

# BAPTIST *and* REFLECTOR

*SPEAKING THE TRUTH IN LOVE*

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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## TRAILS OF A SUMMER TRAVELER

By John Jeter Hurt

When my last travelogue closed we were skimming along the Canadian border, having been cheered by the homey greetings from a passing car, "Hello, Tennessee!" A glance at the city tag showed that it was from Memphis, cherished neighbor of mine, city of magnificent developments, habitat of the worst and the best life products from Arkansas, Mississippi and Tennessee—stopping place, as well, of all the evil and all the good which passes up and down the Big River. By the way, Tennessee has this year the ugliest license tag of all the States in the Union; but when I got as far as the borderline of Canada, it was the best looking license tag to be seen anywhere.

### Getting Out of the U. S. A.

I could not help envying my friends, John Inzer, Ben Cox and A. U. Boone, when they went "abroad" last summer. I laid awake at nights thinking about how proud would be their step on "foreign" soil; how wise, when returning, would be their pronouncements concerning the peoples who live under alien flags. I envied them for a while, and then decided to imitate them in my own limited way. I would put my own foot on foreign dirt. I, too, would gaze upon a foreign flag for a season. I would have my money changed into uncountable coin, so that tradesmen could cheat me more easily. Therefore, I headed for Canada! My trouble started at the border. Chagrin sat upon Pride, when, in Toronto and elsewhere, they gave me nickels, dimes and quarters in change for dollars! But back to the beginning of trouble. There was difficulty in negotiating the International Bridge. I had the seventy cents for fare (ten cents for each passenger, nothing for automobile), and I had a Tennessee license tag fastened to my car, but I didn't have the receipt for \$14.80 given me last January when I bought my license tag, and the English are sticklers for playing the game as written down. I showed the customs officer my clergyman's card, my thirty-second degree Masonic card, my Shriner's card, my Knights of Pythias card, besides innumerable other documents of dependable character. I introduced to him my wife and five children—but! He said he believed me an honest man, a Christian, and a minister of the Gospel; but he wanted satisfactory evidence that the car which I was driving belonged to me and had not been taken from another, and he made me head that car back towards the

United States of America, just as soon as I got out of them! If Boone, or Cox, or Inzer can beat that with any red-tape experience in Egypt, Syria, or even Russia, then let them come forward.

### A Dip Into Canada

With the nose of my car pointing back across the bridge, and goaded by the thought that my heralded trip to foreign soil was about to blow up completely, I grew desperate. I got out of my car and walked across the bridge to that uniformed officer again. I told him something of how many governors, and congressmen, and senators, and policemen I knew back in the United States. I told him that there might be international correspondence on my refusal. And then, in a fit of desperation, I asked him if there were an officer thereabouts with any more sense (maybe I said "authority") than he had. He pointed to a little office fifty yards across the way, but wouldn't let me ride to it. Over there I found a courteous gentleman who looked at my card, then passed to me an application blank half as long as my arm. I was required to state the number of my car, the number of the motor, the number of the license tag, the number of the spare tire, the number of my children—and permitted to enter Canada after a delay of more than an hour on a rainy day. By this time I had no heart for Canada, but did motor on to Toronto, some hundred miles away. When we got there it began to rain. It rained as long as we staid there. The hotel clerk said it had rained every day before we got there. We went to church next day in the rain, the Walmar Road Baptist Church, Dr. John MacNeill, pastor. The pastor was absent. The sermon was preached in a sleepy way by a prosaic-looking pastor from a nearby

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## A WORTHY EXAMPLE



HARRIETTE COX HOLLIS  
A Little Reaper.

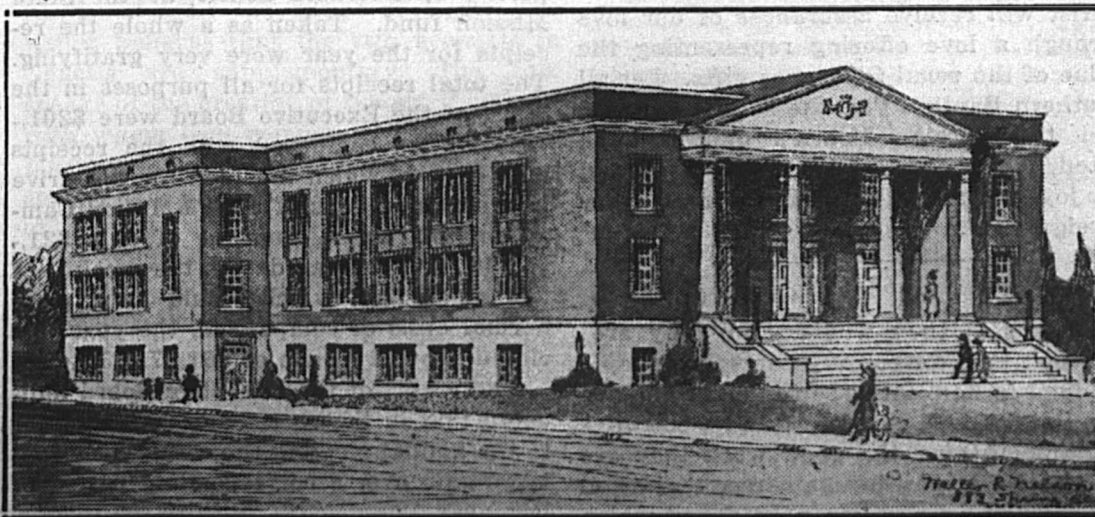
Little Miss Harriette Cox Hollis, only child of Mr. and Mrs. S. B. Hollis of Prescott Memorial Baptist church, Normal, Tenn., has collected more than forty dollars to aid in the building and equipment fund of the new church building which is now under construction.

This little girl received her inspiration to raise funds from Mrs. J. A. Beaty, who teaches in the primary department, wife of the Sunday school superintendent. Other children were using fruit jars as banks, and Harriette, desiring to be useful in helping to rebuild her church, secured a small jar and had her daddy make a hole in the top for inserting the coins.

Her first stop was at the Hollis garage, where she took one by one and made a hundred per cent collection. On her church bank she had these words, "Building Fund Prescott Baptist Church. Please help us to rebuild our church."

Harriette Cox Hollis is the granddaughter of Mr. and Mrs. T. W. Cox of Forest Hill, Tenn.; the

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NEW HOME OF PRESCOTT MEMORIAL BAPTIST CHURCH, MEMPHIS, TENN.



# Baptist and Reflector

(Continuing the Baptist Builder)

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## EDITORIAL

Now is the time to begin work if we would make records for this year of which we will be proud when the next Convention meets.

Thanksgiving ought to be a day of great and good things for us all. We regret that the Convention reports crowded out of the last issue the many things we should have said. However, we cannot believe but that the reports will be a source of thanksgiving to each reader of this paper. We lift our heart to God and give thanks for being able to come away from the Convention saying, "Behold, how good and how pleasant a thing it is when brethren dwell together in unity."

When most of our readers see these words, Thanksgiving will have passed. Before us are the Christmas holidays. We wonder if Tennessee Baptists are going to be selfish enough to spend large sums of money upon themselves when the world is calling for the gospel of our Saviour and in dire need of the message which it contains. The editor and Mrs. Freeman have already decided the issue. Our friends and loved ones will receive assurances of our love through the written page. Jesus Christ will receive assurances of our love through a love offering representing the value of the usual Christmas gifts. Let all Southern Baptists give the same assurance and the Foreign Board's debt will be lifted, foreign missionaries will cry aloud for joy, and a new day will dawn on every foreign field.

### THE "SUBS" ARE COMING!

They said they would and they are! During the Convention scores of people pledged to help increase the circulation of the Baptist and Reflector, and the editor is rejoicing over the good work they are doing. Each mail brings names that swell the mailing list and lower the deficit which we have to labor against every day. We

are happy to give the names of those who have fulfilled their pledges in whole, in part, or over the "whole."

J. H. Anderson, Knoxville, 10.  
Pastor A. C. Sherwood, Erwin, 6.  
Mrs. John R. Faust, Bluff City, 5.  
A. M. Overton, Adamsville, 16.  
Layman W. A. Ghormley, Madisonville, 5.  
W. C. Smedley, E. Chattanooga, 5.  
R. A. Brown, Knoxville, 6.  
J. R. Dykes, Friendsville, 5.  
W. A. Moffitt, Dayton, 3.  
Pastor R. E. Grimsley and Superintendent H. L. Brantley, Judson Church, Nashville, 15.  
Sterling Fort, Clarksville, 10.  
J. G. Hughes, Lebanon, 5.  
A. J. Sanders, Nashville, 15.  
R. H. Black, Englewood, 6.  
J. E. Skinner, Martin, 6.

We received in all nearly 200 subscriptions last week. It was good indeed and the editor went about his work singing in his heart "The Subs Are Coming" with as much exuberance as the French soldiers ever sang "The Yanks Are Coming." Adopting the slogan of a great Tennessee Bible class, we shall press on until we have pushed the subscription list up to 25,000 or 30,000. "LET'S GO!"

Shelby Avenue W. M. S., of Nashville, is the first union to report 100 per cent of its members taking the Baptist and Reflector. We congratulate Pastor Pennington and wish for the W. M. S. the honor of having soon 500 imitators in Tennessee.

### MISSOURI CONVENTION

The General Superintendent of Missouri Baptist Work, Arthur J. Barton, reports that the session of the General Association, held recently at Carthage, is considered generally by the Missouri Baptists as in every way the best and most satisfactory session in their history. The attendance was large, reaching nearly or quite a thousand. The spirit of unity, fellowship and co-operation is reported to have been as fine as possible. Superintendent Barton, speaking for himself, said, "It is one of the best State Conventions I have ever attended, and I have attended some State Conventions in my day."

The Executive Board reported a good year's work, though the Board had to report a considerable deficit in the State Mission fund. Taken as a whole the receipts for the year were very gratifying. The total receipts for all purposes in the office of the Executive Board were \$201,101.01. As compared with the receipts of last year, which included the big drive in the closing days of the 75-Million Campaign, this was a shortage of only \$21,994.45. As compared with the receipts of two years ago, which would be a more normal basis of comparison, the year just closed showed a gain of \$61,271.05.

The report of the Executive Board indicated that in the recent months just prior to the annual meeting the receipts showed large gain over a corresponding period of last year.

It is reported that Mr. Minetry Jones,

who was re-elected Moderator, proved himself a superb presiding officer. Mr. Jones was last year Vice-President of the Southern Baptist Convention. The Baptists of Missouri are moving forward in a steady and encouraging manner.

