

# BAPTIST *and* REFLECTOR

*SPEAKING THE TRUTH IN LOVE*

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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## INFANT BAPTISM

S. M. McCarter

There is not much said on this topic from our pulpits and from our denominational papers while our Pedo-Baptists go right on with the practice, giving no scriptural authority for it. If infant baptism is scriptural, then it ought to be practiced by our Baptist churches. If it is not scriptural, there is no ground or authority for any denomination's practicing it and it ought to be opposed and exposed by Baptists.

Baptists oppose infant baptism and yet they practice infant baptism. But they do not practice the infant baptism that they oppose. There is an unscriptural infant baptism and that we oppose, because the custom of baptizing, or rather of sprinkling, infants is unscriptural when we think of the infants in the physical sense. But Baptists practice infant baptism in the spiritual sense when they lead into the baptismal waters those who are new born babes in Christ. Pedo-Baptists baptize soon after the natural birth. Baptists baptize only after the spiritual birth. Pedo-Baptists reckon after the flesh. Baptists reckon only after the spirit. But let us examine some of the grounds for the practice of physical, infant baptism.

Pedo-Baptists base their practice of infant baptism, first of all, upon the ground of circumcision. The well-posted Pedo can make this point appear to be a very plausible one to any mind. However, the scriptures which he uses to sustain his argument proves just the opposite. And unless our people are informed, they are apt to go from hearing a sermon on the subject from a good Pedo saying, "He proved His point beyond any question." But did he?

Circumcision is not a type of baptism. Neither was ancient Israel a type of the New Testament Church. In order to prove the idea that circumcision was the forerunner, the type of, infant baptism, the Pedo must establish certain facts by the scriptures, a thing that he cannot do. (1) He must prove that the commonwealth of Israel, under the Abrahamic covenant, was the church. (2) The New Testament church is identical with the Abrahamic covenant and organization. (3) The New Testament church does not consist of a regenerated membership exclusively. (4) Infants were members of the commonwealth (political commonwealth) of Israel and, therefore, they must be members of the New Testament church. (5) There is nothing in the New Testament that prevents infants from becoming members of the church.

The identity of the two dispensations cannot be sustained by scripture. Neither

can it be proved that baptism takes the place of circumcision. To be a member of the Abrahamic family required three essential qualifications: (1) Natural birth. (Gen. 17:1-14.) (2) Purchase. (Lev. 25:44-46.) (3) Circumcision. (Gen. 17:27; Ex. 12:43-51.) One could become a member through birth or he could purchase membership by meeting certain requirements. Circumcision was the seal of membership.

To be a member of a New Testament church requires other qualifications: (1) Repentance and faith, the moral qualification. (2) Regeneration, the spiritual qualification. (3) Baptism, the ceremonial qualification. The great difference between the two sets of qualifications shows beyond any question that the two dispensations are not identical and that those who were members of the Jewish congregation could not become members of the Christian congregation without repentance, regeneration and baptism.

Let us now examine the question of circumcision. Some will make the point clear that baptism cannot come in the place of circumcision. (1) Why was Paul baptized after he was circumcised? (Phil. 3:5-8.) (2) Why did Paul have Timothy baptized after he was circumcised? (Acts 16:3.) (3) Why were the same persons baptized and circumcised, even Jesus. (4) Was it not folly for John the Baptist to preach as he did if the people to whom he preached were already members of the church? (5) Why did Jesus say, "Repent and believe the gospel," if these people were already members of the church? (6) If baptism comes in the place of circumcision, where is the command to baptize both sexes?

Really, it seems that the argument for infant baptism from circumcision is the argument of a drowning man. A boy some ten or twelve years old, after having heard his pastor preach that infant baptism came in the place of circumcision said, "The preacher thought he proved his point, but as young as I am I have too much sense to believe his statements for I know that the two words, circumcision and baptism, are not akin and they have no relation to each other and can never be used for the same purpose."

The second main argument for infant baptism is from the Scriptures which tell of household baptisms. There are five records of such baptisms. (1) Cornelius and his household. (Acts 10.) Cornelius feared God, had family worship, was a charitable man, and was an earnest seeker after the truth. His kinsmen and friends constituted his household. The purpose of Peter's coming is told in Acts 11:14. The story of the visit and of the conversion of Cornelius is well known. We are plainly told the pre-

requisites to the baptism of this household.

(1) Peter preached the death, burial and resurrection of Jesus. (2) Peter said, "Whosoever believeth in Jesus shall receive remission of sins. (3) The Holy Spirit fell on all them that believed. (4) They magnified God. (5) Peter asked, "Who can forbid water that these should be baptized?" (6) They were baptized in the name of the Lord Jesus. There can be no room for belief in the presence of infants at this baptizing, for if there were children there they believed, they received the Holy Spirit, they magnified God before they were baptized. (2) The household of Lydia. (Acts 16:12-15.) Let us see what are the facts concerning this baptism. (1) Paul preached the gospel to those who were gathered at the place of prayer. That he was commissioned to do (2) The service was held by the river side. (3) Lydia was from the city of Thiatira, which city is located in Asia Minor. (4) The Lord opened her heart to obedience and she was baptized and her household.

The only question that can be raised about the account is, "Who constituted her household?" This question is settled by three facts that are mentioned in the narrative, each bearing its clear implication. (1) The gathering at the river side was made up of women. No mention of children is made and we infer from the customs of the day that if there were infants they had been left behind (2) There is nowhere any reference to indicate that Lydia had children. (3) Her business would indicate that her household was composed of those who worked at her looms or who assisted her in the sale of her goods.

(3) The Jailor and His Household. (Acts 16:25-34.) What are the indisputable facts in this record? (1) If there were infants in this household, they wanted to know the truth, just as the jailor wanted to know it. (2) If there were infants they wanted to know how to be saved. (3) If there were infants they believed and rejoiced in God just as did the jailor. (4) If there were infants there, they were able to hear and believe, therefore, they were large enough, old enough, to be proper subjects for baptism. There is no ground even for a supposition that little innocent infants in the Philippian jailor's household were baptized.

(4) Crispus and His Household. (Acts 18:8.) This verse very plainly says that Crispus and his household believed. If then there were infants in the household, they were mental prodigies for they were believers. Paul definitely states that he baptized none of them except Crispus and Gaius. (1 Cor. 1:14.) Certainly he would not have

(Continued on page 4.)



# Baptist and Reflector

(Continuing the Baptist Builder)

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## EDITORIAL

God's love, like radio activity, penetrates every nook and corner of this world of ours, yet it can never be felt or known save by a "receiver" who is tuned in.

If some people felt the value of God's minister while they are well like they do when they are dying or their loved ones are dying, we would never more hear talk about empty pews at the houses of worship.

A hypocrit, in ancient Grecian days, was a player who made himself up in order to imitate another. In our day the term has come to be applied almost exclusively to the individual who uses the Church for a cloak with which to cover up his ungodly life. The preacher's big job is to get sinners to see the difference between a hypocrit and a real Christian who is trying with all his might to live as God would have him. Sinners hardly see the real hypocrit because he is shrewd enough to hide his hypocrisy.

A magnet draws better and holds more securely when it is clean and free from rust. Christians will be better able to "draw people to the presence of our Lord and Master if they will keep their lives free from sin and worldliness.

### OUR CONVENTION

This week the Tennessee Baptist Convention is in session. As we prepare this note we are wondering what will happen at Johnson City. There are so many and varied interests among us that it is never easy for us to be unbiased in our thinking. People who are vitally interested in one agency of our work, in one institution, come to feel that it is most important and that it ought to be provided for even if others have to suffer. That which is true of our local interests is true also of our South-wide interests. It is never easy to

know just what ought to be done when we have to listen to the appeals of the various children of our Convention, each of which is worthy and each of which is in dire need.

There can be but one worthy course to pursue. The Convention must refuse to be swept off its feet by any appeal. We go to represent more than a quarter of million Baptists, and we represent indirectly every agency through which we carry on our world-wide enterprises. Therefore it behooves the messengers to the Convention to pray much and to think much and to talk little. It is a great deal easier to launch a movement than it is to carry it through to complete success. It is easier to hush debate on the floor of the Convention by voting through a movement than it is to do the work often imposed by the Convention upon itself in moments of hurry.

We predict a great meeting of the Convention. We feel sure that our people are going to do the right thing by all their agencies. We feel sure also that they are not going to undertake any further heavy financial obligations until the present ones have been removed. And we pray that something may be done in order to inspire the large number of communities that need enlisting and teaching in order that they may better do the tasks which are theirs in the Master's kingdom.

### SIGNS OF THE TIMES

A good layman, superintendent of one of the best Sunday schools in the state, was in the office the other day, and in our conversation he asked: "What can we do to stop the tide of immoral propaganda that is sweeping our nation?" In explanation of his question, he mentioned several things that are polluting the fountains of our life, the youth, and closed by telling of two recent brands of candy which are being sold in our communities and which bear two vulgar and profane names. We do not feel that it would be right to publish them on our pages, and yet our children will be using them both when they go to purchase candy.

What are we going to do about it? The editor's answer is, "Nothing!" That is what we usually do. The editor may write and sound warnings, and the pastors may take it up and sound it from their pulpits, but our people are so slow to take hold of things when they ought. And while they remain indifferent, the enemy is sowing the tares, and some day we will wake up to find our nation hopelessly profane and vulgar. No longer is it an unusual thing to hear women swear on the streets, and they even indulge in vulgar jokes and speech in all too many instances.

We attended a gathering of ministers a few weeks ago (not a Baptist Pastors' Conference, we rejoice to say), and during the course of that meeting several jokes were told. The editor kept tab on the ones told while he was there, and seventy-five per cent of them were vulgar or near-profane.

Most of the preachers laughed at these jokes, even the most vicious of them, and some of them guffawed in great glee.

What are we going to do about it? The editor answers again, "Nothing!" That is what we have been doing, and there is no indication in this day that we are going to change. If the editor were a layman and should hear his pastor indulge in a low, vulgar vicious joke or in profanity, he would go to him first of all in a spirit of love, and tell him just how little and debasing such a thing is for a minister. If the preacher continued the practice, would prefer charges against him before the Church. (Of course, I wouldn't do anything if I indulged in such practices myself.)

A few days after the incidents referred to above occurred, we were riding on a train and happened to be sitting close to two travelers who were very much interested in their conversation and did not stop because I could hear. One was a young man, and he seemed to take a special delight in being loud. Among the many things about which he boasted was the fact that in his "social set" there were none who were "old fogey." "Why," he declared, "when we are together we do not think anything about it if one man's wife goes over and sits down on another husband's lap."

No, he was not a vicious fellow. He is a good husband and has a comfortable home where there is happiness. So far as the writer knows, he is a Church member in good standing, and so are the other members of his "set." He is a sign of the time just as the profane preacher and the profane names of the candy are. He and his "set" are the products of certain forces that are working in society today with all the dread and deadly precision that they have worked in other generations.

The other day, in a Tennessee city, two couples of high school youths were on their way from the classrooms to their homes. When they reached a certain corner they paused, and for several minutes, right on a busy corner, they talked and chattered, carefree and glad. One could easily tell from their conversations that they were "sweethearts four." After a long-drawn-out leave-taking those young people, in mid afternoon, on a public street, embraced each other in the most affectionate manner and separated for the remainder of the afternoon.

What are we going to do about it? The answer comes again with tragic certainty, "Nothing!" Mothers do not know where their daughters are. Sons have no tasks to do, therefore go home whenever they wish. Chaperones have been ridiculed and caricatured until they have left the stage of life, and the masses of youth has been turned loose with but one certain teacher of morals—namely, the lewd, vicious movies.

These are signs of the times in which we live. We might multiply illustrations many fold. These incidents are occurring every day right before the eyes of mature



men and women who ought to understand what they mean, but seemingly they do not. If one dares to raise his voice as did Jeremiah, he is thrust aside with fine scorn, while the world marches off leaving him to fret and grieve alone. As surely as the flashing of the lightning against the growling, rumbling, rolling clouds indicates the coming of a storm, so surely are these things signs of the coming of trouble for American society and for our national government.

What are we going to do about it? Shall we go on answering "Nothing?" There is one remedy, and it lies in the hands of God's elect few. We must raise from Dan to Beersheba a mighty protest against the sources of these vices. We must pull down multitudes of signboards and stop the pens of a host of lewd cartoonists who delight in profanity and who revel in vulgarity with as much abandon as did Chaucer when he wrote his Canterbury Tales. We must outlaw the vicious movies and stop all theaters from presenting caricatures of truth and virtue and purity. We must separate youths during the years of adolescence and give them a chance to develop their minds and souls without having to be hopelessly handicapped by abnormal sex-instincts. We must raise once more a standard of modesty and of manhood that will stop such vulgar scenes as were described by the young husband who saw no harm in his wife's sitting in another man's lap.

And added to these efforts there must be coupled a mighty revival, Pentecostal in its power, Puritanical in its sweep, and God-directed in its activities. That and only that will make our protests against modern tendencies effective and lasting. That and only that will stay the hand of God and prevent the world's having to look on while another great civilization goes to earth leaving mankind to scramble out from under its rubbish in order to rebuild character and life in keeping with the will of God.

### MISSIONARIES LEAVING

Since being detained from returning to China during these few weeks it has been a pleasure to visit some of the churches and associations in Tennessee. We have just returned from Carthage and the New Salem Association. The annual meeting of the Association had been held some time previously, but it was our privilege to visit some of the churches and to speak to them about our work in South China. Dr. George L. Rinedour and his most capable wife are not only doing excellent work in the Carthage Church, but they are making themselves a real blessing to all the churches of the Association. Brother Rinedour was in the midst of a fruitful series of meetings in the South Carthage Church while we were there. We hope to be the way back to China within a few days.

A. R. Gallimore.

### OCTOBER STATEMENT

Following is a statement of the receipts and disbursements on the 1925 Cooperative Program for the month of October, 1925:

Southwide Causes			
Foreign Missions	23½%	\$	9,630.28
Home Missions	10%		4,098.00
Christian Education	10%		4,098.00
Ministerial Relief	05%		2,049.00
New Orleans Hospital	01½%		614.70
Total	50%	\$	20,489.98

Statewide Causes			
State Missions	18%	\$	7,376.39
Christian Education	19%		7,786.20
Orphans' Home	08%		3,278.39
Memorial Hospital	05%		2,049.00
Total	50%	\$	20,489.98

Grand Total 100% 40,979.96

The 19% for Christian Education under Statewide Causes is divided among the institutions as follows:

Union University	05%	\$	2,049.00
Carson and Newman	05%		2,049.00
Tennessee College	05%		2,049.00
Hall-Moody Junior Col.	03%		1,229.40
Ministerial Education	01%		409.80

Total 19% \$7,786.20

O. E. Bryan, Secretary.

### COMPARATIVE STATEMENT

Of Home Mission and Church Building Loan Receipts—May 1 to November 1

Alabama	\$ 9,161.51	\$ 3,527.87
Arkansas	200.00	100.00
District of Columbia	1,124.68	2,013.96
Florida	6,738.83	3,923.34
Georgia	15,110.65	7,889.50
Illinois		
Kentucky	25,842.76	8,746.51
Louisiana	4,850.16	3,029.06
Maryland	5,519.35	1,721.06
Mississippi	11,098.06	7,452.13
Missouri	11,408.02	7,384.21
New Mexico	200.00	331.50
North Carolina	17,043.75	12,111.69
Oklahoma	2,555.38	1,984.30
South Carolina	2,998.62	4,061.75
Tennessee	10,634.23	9,086.03
Texas	14,724.85	6,317.77
Virginia	25,714.25	14,134.76
Miscellaneous	2,733.08	8,014.41
	\$167,658.18	\$101,829.35

### HOMES IN FLORIDA OFFERED OLD MINISTERS AND RETURNED MISSIONARIES

Wealthy Layman Provides Cottages Free for One Year in Florida as a Memorial to His Father

By Hugh S. Wallace, Pastor First Baptist Church, Green Cove Springs, Fla.

