mr. Robert H. Coleman of Texas. A limp copy of "The Popular Hymnal" may be secured for forty cents from Mr. Robert H. Coleman, Dallas, Texas.

The Calendar of the Loyalty Campaign has doubtless by now been received by the pastors of the churches. The hope is that the Calendar will be prominently displayed in each church throughout these spring

months. If your church has not received one, write to your State WMU Secretary. At the same time, if you have not already done so, tell her the name and address of your WMU Director for the Loyalty Campaign. She needs this information for many reasons, one of them being that each State Union has been asked to let the Baltimore headquarters know by the first of March how many of its societies have their WMU Director. "Honorable mention" will be made at the May meeting of the states making the required record in this respect; so, please write your State WMU Corresponding Secretary about this; please make large use of the Campaign Calendar, and be sure to sing at every meeting of the society the "Loyalty Campaign Song."

KATHLEEN MALLORY,
WMU Corresponding Secretary.

EASTANALLEE QUARTERLY.

The meeting opened at 10:30 by reading the ninth chapter of Matthew, and especial attention was called to the last two verses: "Thus saith He unto His disciples, the harvest truly is plenteous, but the laborers are few." "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into the harvest."

Prayer by Mrs. J. L. Williams.

11:00 o'clock, reading of WMU history of Eastanallee association, by Mrs. H. W. McClary. Written by Mrs. S. E. Malins.

11:30, "How to interest young people," by Miss Bersha Cook and Mrs. J. E. Johnson.

Noon.

1:30 o'clock. Song, "Blest be the tie that binds." Beautiful life. Christ is leading me. Discussion on organization and decided to organize a WMS and later a SB in Benton Station church, of which Bro. J. E. Johnson is pastor, and may God bless the little band, and may it count much for the honor and glory of God in this great harvest-field, where there is so much work to be done. "A little leaven leaveneth the whole lump." I feel sure that God will bless those who love Him and do His will, for we have had the lesson of love and faithfulness manifested to us and we know whereof we speak. So dear friends, don't be discouraged. Fight on the good fight and we shall be victorious. Officers: President, Mrs. J. H. Blankinship, Benton Station; vice-president, Mrs. J. E. Johnson; secretary, Miss Bersha Cook, Benton Station; treasurer, Miss Chassie Blankinship, Benton Station.

Adjourned to meet every two weeks.

MRS. H. W. McCLARY.

THE CLASS AT WATAUGA ACADEMY.

The class in WMU Manual of Methods at Watauga Academy, Butler, was an enthusiastic and interesting one. Held in a sunny recitation room with a big bowl of flowering hyacinths on the table, windows open overlooking the campus and Roan Creek, mountain scenery in the background, the setting was ideal for a good mission study class. There were 34 enrolled in the class here. Several of the girls were especially interested in Sunbeam work. The YWA president made 100 per cent on her examination. Each day for the five days we had an hour just after noon and on Friday extra time for examination. The principal and teachers were very kind in arranging classes and in every way possible making the visit a pleasant one.

SUNDAY SCHOOL AND B Y P U

W. D. HUDGINS, Superintendent
Tullahoma

W. H. PRESTON, B Y P U Secretary
Knoxville

Of all schools reporting actual number present on Sunday of date given below. No school included that does not report its attendance according to the rules and whose actual attendance is less than 300:

Sunday, February 27.	
First, Memphis	604
First, Chattanooga	567
Deaderick Ave., Knoxville	508
Sweetwater	493
Central, Johnson City	462
Bellevue, Memphis	458
First, Morristown	453
Second, Jackson	410
Cleveland	410
Union Ave., Memphis	404
Tabernacle, Chattanooga	391
Bell Ave., Knoxville	373
Fifth Ave., Knoxville	368
Immanuel, Nashville	350
LaBelle, Memphis	350
Central, Chattanooga	344
Rossville, Chattanooga	335
Lonsdale, Knoxville	333
Edgefield, Nashville	331
South Knoxville	330
Euclid Ave., Knoxville	325
Temple, Memphis	324
East Chattanooga	320
Avondale, Chattanooga	306

When we love our work, it is not work; it is life. What a wonderfully fine opportunity for the busy man to really live.

This week has been one of the best weeks yet in Teacher Training awards. More than 250 sent in from one Training School.

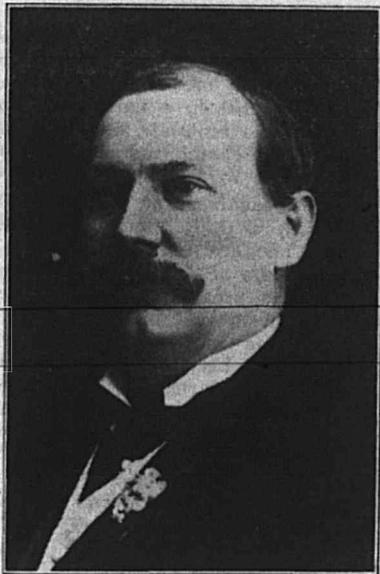
Mr. W. C. Milton began his first work with us at Martin this week. He has had fine classes in the First Divisions of the Normal Manual at Hall-Moody School with a number of interested students in the class. He has already demonstrated what he can do by making a fine impression on this class. He will speak to the Superintendents' Conference next week from his own experience as a superintendent.

The Training School at Martin this week has been a very successful school. Not so many took the work at the church, but fine classes in the school during the day sessions. Mr. Milton taught a fine class in the Manual two hours each day; Miss Cooper had more than 50 in the Senior BYPU Manual at the college two hours daily and a large class of Juniors at the church in the afternoon. The writer has had two good hours each evening at the church teaching the first and last divisions of the Normal Manual, and at the chapel hour each morning spoke to the entire student body, including the teachers on the story of the Bible. We have never had better attention and response anywhere. Thursday morning at the close of the story of the "Life of Christ" an appeal was made for the young men and women to dedicate themselves to the Lord and five grown young people responded. It was a very fine service and we were all made to rejoice over this step by such splendid young people. The results altogether have been very satisfactory.

Martin School has set itself to reach the A-1 Standard by the end of next quarter. Who will be the next one?

Dr. J. M. Roddy, Deaderick Avenue

church, Knoxville, reports a fine class having finished the Normal Manual, and another class beginning with 16 taking the same book. He is to have a Recognition Service March 6, and has invited us to deliver the diplomas on that day. A previous engagement prevents our doing so, but it is a keen disappointment to us that we cannot accept this kind invitation. We rejoice to see this work being done and shall soon have the privilege of reporting Deaderick Avenue an A-1 School.



JUDGE W. A. OWEN
Covington, Tennessee

Who made the key-note address at the State-Wide Superintendents' Conference

The programs for the Tennessee Encampment, July 10 to 17 is nearing completion, and we are to have a treat at this Encampment this year. Also the Summer Training Schools for East and West Tennessee to be held at Carson-Newman College, August 8 to 16, and Jackson, July 10 to 25 will soon be ready for the press. All of these fine meetings will be well attended, we hope.