### WHAT WOULD IT MEAN?

We have just been making a few figures on a piece of paper. Suppose every Baptist in the Southland should give all that is usually spent in Christmas gifts! What would it mean? There is no way to make an estimate that is accurate. Some Baptists give gifts that amount to thousands of dollars. Thousands are able to give only very small amounts. Yet if we were able to secure the exact figures, we are sure that the total spent for knick-knacks, gewgaws, candies, fireworks, Christmas tree decorations, dresses, furs, jewelry, dinners, parties (yea, even balls, for some Baptists spend God's money and precious time on the ballroom floor)—if we were able to know the exact amount, surely it would not come under \$10,000,000. What would that mean?

1. It would mean that every debt on every Southwide board would be lifted and the operating deficits of the State Boards would go likewise.

2. It would mean that our foreign missionaries would have the happiest Christmas ever experienced by such laborers in the history of the world.

3. It would mean that Southern Baptists would come through the holiday season with healthier bodies and happier souls than they can possibly have if they spend the usual amount of money upon Christmas gifts for one another.

4. It would mean that the debts of all our boards could be lifted without Baptists having to deduct one cent from their gifts to the regular Unified Programs of their churches.

5. It would mean that our Heavenly Father could place more trust in His children, hence could make them able to celebrate the following Christmas with greater freedom and joy than they possibly can do otherwise.

6. It would mean that every missionary on the field, both at home and abroad, could go before His people with a message that would stir as none other can. Oh, that we were a foreign missionary and could preach to heathen souls of the love of Christ that constrains us, and illustrate the sermon by telling of the love of three and a half million Southern Baptists who loved enough to give all their Christmas offerings to help those benighted souls know of Christ! Surely Pentecost would break again and the heathen would hear of Christ in a tongue which they could understand!

7. It would mean that the orphanage in Tennessee could have its \$25,000 as a free-will offering without one cent of the money spent for Christmas gifts having to be diverted to it. We cannot forget our own little ones. We must make them the usual offering during the Christmas season! But it has never interfered with our giving to



one another, and if we give the Christmas gifts to the Lord for use in mission work, we will still be able to give all that we would otherwise give to the orphanage.

Think on these things! Pray about these things! Let pastors preach of these things! Then let us be up and doing, and when we gather at Houston next year in our national Convention there will be the greatest rejoicing, the holiest worship, the most glorious fellowship, and the most jubilant praise that ever burst from the congregations of the redeemed upon this earth!

### IN HIS IMAGE

"In the image of God, created he him." (Gen. 1:27.) What do these words mean? The question was asked at Dayton, "Do you believe that when God made man, he made his body in the divine image?" and the attorney, to whom the question was directed, did not know how to answer. But being pressed by the sneers of the agnostic, he replied with much evidence of embarrassment, "Yes, the Bible says so, and I believe it." Does the Bible say so? We venture to give for our readers some practical suggestions for the consideration of those who wish to know what the statement in Genesis means.

1. God is a spirit, therefore cannot have a physical form. Our mental images of God are drawn largely from the paintings of artists who have defied the divine command, "Thou shalt not make unto thee any likeness of the things that are in heaven." We think of him as seated on a marble throne or as standing proudly erect holding in his hands the scales of justice, not because the Bible pictures him thus, but because artists have painted him as such. The omnipotent God, omniscient, everywhere present, could not exist in a physical body of any kind, much less be confined to a body like ours.

2. When God came to earth in the person of his only begotten Son, he chose to come in the likeness of sinful flesh. (Rom. 8:3.) If God had already borne that likeness, had the likeness of sinful flesh been his already, Paul could not have made that assertion. "He tabernacled among us for a season" must mean that God dwelt for a while in an earthly tabernacle and that tabernacle is the human body.

3. Paul has shown clearly the distinction that exists between our human body and our spiritual selves. "As we have borne the image of the earthy" (1 Cor. 15:49) refers to the physical body. We have one image in the flesh, and that is the image of the earthly. "So shall we bear the image of the heavenly." In the morn of the resurrection we shall appear in the full glory of the heavenly image. This is true because "flesh and blood cannot inherit the kingdom of God." How then could God's image be that of the earthly man? And if it could not be the image of the earthly man, how could man's body have been created in the image of God?

4. The many references in the Bible to God in which he is spoken of as having

hands, feet, mouth, etc., are given for the benefit of men who have to think in terms of the earthy. We can best understand by pausing to consider that we can talk within ourselves without uttering words. We can move from place to place in our minds without stirring from our seats. We can traverse the trackless wilderness or ride the bounding billows all in a moment of time by exercising the mind with which we are endowed. There are authentic instances of men who have the power of communicating their thoughts to others without any spoken word or sign. We call such a power "mental telepathy."

The Infinite God lives and moves and has his being without recourse to any physical body. To believe that he must depend upon the natural things for expression, that he must depend upon the rocks and trees, etc., for his existence is to be a Pantheist and to degrade God to the level of the natural. On the other hand, one is absolutely helpless to interpret God, to describe him, to tell others about him, without resorting to the use of physical terms. We speak of God's communication with us as "talk" conveyed by "words" which are spoken by "mouth." We think of God's moving on "feet" and striking with "hands," but we do so because we have no other terms in our language by means of which we may express our thoughts. But we must never forget that our Lord Jesus said: "God is a Spirit, and they who worship him must worship in spirit and in truth." Just as "the wind bloweth where it listeth," so does our God work where he will. And we can never know him in spirit and in truth as long as we have to have some mental image before us when we seek to approach his presence.

Therefore, since it is evident that God has no physical body, but that he is an omnipotent, omniscient, omni-present Spirit, we must conclude that the God-image in man is not to be found in his physical body, but in his spirit or soul. If we will examine the accounts given in Genesis 1 and 2, we will find that the first account deals with the creation "in his age" (Gen. 1:26, 27), while the second deals with the creation of the physical man (Gen. 2:7). It is not stated that the body which was formed out of the dust of the ground was fashioned after the image of God. The writer believes that the two accounts in Genesis are supplementary. The first speaks of the creation of the spiritual man with whom God communed even before placing him in a physical body; the second speaks only of the manner of the creation of the tabernacle in which man lived. With the "breathing in of the breath of life" man became a living soul, living in the sense that all nature about him was living.

God gave to each creature a body as it pleased him, and he will give to his spiritual children a new body according to his good pleasure. "When these corruptible bodies have put on incorruption and when this mortal shall have put on immortality,"

then we will understand the mystery. Sin has brought about the loss of the heavenly image with which Adam was endowed in creation. We regain that through the process of the New birth. Sin has brought about the corruption of this physical body. We regain its purity and incorruption through the resurrection.

No, man's physical body was not created in the image of God. The real man who lives in the physical body was created in the image of God and, but for sin, would still retain that image. And in retaining that image he would still be possessed of the powers by which life continues, would not die even the physical death. As we face the issues of life in our day, let us always be conscious of the fact that God wants us to have his divine image within us; that he is ever ready and willing to impart it to us; that Jesus is waiting to take away the old sinful nature; and that when we are born again, we come once more into the possession of the image of God, which image shall not be lost again.

Some twenty years ago the young and enthusiastic pastor of Thomaston, Ga., had a very effective way of saying when leaving a brother:

"The Lord be with you, my brother."

An acquaintance who was not a Christian came to his house one night to be married to an old maid school teacher about five years his senior.

After the ceremony the happy bride led the way through the front door while the young man lagged behind and placed a fee in the hand of the young preacher, who exclaimed, "The Lord be with you, my brother!" When the answer came from the trembling groom, "Pray for me, preacher; pray for me."

"Acquaint thyself with God, if thou would'st taste

His works. Admitted once to his embrace, Thou shalt perceive that thou wast blind before;

Thine eye shall be instructed; and thine heart

Made pure, shall relish with divine delight Till then unfelt, what hands divine have wrought."—Cowper.

### DR. C. E. BURTS ILL

We regret to report that Dr. C. E. Burts has had to undergo a very serious operation. He is at the Memorial Hospital in Memphis and is doing exceedingly well. His surgeon says it will be three weeks before he can leave the hospital and another week or two before he can resume his active duties on the field. Dr. and Mrs. Burts are loud in their praises of our great institution at Memphis.

### NOTICES

Miss Helen Gonce sends the announcement that Duck River B.Y.P.U. convention will be held with the Shelbyville Church on November 29th. Every Union in the association is urged to send representatives. David Livingston, Miss Roxie Jacobs and L. S. Sedberry will be speakers.

FIFTH SUNDAY MEETING. Prospect Church, near Bruceton (Hollow Rock Junction), will entertain the fifth Sunday meeting the last of this week. The program will begin Sunday night with a sermon by Elder V. A. Rose. Every one is invited.



### TRAILS OF A SUMMER TRAVELER.

(Continued from page 1.)

town. My wife and I were marched down to help fill the front seats, five youngsters trailing behind. Nobody shook hands before the sermon and nobody said "Howdy" after the sermon. I thought seven additions to a rainy day congregation, visitors who must have looked like "foreigners," should have had at least a word of welcome; but I remembered that my own people are not always alert to the presence of strangers. The sermon was wonderful in exposition and in phrasing! These Canadian and English preachers can beat the earth preaching.

### A Few Days at Chautauqua

Chautauqua is the summer-time University of Poor People. It is the great gathering place of public school teachers, college students and professors, preachers and the intellectually ambitious, though poor. Here one finds courses of study in everything—from "How to Do Tatting" on up, or down, to the "Problems of Educational Psychology"; from "Lectures on Italian Art" to "Automobile Operation: How the Power Gets to the Wheels." Besides these courses of study, conducted by the best teachers, there are lectures and entertainments by the foremost talent of America. I heard Charles W. Gilkey repeat the Barrows Foundation lectures which he gave last winter before the universities of India; also Lorado Taft in several thrillingly helpful addresses on "The Gospel of Beauty"; also the New York Symphony Orchestra for the greater part of a week, to say nothing of other speakers and musicians of lesser degree. Mrs. Thomas A. Edison is one of the honored habitués of this every-summer and all-the-summer resort. I counted on the program for one day 106 different courses of study and lectures. The cost of living has been scaled to suit the people of limited means, though there are several fine hotels. The hotel and boarding house managers advertise fireplaces in their establishments, and these fireplaces are often used in August. If you have been to Chautauqua once, you will want to go again. If you have not been to Chautauqua, you must go.