A wealthy layman who has recently acquired large holdings in this city and county has prepared thirty-two cottages to be given free of charge to old ministers or returned missionaries, as a kind of memorial to his father, who himself was a minister of the gospel. These cottages are situated in one of the most desirable residence sections of our little city, and are near the beautiful St. John's River. The residences have four and five rooms. In addition, many of them have roomy sleeping porches. All of them are screened throughout and have lights and water.

The matter of advertising this generous offer was placed in the hands of a minister, who is con-

nected with the forces of this layman, and it occurred that the offer became known to only those of two different denominations, and the management has been besieged with applications for these residences, and scores are now on the "waiting list." But in fairness to all evangelical denominations the manager of this feature of the owner's interests here, has graciously agreed to reserve as many as seven of these cottages for Baptist ministers or returned missionaries.

This good offer has not been made known to our Baptist people as a whole for the reason that we felt that we ought to first offer these homes to the families of our returned missionaries, many of whom come to America without having here homes to which they can always go for rest during their year of furlough. In the case of the families of returned missionaries, we hope to have the co-operation of a number of Churches in the gracious work of furnishing throughout all homes to be occupied by our returned missionaries and their families. So far we have not heard from a sufficient number of returned missionaries to take up the full quota of homes allowed to our Baptist people, and we are now making this offer known to our Baptist brotherhood over the South.

Any old or retired minister, or any minister who needs a temporary resting place to regain his health, will communicate at once with the writer. We suggest that the Churches to which these good old servants of the Lord belong take steps to co-operate with us in providing sufficient furniture to equip the homes of their old ministers who need to come to Florida for a year of rest or recuperation.

### APPRECIATION AND BENEDICTION

Mrs. C. A. McElroy

I want to thank our many friends for their loving kindness to my dear husband, who spent the last eighty-five days of his life in the Baptist Hospital at Nashville. I wish also to express my thanks to the nurses who were so kind to him and so good, and to Superintendent and Mrs. Gains and their daughter, Lucille. Brother and Sister Jack Walters were also kind and good as were also Sisters Clark and Carroll. Our pastor, Brother W. M. Wood, was always ready to come when he was called and the superintendent of nurses, Miss Humphrey, was an angel of mercy.

I appreciate also the many beautiful flowers which were sent to my husband while he was yet living, and those that came in the hour of death and greatest sorrow for me. God bless each one and may they meet my dear husband in heaven. Pray for me that I may become reconciled to God's will.

### POWHATAN JAMES COMES TO NASHVILLE

Announcement was made at the services November 8th that Dr. Powhatan James of Lynchburg, Va., had accepted the call to Immanuel Church, Nashville. It is understood that he will assume his duties about the first of 1926. Dr. James is a great preacher, a splendid pastor and a wise counsellor. The Baptist and Reflector congratulates Immanuel Church upon their good fortune and welcomes Dr. and Mrs. James to our state and to the fellowship of the greatest body of Baptists to be found anywhere.

**J. A. BROWNLOW DEAD.** We give to our people the sad news of the death of one of the South's greatest Baptist laymen. J. A. Brownlow of Columbia, Tenn., passed to his reward the first of the month and he will be missed greatly not only by his loved ones and by his church, but by the whole of Southern Baptists. Brother Brownlow was a member of the Executive Board of Tennessee, a member of the Board of Directors of the Negro Seminary, and had served for several years as one of the legal advisors of the Southern Baptist Convention. He it was who first pointed out to the convention the weaknesses in her legal organization, and he was serving efficiently and earnestly on the committee whose duty it was to bring all the general boards under the direct control of the convention. The Baptist and Reflector extends to his loved ones sincerest sympathy.



## PUBLIC OPINION

### STOUT MEMORIAL HOSPITAL, SOUTH CHINA MISSION

Southern Baptist Convention, Wuchow, China

Wuchow, Kwang Sai, Aug. 7, 1925.

As we enter the third month of the anti-foreign agitation conditions here seem somewhat less violent, although very active and uncertain. The latest demonstrations have been directed against the Chinese Christians throughout the city. Homes of Christians have been marked and the occupants warned. All homes from which children attend the Christian schools have been marked and the names of the students and parents enrolled. Other than these movements, which are carried out by young students, there is not cause for alarm at present. The strike and boycott of British and Japanese goods continues severe.

A party of labor union men arrested a laborer who refused to join in the strike. He was promptly killed by the labor party. The local officials arrested the chairman of the labor union and, awaiting trial, he was detained in prison. The following morning a mob of perhaps 1,000 labor guild strikers stormed the Yamen and demanded the release of their chief. He was promptly restored to their hands. This was the occasion of a big parade through the streets, with flags flying and many banners, accompanied by the noise of countless exploding firecrackers. The question is whether the local military and civil officials have sufficient power to control the situation. At least they have so far failed to demonstrate their ability.

The residence of the British Consul was looted and everything of value either destroyed or taken away. This was done during the temporary absence from the port of a foreign gunboat which was escorting a steamer down the river. On this steamer thirty-five foreign residents proceeded to Hong Kong.

The boycott of British and Japanese residents continues, but is less violent. The Japanese Commissioner of Customs and his wife are without servants and cannot purchase food, but they very pluckily stick to their post and "carry on." They have not been molested personally.

At present the foreign population of Wuchow consists of five customs officers, five business men and one missionary doctor.

The work of the Standard Oil Company and the Stout Memorial Hospital has not been affected by the strike or boycott, as these are American concerns. The meritorious work of the Stout Memorial Hospital in Wuchow and Kwang Sai during the past twenty years is recognized and appreciated by the people. The value of this institution as a public benefit to the populace was demonstrated by the fol-

lowing proclamation issued by General Wong Shiu Hung when the strike was called into effect. This was posted at the hospital entrance:

"Proclamation No. 1979 of the office of the Pacification Commissioner of Kwang Sai Province:

"It is hereby notified that we are in receipt of a letter from Dr. Leavell, superintendent of the Stout Memorial Hospital of Wuchow, stating as follows: 'Since the happenings of the Shaighai and Canton crisis, the anti-foreign feeling has become day by day very serious. Our hospital was, of course, not concerned in the trouble, but we fear that the citizens who may not quite distinguish will very easily bring about misunderstanding. Therefore, we request you to issue a proclamation for the sake of protection to the hospital in order that its benevolent work may continue uninterrupted.'

"With reference to the Stout Memorial Hospital of Wuchow, it is a benevolent and charitable society organized by the American Southern Baptist Mission and it is also the largest benevolent institution of this city and province. Therefore, we should render adequate protection for this hospital in order to maintain the public benefit and the friendliness of both nations. This is to advise the people of every circle that the buildings, furniture, properties and all the executive members of the Stout Memorial Hospital should not be molested. If anyone is found disobeying this order they will be severely punished.

(Signed) Wong Shiu Hung,  
Assistant Pacification Commissioner of  
Kwang Sai Province"

Dated June 30 of the 14th year of the Chinese Republic."

### A STORY OF THE GLORY SONG

By Homer Rodeheaver

It has been said that no gospel song in history ever attained the international popularity of "The Glory Song" in so short a time. It was written in 1900, and in less than five years it was sung around the world. The wonder of this, however, is not due to the song done, but to circumstances and conditions that took control of it.

Many interesting incidents connected with it have been sent me from many, besides scores that have appeared in print, but to me the most remarkable fact concerning the song is that it stands today note for note and word for word as Charles H. Gabriel sent it to the printer twenty-five years ago.

It has been translated into more than twenty different languages and dialects, and over twenty millions of copies have been printed. I have heard it played by brass bands, German bands, hand organs, street pianos, and phonographs; I have heard it numerous times sung by over ten thousand people, and again by the usual congregation; but the most impressive rendering I ever heard given was by a certain congregation of over one thousand men; these men were all dressed in steel gray suits, and sat with folded arms; the man who played the

organ and the man who held the baton and led the song were dressed in exactly the same way. Down the right side, across the room, on high stools, sat a row of men in blue uniforms, holding heavy canes across their knees; these men seemed never for an instant to take their eyes from certain spots in front of them. Not a man whispered during the service—for it was a state's prison. Among that congregation of 1,077 men; 256 were there for life—there to live and die, and on each of their cell doors, where they would read it every time they left and re-entered, was that startling word "lige." How strangely their voices impressed me—these men without a country, without a home, without a name, deprived of every privilege accorded to all men by the Almighty, and known only by a number. As I sat before them, the prison pallor of their faces against its background of gray within that frame of blue, made a picture never to be forgotten. With few exceptions every man sang; here sat one with downcast eyes—there another with mute lips, while yonder near the center a large, strong fellow weeping like a little child—but silently. They told me he had been there but a short time, and I wondered if he had heard the song before, under different circumstances—and where, for he had a kindly face.

Softly they sang that last stanza:

"Friends will be there I have loved long ago,  
Joys like a river around me will flow;  
Yet just a smile from my Savior, I know,  
Will through the ages be glory to me."

The song ended, the chaplain said a brief prayer, and that great crowd of men, at signals from the guards in blue, marched out squad by squad, keeping step to the music of the organ played by the men in gray.

### INFANT BAPTISM

(Continued from page 1.)

baptized Crispus and at the same time have refused to baptize the father's baby! No, there is nothing in this verse to support the idea of infant baptism.

(5) The Household of Stephanus. (1 Cor. 1:16.) Before one draws an inference from this verse let him first of all read 1 Cor. 16: 15. Pseudo-Baptists in trying to extract from this household an argument for infant baptism, are like the famous philosopher who proposed to extract sunshine from Irish potatoes. The fact is that there is not a single verse in the New Testament that clearly supports the argument of infant baptism advocates. The defender of the doctrine must go out of his scriptural way to find such support. Since then there is not a verse that authorizes the baptism of infants, we must conclude that it is a sin to sprinkle infants and a sin that works both ways: (1) It is a sin against the scriptures, and (2) it is a sin against the helpless child.

"Whatsoever thy hand findeth to do, do it with all thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."—Solomon.



### MORE TROUBLE FOR EVOLUTIONISTS

By unanimous vote the state text book board of Texas has ordered the elimination of all reference to evolution in books used in the state schools.

That spells more trouble for the daring Darrow, the meticulous Menken and the other weeping Rachels in Ramah who refuse to be comforted until their children are rescued from intellectual darkness.

Again will the American Civil Liberties Union of New York have to rush from its palace of wisdom and with drawn sword fight for the constitutional rights of the progeny of the tadpole and the fish that "skittered with many a caudal flip through the depths of the Cambrian fen."

Of course, the scientific gentlemen who did so much to make Dayton famous will declare the action of the Texas text book board null and void and overrule Gov. Miriam Ferguson, who happens to be chairman of the board.

To them anything that tends to discredit their pet theory of evolution is unconstitutional—state laws, text book rulings, Genesis and the Ten Commandments included.

They cannot understand why the people cannot understand. Somewhere in the process of evolution, as these scientists accept it, the monkey exchanged its tail for a soul and its chatter for a conscience; but when we ask where and when and how, we are told "the facts of evolution are all theory—whatever that means, if it means anything."

The state of Texas has done just what the state of Tennessee did several months ago, only it did it in a different way. Here the legislature acted. In Texas the text book board took the lead.

If a school board has the constitutional right to say what books shall be used, then it has the right to say what books shall not be used. If it has the right to say that certain facts shall be embodied in the books studied, then it has the right to say that unproved and unprovable theories shall be eliminated. It has all these rights or none of them; and if it has none of them, then the school board itself is unconstitutional.

In neither Tennessee nor Texas are children forbidden to study evolution, or necromancy, if they care to. The authorities merely say that in state schools the time of the children shall not be wasted in the study of theories that conflict with well-established truths.

We believe that the Texas school authorities know what is best for the school children of Texas, just as Tennesseans know what is best for Tennesseans.

Only those things forbidden by the Constitution are unconstitutional, and we can not believe that local self-government is one of them.—Memphis Commercial-Appeal.

### AN APPRECIATION

On October 1, 1925, Old Macedonia Church, near Kenton, was host to Beulah Association. A good number from Gibson County attended. For ninety-seven years this church has once each month held up the touch of free salvation. True there are older churches, but this one, small in size of house and in membership, still stands. Hard by are the marked resting places of "those who departed this life."

When the church was young the battle of Kings Mountain and the war of 1812 were outstanding political events. Hot headed kings of Britain and the Revolution in France were still pondered topics. There were no railroads, no highways, no mail routes, nor telephones. Horses and rivers with an occasional stage line were their only dependence for transportation and communication.

Rev. David Gordon, 1830-1844, was pastor of this church. Once each month he came among the Lord's own there, preaching Saturday mornings, dinner on the ground, business and preaching in afternoon, adjourn till next morning to attend to the ordinance of baptism in Obion Fork, return to "meeting house" for regular worship. What a glorious routine and somebody was saved every month.

I have just read the minutes of this church from 1830 to 1844—a few pages missing. In the interim between "minutes" a scratched line ran: "Our pastor has died," and then a notation about a church conference to call another. Of course David Gordon was not known by me, but this dear preacher and pastor, telling of Christ, leading to Christ, comforting, baptizing, uniting in marriage, etc., "Going in and out before the church," gives me a challenge of fidelity. If some of his descendants read this I wish they would write me more about him.

He answered when the Father called. His task was done. He sleeps possibly in a simply marked grave, or one with no marks, maybe in a field corner somewhere unsung, but "God ever keeps watch over His own." God be praised for the faith and work of our fathers.

"Faith of our fathers' holy faith,  
We will be true to thee till death."

Chesley L. Bowden.

Humboldt, Tenn.

### 20,000 CHURCHES AND 3,000,000 SOUTHERN BAPTISTS HAVE NO SHARE IN GENERAL KINGDOM WORK

From reports received at the general headquarters of the Co-operative Program, only about 5,000 churches with approximately 500,000 members put on the 1925 Program, embracing the support of all our general missionary, educational and benevolent work. Other reports are to the effect that very little or nothing, in the way of contributions to these causes, is being received from those churches which did not put on the program. This means that at least 20,000 of our churches, or four-fifths the total number, and 3,000,000 of our members, or six-sevenths of the total, are making little or no contribution to carrying out Christ's great commission, the one chief objective for which our churches are organized.

It has been found that the 5,000 churches which put on the 1925 program will contribute to the causes represented therein during 1925 approximately \$6,000,000. This is only half the minimum amount necessary to keep all our organized work going on even at the present reduced scale. This only goes to show the possibilities in the promotion of our organized work if all our churches were enlisted as fully in the task as are the 5,000 faithful ones that put on the 1925 program a year ago.

Another thing that has been demonstrated beyond a doubt is that the primary responsibility for the curtailment of our general work and the debts on our boards and other activities lies, not with the boards and activities themselves, but at the doors of these 20,000 churches which for some cause are failing to recognize their obligation to help extend the Kingdom of God beyond the borders of their own communities.

An encouraging factor in the situation are the additional reports reaching headquarters to the effect that many churches which did nothing for the co-operative work this year are planning to put on the Every-Member Canvass for the Co-operative Program for 1926. Practically every association that has met has shown a willingness to support the co-operative work and a majority of these associations have directed their officers and executive committees to try and enlist all the churches within their borders in supporting the program for 1926 through taking the Every-Member Canvass for subscriptions the first week in December.

Helpful as the work of the associational agencies will be, the final responsibility for putting on the program must rest upon the churches themselves. In the performance of this task in a worthy way there is room for the fullest exertion on the part of the pastors, deacons, Sunday school superintendents and laymen and women generally who are interested in seeing the causes of Christ extended in the world.

Without the full co-operation of our churches the largest success of the Co-operative Program is impossible. With the full co-operation of the churches, the debts on our boards and other agen-

cies can soon be lifted, new missionaries sent out to the needy fields at home and abroad, and all our other great Kingdom-building enterprises set forward in a fashion they have never been before.

We make the appeal everywhere that all our loyal Baptist people seek during these fall months to enlist every Baptist church possible in measuring up to its duty and privilege in this connection.