March is Preacher School Week. The first one begins at Chesterfield March 13 and runs through that week as per program printed below. Others will be held as follows: Shawnee (near Cumberland Gap), March 20-26; Doyle, Middleton, Watertown, all three March 27-April 2. Others that have been held during March and August we are to have seven others.

Program showing character of Preacher Schools:

Workers' School for Ministers, SS and BYPU Workers of Beech River Association and Nearby Sections, to be held with Union Church, Chesterfield, Tenn., March 13-19, 1921. "Come, let us Reason Together." Bring Note Book and Pencil. Faculty: Mr. W. D. Hudgins, Mr. W. C. Milton, Mr. Harry Clark, Mr. Macon C. Vick:

Daily Schedule:
8:30 Devotion led by pastors present.
9:00 Convention Normal Manual, Mr. Milton.

9:45 Training in Baptist Spirit, Mr. Clark.
10:30—Winning to Christ, Mr. Vick.
11:15 Old Testament Studies, Mr. Hudgins.
Afternoon.
1:30—Convention Normal Manual, Mr. Milton.
2:15 Training in Baptist Spirit, Mr. Clark.
3:00 Winning to Christ, Mr. Vick.
3:00 Winning to Christ, Mr. Vick.
3:45 Old Testament Studies, Mr. Hudgins.
Evening.
7:30 Conference, "Church Problems," Members of Faculty.
8:30 Address, special speaker.

March 13-20, Study Course Week.
1000 Awards!

State BYPU Convention, Nashville, June 15, 16, 17, 1921.

In the death of Mr. Charles G. Cartwright, the BYPU of Chattanooga lost a faithful friend and an untiring worker.

Miss Cooper reports two splendid classes in the Junior and Senior Manuals this past week at Hall-Moody, Martin, Tenn.

How about aiming to be on the 100 per cent Honor Roll announced in this last quarterly? Tennessee will be represented by several unions in this next number of the quarterly.

New Junior Unions have been organized at Athens, Ridgedale church, Chattanooga and the First church, Chattanooga. Miss Mary Short is Jr. leader at the latter church.

A group of young people from Chattanooga organized a new Senior Union at Sheppards last week. This new union is about twelve miles from Chattanooga and promises to be a real force in the work of the church.

We are looking forward to Study Course Week, March 13-20. Posters have been mailed out and many are planning to observe this week by carrying on a study in one of the BYPU books. Remember. Our aim is 1000 awards for this week.



ULLIN W. LEAVELL
Nashville, Tennessee.

We appreciate the presence of so many of our beloved pastors on our Training Schools. Without them we would not attempt to do anything. Tennessee has the most loyal BYPU pastors of any in the South.

We hope that our schools all over the State will make much of Home and Foreign Mission Day March 27. Be sure to get your plans laid early and make this program of educational value as well as to get money for these two worthy causes. If you need additional material, let us know, and the same will be sent to you.

Don't forget our State BYPU Convention at Nashville in June. We are planning a large crowd from Chattanooga. We ought to take 200 at least from here. Rates will probably be given and full announcements will be made from now on.

Mr. Ullin W. Leavell, one of our State Field workers, during the summer months, who taught "Training in Stewardship" in the Nashville City BYPU Training School recently. Mr. Leavell is now taking his post-graduate work at Peabody College, Nashville, further preparing himself for his life's work as missionary-teacher to China. All who have come to know and love Mr. Leavell have been impressed with consecrated life and his deep conviction. He has a large place in the hearts of our Tennessee young people.

DR. ALLEN FORT.

In the death of our beloved BYPU pastor, Dr. Allen Fort, the young people of Nashville, Tenn., and the whole Southland lost one of their staunchest and truest friends. We shall always remember his smiling leadership and that buoyant, contagious enthusiasm that was ever his. It is ours now but to increase our devotion to the Christ he loved so well and strive his place to fill.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90.00 to \$300.00 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than \$10.00 for supplies. Mary Elizabeth started her candy kitchen with \$5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Inez, 333 Morewood Building, Pittsburg, Pa.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

TO PEACH GROWERS:

We are fortunate in having a fine stock of peach trees for spring delivery of the following well known varieties: Elberta, Carman, Champion, Belle of Georgia, Slappy, White Heath, Stump, Alexander, Sneeds, Krummels, Hiley, Mayflower, Indian Cling, Indian Free, Hale. The trees are hardy, well matured and in fine shape. Write at once for prices and number wanted.

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CARSON & NEWMAN COLLEGE.

By O. C. Peyton.

The enrollment for the current session is most encouraging—the largest number ever here on the same date. The student spirit is fine and excellent work is being done in all the classes. Dean Reese reports the discipline in the school body as most exemplary.

A unique situation is here—the Bible department, under Dr. J. L. Campbell, is conceded by all to be the most popular department in the college. The class-room is crowded to the limit, and the enthusiasm among the students is beautiful to see. Surely, here is an augury of high things in the days to come. Our school is blessed in having a Bible teacher who believes the Book from Genesis to Revelation and whose personal influence over his students is so wholesome and stimulating. Two recent public lectures on "Higher Criticism" were deeply interesting and instructive. The hearts of all, who truly love the Word of God were cheered. Dr. Campbell is himself much elated over the hearty co-operation his classes are giving him. He is as nimble-footed as a colt.

Rev. J. K. Haynes, who is in charge of our college extension department, is closing an evangelistic campaign conducted by our ministerial students. There have been 165 professions. Another campaign is being projected. Haynes is seeing visions and dreaming dreams. May God give him the hearty support of all our Baptist people that they may be realized!

President O. E. Sams grows in favor with all and it is clear that a greater day is soon to dawn for our beloved school.

May the blessing of our God be upon the Baptist and Reflector, as it moves off under the new administration! Let every Baptist in Tennessee now give our paper hearty support.

REVIVAL AT GRASSY CREEK.

By J. C. F. Herrell.

Beginning on December 26, and continuing for fifteen days, the Baptist Church here had one of the most remarkable meetings of this church, or surrounding community. For the first week we had day and night services, and on account of school work resuming the second week, was at night only. The preaching was all done, with the exception of two sermons by Rev. Mahan, by our pastor, Rev. F. M. Dowell. Bro. Dowell is one of East Tennessee's best. He is clear, pointed, enthusiastic, spiritual and Biblical in presenting his message. There is a spirit of old-fashioned religious worship about his sermons that impel the non-Christian to take notice.

The singing was under the direction of Herbert Weaver, one of the volunteers of the college, who is now a student of Carson and Newman College. Brother Weaver is one of our young Knox county boys, for whom we feel proud. We expect great things of him.

The meeting had the spirit from first to last.

As a result of the meeting, there were fifty-six conversions, all of whom with about five exceptions, are from fifteen to fifty years of age. Another remarkable thing was that almost the entire number of converts were young and middle-aged men.

The church received by letter five for baptism, thirty during the meeting, and more to come.