### Starting Back South

I like to visit in the North. I like to preach to our churches up there. But I am always glad to start back to the section where I can get a personal check cashed. The entering into said section this summer was at Washington. There are various attractions in Washington, the greatest of which is "The Senators"—not the Senators who draw tourists and eight thousand a year at their sittings under the capitol dome, but the Senators who draw three times as much money and a hundred times the crowd out at the athletic park on afternoons. I saw them all this summer—Walker, Johnson, Zachary, Covaleskie, Stanley Harris, McNeely and the rest. We had a great time out there for two hours,

thermometers the while trying to knock the tops off their casings. That crowd would have died of heat prostration had they been at a Church service. But they managed to exist through the ball game.

Jackson, Tenn.

### A WORTHY EXAMPLE

(Continued from page 1.)

great-niece of Dr. W. J. Cox and Mrs. Cox, who is president of the Woman's Missionary Union of the S. B. C. This little lady is of a prominent Baptist lineage and she is certainly beginning her Baptist career right. Her mother is teaching in the junior department, and her father is an active member of the men's Bible class, being at present class secretary.

The Prescott Memorial Baptist church, located on the corner of Patterson and Mynders streets, facing the West Tennessee Normal School, Memphis, Tenn. The church was organized in July, 1916, with twelve members. About five years ago a church building was started, work being done by intervals, and completed about two years ago at a cost of about \$45,000. The Home Mission Board gave \$10,000, and the other was given by the members and friends. The church borrowed \$12,500 a little more than a year ago to complete the same. On June 27th, this year, the church burned. The fire had gained such headway when discovered that not even a book could be saved. The church carried \$32,000 insurance, which will greatly help in replacing the building, but the location of the church is so very important that a larger church is necessary to take care of the growing needs. All the insurance was collected, old debts paid off and a campaign is on to raise funds to build a much larger building. The building is under construction now and will be ready for occupancy about Feb. 1st, if weather conditions permit. The building and furnishings will cost around \$75,000. It is modern in every respect, with Sunday school arranged for departmental work. The auditorium will seat 1,200. The baptistry will be one of the most elaborate in the South. The membership is composed of some of God's choice servants, and they are hard at work trying to raise funds to complete the present church house. The present membership is about 500. Rev. Jas. H. Oakley begun his pastorate here the first of May, 1920. Mr. J. A. Beaty is superintendent of the Sunday school, with an enrollment of over 500. Mr. H. W. Fisher is B.Y.P.U. director. Mrs. Jas. H. Oakley is president of the W. M. U. Large congregations are attending all services, which are being held in the Normal School auditorium. Last Sunday four joined the church by letter and a Normal School student was converted and joined the church at night. Some twenty-five or thirty have joined the church since the fire.

### PRESBYTERIANS SET PACE WHICH SOUTHERN BAPTISTS MIGHT FOLLOW

By Frank E. Burkhalter.

In a study of the present financial problems of Southern Baptists our people can find an interesting example they might well follow in the experience of our neighbors, the Southern Presbyterians. With the exception of the Seventh Day Adventists, the Presbyterians lead all evangelical denominations of the nation in per capita contributions and their most marked development in giving has come to them during the past eight years as a result of a systematic, vigorous and extensive program of pressing the doctrine of stewardship and its practical application through a well-ordered budget system for the local churches.

Within the brief period of eight years the total gifts of Southern Presbyterians to all objects, local and general, have grown from \$5,773,840 per year to \$14,935,170 per year, while their contributions to missions and benevolences within the same period have increased from \$1,916,646 per year

to \$4,920,773 per year, a gain of over 150 per cent. The Presbyterians did not put on a great inspirational program extending over a period of years, but by a systematic effort at the development of their people in stewardship rapidly increased their offerings from year to year.

Some of our Baptist people object to being compared with the Presbyterians, on the ground that Presbyterians are almost exclusively urban people, while two-thirds of our Southern Baptist constituency reside in the rural districts. My reply to that objection is that if our Baptists who reside in urban centers had done as well in proportion to their numbers as our Presbyterian neighbors have done, we would be much better off so far as the support of our general denominational enterprises is concerned. In 1917 Southern Presbyterians gave \$5.33 per capita to missions and benevolences, while by 1925 their per capita contributions to missions and benevolences had grown to \$10.98. On the other hand, the per capita contributions to missions and benevolences on the part of Southern Baptists residing in the towns and cities is only \$4.96, and that for our constituency as a whole only \$2.75 per capita. So it is seen that our city Baptists give less than half as much per capita to missions and benevolences as our neighbors, the Presbyterians, do.

Southern Baptists have just as much wealth per capita as do the Presbyterians, probably more. Taken either individually or collectively, we think they have just as much sense and religion as our Presbyterian neighbors. But it is a fact that as a denomination we have not laid as much emphasis upon systematic and proportionate giving on the part of individuals, and the establishment of an adequate plan of church finance by the churches, as our Presbyterian brethren have, and their experience shows they have pursued the wiser course.

The way out of our present financial straits as a denomination lies in a fuller indoctrination of our people on the matter of tithing and stewardship, the adoption by more of our churches of a budget system of church finance, and the enlistment through the dissemination and hard work of as many of the members of each church as possible in giving regularly, week by week, to the support of both the local church expenses and the great missionary and benevolent objects of the denomination as represented in the co-operative program. Such development and enlistment can not be brought about instantaneously, but must be a matter of growth. An excellent start in that direction could be made in connection with the Every-Member Canvass for the Co-operative Program this fall, and nothing will go further toward providing better support for all our causes during 1926 than for all our churches to put on that canvass to the best of their ability.

### NEW RELIEF BOARD SECRETARY WM. LUNSFORD.

The Rev. Thos. J. Watts, D.D., of Columbia, S. C., has been elected to the office of Associate Secretary of the Relief and Annuity Board of the Southern Baptist Convention, and has signified his acceptance of the position. Dr. Watts will assume his duties very soon, with temporary headquarters at Columbia, S. C., where he has resided for two years, but will move his family to Dallas early next year. Dr. Watts will be active in attending several sessions of the state conventions this fall as the representative of the Relief and Annuity Board.

This fine man, for the past twelve years, has been Executive Secretary of the Commission on Sunday School, B. Y. P. U. and Colportage of the Baptist State Convention of South Carolina. He is one of the famous Watts twins, so well and favorably known over the South; his brother, Joseph T. Watts, D.D., having for years occupied the corresponding position in the state of Virginia, both men having well distinguished themselves in their respective positions in the two states.

"Our mistake has been in undertaking a world-wide task in a radio age upon a postcard program."  
—S. P. White.



## PUBLIC OPINION

### A LONGEVITY RECIPE

Mrs. Nancy Baker of Galena, Ill., is celebrating today the one hundredth anniversary of her birth. She is renowned for the gingersnaps she makes. She has fed four Presidents on them. Lincoln was her personal friend, and Grant, McKinley and Roosevelt enjoyed the hospitality of her home.

Of course, every nonagenarian or centenarian has a recipe for longevity. Most of the old men tell us that all their lives they have used tobacco and drunk all the liquor they wanted. Evidently they didn't want much liquor, or they would not have lived to a ripe old age. Tobacco and liquor in moderation may not hurt some men, but if used to excess the one will injure and the other will kill. We do not believe that either tobacco or liquor, used merely to appease the craving of the appetite, ever added a day to the life of any person.

At 100 we are told that Mrs. Baker enjoys perfect health. Maybe her gingersnaps played a part in fortifying her against the attacks of disease.

Home-made gingersnaps are mighty fine. They are listed with the delicacies that "mother used to make." We are sorry that they went out of style. Even as we write, thought of Mrs. Baker's gingersnaps puts our appetite on edge. We can almost sniff the odor of them as she removes them from the oven.

But Mrs. Baker makes no reference to foods or liquids in explaining how it is that she has lived to such a ripe old age. Her recipe for longevity is simple. Here it is:

"Lead a Christian life, don't worry, and keep the mind occupied with useful thoughts."

Your family doctor will recommend that. The specialist will tell you it is good. The dietary expert will tell you that it is fine to supplement the foods he prescribes.

Mrs. Baker's recipe will not only aid in making for a long life, but for a happy one.

Why not try it?—Commercial Appeal.

### DR. WATTERS' DEFENSE OF DR. DAVIS

By J. H. Thomas.

In the Baptist and Reflector of October 29th Dr. H. E. Watters, president of Union University, gives his reasons for retaining Dr. C. W. Davis on the university faculty. In the main his article is plausible and his manner very courteous, but to me his arguments are not very convincing.

First, why did Dr. Watters find it necessary to write this article in defense of himself and Dr. Davis? Is he yet afraid that his supporting constituency have not fully accepted his many defenses and explanation? Surely he does not think that that "paper published west of the Mississippi river," which everybody knows is the Searchlight, will have more weight with the Baptists of Tennessee than his own tracts and articles, sent out during the past four years. And certainly he does not believe that that sophomore student, with vengeance in his heart because of a "blown up" love match, could possibly oust a great college president and science professor on false charges, in spite of their many very able defenses. There must be something wrong when a college president, after four years of explaining, finds it necessary to write another article in defense of a professor who has a Ph.D. degree.

Second: Since Dr. Watters has referred to this matter again, I will make the following statement: I was in Dr. Davis' biology class one whole year; I have my text book now and I am in position to know what Dr. Davis taught. And I am not the only member of the class of five years ago, the time to which Dr. Watters refers, who testified that Dr. Davis at that time taught evolution. However, I suppose Dr. Watters would say all of us had personal grievances. If he should prove beyond doubt that I, and all those who attacked Dr. Davis' evolution, had personal reasons for so doing, this would not altogether prove our statements untrue. It is one thing to impeach the

motives of a person and another thing to disprove his statements. But these "personal vengeance" and personalities, which Dr. Watters makes much of, were not thought of until an explanation was needed for the disturbance over evolution. The clear-thinking Baptist of Tennessee can now see through all of this.

Third: Dr. Davis has had ample time to change his views in five years. He may now write a text book on biology thoroughly orthodox, as Dr. Watters promises. I hope he does, for we certainly need it, and Dr. Davis is thoroughly capable of writing it. But if he should write a book now as sound as Genesis itself this would not prove that he did not believe and teach evolution five years ago.