### NEWS FROM THE BAPTIST BIBLE INSTITUTE

The first Missionary Day of this session at the Baptist Bible Institute, held in Managan Chapel October 1st, was an occasion of deep evangelistic interest and high spiritual fervor. The main message was brought by Dr. L. O. Dawson of the Chair of the Bible, Howard College, Birmingham, Ala. Dr. Dawson's ripe experience as pastor of the First Baptist Church, Tuscaloosa, Ala., for more than thirty years gave him a spiritual power that is not often felt in even missionary addresses. His charming personality likewise greatly impressed the audience. We shall never get beyond the beneficial influence of that eventful day.

The many friends of Dr. John T. Christian will be grieved to hear that he has not been able to do his professional work in Church History in the Baptist Bible Institute this fall. Last summer he was accompanied in an extensive trip to the Near Orient by Dr. R. P. Mahon and Mr. Locke Davis. The three months spent in Egypt, Palestine and Europe were unusually strenuous and followed several years of most intense labor in teaching and writing. Therefore, a nervous breakdown was a natural consequence. We are glad to report, however, some improvement in the condition of our beloved brother, able scholar, magnetic teacher and famous author. We fondly hope that ere many week shall pass he will brighten our class room and chapel with his genial and helpful presence.

Dr. J. E. Dean, assistant professor of Old Testament exposition, is hearing Dr. Christian's class in Church History. Dr. Dean is our first Th.D. He majored under Dr. Christian and is rendering acceptable service.

New students continue to arrive and the doors of our hearts and institutions are open wide for others. We have had decidedly the best session thus far in our history, and prospects grow brighter with passing of the days. The second quarter begins November 17th.

B. H. DeMent, President.

### HE FINISHED HIS TASK

By F. Scott McBride

One of the denominations, in connection with the completion of its five-year forward movement, issued a large art poster showing the Master on the cross and beneath it the words, "He Finished His Task." It is a most fitting thought to keep in mind in any type of Christian activity and perhaps there is no great issue to which it is so pertinent at present as the cause of prohibition.

To say that the Christian Church is favorable to prohibition is stating it mildly. Legislative prohibition was brought about by and through the church, functioning through the Anti-Saloon League and kindred organizations. The church stands irrevocably committed to it. But the American church, like the nation of which it is a part, has been afflicted with the idea that a law is the panacea for whatever may be the current wrong and consciously or sub-consciously felt that the matter of prohibition was finally and definitely settled with the passing of the Eighteenth Amendment.

Ample evidence has been submitted in the past five years to prove that such an assurance is entirely unfounded. If there had been any lingering doubts in any one's mind on this subject, the report of the Research and Education Department of the Federal Council of Churches, recently published, should be sufficient to dispel them. Prohibition is not an accomplishment, but an unfinished task, and until the church of Jesus Christ is awake to that fact, it will remain an unfinished task.

There are at least three directions in which the church and its membership must bestir itself. It



must secure adequate local and state legislation in support of the amendment; it must insist that officers who have taken an oath to enforce the law do not make an exception of the prohibition law, and it must educate the public mind. Of these first two obligations, we as Christian people are at least partially conscious. Of the third, and the one which is by far the most important, we have seemingly been in entire ignorance.

The United States has legislative prohibition. The laws already on our statute books in support of the amendment are most of them good and in many cases sufficient. The enemies of prohibition realize that their one hope of defeating the cause is in the indifference of the people who have placed the laws on the statute books. If public sentiment does not support the law, it will fall into disrepute and finally into disuse, until we shall be placed in the impossible position of a nation that is legally dry and actually wet. This will eventually mean the return of the liquor traffic.

Legal prohibition advanced from the status of a fond dream to an accomplished fact through the medium of education. It was "line upon line and precept upon precept" in the school, the church, the lecture platform, the religious and secular press until the public mind, which has an almost unlimited capacity for resisting information, began to accept the idea, and the amendment to the Constitution came not only as the natural but the inevitable result.

Actual prohibition must travel the same road. We have a rising generation which must be trained to realize the moral, economic and sociological folly of the use of alcoholic liquor as a beverage. It must be taught that prohibition is both just and advantageous. It must learn that the law must be both observed and enforced.

We have an alien population whose people are not our people and whose ideals are not our ideals. They must be Americanized so thoroughly that instead of imposing their ideas upon us and their customs and habits, they will accept prohibition as they accept the other boons America affords.

We have un-Americanized citizens who have been born in this country into whose beings there must be instilled respect for the laws of the land which gave them birth.

And last of all we have that considerable minority of our country who do not and never have believed in prohibition either in principle or in practice. It is not sufficient that they be restrained by either fear of or respect for law. With the evidence so overwhelmingly upon the side of prohibition, they can be little by little brought to see the error of their ways. This may mean constant reiteration of truths which we have so long accepted that they have become trite and tiresome to us. But many things have become trite because they are true.

The report of the Research and Education Department of the Council of Churches indicates that prohibition in the United States is facing a real test. "No one," says the report, "can say with positiveness what the ultimate outcome of the test may be. No cock-sure optimism is warranted nor is pessimism or 'defeatism' justified by the facts. Much seems to depend upon the development of public opinion in the near future." It further refers to an "unfavorable and disquieting" trend since 1920. Its statistics indicate that there has been an increase in deaths from alcoholism since 1920 and an increase in violation of the liquor laws.

Such a report but adds the finishing touches to the challenging picture of the "Unfinished Task." The Anti-Saloon League is now addressing itself to the completion of this task and laying an especial emphasis upon the question of education. It is the church in action, but it can act only with an aroused church behind it.

"God be thanked that the dead have left still

Good undone for the living to do;

Still some aim for the heart and the will,  
And the soul of a man to pursue."

—Lord Lutton.

## KEEPING ABREAST EDUCATIONALLY

J. W. Cammack, Corresponding Secretary, Education Board, Southern Baptist Convention

The following figures showing the increase in high school and college attendance in the United States in the past dozen years are of very real interest to all who are concerned in the education of our Baptist boys and girls: Year, 1913, high schools, 11,500; high school pupils, 1,218,804. Year, 1925; high schools, 15,000; high school pupils, 2,875,000. In 1913, 216,493 college students. In 1925, 650,000 college students. In 1913, 173 college students to each 1,000 high school students. In 1925, 230 college students to each 1,000 high school students. Increase in high school pupils in twelve years, 212 per cent. Increase in college students in twelve years, 305 per cent.

The percentage of increase in attendance in our Baptist colleges since 1913 is not comparable to the increase in attendance of college students in the United States for the same period. We are spending many millions of dollars in new and larger church houses just now, but we are practically at a standstill all over the South at this time in the important task of erecting any new buildings on our college campuses. This condition prevails in spite of the fact that most of our colleges are turning away for want of room worthy young men and women who are asking admission.

To keep abreast educationally we must have more buildings to care for the students and more endowment. It is of vital importance that these needs be provided for when the committees on allocation of state funds are making recommendations to the state conventions for 1926 and when action is taken by the convention.

### American Education Week

President Coolidge has issued a proclamation urging that the week of November 16th to 22nd be observed throughout the United States as "American Education Week." In this connection the President says: "I urge further that local officers, civic, social and religious organizations, and citizens of every occupation contribute with all their strength to the advance of education, and that they make of American Education Week a special season of mutual encouragement in promoting that enlightenment upon which the welfare of the nation depends."

This occasion, when the mind of the country is on education, affords a unique opportunity for pastors, for church officers, for parents, for all our people, to speak a message in season on education. Sunday, November 22nd, will be an ideal time to drive home through a strong gospel message to parents and children, the importance of training for the largest service our God-given intellects. There are bright boys and girls in every neighborhood, who are neglecting their one chance to get an education. Let us do our part to cause them to see and improve it.

Our Baptist schools will naturally have a place in such a message. Our Seminaries at Louisville and Fort Worth and the Baptist Bible Institute at New Orleans will, of course, come in for special emphasis. None of our schools, more than our Seminaries, are engaged in "promoting that enlightenment upon which the welfare of the nation depends."

517 North 22nd street, Birmingham, Ala.

### ONE OF HIS LITTLE ONES

Tennessee Baptists have responded to my appeal for the young who has been sent to the tuberculosis sanatorium at El Paso. She passed through this city last week, and Mrs. Bristow and I visited her at the train as her car remained here several hours. We had never met her before. This young girl was preparing to go to the foreign field as a missionary nurse, and developed tuberculosis, which blasted her hopes. Life was dear to her and she wanted to live. Doctors said several months at El Paso would probably restore her, and she, being poor, appealed to me to send her

to the Baptist Sanatorium. That institution has no charity fund, and I am appealing to Baptists to help this poor young woman back to life and strength.

I have received to October 25th \$255.45, as follows: Arkansas, \$1; Florida, \$20; Illinois, \$1; Kentucky, \$16; Louisiana, \$5.50; Mississippi, \$75.45; Missouri, \$33.50; North Carolina, \$29; Oklahoma, \$15; Tennessee, \$10; Virginia, \$19; West Virginia, \$25; New Jersey, \$5. Tennessee contributors are: Mrs. L. M. McComb and daughter, \$5; Mrs. J. W. Shelton, \$5; Mrs. Ola V. Lambert, \$1; Miss Anna Hoskins, \$1. Contributions from other states are published there.

We need several hundred dollars year, and any one desiring to help the girl may send their gifts to me, care of the Baptist Hospital, New Orleans.

Louis J. Bristow.

### LET THE FIGURES SPEAK

By William Lunsford, D. D., Cor. Sec'y.

Never before have I felt such deep and anxious concern about our work as in this good year of 1925. I knew that unless we collected more money from the budget this year than last that we could not pay our beneficiaries what we have been paying them for the past two or three years.

My anxiety in this respect began last May when I found that the receipts of the Board were \$40,000 short of the year before. Receipts for the past five months have fully justified our anxiety. This means that unless the unexpected happens we shall suffer in receipts this year as last. We have already been compelled to retrench in almost every direction.

Another source of anxiety was the fact of Mr. Rockefeller's challenge. I knew that unless the Board received from the budget and other sources as much as \$400,000 we would lose Mr. Rockefeller's conditionally promised gift of \$100,000 January 1, 1926. We are a good way from the goal at this time. Does not the emergency created by Mr. Rockefeller's challenge justify our Board in appealing to the friends of the veteran preacher to make us gifts and purchase from us life annuity bonds?

A request has recently come into the office for a comparative statement of the assets as between Baptists and other denominations. While this statement has been made several times in articles contributed to our religious weeklies in our annual reports, tracts and in personal correspondence, we gladly give it again. In all such statistics one can only give the figures in round numbers, as they are constantly changing.

The assets of Northern Methodists, in round numbers, today stand at \$17,000,000; Southern Methodists, \$10,000,000; Northern Baptists, \$13,000,000; Southern Baptists, right at \$2,000,000; Northern Presbyterians, \$12,000,000; Southern Presbyterians, between \$5,000,000 and \$6,000,000; Congregationalists, \$9,000,000; Episcopalians, \$10,000,000.

It is well nigh impossible to obtain exact figures as to the sums paid beneficiaries of the different denominations; besides, these figures are changing all the time.

In round numbers Northern Baptists are paying annually an average of \$450.00. Northern Methodists from \$250.00 to \$1,000.00; depending upon the conferences; Northern Presbyterians, around \$500.00; Southern Presbyterians, \$500.00 plus; Congregationalists between \$400.00 and \$500.00; Episcopalians about \$500.00; Southern Baptists an average of about \$150.00.

The above figures have reference solely to beneficiaries on the general relief side of the work, and the figures are only intended to give the average. All the denominations are paying some the minimum and others the maximum. The range with some is from \$100.00 to \$1,200.00 per year.

Thus it will appear that Southern Baptists are millions of dollars and many years behind their brethren of other denominations in the care and attention given to ministerial relief.



## PEOPLE EVERYWHERE PROTEST CLOSING OF FOREIGN FIELDS

By Frank Burkhalter

Not in all history of the Foreign Mission Board during its eighty years has there been manifest so widespread interest in a session of that Board on the part of Southern Baptists generally as characterized the annual October meeting when there was a prospect that some of the fields might have to be closed and some of the missionaries recalled on account of the decline in receipts.

Letters and telegrams poured into the Board from every state in the South from pastors, churches, associations and individual men and women, assuring the Board of their prayers that God would guide it in reaching a proper solution of its financial problems, and pending that no fields be closed and no missionaries be called home.

Many of the letters enclosed checks to be applied toward the reduction of the debt, the sums ranging all the way from \$1 from struggling widows to \$1,000 from a few men of means, while some individuals and churches agreed to assume the salaries of one or more individual missionaries on the field, thus relieving the Board's obligations by that amount. Some of the offerings came from Mountain Mission stations, and some from student volunteer bands in the colleges, while the First Baptist Church, Miami, Fla., agreed to assume the support of fourteen additional missionaries over and above its obligations to the Cooperative Program. All such contributions will apply on the salaries of missionaries already on the field.

It was realized, of course, that this unusual manifestation of interest was due to the special efforts of Secretary Love in setting forth through the denominational papers the tragic situation that confronts the Board in its obligations of \$1,800,000 at the banks and the decline in receipts to where it is not able to pay the operating expenses of its work or even a greatly reduced budget. But this was taken to mean that a wider dissemination of information will be accompanied by a more general and generous response.

The Board was due to have its appropriations for 1926 at this time, but when the various missions had reduced their estimates as low as possible, and the Board had cut out \$480,000 more, it was found that the total tentative budget for 1926 was still \$1,648,995.83 (whereas last year's receipts were only \$1,556,000, and it was decided to await fuller advice from the denomination before taking any further action. Accordingly, appropriations on this reduced scale were made only for the month of January.

In the meantime a memorial was addressed to the various state conventions setting forth the obligations and needs of the Foreign Mission Board, the belief being that if the full truth of the situation could get to the people they would, out of their love for the work, provide the funds needed to retire this debt over and above their obligations to the Cooperative Program.

Confident that the manifestation of interest by the persons who wrote or wired are indicative of the feeling of the people generally, the Board felt it would be wise to wait until this impulse had had an opportunity to express itself in a practical way before proceeding further and voted to reassemble January 13th for the purpose of making up the budget for the remainder of next year.

## MOUNTAIN SCHOOL NEWS

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

There are at present twenty-nine schools in the Department of Mountain Schools of the Baptist Home Mission Board, and these schools are located in nine states. Six of them are in Tennessee as follows: Doyle Institute, Doyle; Harrison-Chilhowee Institute, Seymour; Cosby Academy, Cosby; Watauga Academy, Butler; Stoctons Valley Academy, Helena; Smoky Mountain Academy, Sevierville.

A new science building is in course of construction at Cosby Academy. This is intended to provide space for Home Economics and Manual Train-

ing at the same time make possible a large room for social occasions. Prof. R. L. Marshall is in his seventh year as principal of this institution. Miss Adelia Lowrie has been one of its teachers for eight years. The enrollment this year is more than 100. Dormitories are practically filled.

Smoky Mountain Academy, Sevierville, has been favored with a number of gifts recently. Two good Knoxville friends have provided means for laboratory and for a much needed water system with a large reservoir on top of the hill near the teachers' cottage. A twenty-two room dormitory is being constructed for this school, and one friend has contributed \$1,500 for this building. This dormitory will make possible greatly increased attendance at this school. Miss Mayme Grimes has been the faithful and efficient principal for a period of seven or eight years. She is one of the heroines of faith and good works.

Harrison-Chilhowee Institute steadily presses forward under the leadership of Prof. J. E. Barton, who has been principal for a period of fifteen years. Last year the citizens of the community and friends purchased a farm adjacent to the school. Recently other friends have made possible the installing of an adequate water system. The department of Home Economics was added to the curriculum of the school during last year and this year the school will reach full accreditation with both state and denominational institutions. The institution provides many teachers for East Tennessee and sends a large number of pupils to Carson-Newman and other colleges. One of the great needs at this school is a brick veneering of the girls' dormitory and also a room in which to house the Manual Training Department. Many young people are working their way through in this school, paying a part or all of their expenses with work of various kinds.

Prof. J. L. McAliley, principal of Doyle Institute, continues to inaugurate new features in connection with that institution. His latest is the Doyle Press, a printing establishment and outfit directed by the principal in supplying work for the pupils. Any one needing job work done at reasonable prices will do well to correspond with Prof. McAliley. The school is gradually extending its influence to regions round about.