We all feel that it was a great spiritual asset to the church and community.

Grassy Creek has had a very remarkable growth. It was organized in December, 1916, with twenty-one members. It now has one hundred and eight members, an increase of over 500 per cent. At the beginning it had no house of worship. It now has one of the most modern buildings of nine rooms. It is well seated, heated by furnace, and lighted by Delco system. It cost over \$6,500, all of which is paid. The Knox County Association meets here in October, 1921.

Byington, Tenn., R. 2.

FROM THE WATAUGA ASSOCIATION.

By Jas. D. Jenkins.

The work at Watauga Academy is the best in its history. The students are taking more interest and Prof. L. Q. Haynes, who is in his fourth year, has a greater hold than ever on the people.

The Dungan Chapel church, which was wrecked by a storm a few years ago, is being rebuilt, and soon will be ready for occupancy. The State Board generously helped this church to rebuild.

The work at Elizabethton moves on. Sunday we had 303 in Sunday school and 75 in the Baraca class. Lee F. Miller, a leading attorney of Johnson City, who teaches the large and growing men's class in the Central church, was with us Sunday, and a large crowd of his old scholars greeted him Sunday morning. Mr. Miller spoke on "Boy Scout Work" at the 11 o'clock service, together with the pastor, Rev. C. H. Cosby. The Boy Scout work is being put under the care of the churches, and the interest is increasing. There were splendid congregations Sunday, both morning and evening.

PREACHERS AND TUBERCULOSIS.

By H. F. Vermillion, El Paso, Tex.

Tuberculosis worries nearly every preacher at times. The preacher seldom has tuberculosis, but he has to look after a good many people who do have it. Often neither he nor they know how to care for the tuberculous sick or to prevent others from becoming infected.

Every preacher should supply himself with literature on this subject, and should distribute such literature among his people, especially in families where the disease exists.

The Baptist Sanatorium, El Paso, Texas, will send free literature to all who request it.

I knew a splendid preacher who, through ignorance of the disease, contracted it from a member of his church, died of it himself, gave it to his young daughter who became a burden upon her family, and finally died of the disease, all of which could have been prevented if they had only known.

Send for literature today.

FROM SECOND CHURCH, JACKSON.

By a Member.

Marked progress characterizes every phase of the work in the Second Baptist Church at Jackson.

For the past four months Dr. E. K. Cox has been in our midst, and we feel that we are indeed fortunate in securing so gifted and spiritual a leader. Under his able ministry there

is an outlook most glorious for the coming year.

At present, the Sunday school has almost doubled its attendance, and is maintaining its AA-1 Standard. Both Junior and Senior BYPUs have increased their membership until it has necessitated the forming of four organizations instead of two as formerly, and the missionary zeal and enthusiasm of the WMS and other departments are remarkable.

A visitation campaign inaugurated by the pastor and his co-workers has resulted in decidedly increased loyalty and a host of additions to the already large enrollment, and still it may be truly said we are pressing on to greater service in Kingdom work.

WORK OF GRACE AT SWEETWATER.

The First Baptist Church of Sweetwater has just closed a most successful series of revival services, which resulted in a number of conversions and renewals, and 125 additions to the church, more than 100 of which were by baptism.

The preaching was done by the pastor, Rev. O. D. Fleming, recently of St. Elmo, assisted by the singer, J. E. Williams, of Atlanta. The young pastor had probably never preached more earnestly and forcefully, and his congregation and the community responded to his appeals. Business houses closed during the hour of service and the men attended the preaching. The audiences filled the auditorium, and at the night services the Sunday school rooms and the gallery were opened for crowds that attended.

On the first Sunday a committee from the "Billy Sunday Club" of Chattanooga came up and gave their services at different meeting places.

The BYPU gave their hour of service to a general mass meeting of the young people, and during the hour ninety-two young men and women expressed their reconsecration to Christ and pledged themselves to do or to go where the Lord called.

On this Sunday seventy-two joined themselves to the church, and these, with subsequent additions, made 122. Baptism has been administered to 57 persons already and many others are approved for baptism.

The genial pastor and his family have won their way to the hearts of the people, and all the church work is responding to the situation. The Sunday school had an attendance the past two Sundays of 474 and 448. The week before the revival began the ladies of the WMU observed the Week of Prayer with a larger attendance and a greater devotion than ever before. The work of the church seems well in hand, and the officers, under God's grace, anticipate a successful year's work in the Master's vineyard.

A REMARKABLE SERVICE.

By J. P. Bilyeu, Cookeville.

On last fifth Sunday I experienced the most remarkable incident of my life as a minister. On Saturday I was invited to come to the home of Hon. Chessley Warren, for several years superintendent of the State Capitol, the object of the invitation being to have services at his home for the benefit of his son, Owen Warren, who is very low with tuberculosis. This son, realizing that he is perhaps very near death, had made a profession of religion only a few days before, and notwithstanding the family is Methodist, he desired to join a Bap-

tist church before his death, and be baptized according to the example of Jesus.

I accepted the invitation and held services at this home on Saturday night, at which service the father himself was converted. The next day friends made necessary preparation for the baptismal service by placing a wagon bed at the edge of the porch only a few feet from the young man's sick room, canvass was placed in the wagon bed so that it would hold water, and then it was filled with water. I should have said that members of the West Union Baptist Church were there to receive the young man into the fellowship of the church. After all preparations were made the young man was assisted to the improvised pool where I buried him with Christ by baptism. A large concourse of people, friends of young Mr. Warren, were present to witness this solemn and impressive scene.

Young Brother Warren is a veteran of the World War, in which conflict he played the part of a brave and heroic man. If it is God's will that he soon be called hence, it should rejoice the hearts of us all that he will be able to answer "Here" when the roll call is called up yonder.

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USED WHILE YOU SLEEP

Obituaries

McCoy.—Sister Laura McCoy was born May 30, 1890; died Sept. 20, 1920; professed faith in Christ, 1903, and was baptized and lived an honored member of the Baptist church 'till death claimed her. She was the daughter of Rev. J. T. Jennings of Sunbright, Tenn. She leaves a husband, Wm. McCoy, and four children to mourn her loss.

To her husband and children, father and mother, please accept our heartfelt sympathy in this, your great sorrow and bereavement. We feel and know this is a sad time to you. May He who has promised to be a husband to the widow and a father to the fatherless comfort, care for and protect you. She was a good woman. Her life was a living example of the golden rule. She was a woman of magnificent courage and ever refused to acknowledge her growing physical disabilities until God's finger touched her and she slept. We know that you shall miss her, but Heaven is sweeter for her presence. Her voice is hushed, her lips are still and in her parting we have lost a near and dear friend. And while we realize that we have suffered a great loss in her taking away, yet we know that our loss is Heaven's gain. She has passed beyond the river where life's sorrows all end, to meet with those who have gone before her, to mingle with her celestial friends. Clouds of grief hang heavy and low over the hearts of those near and dear to her, yet she has but reached the goal of all mortality, the greatest act of her life is performed. She has now reached the highest plane of living—the tableland of God; her toils are past and she is fully blest.—Her Uncle, Willis W. Walker.