It seems to me that the only way to change the impression in the minds of the flock who have gotten the facts, and practically everybody has by this time, would be, not to keep on denying what Dr. Davis openly confessed four years ago, namely, that he was an evolutionist, but to make public the fact that he has changed his views, if he is now orthodox and does not believe in evolution as he once did. We all then could rejoice in his conversion. And this would be a credit to Dr. Davis to acknowledge a change of views.

Henrietta, Mo.

### LET US HAVE DISCUSSION, NOT STRIFE ABOUT WORDS

One of the greatest dangers confronting us in any religious discussion is to degenerate into strife about words.

Discussion there will be so long as men oppose the truth with false teaching. Paul met it in his day. The early disciples met it. The followers of Christ have faced it in every age. The truth must be defended. Error must be met, and in meeting it there must be discussion. But let that discussion be about principles and not a mere contention about words.

The spirit of controversy—notice I say spirit of controversy—is a bad thing in itself, but the evil is intensified when the subject of controversy is a question of words. Remember, controversy is not identical with discussion. Controversy assumes an antagonistic attitude, discussion maintains a posture of investigation or examination. Controversy tries to win a point, discussion tries to find the truth. Controversy argues a side, discussion argues a subject. Controversy generally becomes personal, discussion always remains impersonal.

Paul gives some very strong exhortations against controversy. "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupt in mind and bereft of the truth, supposing that godliness is a way of gain." (I Tim. 6: 3-5.) "Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear." (II Tim. 2: 14.)

Principles are things worth striving for when opposition to what we know to be right is true and unavoidable. But our strife should not degenerate into controversy, into a contention for words, or in a wrangling over words. This is confusing. It tends to no profit. On the other hand it "tends to the subverting" of those who listen. This subversion or overthrow is the exact opposite of what ought to be the result in Christian discussion, viz., edification or building up.

The brotherhood is not built up by controversy. Instead of being built up they find themselves bewildered and lowered. They have a less firm grasp of truth and a less loyal affection for it. It is as if some beautiful object which they were learning to understand and admire, had been scored all over with marks by those who had been disputing about it. To dispute is to place truth at an unnecessary disadvantage.

May we not in our discussion of the evolution question descend into a contention about words simply. Let us have discussion, not controversy.—O. B. U. Bulletin.

### YOUR HEALTH IS YOUR RESPONSIBILITY

By Helen Lorenz Williams

Every workman is partly responsible for the shop in which he is employed. Granted that the united action of workers brings about the greatest improvements, such action is, after all, created by individual initiative and understanding.

Organized labor has brought about revolutionary changes in hours and wages, but it has given very little attention to the factors which affect the workers' health. It is true that short hours are desirable because they allow more time for diversion and rest; and higher wages make possible better medical care and higher living standards. Thus, they both have a wholesome effect on health. Neither hours nor wages, however, are in as great need for improvement as the ventilation, lighting, toilet facilities and protection against dust in the workshops.

There were approximately 54,000 deaths from tuberculosis among wage earners in this country in 1921 (using the census as a basis). The factors which create this high mortality are those mentioned above, plus fatigue and worry. The prevalence of tuberculosis may be called a sort of "key" to the health of the workers, for the conditions fostering it also cause other preventable illnesses. Lack of fresh air, injurious dusts and over-fatigue so lower the general resistance of the body that it is unable to throw off whatever germs may come its way.

The group of laborers among whom tuberculosis is rarest is the agriculturists, and this in spite of the fact that their hours are long and their work hard. Would this not seem to indicate that work in the fresh air and sunshine is at least partly responsible for the low mortality ratio? Among spinners and lace workers on the other hand, deaths from tuberculosis are exceedingly high. Is it not reasonable to suppose that the cramped posture and confining work of one group and the inhalation of textile dust of the other are contributing facts to these figures?

Food is the most important item in the worker's health. He should have sufficient time to eat a nourishing lunch, preferably a hot one, and to chew it slowly. The best drink at noon is a bottle of milk. Not long ago milk was scoffed at as a beverage for a red blooded man, but today he knows that it really makes red blood redder. Nowadays in New York a group of iron workers seated nonchalantly astride a steel girder of a towering skyscraper, eating a man-size sandwich and taking large swallows of a bottle of milk has become an everyday scene.

Dr. Louis I. Harris, director Bureau Preventable Disease, New York City Department of Health, stated in a recent address: "Unfortunately the labor groups are not conscious of the significance of health as an asset of transcendent importance to them individually and collectively. They are concerned almost exclusively with questions of wages and hours of labor, which, of course, have a large importance in relation to health and the prevention of tuberculosis, but these are by no means enough to secure the basis for healthful and sane living."

It is one of the aims of the National Tuberculosis Association and its affiliated organizations to educate working men and women more in the rules of healthful living, thereby making them not only happier, but more useful as producers.

In order to further this campaign of education, the eighteenth annual sale of Christmas seals will be held throughout the country in December.

"If we did not meet opposition, if men like Clarence Darrow did not arise, we would soon begin to doubt the Bible, because it foretells their coming."—B. D. Bowers.

"When I say that the Bible is the word of God, I mean that there is nothing outside of it that God wanted in it, and there is nothing in it that God does not want in it."—J. H. Deere.

"The Bible has celebrated the births and attended the funerals of one hundred mighty nations."—R. E. Grimsley.



## AN UNSELFISH CHRISTMAS

J. E. Skinner.

Although I am deeply concerned about the debt on the Foreign Mission Board, and on the other hand fully convinced that further retrenchment would be dangerous if not sinful, I confess that I felt disturbed about the call for an extra "love gift" Christmas for the payment of the debt, for fear it might interfere with the Co-operative Program.

But the more I think and pray about it the more I feel that the Lord is in the movement, and that He is calling upon Southern Baptists to "come up to the help of the Lord" in an extra sacrificial gift for this object, which stands like a granite wall in the way of our progress.

It can be done in a manner not to hinder our Co-operative Program, and certainly it ought to be so done, for anything that would hinder the success of our budget would keep us that much longer from forming a solid front all the way up and down the line of battle. But I believe it can be done in a manner that will even help the Co-operative Program, because it will bring us closer to the Lord and strengthen our hearts in all His work for the coming year.

I have the plan fully settled in my own heart and shall follow it up to a finish, because I believe it is the Lord's own suggestion. The plan is this: Continue the regular weekly giving of tithes and offerings to the Co-operative Program just as if there were no extra gifts to be made; then turn all our Christmas gifts to our friends and loved ones to the debt on the Foreign Mission Board, and ask our friends and loved ones to do the same thing by us. We are writing all our children to join us in the plan, and as pastor of one of the best churches in the state, I am asking every member to do the same thing, and praying that God will place the same conviction upon the hearts of every Southern Baptist. If He hears our prayers

and inclines the hearts of His people as I believe He will, there will be no debt on our Foreign Mission work January 1, 1926, and the general program will be going forward at a pace never before known by our people; and what is still better, our Lord will take pleasure in us as never before and guarantee greater progress for all the future.

This will be real sacrificial giving—sacrificing the sweetest pleasure of the entire year—when we turn the gifts that afford us our highest earthly joy away from those who are dearer than life, and for once, at least, consecrate them "for Jesus' sake." Not since there have been children in our family large enough to appreciate it have we failed to look forward to the Christmastide with unspeakable pleasure in the privilege of making them happy with our gifts, and this has increased through all the years, both in expense and pleasure. Though a majority of them have gone out and built nests of their own, this one season of the year brings them all back home in our thinking, and we should be miserable if we were denied the privilege of expressing our love to them in the old-fashioned way—even to the grandchildren. But we can make the sacrifice "for Jesus' sake," and they will joyfully join us in it in both directions—sacrificing their pleasure of giving to us in the same way.

This does not mean that we are to limit our gifts to the amount that would be given to loved ones, for in many instances the heart will grow warm and tender, and the Master will get in a further word and call us to still higher blessedness in His fellowship, and if so, it will mean greater ability to serve Him in the future—riches and not poverty. If our pastors and laymen, women and children, throughout the Southland, would unite upon some such plan as this, God only knows what it would mean to the spiritual life of our churches and people, besides removing our Lord's greatest hindrance just now to the progress of His kingdom. Let us pray and trust that it may be so.

Martin, Tenn.

## KEEPING CHILDREN HEALTHY

By Elizabeth Cole.

Do you buy a can of soup just because the can is beautifully decorated or do you buy it chiefly for the nourishing, well-flavored soup within? Or do you choose your friends because of their exceedingly expensive and attractive clothes, or their handsome Greek profiles? The test of soup or friends is proved by something within—the externals are superfluous.

Yet in the everyday test of health we are inclined to be greatly influenced by the externals. To all outward appearances we are in excellent condition, and unless we are actually sick enough to go to bed, we judge it unnecessary to give heed to our health. In judging children's health, however, it is really disastrous to be guided by externals. Grownups may drag around and feel miserable, saying, "Oh, it's the weather," or "I have spring fever." They are playing a fine trick on themselves, to be sure, but that is their own lookout. When they explain away their children's indispositions in this way they are failing absolutely in their responsibilities.

Children need constant watching. First of all, their weight as babies must be watched, and if they do not gain as they should the doctor must be consulted. If they gain abnormally there is probably something the matter with their food.

When children go to school this same constant watch of weight should be carried on. With the added strain of school life—for their little minds are put to new and, to them, grave responsibilities—the physical machine must be kept in first-class condition. Possibly one child will require special attention in teeth, another throat, another's ears are weak, others may have frequently upset stomachs. Such seemingly minor ailments can in later life develop into serious sickness. In 1923 it was found that about ten per cent of all school children under high school age were under weight. This is a critical situation, for malnourishment in

## Increase Your Church and Sunday School Attendance

That's going to be difficult to do this winter if your church is heated with an ordinary stove. For the few people that can sit near it will be roasting, while those on the outside of the "heat circle" will be shivering.

But if that member on the side of the room away from the heater is just as comfortable as the one who sits nearest it; if the pastor and the choir feel no discomfort on the coldest day; and if the room is perfectly ventilated with all windows down and doors closed, increasing attendance will be an easier matter.