Watauga Academy, Butler, Prof. J. L. Underwood, principal, and Stoctons Valley Academy, Helena, Miss Osie Allison, principal, give encouraging reports. The enrollment in each of these schools is equal to that of last year and the same high class of work is being performed by the students. Plans are under consideration for the enlargement of the equipment at Stoctons Valley Academy and for a financial campaign for Watauga Academy.

North Greenville Academy, Tigerville, S. C., has twenty-four ministerial students in an enrollment of about 150. Fourteen of these are married and live with their families in cottages on the campus. There are twelve volunteers for special service. Twenty-six of the graduating class of May, numbering thirty-eight, have entered colleges, most of them in denominational schools. Prof. H. C. Hester, principal, by means of the farm connected with the school and other methods of work, is providing for a large number of worthy young people.

Round Hill Academy, Union Mills, N. C., has been transferred by the local Board of Trustees to Mr. J. F. Alexander, who pays off all the indebtedness and agrees to enlarge and equip this school and endow the institution. The Home Board will continue to co-operate in the operation of this school, approving the Board of Trustees. The institution will provide industrial features for worthy boys and girls, also make provision for motherless children, and at the same time be run as a Baptist academy and industrial school.

The mountain schools are extending aid to around 400 boys and girls. These young people pay part or all of their expenses in some form of work, or receive contributions from individuals or societies. About 600 others have applied to these schools, but were not permitted to enter because of lack of means on their part and insufficient

funds or work to be assigned on the part of the school. Seventy-seven of these are in Tennessee. This is a distressing fact. These boys and girls should be given a chance. It is an appeal to men and women of means, or religious organizations that desire some special form of work.

Around 200 young men preparing for the ministry are enrolled at present in the mountain schools. This forecasts an enrollment for the session of at least 225. Free tuition to these young ministers means a gift of between \$10,000 and \$15,000 to ministerial education. It means a further contribution of qualified, prepared leaders for the churches and kingdom service. No estimate can be placed on this phase of the work. The schools propose to furnish not only leaders in religious work, but leaders in every rank of life.

## LEAVE THE MIRACLE TO HIM

"Whatsoever he saith unto you, do it."—John 2:5.

Whatso'er He bids you, do it,  
Though you may not understand:  
Yield to Him complete obedience,  
Then you'll see His mighty hand;  
"Fill the water pots with water,"  
Fill them to the very brim;  
He will honor all your trusting—  
Leave the miracle to Him!

Bind your Isaac to the altar,  
Bind him there with many a cord;  
Oh, my brother, do not falter,  
Can't you fully trust your Lord?  
He it is who watches o'er you,  
Though your path may oft be dim;  
He will bring new life to Isaac—  
Leave the miracle to Him!

Bring to Christ your loaves and fishes,  
Though they be both few and small,  
He will use the weakest vessels,  
Give to Him your little all.  
Do you ask how many thousands  
Can be fed with food so slim?  
Listen to the Master's blessing—  
Leave the miracle to Him!

Oh, ye Christians, learn the lessons,  
Are you struggling all the way?  
Cease your trying, change to trusting,  
Then you'll triumph every day!  
"Whatso'er He bids you, do it,"  
Fill the water pots to brim;  
But remember, 'tis His battle—  
Leave the miracle to Him!

## I MET MY MASTER FACE TO FACE

I had walked life's path with an easy tread;  
Had followed where comfort and pleasure led;  
And then, by chance, in a quiet place,  
I met my Master, face to face.

With station and rank and wealth as my goal,  
Much thought for body, and none for the soul,  
I had entered to win in life's mad race,  
When I met my Master, face to face.

I had built my castles, had reared them high,  
Until their towers had pierced the sky,  
I had sworn to rule with an iron mace,  
When I met my Master, face to face.

I met Him and knew Him and blushed to see  
That His eyes of sorrow were fixed on me;  
I faltered and fell at His feet that day,  
While all my castles had vanished away.

Melted and vanished and in their place,  
I saw naught else but Jesus' face.  
I cried aloud, "Oh, make me meet,  
To follow the marks of Thy wounded feet."

My thought is now for the souls of men;  
I lost my life, to find it again,  
E'er since alone in that quiet place,  
My Master and I stood face to face.



## The News Bulletin

**BEARDEN.** Dr. B. A. Bowers of Knoxville has just closed a splendid revival with Central Church, Bearden, of which Robert Humphreys is the pastor. There were fifty additions, thirty-eight of them being by baptism.

**OAKWOOD, KNOXVILLE.** Dr. James Allen Smith is to be with pastor W. S. Mahaffy and Oakwood Church of Knoxville in a revival beginning November 22.

**ANDERSONVILLE BAPTISTS** have just passed through a gracious revival, conducted by D. W. Lindsay. There were twenty-eight professions of faith and eighteen additions by baptism. J. F. Wolfenbarger is the pastor.

**BELOVED LAYMAN DEAD.** James Calvin Smith of Monterey was buried November 1 at his home town. The funeral service was conducted by his pastor, W. M. Griffitt. His death has removed from the church one of its best members.

**DEACONS ORDAINED.** November 1 three deacons were ordained by Third Church, Nashville. W. R. McNabb, I. A. Scott and R. E. Loftin. A. W. Duncan of North Edgefield Church and E. W. Barnett of Seventh Church assisted pastor Rufus W. Beckett in the ordination service.

**GREAT REVIVAL.** Word comes of a gracious revival at Rossville, Ga. Pastor J. E. O'Quinn was assisted by Dr. Otto Whittingdon of Little Rock, Ark. The report for November 1 showed 100 additions for baptism and twenty-five by letter with the meeting still in progress.

**BETHLEHEM CHURCH** in New Emory Association has been led in revival services by Brother J. P. Bilyeu. The meeting lasted for a week and there were ten additions with fifteen professions of faith.

**INTERESTING PROGRAM.** S. S. Supt. A. Jesse Winegar of Central Church, Fountain City, sends a report of the service for October 25. He says: "It was one of the most unique services we ever had. All the officers of the church, Sunday school, B. Y. P. U.'s, etc., were installed. At the same time fifty-seven awards were given to the "graduating class" in Sunday school. These came as a result of a training school recently held in which W. D. Hudgins, Jr., W. A. Atchley and our pastor were instructors. The average attendance for the school was 125. At the close of the exercises the pastor preached a great sermon on "At Work With Jesus."

**PAUL'S VALLEY, OLAHOMA.** Pastor A. H. Huff writes of a good meeting in his Oklahoma Church. John A. Huff, pastor of Olive Church, Oklahoma City, did the preaching. These brothers (by blood and by faith) make a great team.

**WHISKY VAT BECOMES BAPTISTRY.** Brother A. L. Bates gives us the interesting news of a revival at Bethel Church, Robertson County Association. Dr. C. M. Crossway of Sanatobia, Miss., did the preaching. It was a great meeting in spite of rainy weather. The interesting thing about the revival was that the candidates for baptism were immersed in a whisky vat in one of the abandoned distilleries. Surely prohibition has wrought some interesting changes.

**CEDAR HILL REVIVAL.** The revival conducted by the editor with pastor W. M. Goodman and the church at Cedar Hill closed November 1. From the standpoint of numbers it was a partial failure, but from the viewpoint of the faithful it was a glorious success. In spite of the most variable and trying weather of the year the crowds were good and the interest was keen. Three professed faith, one united with the church for baptism and one goes to Harmony Church.

**SINGER CARL M. CAMBRON** has open dates for November. Any one desiring the services of a singer should write him at once at Flintville, Tenn.

**PASTOR A. L. CRAWLEY** of Newport sent in a good list of new subscriptions last week. When the pastors try they secure results.

**EVANGELICAL STUDENTS ORGANIZE.** According to the Grand Rapids (Mich.) Press of October 29, the first annual meeting of the League of Evangelical Students will meet at Calvin College November 20-24. The purpose of this body of college men and women is to "combat liberalism and to bear united witness to the faith of students in the inspired Word of God."

**CALL FROM IRELAND.** Pastor Will H. Houghton of the Tabernacle, Atlanta, Ga., writes concerning two worthy brethren who are coming to America from Ireland in the interest of our Irish Baptist College at Dublin. These brethren are Richard Hodgett and Frederick Gracey. Dr. Houghton knows the brethren and recommends them to the brotherhood of the South. If any one desires to give them a hearing write to Dr. Houghton, Baptist Tabernacle, Atlanta, Ga.

**BROWNSVILLE CENTENNIAL.** The Brownsville Baptist Church celebrated last week its centennial. An interesting program was arranged for the week, beginning November 1, when Dr. C. S. Gardner spoke. Others on the program were Miss Mary Northington, Dr. A. U. Boone, Dr. I. J. Van Ness, Rev. M. C. Vick, Dr. E. L. Atwood, Dr. W. M. Bostick and the editor. Dr. E. E. Folk, for twenty-five years editor of the Baptist and Reflector, was a native of Brownsville and for a long time a member of this great church. Wilson Woodcock is the pastor and he is greatly beloved by all his members.

**SINGER C. L. RANDALL**, 414 E. Ninth street, Little Rock, Ark., has an open date between November 22 and Christmas. He has just closed an engagement at Muskogee, Okla., where there were more than sixty additions.

**CAMPBELLITE-BAPTIST DEBATE.** Brother J. P. Bilyeu will meet in debate, at Fosterville, November 23, Elder W. C. Todd of the Church of Christ. Brother Bilyeu will defend the statements, "The Missionary Church was set up or established during the personal ministry of Christ. It is apostolic in doctrines and practices. The Bible commands repentance, prayer, faith, salvation, confession." Elder Todd will answer by defending the proposition, "The Church of Christ (or of God) was set up on the first Pentecost after Christ's resurrection; is apostolic in origin and practice. The Bible commands hearing, faith, repentance, confession, baptism, salvation, prayer."

**40,000 MEMBERS.** That sounds mighty big even in our day of big churches. But that is the record of a Baptist Church at Nellore, South India, in the land where Judson and his contemporaries labored so long before they had a convert. On the roll of the Baptist Church of Nellore there are the names of 40,000 who have been baptized into the fellowship of that great body since its organization. It will be remembered as the place where Dr. Clough baptized 2,222 in one day.

**COLUMBIA.** Brother J. M. Rogers of Second Church, Columbia, was in the office last week and gave us a report of the year's work just closed. During the convention year he preached 138 sermons, made twenty Sunday school talks, ten B. Y. P. U. addresses and preached eight funerals. He reports the work in good condition and growing in a healthy way.

**CENTENNIAL OF TRACT SOCIETY.** The American Tract Society of New York City is celebrating the one hundredth anniversary of its founding. During its history it has distributed 815,669,200 pieces of Christian literature. It is asking America for an offering of \$200,000 with which to start the work of the second century.

**WIN HONORS.** Organizations in Grace Church and Third Church, Nashville, have won positions on our honor roll by securing fifteen new annual subscriptions each. Their pictures will appear soon. The Glad-Hand Bible Class of Grace Church has gone afield to secure fifty new subscribers. This is one of the most enthusiastic bands of young men we have ever seen.

**R. G. BAUCOM**, a member of the Reese evangelistic force has just closed a meeting with Calvary Church, San Antonio, Texas. There were 145 additions to the church, 108 of them for baptism.

**BYINGTON REVIVAL.** On October 29th the meeting at Byington closed. The preaching was done by Rev. John W. Moffatt, brother of pastor Fred T. Moffatt. The evangelist came from his home in Laporte, Ind., and found Tennessee a grand state in which to live. Perhaps we might conscript him for some of our pastorless churches. He preaches with scholarly ability, yet with heart power. A friend in writing of the services says, "He made eloquent appeals to every class of sinners and captivated his listeners." There were several additions to the church.

### FLORIDA NOTES

In about sixty days our Florida Baptist Convention will assemble at Tampa, with the great First Baptist Church. It is hoped and expected that our part of the general denominational burden will be fully paid to that time. Florida has enjoyed an unprecedented condition of prosperity, and there is no reasonable excuse why we may not pay our full quota of denominational dues.

It is expected that the First Church, Tampa, will have been fully completed by the time the Convention assembles. Dr. J. L. White of Miami is president.

Dr. J. S. Rogers, of Jacksonville—not our superb Secretary, Dr. S. B. Rogers—has passed to his reward. Dr. Rogers was lately pastor of the Riverside Baptist Church, Jacksonville. He was esteemed as a strong, vigorous, helpful denominational asset. The pastor, Dr. Len G. Broughton, has much to say in his praise.

A new Baptist Orphan Home has been started in Jacksonville. This is not in competition with our denominationally owned and controlled home in Arcadia. It came into existence on account of a legacy of \$10,000, which could only be made available by the founding of such a home. It is largely a local institution and will help to relieve the congestion of our state-wide institution.

The great excitement in Florida real estate has swept into the vortex some of our Baptist preachers. This writer knows of at least three who have made large gains, some say an independent living for the rest of their lives by investing in real estate. One is said to have made a million dollars. Were I to mention names it might do some injustice. The writer of these notes has invested nothing from obvious reasons, but if a million dollars were to cause him to love his Lord less, or to love the ministry less, I had rather not have it. One of my members is said to have made \$25,000 by one transaction recently, but he has not attended church so regularly from that nor has he contributed more because of his large receipts.

I noticed recently that George Carroll of Beaumont contributed \$1,000 to Foreign Missions. It will be remembered that during the days of his prosperity he gave \$250,000 to this same object. Then came his reverse. He lost a million dollars. The first collection taken in his church (which church he had almost entirely builded) he gave ten dollars, remarking the while that although he had lost his money he had not lost his religion, and that it cost him a greater effort to give this ten dollars than to give an hundred thousand during the days of his prosperity. He remained with the work and did what he could to subsist. The Lord recently blessed him to such an extent that he felt himself warranted in contributing this thousand dollars. Remember Job and his prosperity and losses and his faithfulness and return to prosperity through the blessings of the Lord.

The church at Arcadia has sold their beautiful church home that had grown too small for their purposes. They have moved their pastorium back and are to erect a magnificent temple of worship on the lot formerly occupied by their pastorium. Dr. Nowlin is bringing things to pass.

The Peace River Baptist Association—the largest in territory in the state—recently celebrated its semi-centennial meeting at Punta Gorda. It was largely attended and handsomely entertained. The host of the Association was the pastor of the church, who was also for the sixth time made Moderator of the Association.

Punta Gorda, Fla.



## THE SERMON FOR THE WEEK

Contributions Must Not Run  
Over 2,500 Words

### THE GOSPEL OF THE HUMAN BODY

Samuel Judson Porter, Pastor First  
Baptist Church, Washington.