Bradley.—Whereas, It has pleased our Heavenly Father to remove from us, our dearly beloved brother, U. D. Bradley, and we believe he has gone to meet his reward with the redeemed of God, as his life was consecrated to the cause of his Master, and his last message to his church was that he was going home to be with the redeemed, and praying all to meet him over there; therefore, be it

Resolved, That our church has lost one of its most devoted members and deacons, yet we are conscious what is our loss is his eternal gain, as we believe his spirit is sweetly resting in the presence of his Master whom he trusted so faithfully in this life; therefore we bow in humble submission to the will of Him who doeth all things well, and commend his aged wife and three sons and two daughters to our Heavenly Father as their comforter in time of sorrow and grief, and may they so live that when they come to the dark river of death they may fear no evil. Be it further

Resolved, That we spread a copy of these resolutions on our minutes, and present one to the widow of our departed brother, and send one to the Baptist and Reflector for publication.—Rev. J. K. Tucker, Moderator; Frank Neal, Clerk.

Hickson.—Whereas, God, in His divine wisdom and goodness, has removed from our midst our beloved sister, Elizabeth Hickson; and

Whereas, We believe she has gone to join the angels and the redeemed of God to meet her precious Saviour and Redeemer, in whom she trusted for eighteen years; therefore be it

Resolved, That we, the members of

Middle Creek church bow in humble submission to the will of Him who created us, and to the sad dispensation of God's providence. In this sad dispensation, our church has lost a faithful member, our community a beloved sister, and the home a sweet and consecrated mother; yet we realize what is our loss is her eternal gain, as she waited with patience to join the angels and the redeemed hosts on high, and in the last moments was so ready and willing to go with them that she said they had come to go with her over Jordan and to her home above. Be it further

Resolved, We commend the bereaved father, mother and the brothers and sisters and her husband and her three sweet little children to God who doeth all things well; and may their lives be such that when they must cross the river they may have an abundant inheritance in the kingdom of joy and peace; be it further

Resolved, That we spread a copy of these resolutions on our minutes, and that one be sent to the bereaved ones, and one also be sent to the Baptist and Reflector for publication.—Rev. J. K. Tucker, Moderator; Thos. Jackson, Clerk.

We seek our goals; we climb our ways
With hearts inspired by radiant thought,
And hate the luckless weight who stays
The upward stream
Of vision's beam;
Nor guess that we have roughly wrought
A like hiatus in his dream.—Eden Phillpotts.

He that borrows the aid of an equal understanding doubles his own; he that uses that of a superior elevates his own to the stature of that he contemplates.—Burke.

To show the advantage of an Associational Convention, we print the program of the Robertson County Convention to be held at Mt. Carmel Church, March 26 and 27. Note the definite topics and general plan of the program. Why not have a convention like this in every association?

Robertson County's S. S. and B. Y. P. U. Convention.

Place: Mt. Carmel Baptist Church.
Time: March 26 and 27.
Saturday, March 26.

Morning Service.
10:00 a. m.—Devotional services, R. A. Johns.

10:15—Election of officers.
10:30—Address, "An Adequate Organization for a Country Sunday School," W. D. Hudgins.

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THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

11:15—Annual sermon, L. S. Ewton.

Lunch.
Afternoon Service.
1:30—Women's Work, in charge of Mrs. G. R. Jones.

3:00—Address, W. H. Preston.
3:30—Address, "Reaching the Constituency," W. D. Hudgins.

4:00—Reports from the Sunday Schools and B. Y. P. U.'s of the County.

Night Service.
7:00—Devotional service, T. P. Stanfield.

7:15—Address, W. H. Preston.
7:45—Address, "Preparation of the S. S. Lessons," W. D. Hudgins.

Sunday, March 27.
Morning Service.

9:30—Devotional exercises, T. H. Roark.

9:45—"The Needs of Our Sunday Schools," H. W. McNeeley.

10:00—"What I Expect of My Teachers," W. H. Preston.

11:00—"Making the Sunday Morning Hour Effective," W. D. Hudgins.

Lunch.
Afternoon Service.

1:30—Round Table on S. S. Work, W. D. Hudgins.

2:00—Round Table on B. Y. P. U. Work, W. H. Preston.

2:30—"What the B. Y. P. U. Has Done for My Church," Wade House.

2:45—General discussion, "Our Plans for Another Year."

Each church, Sunday school, B. Y. P. U. and W. M. U. is asked to send delegates to this convention. W. D. Hudgins, our State S. S. Secretary, and W. H. Preston, our State B. Y. P. U. Secretary, will be present. This alone insures a great meeting.

Churches having service on March 27 are urged to call these services off so that the pastors and members can attend this meeting.

Mt. Carmel and near-by churches will serve lunch on both days.

T. W. GAYER,
W. B. WOODALL,
Committee.

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consultation about a purchase, write us immediately.
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the cotton
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AMONG THE BRETHREN

FLEETWOOD BALL, LEXINGTON

Rev. A. C. Miller of the Seminary in Louisville, Ky., has accepted the care of the First church, Cleveland, Okla., and will take charge April 1.

Rev. C. P. Alcorn of the Second church, Chickasha, Okla., owing to ill health; has been voted a month's vacation to be spent at Mineral Wells, Texas. His salary continues.

Evangelist D. P. Montgomery of Greenville, S. C., lately held a meeting in Topeka, Kans., resulting in 85 conversions. He is now with Dr. H. E. Truax at Mount Vernon, Ill.

Rev. Jeff Davis, general missionary of the Texas Baptist State Mission Board, has resigned to become pastor of the First church, Snyder, Texas, where a field of almost unlimited opportunity awaits him.

Tabernacle church, Carrollton, Ga., is happy to secure as pastor Rev. W. L. Hambrick, who has enjoyed a fruitful ministry at Mable White church, Macon, Ga. The change is effective March 15.

Dr. John W. Ham of Tabernacle church, Atlanta, Ga., welcomed 1573 in Sunday school on a recent Sunday. Dr. John Roach Straton of New York spoke to 4000 at night on "The Dance of Death."

Rev. C. M. Crosswy, a Tennessee product, is finishing his work in the Southwestern Baptist Theological Seminary at Fort Worth, Texas, and goes to become pastor of the First church, Marlow, Okla.

It is announced by Dr. William Lunsford, Corresponding Secretary of the Ministerial Relief and Annuity Board of Dallas, Texas, that John D. Rockefeller has given a second \$100,000 to that fund. Hurrah for Brother John!

It is announced that Dr. Geo. W. Truett of Dallas, Texas, is to assist his son-in-law, Dr. Powhattan James, in the First church, Lynchburg, Va., March 2-13. We had understood that he was to assist Dr. W. C. Boone in Owensboro, Ky., at that time.