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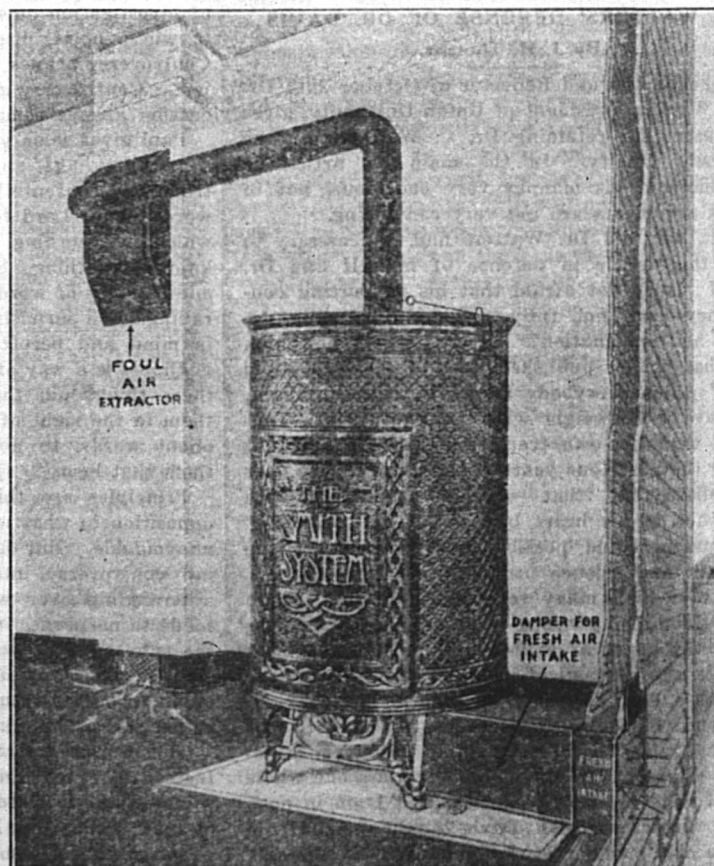
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children is frequently a cause of tuberculosis. There are, moreover, according to recent statistics, 4,000 deaths from tuberculosis among children of school age every year. This means that not only the family of each child has lost a precious life that was not protected carefully enough, but it means also that the community has lost a citizen. And communities can ill afford to lose their citizens.

Malnourishment in children is watched for in the schools by special tuberculosis and public health nurses. When found in a certain child, Tommy Jones for example, he is taken to a clinic for a careful physical examination. The doctor may discover that Tommy is threatened with tuberculosis. In communities where open-air schools have been established he may be sent there, where lessons are carried on with plenty of purifying, fresh air and sunshine. Rest periods and extra lunches are furnished. In the summer he may be sent to a camp where children, inclined to be sickly, may build up their strength. At preventoria in some towns and cities undernourished children receive special health supervision.

If the doctor finds that tuberculosis has actually developed in Tommy, he will be sent to a hospital or sanatorium where the disease, because taken in time, can be cured.

To build up resistance in children the Modern Health Crusade was introduced in many schools seven years ago. The boys and girls play a health game and as they win in performing regularly daily health chores or habits they receive rewards of knighthood and can enter tournaments, state and national. Over 8,000,000 children in the United States and abroad have played this game and have learned how to become strongly fortified against sickness.

Health plays, health clowns, health fairies, health games, all make the lessons of health more popular and at the same time more lastingly effective.

These, with the clinics for frequent examination, with fresh air schools and preventoria for special treatment, and summer camps for rest and recreation, are but a few of the means used by the National Tuberculosis Association and its affiliated state and local associations to make children healthier and better able to resist tuberculosis infection. During the past twenty years the death rate from tuberculosis has been more than cut in half. By carefully watching the health of our children and by not being satisfied with judging health from externals, we may hope to reduce the rate still further.

The work of this educational campaign is made possible through the annual sale of tuberculosis Christmas seals in December.

#### THE FIRST MISSION DAY OF THE EASTERN BAPTIST THEOLOGICAL SEMINARY

By Chas. S. Ball, President.

Our first Mission Day was held on Friday, November 6. The speaker was a member of the faculty, Dr. W. T. Elmore, head of the "School of Missions" in the seminary. Dr. Elmore brought a very fine address that stirred all of our hearts. He was formerly, for fifteen years, a missionary in India under the Foreign Mission Board of the Northern Baptist Convention. Dr. Elmore had the information and the experience out of which his great address naturally came. A large crowd filled the chapel to hear the speaker. Missions and evangelism are close to the heart of this seminary.

The second quarter of the seminary begins November 16. This is a favorable time to enter, as a number of new classes will then be started. Our enrollment has reached eighty, and the strong indications are that we will enroll more than a hundred by January 1.

1812-1814 S. Rittenhouse Square, Philadelphia, Pa.

#### WHERE FOLKS GO

Where you find a preacher of God preaching Jesus Christs and Him crucified you will find the people there in great numbers to hear him. Whenever the theme of his message is anything else,

you will find empty churches. The secret of any preacher's greatness may be found in the theme of his messages. Following are the names of some great men of God and their favorite texts, which explain why they were great: "Behold the Lamb of God, that taketh away the sin of the world"—Thomas Boston; "Thou art not far from the kingdom of God"—John Wesley; "Believe on the Lord Jesus Christ and thou shalt be saved"—Thomas Chalmers; "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"—Andrew Fuller; "Him that cometh to me I will in no wise cast out"—John Bunyan. How we ought to thank God that we have in our pastor a preacher whose only motive in life is to lift high the cross of Christ, where all men everywhere may come and be saved through the blood of Him who died for a lost world.—Bulletin, First Church, Chattanooga.

#### SHANGHAI COLLEGE

Shanghai, China, Sept. 15, 1925.

Dear Friends of Shanghai College: In view of the disturbed conditions in China you will no doubt be anxiously waiting to hear news about the opening of the college. I have had letters from some of you wondering whether we were going to open at all or not. This seems strange to us here because we have never had any doubt about the possibility of opening. Of course, we have not known what kind of an opening we would have or whether we would have our full quota of student or not. We expect to have some losses, but we also expected that we would have a fairly favorable opening because of the splendid way in which we were able to close in June. It is too early to give you the total enrollment. We will not be able to do that before October 1, but the enrollment to date is as follows compared with that of last year:

	Oct. 15, 1924	Sept. 15, 1925
Sub-Freshmen	77	20
Special	8	8
Unclassified	18	20
Freshmen	167	135
Sophomores	76	100
Juniors	44	52
Seniors	31	41
Academy	270	250

Last year in October we had 691 students; this year we have 626. This shows a shortage of 65. We will doubtless make up fifteen or twenty more, leaving a loss of fifty or less which will make a deficit in our budget of something like \$5,000. So much for finances.

With regard to the real student situation we are in a much better position than we ever were or would be even if we had a larger enrollment. We have lost twenty in the academy, over fifty in the sub-freshman class, and about forty in the freshman, although some of these losses will be made up. That is, we have lost in new students and probably non-Christian, or more directly, anti-Christian students, and our morale is much better because of their absence. We have gained greatly in that our old students have stood by us more loyally than in any previous year. Our sophomore, junior and senior classes are considerably larger than ever before and our total full college enrollment is larger than ever before.

The spirit among the students seems to be splendid. The Shanghai Students Union advised all students to go back to study. Of course, we do not know what the year will bring forth. If the conferences in Peking of the foreign powers regarding tariff and extraterritoriality, etc., do not go to suit the Chinese we may have some more trouble, but our students have shown that they are in the main quite sane, and we have a saner lots of students this year than last.

A new university has been organized in Shanghai, primarily in opposition to the Episcopal University, St. John's, where there had a great deal of trouble, most of the students withdrawing and declaring that they would never go back to St. John's or any other Christian school. The principal

pal of our academy resigned to become principal of the academy of this university, Kwang Hwa.

We have put into our academy as acting principal Mr. T. R. Ching, one of our own men, who is, I believe, going to be a splendid principal and do a fine piece of work, especially in a religious way. Another one of our own men, Mr. Pan, will be director of religious activities and together they ought to have very much better results religiously than we have had there for some years.

Mr. Frank Lee, who for many years was principal of the Canton Baptist Academy in connection with the Southern Baptist work, and who has been in our department of political science for several years, will be director of religious activities in the college. He is a man who has the fullest confidence of every one, and we hope for good results in spite of the anti-Christian opposition from the outside. One of the evidences of this change in spirit is the fact that our Sunday evening service which is largely for Christians had more than twice the attendance at the first service that we have ever had.

One of the things that has pleased me most is the way that Christian teachers and students have reacted to the anti-Christian movement. Some of you know of the splendid closing of our religious services in June, of the baptisms especially of seniors the last day and of the fact that we had more in attendance at the last communion service than we did during the year. You probably know how at the beginning of each year I make a public statement to the students that this is a Christian institution and that they may expect to hear about Jesus Christ every day. Mr. Lee, Mr. Ching, Dr. Chen and Mr. Pan have taken those words out of my mouth this year and said them better and stronger than I could have said them. If we have a little more anti-Christian opposition I think the Kingdom of God will come in China.

Some of you will remember the terrible cholera we had several years ago when several died and others were invalided almost permanently. We had a scare a few days ago, but I am glad to say that it was apparently only a scare and did not prove to be real cholera. There is a great deal of it in Shanghai just now.

Almost every one is expecting another civil war before very long and it is very possible that it may come. The fact is that there is civil war in one or another of the provinces almost all the time, but whether we will have one on a nation-wide scale remains to be seen.

The chief difficulty of last year still remains unsettled. The Chinese are urging that the foreign powers agree to tariff autonomy, to the abolition of extraterritoriality, and the return of the foreign concessions. These are in the main just contentions, and it is to be hoped that the conferences of the foreign powers which will occur this fall and winter at Peking will arrange these matters, if not at once, in a way that will satisfy the national aspirations of the Chinese. We will never have real peace in China until there is a satisfactory settlement of these matters.

Last year was the most troublous year since the Boxer year of 1900, not even excepting the year of the revolution in 1911. We have all the elements for just as much trouble this coming year, but in spite of all this there seems to be a deepening sense of the fact that there will be no peace for China until she has peace in the Lord Jesus Christ, and so we have that peace in our hearts and know that God is bringing His Kingdom to pass in the hearts of the Chinese. We need your constant prayers and sympathy, and we know that we have your support in doing what we can to bring the knowledge of Jesus Christ to the people of China. Sincerely yours,

J. F. White.

"I have served the convention fifty years and am still well. I claim no credit for that, for I have never gone to a health resort and have never kept away from a place because of fear of disease."—G. M. Savage.

"No doubt someone has blundered, but it wasn't God."—S. P. White.