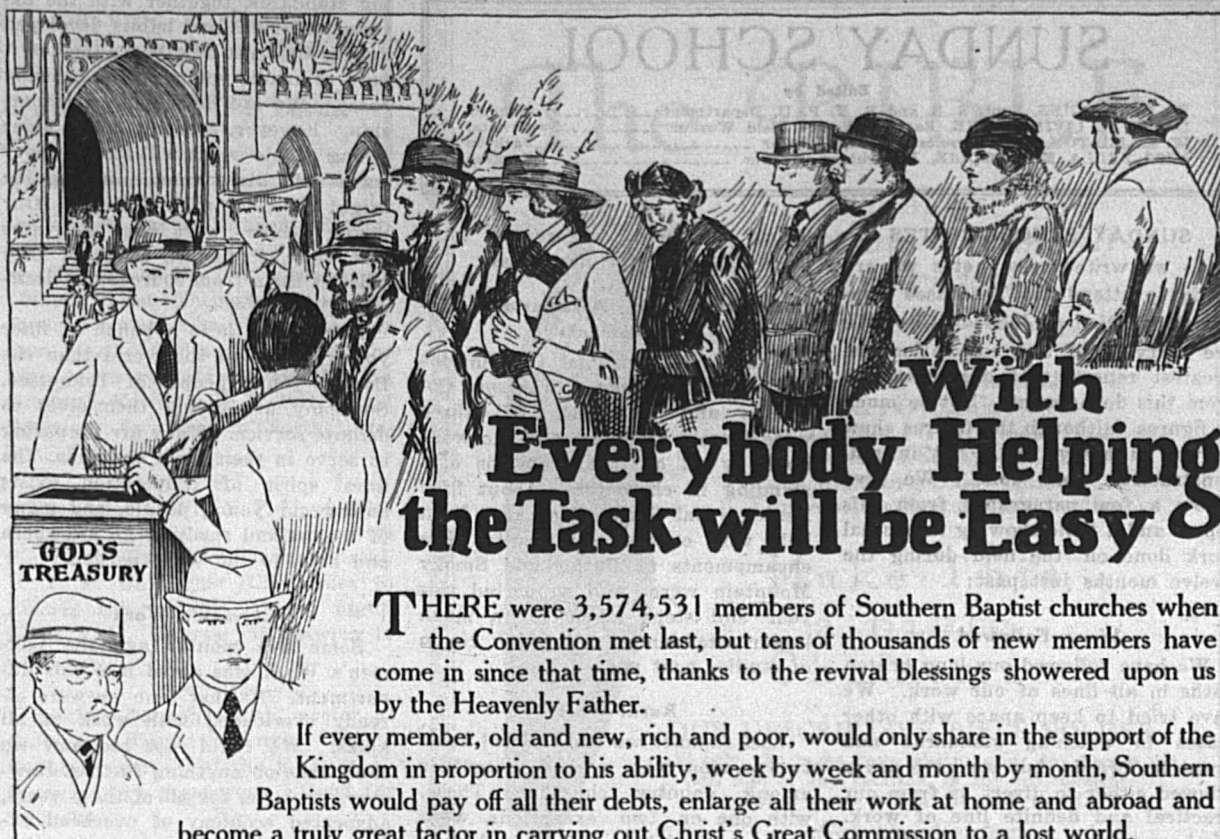
"Know ye not that your bodies are the members (limbs) of Christ?" "Know ye not that your body is the temple of the Holy Ghost?" "Therefore glorify God in your body."—1. Cor. 6:15, 19, 20.

The Biblical faith honors and exalts the body. There are types of religious thought, which treat the body as a thing of evil, or as a thing of nought, an illusion, a figment of the mind. The Bible will have nothing of either doctrine. It never—no, not in one word or hint—discredits the body, or identifies evil with matter. Far from speaking with dishonor of the body, it surrounds it with thoughts and utterances of reverence and sanctifying praise.

The body in the Bible is "fearfully and wonderfully made." All its members "were written in the book" of the Supreme Designer before ever they came into concrete form. It is called the "golden bowl"; also an "earthen vessel," but as such it contains a treasure which is none other than "the light of the glory of God." To be sure it can be made the avenue of temptation through its misuse by the will, hence the warning that it must be "kept under and brought into subjection." Its proper use is to serve as the organ of all that is good and noble in human action. Its limbs are the instruments of God. While it exists here, mortal, corruptible and destined to dissolve into dust, that is no more its end than the chrysalis in the ground is the goal of the golden-winged butterfly.

The body is to be transfigured yet into life and power immortal; it is to be the subject of a resurrection, perfectly mysterious but none the less definitely assured, and on the adequate guarantee that its Author "is able to subdue even all things unto Himself." Since God is God, and because he is what he is, "why should it be thought a thing incredible with you that God should raise the dead?" For the Christian consciousness, there is in this thought something more final even than the fact of the resurrection of our Lord. Behind the triumph of Easter morning stands the character of God.

Modesty would restrain me from speaking with positiveness in fields of knowledge and theory remote from my own studies, but I do rejoice with confidence and gratitude in some of the reported findings of natural science today, and among other impressions, this—"that the ever advancing analysis of matter, developed to so wonderful a degree within the past few years, discloses an interior 'arcana,' so to speak,



**With Everybody Helping the Task will be Easy**

THERE were 3,574,531 members of Southern Baptist churches when the Convention met last, but tens of thousands of new members have come in since that time, thanks to the revival blessings showered upon us by the Heavenly Father.

If every member, old and new, rich and poor, would only share in the support of the Kingdom in proportion to his ability, week by week and month by month, Southern Baptists would pay off all their debts, enlarge all their work at home and abroad and become a truly great factor in carrying out Christ's Great Commission to a lost world.

In the accomplishment of this task through the worthy completion of the 1925 Program and the successful projection of the Cooperative Program for 1926, we appeal in the name of Jesus Christ for the loyal cooperation of every Baptist pastor, layman, woman, boy and girl.

*"We Can Do All Things Through Christ Who Strengtheneth Us"*

## COOPERATIVE PROGRAM COMMISSION

in which the material is almost seen to rise and hover out of the spiritual and what we know as mass can be spoken of very nearly as if it were after all but the embodiment of motion." Let us ask: Whence is that motion? What is that primal movement? Rather what is the primal mover? The reasoned and seasoned Christian answer is that it is the supreme Intelligence, infinite in attribute, personal in will; the Author and Basis and Bearer of the universe; the Father of Christ, and through Christ, of ourselves. "In him we live, and move, and have our being." Let us trust Him then, when He promises immortality not to the spirit alone, but to the body, which is the vesture and vehicle of the spirit. In the resplendent future which His promises unfold, not our mental and moral power only appears as everlastingly surviving, but the body, its vehicle and organ, is seen "fashioned like unto his glorious body." We need not stumble at the doctrine of the resurrection, for as has been said by another, "the resurrection is a great creative act of God, a new influx from the world of spirit breaking into the world of time, and piercing its dreams." "The Lord's doing" is wondrous in our eyes. The shell of death is already broken. The body is set free.

"It will last and shine transfigured  
In the final reign of Right;  
It will merge into the splendors  
Of the City of the Light."

This doctrine, which in its wholeness is uniquely Biblical, is made a mighty aid and argument for holy

living—indeed it should serve as a firm defense against the tides of materialism which threaten the complete overthrow of spirituality. In the white light of such a doctrine regarding the body, the gospel inculcates and illustrates the body's glorious possibilities of stainless virtue, and sets before us the ideal of so living in purity that we shall glorify God in our bodies all our days. Instead of yielding our bodies to be the instruments of sin we may through them carry on a continuous victory over materialism on its own field where our bodies necessarily move and live.

This appeal to holy living comes with great force when we are told that our bodies are the members, or limbs, of Christ's body. One of Paul's greatest discoveries was that Christ is making his new body out of men—out of us. Already Christ had, in human flesh, clothed His transcendent personality, died in it an awfully human death, penetrated and conquered death in bodily resurrection, and had revealed Himself alive in a glorified yet veritable humanity. Once again now, in this same vehicle of humanity, he incarnates Himself to carry out His mission and win still other victories equally grand. What an appeal that we should be careful of our bodies, their health, habits, cleanliness and holiness, not abusing them or yielding them as the instruments of lustful desire, since the body is for the Lord and the Lord is for the body! "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." A great mystic of the fourteenth century said, "I would fain be to the eternal God what a

man's hand is to a man, the organ through which he does his work in the world."

"Christ has no hands but our hands to do His work today;  
He has not feet but our feet to lead men in the way;  
He has no tongue but our tongue to tell men how He died;  
He has no help but our help to bring them to His side."

How often we thwart this holy ideal in an effort to get some imagined benefit, is illustrated in the words which Edwin Markham has put into the mouth of one of the Roman guards at Jesus' sepulchre. In remorse over his refusal to bear witness to the fact of Christ's resurrection, he says:

"Years have I wandered, carrying my shame;  
Now let the tooth of time set out my name;  
For we, who all the wonder might have told,  
Kept silence, for our mouths were stopped with gold."

The sacred character of the Christian's body is taught again under the figure of the temple. "What? Know ye not that your body is the temple of the Holy Ghost?" This epistle was written from the city of Ephesus where was that famous temple of Diana which was reputed to be the world's greatest work of art. It was addressed to the Church in Corinth, which city also was renowned for its splendid temples. In the construction of these beautiful and im-

(Continued on page 16.)



# SUNDAY SCHOOL

Edited by

W. D. HUDGINS, Supt. S. S. and B. Y. P. U. Department -----Tullahoma  
DAVID N. LIVINGSTONE, East Tennessee Field Worker -----Sweetwater  
W. C. MILTON, West Tennessee Field Worker -----Jackson  
MISS ZELLA MAI COLLIE, Elementary Worker -----Jackson

## SUNDAY SCHOOL NOTES

As we write these notes we are ready to attend the Tennessee Baptist Convention at Johnson City. We are carrying to this convention the greatest report that ever went up from this department. Not so much in figures (although the figures show growth in every line), but in real constructive work done. We give below a few paragraphs from this report and a table showing the actual work done on the field during the twelve months just past:

### Lines Followed

We have followed our long beaten paths in all lines of our work. We have tried to keep apace with other states in reaching standards and granting awards, but we have never allowed either to divert us from our practical and definite line of work. We have tried to follow every suggestion sent out by our Boards through their various departmental heads, but in no case have we swerved from our fixed policies set forth in our former reports to this convention.

Most of our time and effort have been given to practical things. Many of our Training Schools this past year have not resulted in large numbers of awards because we have tried to offer books that would develop efficiency instead of meriting seals. We have striven for standards, but never have let this ambition divert us from doing the work well.

Much time of our entire force has been given to rural sections, especially the Mission Fields of our state. Most of our training work has been done in the country churches where few examinations are secured, but where the work is most needed. The associational organizations have been strengthened and leaders of all kinds have been secured who will work after we are gone.

Our office has been reorganized and enlarged, the files have been improved, the waiting lists have been checked up and made more far-reaching, the correspondence has multiplied, and systems of communication made more practical and effective.

In spite of this practical turn we have secured more than double the number of A-1 Schools we reported last year, and have sent out as many awards.

### Bible Conferences

The program of Bible Conferences put on last February included twenty-five sectional meetings where we had present more than 150 local preachers besides large numbers of other workers. The faculties were all made up of volunteer helpers, and at a cost for all meetings of around \$600.00. Something like seventy-five weeks of time were given through this one program, the average salary being \$300 per year. No one thing has done more for our work than this one month's program.

Thirty of these conferences have been requested for next year.

### Conventions and Associational Encampments

The three Divisional Conventions were held this year at Jackson, Columbia and Maryville. All three were largely attended, and the work done by all on the programs outstanding in character. About fifty Associational Conventions have been held with enthusiastic results. The encampments at Butler and Smoky Mountain were well supported this year and steps taken for a much larger attendance and wider range of studies next year.

### Rural Work

Last summer we had in local fields twelve men who worked altogether among country churches. These, with one or two exceptions, were men who had been tried out before and knew their jobs. Some of the most effective work was done by these fine young men. Altogether we gave 111 weeks of this Rural Work, with a total enrollment of 3,288 in the classes, and 102 written examinations. These taught 787 hours and made 320 addresses. All of this cost our Board \$1,590.89—the Sunday School Board paying as much. We give recognition to the Sunday School Board for this cooperative service. The fields served were: Grainger County, Stone, Clinton, Campbell County, New Salem, Stewart County, Sweetwater, Chilhowee, Union, Providence and parts of some adjoining associations.

### Daily Vacation Bible Schools

The new department of our work, the Daily Vacation Bible School, was fostered through this department during the past year. About fifteen schools were held with an enrollment of 1,500. Some very splendid reports have been sent in from these schools. We predict that next year we will have these schools in most all county towns and city churches with gratifying results.

### B. Y. P. U.

Our B. Y. P. U. work is growing in many places abnormally. The Associational Work which is being organized and carried on is really in advance of the training. Many unions are organized and then left to die because they have been organized before sufficient leadership has been developed.

The convention was a decided success. The Associational Conventions have been well attended. The Training Schools have been resultful and every line of work done by Mr. Preston and Miss Jacobs is bearing fruit. The outstanding feature of this done this past year was to get the work before the country churches and District Associations.

The strenuous and extravagant life through which we are now passing, the broken social and other liv-

ing standards, together with the extravagant ideas and habits developed during the past few years, makes it hard to handle young people in many cases. We are developing a leadership, however, among our older young people which will steady every wave of disturbance, and guide aright the coming generations. Our young people must have activities and we must furnish them, or they will get them from sources not desirable.

Never was there a bunch of finer young people in the world than the Baptist young people of Tennessee. So many are giving themselves to definite service. Many are preparing to serve in their local churches. The finest spirit of cooperation exists among our young people, and many of them stand ready to go anywhere and help do the work needed.

### Laymen's Work

Some five months ago the Laymen's Work was voted into this department. At that time we were already overloaded with work of all kinds. We could not see how we could take on anything further. However, we have, for all of these years, advocated economy of overhead expense, and centralization of activities through the simplest machinery in order to conserve and save office help and other items of expense and wasted effort. This being our view of things, we could not refuse to do the very thing we had advocated, so we took it over until better arrangements could be made.

With every minute filled with duties for the rest of the year, and most of next, we began quietly studying the field and the work. We have been feeling our way out by getting in touch with the associations and selecting or having elected key men in every association to put on the work in their respective districts. We visited more than thirty associations and put the work before the people. In many others we had representatives to do the same thing. The response has been phenomenal. Every association that we have touched has elected its Associational Director and planned for a definite organization of the laymen. In this local organization we follow the same grouping of churches as in the Sunday school and B. Y. P. U. Work, electing a director for the association and group directors for the various groups of churches.

Finding no definite literature for the local brotherhood nor the Associational Organization, we have had tracts printed, giving suggestions for both organizations. About twenty associations have been thus organized and more than that many more have chosen their directors and are waiting directions for their efforts. Something like fifty local brotherhoods have been reported to the office and some of these are enthusiastic over their start.

We have something like 100 fine business laymen over the state backing this program, and we hope to raise the number to 2,500 before the year is over. We are promoting the twelve lines of work suggested on the poster and also outlined in pamphlet now being distributed. Especially are we fostering right now stewardship and tithing and the

budget plan of giving. We hope to put on next March an all-day educational meeting in every church in the state. Most of the churches have already arranged for this educational work.

### Visible Results of the Year's Work on the Field

Number of regular workers, 6; number of special workers, 4; number of volunteer workers, 127; number weeks volunteer help given, 157; number of hours taught by volunteer help, 650; number of addresses made by volunteer helpers, 787; total number hours volunteer help, 1,437; total number hours by all workers, 3,288; total number of addresses by all workers, 1,951; total number hours of work by all workers, 5,525; number training schools in country churches, 143; total number training schools, 212; total number training classes all workers, 539; total enrolled in all training classes, 23,242; number Sunday school awards given during year, 4,077; number of B. Y. P. U. awards during year, 5,420; number stewardship awards during year, 668; total of all awards during the year, 10,165; number tithers' seals, 145; total number Sunday school awards held in state, 27,960; total number B. Y. P. U. awards held in state, 23,155; total number stewardships awards held in state, 1,595; total number tithers registered in office, 1,328; number General Conventions held, 4; number associational Conventions held, 70; number state-wide meetings held, 4; number Bible Conferences held, 25; associations visited 52; religious census taken, 60; schools graded, 40; number organized classes registering, 420; number A-1 classes, 43; number A-1 Sunday schools, 16; number A-1 B. Y. P. U.'s, 40; total Sunday schools in state, 1,514; total enrollment in all schools, 184,685; number baptisms reported from 41 associations, 6,046; number B. Y. P. U.'s in state reporting, 777; enrollment, 24,640; number associations partly organized in laymen's work, 20; number local brotherhoods reporting, 20.

### Program for 1926

November and December, city-wide Training Schools and County Town Group Schools.

January, Enlargement Campaigns in large towns and City Suburban Training Schools.

February, thirty Bible Conferences in state.

March, educational meetings in all churches in the state.

April, Associational and General Conventions.

May and June, Associational Conventions and Suburban and County Town Training Schools.

July, Encampment, organized class conferences and general meetings, state-wide, including state superintendents' conference.

July, August and September, rural work in mission fields.

August, September and October, country work for all the forces and visiting associations by the superintendent.