Rev. D. Edgar Allen of the First church, Barbourville, Ky., a Tennessee exile, lately held a revival in his church, Rev. W. L. Brock assisting. There were 33 additions, 26 by baptism. The pastor continued the work several days resulting in nine other additions, eight by baptism.

Evangelist W. C. McPherson of Nashville, and Singer S. N. Elsey have concluded a meeting with Rev. W. C. Pierce of Cattleburg, Ky., resulting most graciously. Brother McPherson has also held a meeting recently at the First church, Ashland, Ky., resulting in about 100 professions and 67 additions.

The second of a series of sermon-lectures in a sacred lyceum course, under the auspices of the BYPU of the First church, Lexington, Tenn., was delivered Friday night, Feb. 25, by Dr. S. E. Tull of the First church, Jackson. It was a scholarly presentation of the perils of Modern Evolution.

Dr. I. E. Gates is meeting with remarkable success in his pastorate with the First church, San Antonio, Texas. There have been 208 additions since the first of January. On a recent Sunday night there were 46 additions and six at the mid-week prayer-meeting.

Fraternal, courteous, big-brained, big-hearted Allen Fort is dead! How Tennessee Baptists shall miss him! He had few equals and no superiors as a genuine Christian gentleman. Day by day Heaven is enriched by those who, like him, are promoted by death.

The Christian Index of Atlanta, Ga., has been forced by shortage of funds to reduce its size from 32 to 16 pages. And yet the subscription list numbers 30,000. The cost of printing the paper during January was \$660 per issue. There seems to be a big deficit in running expenses.

A simultaneous evangelistic campaign in the city of Dallas, Texas, which will be in progress at the time of the meeting of the West Tennessee Baptist Sunday School Convention, prevents Mr. R. H. Coleman from accepting the invitation to direct the music in the latter meeting, to the great regret of all West Tennessee Baptists.

Rev. J. T. Upton of Carrollton, Miss., will conduct revivals at Ridge Grove church on the first Sunday in August and Rock Hill church on the second Sunday in August, both churches located near Lexington, Tenn. Bro. Upton endeared himself to one of the churches by a similar engagement last summer.

That was a great act of loyalty on the part of the First church, Jackson, Tenn., one night last week in responding to the appeal of the capable pastor, Dr. S. E. Tull, for the liquidation of a mortgage debt of \$11,500. The old First church seems never to have been in better condition financially and spiritually.

President Oscar E. Sams of Carson and Newman College, Jefferson City, Tenn., is rejoicing over the wonderful blessing to the student body of the school received in a recent great revival in the First church, Jefferson City, in which Dr. Geo. W. McDaniel of Richmond, Va., assisted the pastor, Rev. W. L. Patton. A large number have been baptized with others to follow.

The work at Carrollton, Miss., is moving along nicely under the care of Rev. J. T. Upton. There have been seven additions since he became pastor a few weeks ago. He is carrying a class through the Convention Normal Manual, and has planned the revival to begin the first Sunday in June.

"Publicity Handbook for Southern Baptists" is the title of one of the most suggestive and helpful books of sixty-five pages which we have ever read. It is issued by the Publicity Department of the 75-Million Campaign, and is everything that the name implies. Mr. Frank E. Burkhalter is the compiler. Every pastor should have a copy.

At the recent twenty-third annual Bible Institute held with the church at Murray, Ky., Rev. H. Boyce Taylor, pastor, there were 90 Baptist churches represented in attendance and 80 white Baptist pastors, missionaries, colporters, and other workers present, besides preachers of other denominations and colored preachers. That seems to have been a theological seminary in embryo.

Dr. J. W. Porter of the First church, Lexington, Ky., nominates Dr. W. W. Landrum of Russellville, Ky., to be president of the Southern Baptist Convention in Chattanooga. From indications, almost every state will have a favorite son for that position of honor and responsibility. We still advocate the election of John D. Mell of Georgia.

In his paper, News and Truths, of last week, H. Boyce Taylor asks: "Is it true that the recent meeting of the State Secretaries in Mobile, Ala., was behind closed doors? Are we to have a college of bishops? Episcopalians and oligarchies of various kinds may transact business behind closed doors and then put their decrees over. But Baptists do not work that way. Thank God for Secretary Bryan of Kentucky, who would not even lend his presence to a meeting behind closed doors."

WHY ATTEND MEN'S MEETING.

By Claude E. Sprague.

Having received the program of the Men's Conference that is to be held in Nashville March 10-11, and finding that we have such a magnificent

feast of good things I have set to to get as many of the laymen of my church out as possible, and would like to urge the men all over the state to be on hand and make this the greatest men's meeting Tennessee has ever had. My feeling is that we should strike while the iron is hot, and there seems to be a new day dawning in our churches, the spirit of missions, evangelism, Sunday school work, and in fact every phase of our work seems to be taking on new life. Let's all get together first as preachers. Can't we forget that we are preachers for two days, and get down with the men and hear their discussions, and be of any assistance we can, and by all means get the men of the church to attend. If we can get them there once they will not be so hard to get out next time. Railroad fare is high, some are talking hard times, but they travel for politics, base ball, and for anything the world offers. As Christian men, let us get just as busy for the kingdom of God, and when we do we will make things happen. Let us make it happen March 10-11 in Nashville. All aboard.
Cleveland, Tenn.

Privilege always and everywhere, measures responsibility. If this be true, the announcement of the wonderful laymen's meeting at Nashville, March 10-11 is of tremendous importance to the men of Tennessee. They are to be congratulated upon the opportunity of attending such a meeting, and upon the marvelously fine program provided for them. If the laymen of the state will pretty generally co-operate in this meeting, it will be a marvelous opportunity.

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PASTORS' CONFERENCES

NASHVILLE.

Belmont Heights.—Pastor Geo. L. Hale spoke on "The New Life," and "The Prodigals Father." 187 in S. S.; 28 in BYPU; 28 in Jr. BYPU. Two good audiences. At the close of the morning service, I. E. Boylan, Dr. John G. McDowell, J. E. Winn and Iva Tucker were ordained as deacons.

Centennial.—Pastor L. P. Royer spoke on "How to be For Christ," and "Not Ready for Emergencies." Fine interest.

Calvary.—Pastor A. I. Foster spoke on "He Being Dead, Yet Speaketh" (Memorial to Dr. Allen Fort), and "The Rich Young Man." Splendid BYPU and SS.

Edgefield.—W. M. Wood, pastor. Lloyd T. Wilson, supply preached on "The Imperious Now," and "Old-Time Religion." 331 in SS. Dr. Wood is away in a meeting at Madisonville, Ky.

Eastland.—Pastor O. L. Halley spoke on "Open Doors," and "Difference Between Men and Hogs." 201 in SS.; Good BYPU. Church is facing question of building larger house.

Grace.—Pastor T. C. Singleton spoke on "God's One Plan of Salvation," and "Come." One for baptism; two by letter; one conversion; 254 in SS.; 37 in BYPU; 24 in Jr. BYPU; 21 in Jr. BYPU No. 2, 21.