## The News Bulletin

**HOME-COMING AT WARTRACE.** Sunday, November 15th, was home-coming day for the church at Wartrace. A program in three parts had been arranged. Following the Sunday school, a splendid orchestra rendered two special numbers, and the editor spoke. In the afternoon Brother G. A. Ogle of Murfreesboro led the devotional and the editor spoke again, taking the place of C. H. Bailey of Nashville, who was sick and unable to be present. At night, the pastor, H. A. Russell spoke. It was a joy to the editor to be in the home of Deacon J. O. Arnold, who has been living in the same house for 53 years and who has been reading the Tennessee Baptist paper for 52 years. Brother Arnold said of the Baptist and Reflector: "If it were necessary, I'd go without bread and butter in order to have the paper."

**HOUSTON CONVENTION.** It has finally been settled, and the Southern Baptist Convention will go to Houston, Texas, as per the invitation given at Memphis last May. The brethren have been a little upset over the matter, but we know they will now pull together for a great meeting. Be sure and read the editorial on "What Would It Mean?", in this issue, and then begin to prepare!

**CLARKSVILLE SAINT DIES.** Mrs. W. A. Waters, aged 54, died at her home in Clarksville on November 18th. She was a member of the First Baptist Church.

**MT. VERNON, MO.** Raleigh Wright sends the news of a good revival held with Pastor A. R. Foster and the church of Mt. Vernon, Mo. He says it was one of the greatest meetings he has ever held.

**NEW SALEM ASSOCIATION** will hold a fifth Sunday meeting with Carthage Church the last of this week. An interesting program has been arranged and visitors will be entertained.

**MOUNTAIN CITY AND MAYMEAD.** Brother W. A. Brown writes of successful meetings held by Evangelist W. C. McPherson at Mountain City and Maymead Churches, of which E. K. Cox is pastor. At Maymead there were 34 additions, 29 by baptism. At Mountain City there were 21 additions, 13 by baptism. Brother Brown says these two Churches have taken on new life under the pastorate of Brother Cox.

**OKMULGEE, OKLA.** During the six years' pastorate of E. L. Watson the First Church there have been 1,006 additions by baptism and 559 by letter. Total contributions of \$91,470 have been given.

**HENDRIK GUNDERSEN DEAD.** November 4, 1925, Hendrik Gundersen, professor of New Testament Greek Interpretation in the Northern Baptist Theological Seminary of Chicago, died after 37 years of service as a teacher of the Greek New Testament. He was a Norwegian by birth and was a graduate of the Christiana University with a degree equivalent to our Ph.D. He was the most loved and respected of Norwegian Baptists, and his place in the Norwegian Baptist Theological Seminary, a school of the Northern Seminary, will be hard to fill.

**500,000 TRACTS DISTRIBUTED.** During a unique evangelistic campaign in Chicago, conducted by Moody Bible Institute, half a million tracts, "The Man That Died for Me," will be distributed in a house-to-house effort to reach the lost in that great, wicked city. These tracts are furnished by a former citizen of Chicago who began life as a paper boy and later a helper in a print shop.

**FIRST CHURCH, OKMULGEE, OKLA.,** has recently experienced a great revival. E. A. Petroff did the preaching. There were 125 additions to the Church, more than two-thirds of them coming for baptism. E. L. Watson is pastor of this great Church.

**GRANDVIEW CHURCH, NASHVILLE.** Pastor S. W. Kendrick sends us the report of a gracious revival just closed with his people. The meeting

was conducted by Pastor Tom Roberts of Grace Church, Nashville. George Card of the Sunday School Board led the singing. There were fifty additions to the Church, 35 by baptism.

**DR. R. G. LEE GOES TO SOUTH CAROLINA.** The saints of New Orleans, La., are grieving over the loss of Dr. Robert G. Lee, pastor of First Church, who goes soon to Citadel Square Church, Charleston, S. C. He has had a wonderful record since going to New Orleans. During his three years' pastorate 1,016 members have been added to the Church. One hundred and thirty-five Catholics have been converted and baptized and seven Jews. The Church has given \$100,000 during the period. The Baptist and Reflector congratulates the Charleston saints.

**WESTERN UNION** is preparing for a great number of Thanksgiving telegrams. These are a special attraction for those who wish an easy and inexpensive means of conveying their holiday greetings.

**ARLINGTON CHURCH, KNOXVILLE,** has been through a revival season with their pastor, J. C. Shipe doing the preaching. I. C. Petrie led the singing. There were 25 additions to the Church. This church was organized July 26, 1925, and now has more than 100 members. This new Church started in the right way by sending its pastor to the State Convention.

**CHARLIE DANIEL** and Singer P. S. Rowland have just closed a good revival meeting with Pastor E. L. Baskin of First Church, Sylvester, Ga.

**LEBANON REVIVAL.** The First Church of Lebanon closed a good revival November 1st. Pastor J. G. Hughes did the preaching, assisted by Singers Virgil Reynolds and wife of Denton, Texas. There were 35 additions to the Church and 30 professions of faith. Brother Hughes expressed his delight over the work done by Brother and Mrs. Reynolds.

**HOME FOR AGED MINISTERS.** We carried in the issue of November 12 a story about a home which a generous man of Florida has provided for aged ministers. Brother Hugh S. Wallace of Green Cove Springs, Fla., where the home is situated writes that only a very few from each state can be provided for, consequently admonished the brethren to recommend only those who are in destitute circumstances. He also asks churches sending ministers to furnish rooms for them.

**SOUTHWESTERN SEMINARY BROADCASTS.** Station KFJZ, with 50-watt power and 254-meter length, is now broadcasting regular programs. On Sunday, services from 11 to 12 and from 7 to 8 are sent out. From 3 to 4 in the afternoon "Pleasant Sunday Afternoon" programs are sent out. Monday from 7:30 to 8:30, and each evening at the same hour. Wednesday from 2 to 3 p. m. lectures on evangelism will be broadcast.

**EDGEFIELD REVIVAL.** Pastor W. M. Wood of Edgefield church, Nashville, sends the report of a revival conducted by M. E. Staley of Madisonville, Ky., and James Cambren of Nashville, singer. There were forty additions to the church. Brother Wood says: "Dr. Staley is a unique preacher. His messages were gladly received and accomplished much good. Brother Cambren did his work well. He has no objectionable features in his work. I rejoice over the splendid results and commend these brethren to the brotherhood."

**SOUTH KNOXVILLE church** is to have a new building. Recently \$75,000 was subscribed on the plant, which is to cost \$125,000. The church does not propose to decrease its gifts to the Unified Program and raised \$2,000 more for the 1926 program than it pledged for 1925. Brother Chas. Hatfield sends the good news, and at the same time speaks the praises of Pastor J. K. Haynes.

**WEAKLEY COUNTY CAR.** A carload of feed and food has been collected in Weakley County for the Baptist Orphanage. The car was loaded at Martin, Dresden, Gleason and McKenzie. West Tennessee Baptists have been blessed with far better crops than their brethren from other parts of the state, and they love to show their appreciation.

**CENTRAL CHURCH, MARTEN.** A "get-together" service was held by Central church Nov. 17, at which time Pastor John R. Clark, assisted by a number of others, rendered an inspiring program.

**YOUNG MATRON DIES.** Mrs. Opal Gallimore of Dresden was called to her reward on Nov. 12. She was a member of Oak Grove church, near Dresden.

**NEW PASTOR.** Rev. Ralph A. Todd, son of Pastor H. A. Todd of Trenton, has accepted the call to Greenfield and New Hope churches. He comes back to Tennessee from Kingfisher, Okla. He will live at Greenfield in the new pastor's home.

**NEW DAUGHTER.** We congratulate Pastor L. O. Leavell and Mrs. Leavell upon the arrival of a daughter, who recently came to their home. Brother Leavell is the able and successful leader of the Ripley saints.

**DOVER MEETING.** A. M. Nicholson, pastor of Park Avenue church, Nashville, has just closed a good meeting at Dover. The services were held in the court house. There were five additions to the church. This church is now raising money with which to build a house of worship.

**MRS. WILLIAM E. HATCHER,** wife of the beloved Dr. Hatcher of Virginia, one of the outstanding men of our great Baptist brotherhood, died last week at Bryn Mawr, Pa., aged eighty-odd. She was a woman of fine literary taste and ability and took an honorable part in the women's organization of the Southern Baptist Convention.—Bulletin, First Church, Jackson.

**ENGLEWOOD BAPTISTS LOYAL.** Brother R. H. Black of Englewood sends a report of a meeting held recently, during which the deacons of the church laid plans to round up the present year and take pledges for a great program next year. They met in the home of Deacon J. H. Stout, who served them a bountiful "feed" before the business meeting. This church is just completing a new house which will be occupied the first Sunday in December. Brother Black says: "The Lord hath done great things for us, whereof we are glad; therefore we feel like doing our part of His work."

### HOT SHOTS FROM CONVENTION SPEAKERS.

"Fundamentalism comprehends every single particle of truth in God's word. In so far as so-called Fundamentalism is not true, it is not Fundamentalism. If we save the New Testament church, we save Fundamentalism."—J. E. Skinner.

"The fact we need to know and which we need to impress upon agnostics and infidels is that we can never know God by intellectual processes, but by spiritual perception and experience."—C. F. Clark.

"I have become more convinced lately that we need to depend upon the naked truth in our preaching and leave it to the Holy Spirit to bring results."—W. C. Reeves.

"If these women had access to our pocketbooks they would pay all our denominational debts in three months."—J. T. Henderson.

"If there is anybody on earth who ought to be proud, it is the Christian; he has royal blood in his veins."—J. H. Anderson.

"I want to see the day come when I can go to the convention and see the preachers sit on the back seats and let us deacons get under the financial burdens and take care of them."—A. L. Todd.

"A man has no right to claim to be an orthodox Baptist if he refuses to give to missions."—W. F. Powell.

"Our problem today is not the size of the sinner, but the smallness of the saint."—W. F. Powell.

"I do not believe that a nameless church will do more for the Lord than a nameless individual will do for society."—C. E. Burts.

"Our trouble lies in the fact that our boards have gone further in expenditures than Southern Baptists have in development."—C. E. Burts.

"The mistake of the 75 Million Campaign was not made when we subscribed, but when we subsided."—S. P. White.



## THE SERMON FOR THE WEEK

Contributions Must Not Run  
Over 2,500 Words

### ANNUAL CONVENTION SERMON

Preached by S. P. White.

Subject, "On and On."

Text, Exodus 14: 15.

(Note: We regret very much that it has been necessary to delete several lines of this message. All the poems have been omitted and some other parts because of lack of space. The convention asked us to print many papers, and we do not want to crowd out news and other matters. —Editor.)