All the year round organization of the laymen's work along with the Sunday school and B. Y. P. U. in every association.



## B. Y. P. U. TRAINING — OBEYING — SERVING KEYNOTE — "HIS WILL — MINE."

Edited by

W. H. PRESTON, B. Y. P. U. Secretary 205 Caswell St., Knoxville  
MISS ROXIE JACOBS, Junior and Intermediate Leader 161 8th Ave., N., Nashville  
Address all general correspondence to Sunday School and B. Y. P. U.  
Department at Tullahoma

### B. Y. P. U. NOTES

By Sibley Burnett

"The gate of opportunity will not open for the man who is too lazy to lift the latch."

One person I have to make good—myself.

#### Joy

Jesus first, others next, yourself last.

#### Rule for a Social

"The most sensible, most delicate of all pleasures consists in promoting the pleasures of others."

Even the deepest disappointments will pass. Therefore magnify the smallest happiness.

To appreciate is always in some measure to appropriate.

When you come in sight of that other land nothing counts except what you have done for Him.—Mrs. Crawley.

#### Test of Interest in B. Y. P. U.

Does it arouse and warm me.  
Does it overflow into others.  
Does it call out the best in me.  
Is it progressive and fruitful.

Christianity is a laboratory course, not a lecture course.

Worry is interest paid on trouble before it is due.

The sincerity of his life gave force to every word he uttered.

Work is the only thing that will keep interest alive. Is your B. Y. P. U. a working one?

Warmth is common to all interest. Be sure that the fire of friendship and fellowship is not put out in your union.

#### Can You Answer the Following in the Affirmative

1. I agree to read my Bible daily and have daily devotion.
2. I shall undertake by divine help to win one soul to Christ.
3. I agree to give the Lord one tenth of my income.
4. I offer myself as a volunteer to go wherever God would have me go.

Think about these and answer them prayerfully.

The State B. Y. P. U. Secretary has been in Butler the first part of the week. He is attending the State Baptist Convention at Johnson City the later part of the week.

The Preston brothers, Edwin and William, are always an inspiring force at a convention. These good fellows made a large contribution to

the recent Baptist Student Conference which met in Nashville. Edwin brought one of the best messages on "What Christ Through the Baptist Student Union Can Mean to Our Campuses." William led one of the four group conferences and Ed led another. Edwin is B. Y. P. U. Field Secretary for Western North Carolina.

The Union Hill B. Y. P. U. of Giles County will exchange programs with the First Baptist Church, Pulaski. B. Y. P. U., Minor Hill, comes to Pulaski this coming Sunday night. B. Y. P. U. interest is growing in Giles County.

Brother Bunyan Smith, pastor at Culleoka Baptist Church, Maury County, reports that the B. Y. P. U. there is very prosperous. Good for Culleoka.

#### Have You Read These?

The Aim of the B. Y. P. U., by Arthur Flake; The Meaning of the B. Y. P. U., by Arthur Flake; Modern Methods in Senior B. Y. P. U. Work, by Edwin and William Preston.

Do not be disturbed because of your failures and always rise up bravely from a fall. I am glad that you make a daily new beginning. There is no better means of progress in the B. Y. P. U. life than to be continually beginning again.

Have you read Dr. William Russell Owen's new book, "Play Fair, Professor"? It is one of the best books of the day. Chapter four is worth the price of the book. The book is only 75 cents. You can order it through the Baptist and Reflector.

Every B. Y. P. U. member, either active or emeritus, will be happy and lifted up by reading "The Life of Dr. Robert J. Willingham," by his daughter, Elizabeth Willingham. Reading the book makes you feel like you know the great good man of God who poured his life out for the cause of missions.

#### Coming Programs

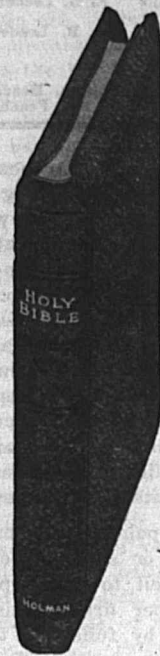
Spurgeon, "The Prince of Preachers," "Trials and Triumphs in the King's Service," "The Growing Christian," "The World's Hope—The Church."

Order a Year Book for 1926. Send one to your friend. Order from Baptist Sunday School Board.

Send the Light, a pageant which is very effective and can be put on easily by any B. Y. P. U. Front of current issue of B. Y. P. U. quarterly.

Make every program perfect from now to the end of the year—then keep it up throughout the new year.

# The BIBLE



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Appropriate Gift in All  
Christendom

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The Home's First Essential  
The Pulpit's Dynamic Power  
The Teacher's Text Book  
The Student's Study Course  
The Christian's Daily Guide  
The World's Best Seller

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a Bible  
Christmas

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**BAPTIST SUNDAY SCHOOL BOARD**  
161 EIGHTH AVE., N. NASHVILLE, TENN.

**SANDOW DEAD!** The great and mighty Sandow who used to bring thrills to American audiences by his feats of strength has answered the call of the grim reaper and at the age of 58 years has passed out to meet the Author of his strength. According to the Washington Post, Sandow's death was premature and was probably due to intemperance. For some years he had been living in London where he yielded to temptations. Wine, beer, whisky and strong cigars, together with inactivity produced a general breakdown of his gigantic physique and in the

prime of his manhood he died. At one time he was the strongest man physically on the earth. One of his famous feats was to lift an automobile by its front and draw it across a stage. He is supposed to have ruptured a blood vessel in his brain while lifting his own automobile out of a ditch into which it had run, which accident hastened his death.

**PASTOR RESIGNS.** Rev. John F. Powers has resigned the care of the Republican Grove Church near Trezevant. He had served the church for two years.

## New All-Steel Pullman Parlor Cars

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### "EVERYBODY NEEDS MISSION STUDY"

(Tune: "Somebody Else Needs a Blessing.")

We're counting the blessings: our joys we record  
 The wonderful blessings our study affords,  
 But let us remember while praising the Lord,  
 Everybody needs mission study.

#### Chorus

Everybody needs mission study,  
 Everybody needs mission study;  
 We'll study our books to His glory divine,  
 Everybody needs mission study.

We'll study to know how to do our Lord's work  
 With love's healing portions we're never to shirk,  
 Until with fresh verdure life's deserts are taught  
 Everybody needs mission study.

We'll study our books o'er again and again  
 Until we all know our Lord's will unto men,  
 And mission study echoes from mountain to glen,  
 Everybody needs mission study.  
 —Exchange.

### A SURPRISE AT THE CONVENTION

Do you enjoy a surprise? When you read this the women who are at the convention will have found that we had a delightful one for them. Mrs. C. D. Creasman of Knoxville each morning will teach "Prayer and Missions," one of our latest foreign mission study books. We are confidently expecting to report a large number enjoyed hearing Mrs. Creasman every day.

#### POSTER SUGGESTION

Will this star shine on the Southern Baptist Christmas offering to the Foreign Mission debt?

1. Everybody giving to the Christmas offering.
2. No personal gift greater than the gift for His sake.
3. Christmas clearing of the debt.
4. Total gifts to others balanced by a gift to Him.
5. Gifts all for Christ, children and charities.



It will if Southern Baptists this Christmas give as much for Christian progress as for Christmas presents!

Note.—On a large cardboard reproduce in colors the suggestions given above. It might be well to use black for the word "debt," silver for gifts to "others," and gold for "offering." Have the poster as promptly and prominently displayed as possible, frequent attention being called to it. If a poster cannot be made, then sketch the design on a blackboard. In either instance have the audience name the five points of the star, thus learning better how to help toward its clear shining.

A large five-pointed star may be cut from gold or silver paper, but it would be well to cut a pattern from plain paper first. This may be easily done by following the directions given herewith. Take a sheet of paper 8 inches square and fold it exactly in half. Hold the 8 by 4 oblong thus made so that folded edge is toward you. Bring lower end of oblong (the edge lying toward your left hand) to the upper end so that point, which was lower left-hand corner, will strike about 2 3/4 inches from lower right-hand corner of oblong. Fold this triangular section over on itself so that double fold which was toward your left hand will fall directly on single fold which marks further edge of the triangular section. Fold remaining single section underneath so that you have an evenly folded triangle with sharp point toward you, two folds toward the left and three folds toward the right. On this right side two inches from the point cut across the triangle obliquely to the upper left-hand corner of folded paper. If a larger star is desired then start with a larger square. The eight-inch square makes a star about seven inches from point to point.

### WOMEN ARE URGED TO PUSH CANVASS

By Kathleen Mallory, Cor. Sec.,  
W. M. U.

Experience should be used as a teacher even if the lesson to be learned does smart. Now if there be any one outstanding failure of Southern Baptists during the past year, surely that failure came through an irregular canvass for the 1925 program. Thus the year's experience has taught the bitter lesson of relative if not complete defeat along many if not all denominational lines, chiefly because each church did not make an every-member canvass last December in behalf of the Co-operative Program.

#### Women to Push Canvass

Only willful children and grown-ups with undeveloped reasoning powers resent the teachings of experience. Therefore, it is believed that the generous-hearted W.M.U. young

people in Sunbeam Bands, G. A.'s, R. A.'s, and Y.W.A.'s, and the serious-minded women in the Woman's Missionary Societies will do their best in December to prevent a repetition of this present year's catastrophe. It is believed and most earnestly hoped that every W.M.U. organization will urge its church to put on the every-member canvass for the 1926 Co-operative Program, the W.M.S. leading the W.M.U. organizations for the young people in this most worthy and altogether essential plan.

While December 6-13 is the date of the canvass in most of the states, three or four states have found it desirable to adopt another week.

#### Count on Women—Regardless

Should the Church as a whole fail to make such a canvass in December, the W.M.U. organizations are urged to get as generous pledges as possible from their members, just as was done in many Churches last December. Every cause of the denomination depends for its very life upon this every-member canvass for the Co-operative Program and, therefore, every W.M.U. member is urged to do her best in behalf of it.

### SOCIETIES ORGANIZED IN OCTOBER

**Woman's Missionary Societies**  
 Cumberland Association: Pleasant View.

Giles County: Union Valley.  
 New Salem: Lancaster.  
 Nolachucky: Mooresburg.  
 Weakley County: Corinth.

**Young Women's Auxiliaries**  
 Knox County: Lincoln Park.  
 Maury County: Columbia.  
 Nashville: Antioch, Peabody.  
 Ocoee: Oak Grove.

**Girls' Auxiliaries**  
 Beulah: Martin, First.  
 Clinton: Clinton.  
 Holston: Johnson City, Juniors.  
 Knoxville: Lincoln Park.  
 Nashville: Lockeland Juniors and Intermediates.  
 Ocoee: Central, Junior G. A.  
 Shelby County: Temple.

**Royal Ambassadors**  
 Beulah, Martin, First.  
 Holston: Erwin, Second.  
 McMinn: Athens.  
 Nolachucky: Morristown.  
 Polk County: Mine City.

**Sunbeams**  
 Duck River: Big Springs.  
 Nolachucky: Mooresburg.  
 Ocoee: Red Bank.

"I am tired of hearing people talk about raising money; it is the time for us to give it."—Baer.

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Southern Desk Co., Hickory, N. C.

Miller's Antiseptic Oil, Known as

## Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 50c, 70c and \$1.00.

**TIRED EYES** Dickey's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., Bristol, Va.

## We Secure For You a Better Position at a Larger Salary

and fit you to hold it, thru our excellent Commercial and Business Courses. A modern accredited school of wide-spread reputation. Day and night courses. Individual instruction.

**Edmondson School of Business**  
 CHATTANOOGA, TENN. Write For Literature.

## SORES

**Gray's Ointment**  
 Sold by all druggists. Write for sample to W. F. Gray & Co., 820 Gray Bldg., Nashville, Tenn.

## "A God-sent Blessing"

is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like

## MRS. WINSLOW'S SYRUP

*The Infants' and Children's Regulator*  
 It is especially good at teething time. Complete formula on every label. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients.

**At all Druggists**  
 Write for free booklet of letters from grateful mothers.  
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General Selling Agents:  
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## FITS—ATTACKS Stopped in 3 Days

Mr. J. L. Crossman of Blue Hill, says his son had as many as 68 attacks in 24 hours; was relieved in 3 days by a treatment procured from R. Lepas, Apt. 2, 88 Island Ave., Milwaukee, Wis., who offers anyone afflicted with Epilepsy a FREE bottle of the same treatment.



## TWENTY-THREE DOLLARS WILL GO ROUND THE WORLD

For the small sum of \$23 a man, woman, boy or girl can support for one minute the whole missionary, educational and benevolent program fostered by Southern Baptists in the various states throughout the Southland and around the world!

Consider for a moment the possibilities involved! One contributing \$23 during a year to the Co-operative Program will thereby support for one minute 1,100 aged preachers, 25 Baptist hospitals in their ministry to the sick and suffering, 4,000 orphan children in our 19 Baptist orphanages, 117 Baptist schools and seminaries in their work of training 40,000 Baptist young people for Christian service, 2,200 state mission workers and 1,100 Home Board missionaries as they carry forward the work of evangelism and training in the homeland, and 550 American missionaries and 3,000 native workers as they proclaim the gospel of Jesus Christ in seventeen foreign fields!

Think what can happen in a minute in this world-wide work! Hundreds of souls might be saved and scores of lives dedicated to the Master's service in the decision of a moment, not to mention ministries to the needy and the sick and suffering. Where else in the world can you invest such an amount that would accomplish so much while you are living and then go on bearing fruit throughout all eternity!

And the inviting thing about the proposition is that so many of our Baptist people can easily provide \$23. Fifty cents a week given to the Co-operative Program throughout the year will produce \$23 with a little extra for good measure. A few of our number cannot give that much, but many hundreds of thousands of us could do much more if we had the matter on our hearts. The best way to get the matter on the hearts of the people is for pastors, Sunday school superintendents, W.M.S. and B.Y.P.U. presidents and others to tell their people of the needs and opportunities.

Let's make the challenge for Christ's causes and his sake.—Baptist Program.

## FRUIT CAKES

For the past two years the women of Tennessee have remembered our girls in the Training School in a "sweet" way at Thanksgiving and Christmas. All kinds of cakes will be most acceptable, but we do prefer the fruit cakes if possible.

This year let us not only have the women enjoying this privilege, but Y.W.A.'s and G.A.'s, you can bake delicious cakes or buy a fruit cake, and what a joy it will be to you to know that you are giving our Training School girls this treat! If you have ever been away from home at Thanksgiving or Christmas, you know how you appreciated some one thinking of you and sending you a box of "goodies." Our girls at House Beautiful will be just as happy as you were, so let us remember them this year. Address Louisville Training School, 334 East Broadway, Louisville, Ky.—C. R.

## WORLD COMRADE'S CALL

Tennessee's quota for World Comrades is 950. We now have 647 subscriptions. That means to reach our goal we must be more diligent in "boosting" World Comrades. Our slogan is: "A minimum of five subscriptions in every Sunbeam, R.A. and G.A." Check up on your girls' and boys' subscriptions. Christmas is not far off. How about this for a December slogan: "Let your Christmas present be use-full as well as joy-full: give World Comrades."—C. R.

## DWELL DEEP

By James Buchanan

Dwell deep! The little things that chafe and fret,

O, waste not golden hours to give them heed.

The slight, the thoughtless wrong, do thou forget;

Be self-forgotten in serving others' need.

Thou faith in God through love for man shall keep,

Dwell deep, my soul, dwell deep!

Dwell deep, forego the pleasure if it bring

Neglect of duty; consecrate each thought;

Believe thou in the good of everything,

And trust that all unto the wisest end is wrought,

Bring thou this comfort unto all who weep;

Dwell deep, my soul, dwell deep.

—Selected.

## THE RIGHT KEY

A lock to my heart,  
With a key just to fit.

To lock out sin,  
And Satan a bit.

For Satan so cunning,  
Will slip around the hinge,  
And oppose the Lord's rights,  
His powers will infringe.

A key to the lock,  
To open any time.

To send out a message  
To all foreign clime.

To tell of a Savior,  
So loving and true.  
Who cares for all people  
Ages through.