Immanuel.—Pastor Ryland Knight spoke on "Sunday School Opportunity" in the morning. First meeting of State Superintendents' Conference at night. 350 in SS.; Good BYPU.

Judson Memorial.—Pastor C. F. Clark spoke on "Light Obtained; Light Diffused," and "The Tears of Jesus." 152 in SS.; 28 in BYPU; 34 in Jr. BYPU.

North Edgefield.—Pastor A. W. Duncan spoke on "The Spirit of Co-operation," and "Justification." Two baptized.

Third.—Pastor C. D. Creasman spoke on "The Holy Spirit," and "The Tower of Babel." One for baptism; two by letter; 271 in SS.; 35 in BYPU; 20 in Jr. BYPU. Good day.

Seventh.—Pastor Edgar W. Barnett spoke on "Some Danger Signals for the Soul-Winner to Observe," and "Undeserved Sufferings." 140 in SS.; 24 in BYPU.

Una.—Pastor F. P. Dodson spoke on "Jesus Precious to the Believer," and "The Test of Obedience." Good services.

Note.—A memorial service will be held for Dr. Fort at the meeting of the Baptist Conference Monday, March 7.

KNOXVILLE.

Grove City.—Pastor D. W. Lindsay spoke on "Working Out Our Salvation." Dr. J. T. Henderson spoke at night on "Baptists and Foreign Missions." 201 in SS; one baptized. Three conversions, and three approved for baptism. Great day.

Mt. Zion.—Pastor J. H. Henderson spoke on "Divine Impatience." Rev. M. G. Slishuha spoke at night on "Lifting Up Christ." 175 in SS.

New Hopewell.—R. E. Rule, pastor. Funeral in the morning. Pastor spoke at night on "Second Coming of Christ." 175 in SS. Funeral of Mrs. William Dykes in the morning. Large congregation.

Fairview.—Pastor J. F. Wolfenbarger spoke at both hours. 56 baptized. 81 conversions in revival at Fairview. A great revival. The whole country was stirred. This church is near Harrison X Roads.

Lincoln Park.—Pastor L. W. Clark spoke on "Prayer, the Master Key," and "The Great Salvation." 234 in SS; large crowds.

Fifth Ave.—Pastor J. L. Dance spoke on "Christ Our Supreme Need," and "Jesus and the Thief." 568 in SS.

Sweetwater.—Pastor O. D. Fleming spoke on "Jesus' Will" in the morning. 493 in SS; four baptized; three by letter. A class of 36 studied BYPU Manual last week.

First.—O. E. Sams spoke on "Jesus' Sublime Offer to Rich Young Ruler," and "The Tragic End of a Self-Centered Life."

Fountain City.—Pastor Neil Acuff spoke on "Assurance," and Jno. 21: 22. 140 in SS.

South Knoxville.—Pastor M. E. Miller spoke on "Altogether Lovely," and "Christ the Power and Wisdom." 330 in SS.

Smithwood.—Pastor Chas. P. Jones spoke on "A Castaway," and "The Proud Fool." 139 in SS.

Bell Camp.—Pastor T. R. Waggener spoke on "Qualified Witnesses," and "Incidents in the Life of Dr. I. T. Tichenor." 88 in SS.

Immanuel.—Pastor A. R. Pedigo spoke on "Riches Through Poverty," and "The Charm of Evil." 234 in SS.

Strawberry Plains.—Pastor S. G. Wills spoke on "God Lamenting His Heritage," and at night the pastor gave an illustrated lecture. 11 baptized. 8 by letter. 14 approved for baptism.

Central.—Pastor A. F. Mahan spoke on "The Work of the Holy Spirit," and "Preparation to Meet God." 235 in SS; one by letter. Three for baptism. Bro. T. G. Davis did excellent preaching in a good meeting.

Lonsdale.—Pastor J. C. Shipe spoke at both hours. 333 in SS. Large congregations.

Euclid Ave.—Pastor J. W. Wood spoke on "Prayer," and "The Keys of the Kingdom." 320 in SS; one baptized; eight by letter. Five conversions.

Oakwood.—R. E. Grimsley spoke on "A Pertinent Question," and "Rahab's Insurance Policy." 228 in SS; 45 in BYPU; 65 in Jr. BYPU; 112 Bibles in SS.

Washington Pike.—Pastor E. F. Ammons spoke on "Life a Journey," and "The Return of Our Lord." 74 in SS; nine by letter. We have purchased material and will begin the building of house of worship. Brethren, pray for us.

Mountain View.—Pastor W. C. McNeilly spoke on "Our Vows," and "God's Willingness to Save." 207 in SS.

Deaderick Ave.—Pastor J. M. Roddy spoke on "Knocking," and at night Dr. Geo. W. Morrow spoke on "The Anti-Saloon League." 508 in SS.

Bell Ave.—Pastor J. B. Hyde spoke on "Ambassadors for Christ," and "A Bargain with the Devil." 373 in SS.

Elm Street.—R. A. Mathes, pastor. P. B. Sharp spoke on "The Lord is My Shepherd," and "The Game of Life Lost." 115 in SS; three by letter. five additions. Good day.

Sharon.—Pastor G. X. Hinton spoke on "A Model Church," and "Conditional Love for Regeneration." 80 in SS.

Niota.—J. H. O. Clevenger, pastor spoke on "Christianity and Manhood," and "Christianity and Womanhood." Good congregations. We will observe the Week of Prayer. We gather at Madisonville on March 2 for special day.

Spring City.—Recently held a ten-days' meeting at Sale Creek. Had 14 conversions. Organized a Baptist church. This is a very important, but needy field, and we ask the brethren to pray for us as we try to erect a house of worship.—W. C. Creasman, Missionary of the State Board.

Ducktown.—Mine City. Pastor D. A. Webb spoke in the morning on "Our Free Will Offering." 155 in SS. One by letter. No night service.

Lenoir City.—Pastor A. B. Johnson spoke on "Greatness of Harvest and Fewness of Laborers." Rev. J. H. Sharp spoke at night. Splendid SS and BYPU. Splendid day.

MEMPHIS.

New South Memphis.—Brother Clifton Davis spoke in the morning, and Pastor T. E. Rice at night. 114 in SS. Good day.

Prescott Memorial.—Pastor Jas. H. Oakley spoke to large congregations. 101 in SS; 41 in BYPU. Church growing.

Bellevue.—R. W. Hooker spoke at both hours. 458 in SS.

First.—Pastor Boone spoke at the morning hour. At night a memorial service in loving remembrance of Dr. Fort. He was particularly close to our pastor and people. Excellent Unions. 604 in SS. Average for January and February, 600.

Boulevard.—Pastor J. H. Wright spoke on "A Growing Church." Bro. Poag spoke at night. A most excellent sermon. One baptized. One received by letter. One by statement. Fine congregations. 183 in SS; good BYPU.