Every representative body is clothed with authority. That authority is measured by the responsibility growing out of its day of opportunity. Moses was the only man in the multitude who was chosen to understand the purpose of God and to sense the need of the people. His light made heavy his load. Forty years of education a-leading out, and forty years of communion, a-leading in, had made him a master. Never had a deliverance of Midian's sheep from straitened circumstances thrilled him with such conscious power as the present direction of Israel's hosts under the hand of Jehovah. From every quarter of Egypt he had felt the roots of a long-planted slavery give way. The gathering of jewels, of gold and of silver and the moving of flocks and herds of living things, gave the thrill always incident to successful operation. There might have been heard the cry of joy coming from the heart of youth as young life began to draw in its first draughts of freedom. Instead of the profanity of the taskmasters could be heard the note of thanksgiving coming from those who had long cherished the hope of fulfilled prophetic traditions. The millions moved with light hearts while upon the heart of one man rested the weight of their going. Scarcely had the air cleared of cruel curses and the way become vibrant with the march of victory when the great caravan was compelled to stop beside the sea.

In front were the deep waters. On the south a range of hills. To the left hand a wilderness waste. The angel of Jehovah, with a pillar of cloud, led this way. The angry pagans, mad because of the leaving of their slaves, were in hot pursuit. When Israel saw the approaching army of Egypt consternation seized upon them. Egypt seemed better than effort; servitude than service. The mistake was the mistake of Moses, though but a few hours before the new freedom was theirs. Moses lifted up his voice unto heaven and Jehovah said unto Moses, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

Every critic in that vast throng could see the difficulties then. It was a trap. But God makes highways out of pitfalls and thrones out

of death-traps. It has ever been so. No greater trap ever appeared. No severer test was ever made, but it was a test of the leader as well as a test of the people. The Presence now, that had withdrawn His people from a land, where even culture failed to appreciate them, comes in between the former slaves and the late slave masters. The slaves are now freemen. The slavemasters are entering the bondage of their own evil way. Their hearts are hardened that their hopes may hasten from them. How pitiful the plight of those who pull against God. The first again becomes the last.

The words of our text were uttered on the shore of the sea. The sea has ever been the haunt of God. He has made use of much water oftentimes. His only begotten sat by the seaside. He taught there, and there he found his first disciples.

The words of the text were uttered in a crisis. Impossible ahead; impracticable to the right; impossible to the left! Now to the rearward was all the menacing hatred and fury, harrowing in their remembrance, as they had galled the souls of the chosen people more than they had galled the necks of the slaves. Added to the awful memory of the past was the fury of a king who regarded no sacred sentiment nor profited by any divine correction. But Jehovah had seen the hurt of his people and had heard the cry of their anguish. He faced the sea with them and unto Moses he said, "go forward." The impossible must become possible, for with him there is no impossible.

To Moses faith was a great factor, operating through the will and power of God. Obedience followed

faith. Works proclaimed faith and success crowned it. The sea and the Presence separated between God's people and the incorrigible Egyptian. The people were baptized in the sea and in the cloud unto Moses. Hence Moses was their authorized and authenticated leader. Approved of God, he thus became proved unto Israel. Across the sea, the wind-swept sea, they passed dry shod.

Leadership is not only born of intelligence, but in the spiritual kingdom it is born from above. The miracle of that day should have fashioned their faith forever, so that they would have remembered God's separating presence; God's power in opening a way of escape; and a provision for every need. But Israel forgot!

As we have taken this cursory view of the epochal event in Israel's exodus it must have occurred to us that through all the march of human experience we may find similar conditions of faith.

The people of God are often called to face the seemingly impossible and it can only be made possible through the factor of faith. Faith holds the hand of God and goes in the path of His leading. This is true with individual, institution and enterprise. When our faith anchors we act. Our faith is not by our doing, but our doing is by our faith. Obedience is always operative where faith is active.

Fosdick is right wherever he ever is right. His plea today for a vital, indispensable religion is pertinent as far as a vital, indispensable religion is concerned. But when he thinks that he is the only person who has called on mankind to seek that kind

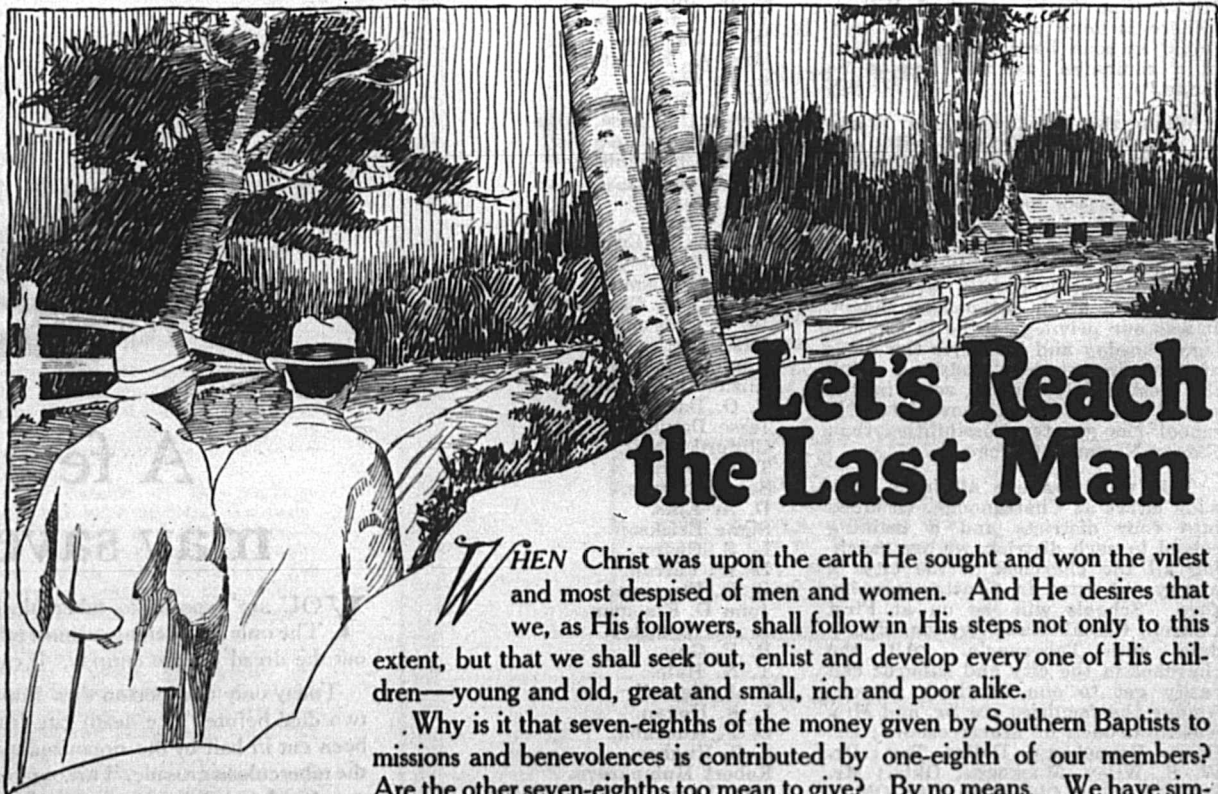
of a religion he demonstrates the provincialism of his thinking. Ruth, Keen, Cox and Moore, and all the others who preached through this historic section, proclaimed a vital, indispensable religion. Our fathers and mothers lived that kind of religion and it was as old as Moses and Abraham and Adam. But how easy a big engine can get ditched from running on a weak track! How glorious a small engine can run on a strong railway. The roadbed counts. Let this popular preacher come back to the way his words proclaim and he will find that the tunnels are all provided and that the sea has been spanned dry shod.

The advancing column today finds cannons to the right of us and cannons to the left of us and, no doubt, someone has blundered. But it wasn't God. He has crossed the baptismal sea with over a million, in a half-decade, compared with two million in four hundred and thirty years. It is not ours to reason why with Him, but ours to obey and die if needs be.

Our trouble is in undertaking a world-wide task in a radio age on a post card program. In a world series the fans hear every strike and follow every score. Yet the kingdom is vastly more important than fandom, for kingdom issues and appeals are both universal and eternal.

We are today encamped by the seaside. The music we hear is not the thrill of martial strains, but the lowing of the herds in a twilight hour. Only a few are busy about the camp in order to save its unity. The rest are lounging and lolling in reach of the lowing of the world herds. But we should feast our

(Continued on page 16.)



## Let's Reach the Last Man

WHEN Christ was upon the earth He sought and won the vilest and most despised of men and women. And He desires that we, as His followers, shall follow in His steps not only to this extent, but that we shall seek out, enlist and develop every one of His children—young and old, great and small, rich and poor alike.

Why is it that seven-eighths of the money given by Southern Baptists to missions and benevolences is contributed by one-eighth of our members? Are the other seven-eighths too mean to give? By no means. We have simply not developed them in the grace of giving.

Southern Baptist pastors, laymen and women now have an unexcelled opportunity for the fuller enlistment of all their brethren and sisters in the worthy completion of the 1925 Program for missions, education and benevolences and the successful preparation for the Every-Member-Canvass in support of the Cooperative Program for 1926. Write your state secretary for helps and suggestions if you need them.

## COOPERATIVE PROGRAM COMMISSION



# SUNDAY SCHOOL

Edited by

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

## SUNDAY SCHOOL NOTES

The City-Wide Training School at Knoxville is a success. In spite of the fact that no lunch was served nor was there any kind of stunts nor other drawing features, we had more than 200 present in the classes. A more determined set never met for study. No one came except those who were vitally interested.

Mr. Livingston had a large class in introducing the New Testament, Prof. R. H. Underwood, taught a class in Seven Laws; Mr. O. E. Turner had a splendid class in the First Division of the S. S. Manual; Rev. Robert Humphreys a class in the Bible Division of the S. S. Manual; Miss Elizabeth Knuckols taught the Primary Teachers; Miss Zella Mae Collie the Cradle Roll and Beginners; Mrs. C. D. Creasman the Juniors; Mrs. Lucy Cooper Johnson the Intermediates, and the writer had a class of fine laymen studying Christian Stewardship. Much interest was manifested by all concerned and everybody seemed to be interested to know that a real school can be conducted without the lunch feature.