Though we buffet him and slight him  
In our every day care.

Yet how lovingly he returns  
With just one little prayer.

At the heart's door he is knocking,  
Today let him in.

Fill your life full of glory,  
Keep out Satan and sin.

A life for the Savior  
Is all in all.

A life full of sin,  
Ah! how sad is the fall.

A key to his life  
You find in his book.

To open its pages  
Scan and look.

A look to the Savior  
Has carried me thus far,

And I shall keep looking  
Until I see the morning star.

Mrs. J. P. Sewin.

## EARLY KENTUCKY SPORTS

By Arthur Woodward

"Squirrel-barking," "driving the nail" and "shooting for beef" were among the most popular shooting pastimes among the early frontiersmen living on the border line of civilization in old "Kaintuck" and Ohio.

In squirrel-barking the marksman selected the bit of bark underneath the animal, as it rested on trunk or branch of a tree, and endeavored to hit the bark at such an angle that it would kill the squirrel by the shivering of the bark and concussion, rather than a direct hit.

Driving the nail was the usual means of testing the marksmanship of a man on the border. To do this an ordinary nail was hammered into a tree for about two-thirds its length. The distance was generally set at forty paces or one hundred and twenty feet. Powder for the charge was poured into the hand, as much as would cover a ball being considered about the right amount for any distance under one hundred yards. The barrel of the weapon was well cleaned and the ball, placed in a greased linen patch, sent home with vigorous strokes of a stout hickory "wiping stick." Provident borderers generally carried two wiping sticks in case of emergency.

A fair shot was one that stuck alongside the nail, a good shot one that bent it, but the man who hit the nail plumb center was considered an excellent marksman. Not infrequently two or three nails would be needed before half a dozen men each had one shot apiece. The winners, after the indifferent shooters had been eliminated, then tried out for high place.

In the early thirties, shooting for beef was a popular pastime. These particular shooting bees were held in late summer when the cattle were fat and the marksmen would get the most for their money.

The usual procedure was for some man who owned cattle and wished to dispose of a beef at a fair price to advertise that on such and such a day a first-rate beef would be shot for.

When the appointed day came around all of the marksmen in the neighborhood gathered at the designated spot and a subscription paper was passed around stating that "Mr. So-and-So offers a beef worth twenty dollars to be shot for, at twenty-five cents a shot." Then each person present who desired to compete would put down the amount of shots he desired. Each man had his own target marked with a cross in the center as a bulls eye.

The winning shot won the hide and tallow which was considered the first choice. The next highest got his choice of the two hind quarters. The third took the remaining hind quarter. The fourth took first choice of the front quarters, the fifth the remaining quarter. The sixth man, not having any beef to choose from, was allowed all of the lead in the tree against which the targets had been placed. Occasionally some good shot would win nearly the entire beef.

In speaking of these beef shooting matches it might be of interest to state that there was a story current on the Ohio in the early days regard-

## For Sore Throat



Rub throat and chest with Vicks; cover with warm flannel. Its double direct action (inhaled and absorbed) brings welcome relief.

**VICKS**  
VAPORUB

ing the famous—or infamous—boatman, Mike Fink, who, because of his remarkable ability with a squirrel rifle was generally barred from such affairs, being credited the best shot or "bang all" in the country.

However, Mike didn't let the matter rest with his exclusion. His price for keeping out of a beef shooting was the "fifth quarter," as the hide and tallow was called. In other words, the first prize, which in turn he generally disposed of to the nearest tavern keeper for a gallon of fiery "Monongahela" whisky, his favorite beverage.—From Adventure Magazine for August.

"Partnership with God lifts all giving to a spiritual plane."

"A deified appetite outranks a crucified Christ."—Bayley.

If you were to ask me who makes the greatest daily contribution to our civilization, I should answer, "The street cleaner."

## How I Lost 50 Pounds



"I did not have to go through strenuous exercises nor rub myself with absurd creams, which generally put on flesh instead of taking it off. I did not wear weakening garments, nor torture myself with diets. I was fortunate enough while in Europe to find out the secret with which millionaires, French actresses and beautiful women of Paris keep their figures slender. Not only did I easily and gradually lose 50 pounds, but the reduction was lasting, as I have never gained a pound since stopping the treatment. I feel and look years younger, and my health has greatly improved with this wonderful discovery. No matter how fat you are, you may do just as I did and easily lose a few pounds every week without any danger. Simply go to any good drug store, get a package of SAN-GRI-NA tablets (insist on these, as nothing like it has ever been offered before to the public), take it as per directions and watch your weight go down. You can eat all you want while you take SAN-GRI-NA. IT IS GUARANTEED ABSOLUTELY HARMLESS; the formula of a French physician, and is sold with a money-back guarantee." If your druggist does not carry SAN-GRI-NA in stock he can get it from his wholesaler or you can send a check or money order for \$1.50 to the Scientific Research Laboratories, 1841 Broadway, N. Y. C., and full sized box of SAN-GRI-NA will be mailed prepaid.



# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE

Memphis, Central	1,307
Chattanooga, First	1,046
Memphis, First	840
Memphis, Temple	812
Memphis, Bellevue	802
Knoxville, Broadway	703
Nashville, First	691
Jackson, First	647
Chattanooga, Highland Park	615
Etowah, First	558
Maryville, First	506
Chattanooga, Tabernacle	496
Memphis, LaBelle	470
Nashville, Edgefield	437
Nashville, Eastland	435
Chattanooga, Avondale	398
Paris, First	351
South Knoxville	347
Harriman, Trenton Street	345
Lafollette, First	341
Nashville, Belmont	338
Rockwood, First	334
Chattanooga, Central	321
Alcoa, Calvary	306
Nashville, North Edgefield	305
Memphis, Prescott Memorial	301

## CHATTANOOGA

Concord: C. W. Pope, pastor. "Macedonian Voices" and "Sin of Choosing Second Best." SS 141.  
Central: W. L. Pickard, pastor. "Straight Paths." By letter 2; SS 321.

Oak Grove: J. N. Monroe, pastor. Morning, Brotnar G. C. Stephenson, "The Budget Plan"; evening, pastor, "Some Ships of the Bible." SS 131; BYPU 58.

Ridgedale: W. E. Davis, pastor. Morning, J. N. Monroe, "Christian Fidelity"; evening, W. D. Powell, "Christian Citizenship." SS 230.

Alton Park: T. J. Smith, pastor. "The People as Grass" and "The Rich Man." Baptized 2; SS 168.

Avondale: T. G. Davis, pastor. "Assurance of Faith" and "The Prodigal's Return." For baptism 3; SS 398. A successful meeting closed. The pastor did the preaching. Brother Elliott did fine work in the singing.

Highland Park: J. B. Phillips, pastor. "The Holy Spirit Dealing with Sinners" and "The Fourth Commandment." Baptized 6; SS 615; united with Church 8.

Woodland Park: E. G. Epperson, pastor. "I Beseech You" and "Believe the Gospel." Baptized 3; SS 145.

Red Bank: J. A. Maples, pastor. "Holy Ghost Power in the Church." Evening sermon by J. H. Anderson. SS 155.

East Lake: W. C. Tallant, pastor. "Power with God to Prevail" and "Seeking the Kingdom." SS 222; BYPU 100. Training School a great success.

First: John W. Inzer, pastor. Dr. O. E. Bryan, Nashville, "The Spirit of Christ" and "Salvation." For baptism 1; SS 1,046.

Baptist Tabernacle: T. W. Callo-way, pastor. By letter 3; baptism 1; baptized 3; SS 496.

## MEMPHIS

McLemore Avenue: R. E. Connel-ly, pastor. SS 267; baptism 1.

Calvary: J. A. Barnhill, pastor. SS 209; BYPU 80; by statement 2; by profession 3; by letter 4.

Speedway Terrace: Rev. J. N. Palmer, pastor. SS 274; by letter 2.

Hollywood: Pastor Burk. W. M. S. put on program at 7.30. SS 148.

Central: Pastor Ben Cox. By letter 6; baptism 3; SS 1,307.

Rowan Memorial: A. H. Smith, pastor. SS 145; for baptism 1; by letter 1; baptized 4.

Joseph Papia, Italian pastor. SS 24.

First: A. U. Boone, pastor. SS 840; by letter 5; baptized 3.

Eudora: H. T. Whaley, pastor. "Regeneration" and "The Great Commission." SS 64.

Highland Heights: E. F. Curle, pastor. SS 270; additions 3; BYPU's 140.

LaBelle Place: D. A. Ellis, pas-tor. SS 470; by letter 3.

Bellevue: W. M. Bostick, pastor. SS 802; by letter 4; baptism 1; bap-tized 3.

Merton Avenue: E. J. Hill, pas-tor. "The Churches Composed of Regenerated Volunteers" and "Mag-nifying the Church of God." By let-ter 2; SS 193.

New South Memphis: W. L. Nor-ris, pastor. Pulpit supplied by M. D. Jeffries. "Unified" and "The Churches Composed of Regenerated Volunteers." Pastor Norris just out of the hospital.

Yale: (L. E. Brown, pastor. Meet-ing continues throughout the week. Rev. J. A. Barnhill, pastor of Calvary Church, doing some fine gospel preaching. SS 120; baptism 2; by letter 8.

Seventh Street: I. N. Strother, pastor. "The Churches Composed of Regenerated Volunteers." Elder J. W. Joyner preached at night. SS 252; BYPU 38; by letter 5; bap-tized 3.

Fisherville: W. L. Smith, pastor. Prescott Memorial: Jas. H. Oak-ley, pastor. By letter 4; conversion 1; baptism 1; SS 301.

Temple: J. R. Hall, of Jackson, preached. SS 812.

Central Avenue: J. P. Horton, pastor. SS 90.

## NASHVILLE

Old Hickory: Winfrey Davis, pas-tor. "What to Do with Our Bur-dens" and "The Gospel Lid." SS 121; by letter 3.

Third: W. Rufus Beckett, pas-tor. "The Church at Ephesus" and "Jesus Praying for Sinners." SS 282; BYPU's 55. Our YWA as-sisted the Old Hickory Church in or-ganizing a YWA with 20 members.

Belmont Heights: Rev. M. E. Staley, Madisonville, Ky. "For the Love of God Constraining Us." SS 338; BYPU's 77.

Edgefield: W. M. Wood, pastor. "How to Know Jesus Better" and "Christian Baptism." For baptism 6; baptized 8; by letter 7; SS 437; BYPU's 63. Additions during meet-ing 42. Dr. Staley and Brother Jas. B. Cambron did us splendid service.

Seventh: Edgar W. Barnett, pas-tor. "The Value of a Soul" and "The Salvation of a Life." SS 216; BYPU's 53.

Radnor: H. F. Burns, pastor. "What Baptism Means to a Chris-tian" and "Dying to Sin." SS 86.

Inglewood: Howard M. Eastes, pastor. "The Bread of Life" and "Christ's First Prayer on the Cross." SS 49; BYPU 20.

North Edgefield: A. W. Duncan, pastor. "Prayer the Key to Power" and "The Armed Man within the Palace." Addition 1; SS 305; BYPU's 81.

Calvary: W. H. Vaughan, pastor. "The Great Commission" and "Ye Must Be Born Again." SS 214; BYPU 70.

Grandview: S. W. Kendrick, pas-tor. "Financing the Kingdom" and "Abraham's Faith." SS 179; BYPU 70.

## KNOXVILLE

South Knoxville: J. K. Haynes, pastor. "Building the Temple" and "The Shield of Faith." SS 347; BYPU's 122.

Broadway: B. A. Bowers, pastor. "His Name Shall Be Called Wonder-ful." Dr. John Anderson: "Joining the Church." SS 703; baptized 20; by letter 5; BYPU's 173. Fine meet-ing in progress at the Northside Mis-sion. Dr. Bowers, the pastor, is do-ing the preaching. Mr. Geo. Free-man, choir director, is leading the singing.

## MISCELLANEOUS

Pulaski: Sibley C. Burnett, pastor. "Irreverence" and "Influence." SS 49; BYPU 23.

Livingston, First: R. B. White, pastor. "He Blessed Him There" and "A Man Is Wanted."

Paris, First: Rev. J. H. Buchanan, pastor. "A Warless World" and "What Salvation Costs." SS 351; prayer meeting 65; by letter 1.

Breakwater, First: L. W. Clark, pastor. "The Glory of Old Age" and "Divine Abandonment." SS 334; BYPU's 146.

Trenton Street, Harriman: J. Ber-nard Tallant, pastor. "The Unspeak-able Gift" and "The Way of Salva-tion." Baptized 4; SS 345; BYPU's 90.

Monterey: W. M. Griffitt, pastor. "The Nature of True Prayer" and "Stopped at the Door." SS 195; BYPU 43.

Lenoir City, First: W. C. Creas-man, pastor. "Rock of Ages" and "The Black Sheep." SS 280; BYPU's 86; by letter 2.

Alcoa, Calvary: "If Christ Should Visit Calvary Today—What?" and "The Blessings of Rain." SS 306. Pastor and wife going to the State Convention at Johnson City.

Maryville, First: J. R. Johnson, pastor. Brother Morrison preached at night, "Anti-Evolution." By let-ter 1; SS 506.

Etowah: A. F. Mahan, pastor. SS 558; by letter 8; by baptism 5.

LaFollette, First: D. B. Bowers, pastor. "Jacob's Dream" and "The Handwriting on the Wall." SS 341; BYPU's 142.

Bethel: A. L. Bates, pastor. "Un-conscious Beauty" and "The Price the Sin of the World Paid on the Cross." SS 67.

## THE MOTHER OF JESUS

By Prof. A. T. Robertson, D.D., LL.D., Litt.D., now in his thirty-eighth year as professor in New Testament Interpretation at the Southern Baptist Theological Semi-nary. This is Dr. Robertson's thir-tieth book, 1925. George H. Doran Co., New York.

Dr. A. T. Robertson has written an exquisite little book on the prob-lems and glory of Mary. Because we are not able to accept Mary as a miraculous queen of heaven we must not fail to regard her as the type of all true motherhood. It is a pity that in our rebound from the undue homage paid to Mary we have become so reticent about her that hers is almost an unspoken name in non-Catholic churches.

Dr. Robertson's brochure is, so far as I can remember, the only book on Mary written from the Protestant point of view. It is doubtless dif-ficult to write or speak of her be-cause so little has been known and so much has been imagined. She is the silent woman of history. So we are the most indebted to the au-thor.

Of course, Mary's great claim to our reverent regard is that she was chosen of all women to be the moth-er of our Lord and to tend his grow-ing years. But Dr. Robertson with his clear insight and incisive style makes this least understood of wom-en stand out as the divine pattern of womanhood and motherhood, as not only the mother of the greatest but the greatest of mothers.

He has illuminating words also on the Virgin birth and the distinction between indwelling and incarnation, which need to be laid to heart to-day.

We may all be glad that this man of so high scholarship and such rare

gifts of interpretation and expres-sion has placed by his book so worthy a diadem upon the brow of Mary.

Henry Alfred Porter, D.D., Pastor Third Baptist Church, St. Louis, Mo.

Siler—"Have you read Dr. Wat-ter's article on 'The food value of bologna' in this morning's Sun?"

Meals—"Yes, and a very good ar-ticle, too. He was so full of his sub-ject."—Union University Weekly.

"When a bit of sunshine hits ye,  
After passing of a cloud;  
When a fit of laughter gits ye,  
An' yer spine is feelin' proud,  
Don't forggit to up and fling it  
At a soul that's feelin' blue;  
For the minute that ye sling it,  
It's a boomerang to you."  
—The Nautilus.

A woman with little wit sat at a public meeting between a bishop and rabbi.

She thought she would be clever, and said to the rabbi: "I feel as if I were a leaf between the Old and New Testaments."

"Yes, Madam," said the rabbi, "that page is usually a blank one." —Exchange.

After many conferences had been held by the board of directors of a small-town bank about buying a new water cooler, a grouchy old member had this to say:

"Gentleman, before we adjourn, I move that our next conference be held on a merry-go-round."