Central Ave.—Fair congregations. Pastor Smith spoke at both hours. 70 in SS.

McLemore Ave.—Pastor Furr spoke to very large congregations. Three received.

Seventh Street.—Pastor I. N. Strother spoke on "Contend for the Faith," and "Consider Your Ways." One by letter. 173 in SS.

Union Ave.—Pastor Hurt spoke to large congregations. 404 in SS.

Temple.—Pastor J. Carl McCoy spoke on "The White Harvest Fields," and "Has the Church Failed?" Fair congregations. Good BYPU; 324 in SS.

Rowan Memorial.—218 in SS; 21 in BYPU; 32 in Jr. BYPU; four conversions; one by letter.

LaBelle Place.—Pastor D. A. Elms spoke to great congregations. Six received; two by letter, and four for baptism; 37 in two months. About 350 in SS. Wonderful interest.

Calvary.—Pastor Norris spoke on "No Room for Jesus," and "What Think Ye of Christ?" 200 in SS; 100 in BYPU. Whole family received into the church—father, mother, daughter and son.

Highland Heights.—Pastor E. F. Curle spoke to good congregations. Very soulful services. Much sickness in the community. SS and BYPU well attended.

Hollywood.—103 in SS. Good congregation in the morning. Fine attendance at night.—J. P. Neel, pastor.

CHATTANOOGA.

Ridgedale.—W. E. Davis spoke on "Getting Into a Larger Place," and "A Program That Was Not Carried Out." 176 in SS; 100 per cent in Bible readings in BYPU.

Chamberlain Ave.—Pastor G. T. King spoke on "Brotherhood of Men," and "The Glories of Heaven." 128 in SS.

Avondale.—Pastor W. R. Hamie spoke on "The Way to Jesus," and "The Trail of the Serpent." One con-

verted at morning hour. Great afternoon prayer-meeting. Four joined the church. The pastor's wife, who has been ill, in the hospital for nine days, is improving.

First., North Chattanooga.—Pastor W. B. Rutledge spoke on "The Child and the Kingdom of God," and "Hard Times and How to Remedy Them." 183 in SS. Two conversions. Three additions and fine BYPU.

East Lake.—Pastor W. A. Moffitt spoke on "Efficient Fishers of Men," and "What Shall I Do With My Life?" 212 in SS. Fine day.

Ooltewah.—Pastor L. H. Sylar spoke on "Opportunity," and "The Power of Prayer." 111 in SS. Good BYPU.

Woodland Park.—Pastor G. W. McClure spoke on "Can Any Good Thing Come Out of Nazareth?" and "Sunshiny Christians." 139 in SS. Splendid day.

Central.—Pastor W. L. Pickard spoke on "God's Individual Call to Us," and "Abraham in Egypt." There were 344 in SS. Two joined the church. BYPU work progressing efficiently.

Rossville.—Pastor J. Bernard Talant spoke on "The Impossible," and "Woman and Her Work." 335 in SS. More than 100 in BYPU.

First.—Jno. W. Inzer, pastor. Prof. Harry Clark spoke on "Our Neglected Duty," and "The Possibilities of Youth." One by letter. One consecration for Christian work. 567 in SS.

Highland Park.—Pastor spoke to good congregations on "Using an Ox Goad," and "Value of Church Membership." Good BYPU. Organized Jr. BYPU with Miss Sallie Mae Cade as leader. 248 in SS.

Eastdale.—Dr. Sherald spoke in the morning. Bro. McElhaney spoke at night on "Repentance." Good attendance. 63 in S. S.

Tabernacle.—Pastor T. W. Caloway spoke on "The Bitter Waters of Marah," and at night a memorial service for Dr. Allen Fort was held. 391 in SS.

Ridge Junction.—Bro. Chunn spoke in the morning on "My Peace I Leave With You." No night service. Closed for the memorial service for Bro. Fort at Tabernacle church.

Tyner.—Pastor J. N. Monroe spoke on "The Meaning of the Blood," and "God's Single Standard of Judging." Organized a Sr. BYPU. 128 in SS. Celebrated the Lord's Supper at the morning hour. Starting off well.

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Home Circle

A SONNET.

God speaks to hearts of men in many ways:
Some the red banner of the rising sun
Spread o'er the snowclad hills has taught his praise,
Some the sweet silette when the day is done:
Some after loveless lives at length have won
His word in children's hearts and children's gaze,
And some have found him where low rafters ring
To greet the hand that helps, the heart that cheers;
And some in prayer, and some in perfecting
Of watchful toil through unrewarding years;
And some not less are his, who vainly sought
His voice, and with his silence have been taught—
Who bear his chain that bade them to be bound,
And at the end in finding not, have found.

—English Spectator.

JACK'S LAST DOLLAR.

Jane Arnold Trumbull.

Every time Jack put even a penny into his bank he marked it down in his little red book that his mother had tied to it, and at the end of each day Dad would add it up for him.

"Three dollars and twenty-five cents now, Jack," he said. "Just one more dollar and you will be able to get the watch."

"Shall I get it this week, Dad?"

"I'm not sure. Sometimes it takes longer to get the last dollar than to get all the rest, but if you keep on saving it won't be much longer now."

"I wish I could make it some way," Jack said, and he sat very still for a minute trying to think of away.

"Who wants to go to the store for me?" Mother called.

Jack ran to see what was wanted, and while mother wrote down her list of groceries and wrapped a dollar bill in the piece of paper he was thinking: "Now, if I just had that dollar."

"Will there be any change, Mother?" he asked.

"Just a little, eight cents, I think—and you can have it if you hurry."

Well, eight cents was a lot if you were going to buy candy, but not much when you wanted a big round dollar. It seemed such a long time since he had begun to save for that little watch, one that would really tell the time. First, Uncle had given him a half dollar to start the bank with, but the rest had had to be saved a few pennies at a time, and the nearer he got to the sum he needed the more tired he was of waiting.

He stopped for a minute on his way to the grocery to look in the little watchmaker's shop window where the watches were. Why, there was only one there now. "Just suppose that last one is sold before I get enough money?" Hurriedly he picked up his basket again and ran toward the grocery. He would not even get this eight cents if he stayed there looking at the watch.

The big grocery was crowded at that time of evening, and the clerks all so busy that it seemed to Jack as if no one ever would notice him. He edged closer to the counter — then a little closer.

"Please, Mister, wait on me. I shan't get my eight cents if I don't hurry—and I must have it." But in the hurrying crowd he was not even heard.

The tall man who stood close to him looked kindly down.

"Eight cents is it, Son? Let me help you." As he spoke he took the money and list from Jack's hand and held it across the counter. "Here wait on this boy first; I'm not in nearly such a hurry as he is." Then, while the order was being filled, he asked:

"What are you going to do with so much money?"

Jack explained all about how he was saving for the watch, and how long he had been keeping every penny, and his candy money and everything—"And there is only one left in the window, now," he added. "So I must hurry and get it this week."

"Oh, there will be plenty more of them in the shop, but I like to see boys save and buy useful things, and I hope you soon get it. Here is your package now, and here is your change. Let me put it down in the bottom of your pocket, so you won't lose it."

"With a parting 'Thank you, sir,' Hurry along. Goodbye."

With a parting thank you, sir, and a bright smile Jack hurried on.

The jingle of the eight cents in the bottom of his pocket sounded very good to him. He felt he really must stop for a minute to look at it, and count it. Putting down the basket, he ran his hand to the bottom of his pocket. Just one look and he would hurry on.

"Why, that's more than eight cents. I know it is." He smiled with delight. Mother had said there would be only eight cents. Jack did not know much about how to count money, but he knew a quarter when he saw it, and surely there was one in his hand. Surely they had given him the wrong change. Well, wasn't that luck? A whole quarter! Why he might be able to get it this week, after all.

He looked at it again and again, his eyes shining with pleasure. He would hurry and tell Dad about it. But no. This was not his money. The clerk had made a mistake. He knew what Dad would say—"No one ever enjoys anything that's not honest and square." But this would not be like stealing. "He gave it to me. I didn't even ask for it."

He picked up the basket again, and started toward home. Mother had said "Hurry." "It's not my fault if I have too much change."

He walked on a few steps, but his feet did not want to hurry. Instead, they stopped again. This time in front of the watchmaker's where that last watch in it's little box looked temptingly at him from the window.

"Good! It's only Monday. I know I can get the rest of this week."

But no the big clock that hung just outside the door seemed to say, "Not square! Not square!"

Without another word Jack turned back toward the grocery.

As he ran up the steps he bumped right into the nice man who had helped him.

"Hello, young man! Forgot something? I thought you were in such a hurry?"

"So I was. I am—but he gave me too much change. See?" Jack held out money as he spoke.

"Sure, but I thought you were to have all the change to help buy the watch."

"I am. But it wouldn't be square to keep it, would it, Mister?"

"No, indeed; you're right. I didn't think about that when I gave it to you. I put that extra quarter in your pocket to surprise you, but I want it back now. I didn't put enough for a boy

like you. I want to make it fifty cents instead."

"But, no, sir. I couldn't take it. I mustn't—"

"I'm afraid you'll lose that eight cents, Son, if you don't hurry," the man said as he dropped the coin in the boy's pocket and hurried away.

Jack's feet did not lag this time, but fairly flew him with his packages, and the jingle in his pocket was like music.

His words tumbled all over themselves as he told Dad all about the nice man and the change, and the mistake he thought the clerk had made.

"Well, that is the finest thing I've heard. I'm even more pleased than you are, Jack, and I'm going to give you the other half dollar to prove it," said Dad.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Musical Education.

Once upon a time there was a man who had a daughter. And he loved music. And the damsel grew, she sang; and the singing gladdened his heart and the heart of her mother. And they bought her a piano, and hired a teacher who came to the house and gave her lessons at Fifty Cents an Hour. And the lesson was worth every cent of it. For the damsel soon could play Scales and Exercises, and between times would pick out Tunes with one finger, to the great joy of her father.

And when the time came that she could take the Hymn Book and sit down on Sunday afternoon, and play The Sweet Bye and Bye without many Mistakes, her father wiped his eyes and thanked God for his daughter and for her Musickal Attainments. And there were evenings when the young folks gathered, and she seated herself at the Piano and played the Suwanee River and Seeing Nellie Home, and they all sang and were glad.

Now there came an evil day when one spake unto the father, saying, Thy daughter hath Musickal Ability. Now, therefore, send her away that she may study Musick.

So they sent her to a Conservatory; and they shut down the cover of the Piano. And on Sunday afternoon her father said, it is lonely, but when she returneth she will play to Beat the Band.

And it came to pass that at the end of certain days she returned with a Musical Education. And I was among Those Present on the evening when they gave a Welcome Home Party. And the father said, To-night we shall have Musick.

But on that night none of the other girls dared play, for they had not been away to a Conservatory. And the daughter would not play, for her Sheet Musick had not arrived. Neither would she sing, for she said that she was Out of Practice, having recently studied only Theory and Composition and Fugue and Counterpoint.

And I said unto her, It is not an Excess of Musickal Culture that alleth thee, but the need of Chastisement. In the days when thou couldst barely play The Sweet Bye and Bye so that it might be told from Yankee Doodle thy Musickal Talent was good for something. Thou wert a joy unto thy father and a comfort to thy mother; and thou couldst add happiness to the life of thy friends. But now thou knowest just enough to be Useless.

And I asked, Knowest thou any of the sweet old Ballads, as The Last Rose of Summer, or Coming Through the Rye?

And she said, Yea, but they are very Old and Simple.

And I said, Go thou to the piano, and play and sing. Thou has given this party a Frost, and chilled the heart of all present. Go thou back and warm them up with something that they love.

And she did as I told her. And the heart of all present was warmed. And certain of the other girls played.

And as the hour waxed late, some of the young folk said, Let us sing some of Those Good Old Timers that we used to like. And she played for them.

So her Musickal Education did not quite spoil her after all. And when she hath a Musical Education that is much better, she will know better the worth of my lesson to her.—
Watchman-Examiner.

SMILES SELECTED

He: "That auto horn needs oil."

She: "It sounds to me as though it needs cough syrup."

1921: "What do freshmen do with their week-ends?"

1923: "Put their caps on 'em."

Among the morning batch of culprits haled before a Cleveland magistrate was one man, whom the judge addressed thus:

"The charge against you is that you attempted to hold up a pedestrain at two o'clock this morning. What have you to say for yourself?"

"Not guilty, your honor. I can prove a lullaby."

The judge smiled in spite of himself. "You mean an alibi."

"Begging your honor's pardon, it was a lullaby. My wife will swear that at two o'clock this morning I was walking the floor with the baby."

"I understand you get off some very good things occasionally," said the sweet young thing at the swell reception.

"Well, then I do," replied the man with the monicle.

"But it takes considerable time to do it."

"You mean I am verbose?"

"Not exactly that; but you've been standing on the train of my dress for ten minutes."

Frederick was sitting on the curb, crying, when Billy came along and asked him what was the matter.

"Oh, I feel so bad 'cause Major's dead—my nice old collie!" sobbed Frederick.

"Shucks!" said Billy. "My grandmother's been dead a week and you don't catch me a crying."

Frederick gave his eyes and nose a swipe with his hand and, looking up at Billy, sobbed despairingly: Yes, but you didn't raise your grandmother from a pup."

For non-committal brevity of speech, says Puck; commend us, if you please, to the Yankee lord of the soil. One such, who was recently making a visit to the city, was knocked down in the street by an automobile. A sympathizing crowd instantly surrounded him, with condolences and questions.

"Are you hurt, my friend?" kindly asked a gentleman who was first among the rescuers, as he helped the sufferer to his feet and brushed the mud and dust from his clothes.

"Well," came the cautious reply, "it ain't done me no good."