And, as they looked at him in as-tonishment, he added the tag of ex-planation:

"We never get anywhere."—Wall Street Journal.

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# AMONG THE BRETHREN

Fleetwood Ball, Lexington

The members of the congregation of the First Church, Jasper, Ala., took this scholarly pastor, Dr. J. J. Taylor, by surprise on a recent Sunday by presenting him with a handsome silver water pitcher in token of their affections for their faithful undershepherd. Hon. W. C. Davis made the presentation speech at the close of the service. Dr. Taylor made gracious response intermingled with a suspicious blinking of the eyes and a suddenly developed throat trouble. It is said that no pastor of that church ever had a firmer hold on the hearts of his congregation than Dr. Taylor enjoys.

The First Church, Enid, Okla., Andrew Potter, pastor; is to be assisted in a revival by Evangelist Charlie Taylor, Jr., his father, Charlie Taylor, Sr., and brother, Laurie, between the dates of Nov. 22 to Dec. 14. A great ingathering is confidently expected.

The additions to the Calvary Church, Memphis, Tenn., resulting from a recent revival, the pastor, Rev. J. A. Barnhill, doing the preaching, numbers twenty-five. Eighteen came on the last Sunday night. Brother Barnhill is now preaching in a revival with the Yale Church.

His friends are much concerned about the condition of Rev. W. L. Norris of New South Memphis Church, Memphis, Tenn., who was compelled to go to the Baptist Memorial Hospital for treatment. Dr. M. D. Jeffries supplied for him last Sunday most acceptably.

Rev. C. H. Reeb of Oklahoma City, Okla., has been chosen supply pastor of Greenland Heights Church, Memphis, Tenn., since the resignation of Rev. Charles Lovejoy. The latter was tendered a pounding of groceries and money in token of the affection of his people for him.

By a vote of 13 to 12 the Baptist Pastor's Conference of Houston, Texas, decided to rescind the invitation to the Southern Baptist Convention to hold its next meeting in that city. Now the Baptist Pastor's Conference and the Chamber of Commerce of Memphis are vigorously asking the Executive Committee to let the Bluff City have it again. We are for Memphis first, last and all the time, on condition that they will install amplifiers in their huge auditorium. Drs. A. U. Boone, W. M. Bostick and D. A. Ellis are the Memphis Committee pushing the claims of that city.

Rev. John H. Barber, formerly pastor at Columbia, Tenn., has been added to the faculty of Mercer University, Macon, Ga., and a valuable addition he is.

One of the ablest editorials that has fallen under our eye in many months is that in the current issue of the Baptist Courier, entitled "Can Modernism Be Tolerated?" A significant sentence is, "We affirm that modernism, in all of its degrees, strikes a deadly blow at the citadel of our faith and religion." Amen!

Evangelist Baxter F. McLendon has just closed a revival in Union, S. C., which lasted seven weeks. There were 750 professions; 50 on the last night. These meetings cost \$7,000.

The church at Greenwood, S. C., has called Rev. A. L. Flury of West End Church, Athens, Ga., and he accepts, effective Nov. 1. That is the best Flury that ever occurred in that church.

Rev. W. F. Boren of Darden, Tenn., has been recalled to the care of Judson Church, near Chesterfield, Tenn., which he has served most acceptably for a long term of years. He declined a call to Union Church.

The First Church, Malvern, Ark., secures as pastor Rev. B. L. Bridges of Paragould, Ark. He is one of those helpful Bridges.

The Second Church, Hot Springs, Ark., loses its pastor, Rev. M. F. Langley, who has accepted a call to the First Church, Booneville, Ark., succeeding Rev. W. J. Hinsley.

Wedding bells were ringing about Oxford, Miss., Nov. 2, in celebration of the marriage of Rev. Frank Moody Purser, the pastor, to Miss Anna Clarke Wright. Congratulations and best wishes!

Rev. E. J. Hill and Merton Avenue Church, Memphis, Tenn., were lately assisted in a most helpful revival by Rev. R. L. Breland of Coffeeville, Miss.

Dr. H. A. Smoot, of Kansas City, Mo., evangelist, is to assist the First Church, Marion, Ill., and Dr. A. E. Prince in a revival between the dates of Nov. 15-Dec. 6. Gospel Singer Arthur Parker is in charge of the music.

At a recent meeting of the Board of Directors of the Illinois State Association, Dr. C. W. Culp was elected State Secretary at a salary of \$3,600, succeeding Dr. B. F. Rodman, who was continued in the employ of the Board at a salary of \$2,500 until April 1. Dr. W. P. Throgmorton was re-elected editor of the Illinois Baptist at a salary of \$2,500.

The First Church, Weslaco, Texas, Rev. E. L. Compere, pastor, was lately assisted in a meeting by Rev. Julius R. Hickerson of Mercedes, Texas, resulting in sixty-three additions. It was also decided to build a \$40,000 church. The town is only five years old.

Rev. Clarence E. Azbill of Clarks-ville, Ark., supplied at both hours on Sunday, Nov. 1, for Royal Street Church, Jackson, Tenn., most acceptably. It would be a joy to see him back in Tennessee where he rightfully belongs.

Joseph Franklin Brownlow, aged 55, of Columbia, Tenn., died Thursday, Nov. 5th, in Birmingham, Ala., where he had been for some time under care of a specialist. Bank Cashier former mayor of Columbia, deacon in the First Church, Columbia, member of the State Executive Board, he was one of the most intelligent, active laymen in Tennessee. To the widow and three children we tender our deepest sympathy. The wife of Rev. Geo. W. Sherman of Fort Worth, Texas, and the wife of Rev. L. T. Hastings of Monroe, La., are his sisters. The workmen fall, but the work goes on.

More than eighty additions, over fifty by baptism, were received into the First Church, Jonesboro, Ark., as a result of the recent revival in which the pastor, Rev. B. A. Pugh, was assisted by Dr. Finley F. Gibson of Louisville, Ky.

Rev. C. F. Taylor, English evangelist, has just closed a revival in Calvary Church, Lexington, Ky., Rev. T. C. Ecton, pastor, resulting in 120 additions. The city was stirred mightily.

Rev. T. C. Crume of Jellico, Tenn., has resigned the care of that church, effective Nov. 16th, in order to devote his time to evangelistic work. He has had this year more than 100 calls for his services in meetings.

The Southern Methodists are retrenching in foreign mission activities. After holding conferences in Europe, Bishop W. B. Beauchamp says: "I am coming out and I am closing work as I come."

Ridger Grove Church, near Lexington, Tenn., has called Rev. John W. Barnett of Parsons, Tenn., as pastor and he has accepted, effective at once. He was formerly pastor there eighteen years ago.

The First Church, West Frankfort, Ill., is fortunate in securing as pastor Rev. Walter L. Brock, effective Nov. 15th. Rev. T. F. Lowry of Parsons, Tenn., has gone to be pastor of the Second Church, West Frankfort, Ill., and is already on the field.

Dr. J. G. Bow of Louisville, Ky., announces that "The title delegate is opposed to and misrepresents the doctrine and polity of the New Testament churches. Baptist Churches may appoint messengers to bear messages to represent them in fraternal meetings." The same contention was vehemently made in that memorable welcome address before the Southern Baptist Convention at Hot Springs, Ark., in 1900 by Dr. J. B. Moody.

wife of Rev. W. B. Woodal of Smithville, Tenn. Services were conducted by Pastors Stone, Beckett and Dr. Stewart of the Baptist Orphanage. W. Rufus Beckett.

## SANDERS

In memory of Miss Malissie Sanders, born May 27, 1856, departed this life August 8, 1925.

Professed faith in Christ and united with the Baptist Church early in life. She leaves one sister (with whom she lived), one brother and a number of relatives and friends to mourn her loss.

"Tis a blessed thought that 'ere long they shall all be a reunited family in a home where there are no separations and heartaches, where all is peace and joy.

Emma Clemmons,  
Willie Pafford,  
Tula Baskin,  
Committee.

## OBITUARIES

Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

### HUNT

On Sept. 23, at 4:30 p. m., the death angel visited the home of Charlie Hunt and after an illness of several weeks claimed for its own his wife, Maud. She leaves a husband, six children and many friends to mourn her death.

She was a member of the Gladeville Baptist Church, a good, sweet woman loved by all who knew her.

Funeral services were conducted at home by O. P. Barry, after which the remains were laid to rest in the family buying ground.

God knows best,  
"Thy will be done."  
Life's work is done,  
Now comes rest.

Emma Clemmons,  
Willie Pafford,  
Tula Baskin,  
Committee.

### ESTES

The funeral of Miss Carrie Estes, age 29, daughter of A. A. Estes of White House, Tenn., was held from the White House Baptist Church, Oct. 27th, with interment at Cole's cemetery. She was a consistent Christian and a faithful church member. She was a trained nurse, very efficient and a favorite among her professional friends. She is survived by her father, two brothers, A. A., Jr., Houston, Texas, and Rev. O. P. of Bogalusa, La., and one sister,

Once upon a time in the mystic land of Persia, there was found among the treasures of a king, a wonderful carpet. One had only to sit on it, wish to be somewhere, and away the carpet would fly till the wished-for place was reached. For hundreds of years it carried kings and princes upon the most amazing adventures. No one knows what finally became of it, but it may be that its last threads went into the make-up of the first Youth's Companion. For, like the magic carpet, The Companion for 1926 carries you to the land of your heart's desire—up into the Maine woods with the lumbermen; out on the Western plains where the warlike Navaho Indians live; far up into the gold regions of Alaska; and away on the Southern Seas in search of treasures and lost islands. All you need for such extraordinary adventures is a young heart and a Youth's Companion. Don't lose time in getting started; subscribe now and receive:

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### THE SERMON FOR THE WEEK

(Continued from page 9.)

posing sanctuaries, religion, patriotism and genius were so combined that even the ruins of them remain today the envy and despair of modern art. But those magnificent edifices, though wonderful works of genius, were not temples, for a temple is where the lamp of truth burns, where the spirit of goodness works, where the beauty of holiness is seen, where God is enthroned by faith and love. They were but splendid shells, elegant mockeries, sepulchres of dead gods; while the humblest Christian slave in Corinth was the true temple, because God truly lived and moved in him.

When the Jews returned from the exile in Babylon to rebuild Jerusalem, they began by first setting up the altar, but "the foundation of the temple was not yet laid." The temple was erected later, built around the altar. The altar stands for sacrifice. The temple is but the altar expanded. Without the altar the temple is empty and vain. First the altar, then the temple; first the sacrifice, then the service. "Present your bodies a living sacrifice, holy, acceptable unto God." The Corinthian disciples "first gave their own selves to the Lord"; then they became temples of the Holy Ghost. The sacrifice enlarged into the temple. Men have built temples to bring God down, to localize him and thus secure access to him; but it is not the place that holds God; it is the worshipper. "My Father will love him, and we will come unto him, and make our abode with him." You do not have to make a pilgrimage to find him; you may carry him with you.

Of Demetrius, the silversmith in Ephesus, it is said that he "made silver shrines for Diana." These shrines were models of the temple of Diana, containing an image of the goddess, and were purchased by pilgrims who came to worship in the temple. Thus they carried with them the temple and its deity. Not silver shrines holding a lifeless image, but living temples in which the true and living God dwelled were those Corinthian Christians. "Closer is he than breathing, and nearer than hands and feet." To say that we are the temples of God is not to use a figure of speech. It is the temple of stone that is the figure; the reality is that the true dwelling place of God is man. And as this is so, what a profanation is it when we take this body, built to be his temple, and lower it to uses which it is blasphemous to associate with his name. "Temple" signifies that which is detached, or cut off from that which is common and corrupt, and marked out for high and holy uses, and not to be employed again for any service that is low, vulgar, profane, but to be kept holy, undefiled, and perfumed with the incense of sweet thoughts and prayers. In olden times the profanation of a temple was deemed worse than robbery, more shameful than adultery, more horrible than murder. But it is not worse than the profanation of our bodies which are the temples of the Holy Ghost. Those Corinthians were once like the pagan temples by which they were surrounded, filled with un-

holy thoughts and evil desires; but Christ had bought them, swept them clean, filling every aisle and corridor and niche with memories of redeeming love, with pictures of glorious hope. Their prayers were to be as the sweet burning incense, their aspirations like painted windows facing eastward, their devout thoughts as ministering priests.

In the nineteenth chapter of Acts the town clerk declared that the city of Ephesus was a worshipper of the great goddess Diana. The word "worshipper" as here used is worthy of notice. It means literally a "temple-sweeper." That is what we all should be—"temple-sweepers," keeping ourselves cleansed and beautifully ordered for the Spirit's indwelling, as the Ephesians were proud to be called "temple-sweepers" for Diana. In the days of Hezekiah the king there was a restoration of true worship in Jerusalem. And the priests went into the inner part of the home of the Lord to cleanse it and brought out all the uncleanness that they found in the temple of the Lord. Then the king and the rulers and the people brought many sacrifices and offered them on the altar of the Lord. "And when the burnt offering began, the song of the Lord began also with the trumpets." In the life temple of many a Christian there is the accumulated uncleanness of many a neglectful year, the altar fires have died, and the music has long been hushed. What a work for the temple-sweepers—the work of cleansing, purifying the altar and bringing in the sacrifices that belong to God; and so soon as the altar fires begin to burn the song of the Lord will begin and all the trumpets of gladness will begin to echo throughout the long neglected temples.

At the dedication of the first temple in Jerusalem it came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising the Lord the house was filled with a cloud, "for the glory of the Lord had filled the house of the Lord." So may we be filled with the same glory as when a thin and delicately carved vase glows with the splendor of the light which it incloses. "Know ye not that your body is the temple of the Holy Ghost, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Such are the Christian ideals held for our bodies. Capable of purity below and of immortality above, they should be the instruments for glorifying Christ now, even as hereafter they shall be raised in deathless splendor and clothed in heavenly beauty.

"O Father! grant thy love divine  
To make these mystic temples thine!  
When wasting age and wearying strife  
Have sapped the leaning walls of life,  
When darkness gathers over all,  
And the last tottering pillars fall,  
Take the poor dust thy mercy warms,  
And mold it into heavenly forms!"

If a man has a large enough family he doesn't have much time to worry about posterity.

Divorce is not so much admission of a bad marriage as it is announcement of hope for a good one.

## SMILES

SELECTED

Oratory is the art of saying the obvious so nobody can understand it.

Coy Young Thing—"I hate to think of my twenty-fifth birthday." The Brute—"Why, what happened?"—Washington University Dirge.

Madam Rotary—"How was your European trip?"

Madam Kiawanis—"A great disappointment—we missed an issue of the Saturday Evening Post somewhere and it never caught up to us."

"There is not another boy in this town as clever as my Charles!" "Go on; how is that?"

"Well, look at those two chairs. My Charles made them all out of his own head, and he has enough wood left to make an arm-chair!"—Good Hardware.

"No pelting rain can make us stay, When we have tickets for the play, But let one drop the pavement smirth,

And it's too wet to go to church."  
—Exchange.

### Infallible

He tells you the way to do this and do that;  
What's wrong with your golf; the defects of your flat;  
What to say to the boss; why your shoes are too light;  
And the worst of it is that the pest's always right!

An elderly man was persuaded by one of his sons to go with him to a football match.

The son, intent upon giving his father a good time, had booked two seats in the grandstand.

"Now," said the son, joyfully. "You'll see more excitement for your two dollars than you've ever seen before."

The old man grunted.

"I don't know so much about that," he said, dismally. "Two dollars was all I paid for my marriage license."—Exchange.

A clergyman, walking around his parish, met an old parishioner. "Well, John," he said, "how is it I have not seen you at church lately?"

"Hain't got no Sunday trousers," answered John.

"Well," said the clergyman, "I have a pair at home which will just about fit you, and I will have them sent to you."

The trousers were duly sent, and the following three Sundays John was seen at church. Then, after being absent some time, the clergyman again met him.

"Well, John," he said, "you have no excuse for not coming to church lately."

"Look here, parson," said John, "I come to church three Sundays, an' if you don't think I earned them trousers, just tell me how many more Sundays I shall have to come afore they're mine."—Boston Post.

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