Mr. W. C. Milton has been in an Enlargement Campaign this week at Greenville. Possibly the greatest movement ever put on in Greenville from the Sunday school viewpoint. The great John Brown meeting has just closed and a large number had joined the church. This campaign following close after this meeting lined up most all new members in regular service and the census gave the names of all possibilities. It is hoped that this campaign will greatly enlarge the Sunday school and church work in every way. No man in the South knows better how to put on these campaigns than Mr. Milton. Mr. Arthur Flake says of Milton: "There is none in the South better. would as soon have Clarence Milton in a campaign as any one to be found."

While the Sunday School Workers were at work in Greenville and Knoxville last week Miss Roxie Jacobs and Mr. Preston were conducting classes in Carson-Newman College. Mr. Livingstone also taught a class there each day as well as two hours at Knoxville at night. These classes were all largely attended and much enthusiasm shown. It was our privilege to be in the college Tuesday and look into the faces of that fine student body. I think the best I have ever seen in the school since I have known it. No school has greater possibilities than Carson-Newman College.

This week we are all in a City-wide effort at Chattanooga. Grouped into four districts and a training school in each district, we are reaching all the churches in the city in a way not tried in Chattanooga before. Schools will be on at First Church, Chamberlain Avenue, Ridge-dale and Tabernacle. All the churches in the city and suburbs can easily get to one of these schools. Among the faculties are Dr. and Mrs. Austin Crouch of Murfreesboro; Dr. Harvy Beauchamp, Dallas, Tex.; Dr. W. S. Wiley, Muskogee, Okla.; Mr. Fred McCallie, Oklahoma City, Okla.; Mr. David N. Livingstone, Jefferson City; Mr. Clarence Milton, Jackson, Tenn.; Dr. Homer L. Grice, Nashville; Miss Zella Mae Collie, Jackson; Mrs. Aurora Shumate, Nashville; Miss Alice Biby, Nashville; Miss Lillian S. Forbes, Nashville; Mrs. Homer L. Grice, Nashville; Miss S. Louise Russell, Chattanooga; Miss Annie L. Boyd, Chattanooga; Mrs. C. D. Creasman, Knoxville, and the writer. We are hoping to make this

the greatest school ever held in Chattanooga.

The first month in the new year is proving to be one of the greatest we have ever had. May the new year be the greatest from every viewpoint.

## Honor Roll

We had prepared for the State Convention a list of all those having given a full week of time to the department without pay and also had certificates written to award at the convention, but the package got lost and then our time failed to allow this extra service. We are taking this means to recognize those giving time to the department and saying that without this volunteer help we could not do what we have reported to the convention. There may be some whose names we have missed. The requirement is that a week of time must have been given without compensation and the work done in a church other than the one to which the person doing the work belongs. Following is a list so far as we have been able to determine. If we have missed anyone and that person will let us know about the omission we shall be glad to add the name and issue the certificate:

## Volunteer Helpers

J. B. Alexander.  
Willett D. Anderson.  
W. A. Atchley.  
E. L. Atwood.  
Fleetwood Ball.  
Janey Bilderback.  
A. U. Boone.  
W. M. Bostick.  
B. A. Bowers.  
Annie Boyd.  
F. F. Brown.  
O. E. Bryan.  
J. N. Bull.  
J. R. Burk.  
T. W. Callaway.  
W. F. Carlton.  
Mrs. A. E. Cate.  
A. E. Cate.  
W. E. Chadwick.  
Helen C. Chase.  
J. R. Chiles.  
J. W. Christenbury.  
Joe Cottrell.  
E. A. Cox.  
C. F. Clark.  
Mrs. A. L. Crawley.  
A. L. Crawley.  
C. D. Creasman.  
Mrs. C. D. Creasman.  
W. C. Creasman.  
Mrs. Austin Crouch.  
Austin Crouch.  
Elizabeth G. Cullen.  
T. O. Dake.  
Jesse Daniel.  
Clifford Davis.  
T. G. Davis.  
Sam Edwards.  
D. A. Ellis.  
Signe Erickson.  
L. S. Ewton.  
L. W. Ferrell.  
O. D. Fleming.  
John D. Freeman.  
R. E. Grimsley.  
R. E. Guy.  
T. N. Hale.  
F. J. Harrell.  
L. R. Hogan.  
O. F. Huckaba.  
J. G. Hughes.  
Robert Humphreys.  
Mrs. Lucy Cooper Johnson.  
J. R. Johnson.  
C. P. Jones.  
R. B. Jones.  
W. S. Keese.  
Ryland Knight.  
L. S. Knisley.  
J. E. Lambdin.  
Mrs. J. E. Lambdin.  
C. S. Leavell.  
L. O. Leavell.  
Hollis Loveday.  
John W. McCoy.

J. Carl McCoy.  
W. E. McLeod.  
A. F. Mahan.  
J. C. Miles.  
James Moffitt.  
W. A. Moffitt.  
A. M. Nicholson.  
Jas. H. Oakley.  
A. M. Overton.  
Bess Owen.  
Norris Palmer.  
I. N. Penick.  
W. L. Pickard.  
Hattie Potts.  
Florence Privett.  
J. W. Roberts.  
Tom L. Roberts.  
Nan Robuck.  
S. Louise Russell.  
C. T. Rutherford.  
L. S. Sedberry.  
J. H. Sharp.  
J. C. Shipe.  
J. E. Skinner.  
R. T. Skinner.  
W. C. Skinner.  
C. E. Sprague.  
I. N. Strother.  
Myrtle Sturdivant.  
D. L. Sturgis.  
O. E. Turner.  
C. H. Warren.  
Jas. T. Warren.  
H. E. Watters.  
Sam P. White.  
W. M. Wood.  
T. W. Young.

## Special Gifts

We would not for the world interfere with an action of our convention nor would we say or do anything to lessen these special gifts, for we had already in the paper some weeks ago offered to give, if necessary, half a month's salary to rid the board's of the debt. We believe in it. But our plea is that everything that is given be over and above the regular gifts to the Uniform Program. There never was such a fine feeling in the state regarding our general program and the fact that the people were getting in line with the Uniform Program and putting on the Budget System in the churches making it easy to raise the money. Please let us not allow anything to disturb this fine feeling and spirit among our

people. Every object must be cared for or our work will finally suffer. The best way to do this is to make the Unified Program the first in all our budgets and anything extra should be over and above this budget.

Let us in a great way put on the Orphanage Program and give Dr. Stewart the money he needs. We have promised him all the fall in all the associations that we would do this and that it would not be a part of our regular gifts, but a Christmas gift to the children. Then let us care for the Foreign Mission debt in the same way by sacrificing something that we want and need in order to give in addition to our regular subscription. These are emergencies and must be dealt with, but please, please let's not disturb the regular gifts. These are coming so close to the Every-Member Canvass Week it will be easy to take from our regular amounts and give to these. If every one will do a little extra we will care for all in a mighty way and get a real blessing for our hearts by doing so.

We now have the tracts on the organization and activities of the Local Brotherhood ready for distribution and will be glad to send any number to any pastor or leader for distribution among their men. Write to the office at Tulahoma.

If you haven't one write a card to the Sunday School Board and ask that they send you a new catalogue of supplies. They have this out now in sections. You can have any section you want or the complete book just as you like without cost.

We now have tracts on most every conceivable phase of Sunday school work. Write for what you want, they are all free.

We also have a number of very fine tracts on Stewardship, the Every-Member Canvass, the Local Church Budget, etc. Will send to any one making request for them.

We are anxious for a copy of the Associational Minutes from every association just as soon as they are out. If you will see that we get one right away we will appreciate it.



## A few pennies may save your life!

YOU are exposed to tuberculosis germs every day. The only sure defense against tuberculosis is to stamp out the dread disease entirely. It can be done.

Today only one person dies from tuberculosis where two died before. The death rate from consumption has been cut in half by the organized warfare carried on by the tuberculosis crusade. This organized warfare to stamp out this dread disease is financed by the sale of Christmas Seals.

Buy Christmas Seals. Buy as many as you can. They cost but a penny apiece—but your dollars, added to other dollars, will save many lives and protect you and your family from the spread of tuberculosis.

THE NATIONAL, STATE, AND LOCAL TUBERCULOSIS ASSOCIATIONS OF THE UNITED STATES



Stamp Out Tuberculosis with this Christmas Seal



## 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

### Junior and Intermediate B.Y.P.U. Federation

The following program observed at Deaderick Avenue Church, Knoxville, November 15th:

Song, by father and son.  
"My Daddy," Thomas Lemay.  
"Ten Commandments," W. H. Preston.  
"What a Son Owes to His Father," Dillan McClary.  
Vocal solo, Jesse Daniel.  
"What a Father Owes to His Son," J. B. Napier.  
"Wanted—A Man to Lead," Ella Green.  
Benediction (A Nation's Prayer), Rev. W. A. Atchley.

### Carson-Newman Holds Annual Training School

The annual Carson-Newman College BYPU Training School was held during the past week at Jefferson City. It proved to be one of the finest ever held in the school, both in number of awards and excellency of spirit. Around 200 awards will

### 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 BOILS, CUTS and BURNS have been healed since 1820 with

### Gray's Ointment

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

be given as a result of the week's work. Mr. Alvin Peek, General BYPU Director, was in charge of the school. The faculty and speakers were: Miss Roxie Jacobs, "Southern Baptists Working Together"; Rev. David Livingston, "The Plan of Salvation"; and "The New Senior BYPU Manual," taught by Secretary W. H. Preston. Brethren Hudgins and Livingston also taught in the Knox County S. S. Training School at night. Miss Jacobs conducted classes for the Juniors and Intermediates of First Church throughout the week. It was the happy privilege of some of the members of the faculty to speak and sing at the chapel and at other student meetings.

It is fine indeed to come into the atmosphere of noonday prayer meetings, volunteer bands, definite service bands and the like. Our Baptist schools of Tennessee are helping to build Christian characters in a great way. We experience a thrill of joy as we return each year to see our young people growing into strong Rev. Douglas Hudgins is editor-in-chief of the college annual, "The Appalation," and from the proof in hand, in quality of workmanship, it will rank up with the best in the United States.

### Carson-Newman Notes

There are six splendid Unions at Carson-Newman College, and all are aiming for the A-1 standard. Right now they are planning to "cop" the banner offered at the State BYPU convention for the best college BYPU work done during the year.

Carson-Newman has a fine spirit of work and loyalty this year. We predict this to be one of its banner years.

manhood and beautiful womanhood under the influence of our four colleges and our mountain schools.

We are grateful to Dr. Sams, Dr. Sharp, Dean Cate, Associate Dean Miller and all who helped make our stay pleasant in the college. We enjoyed the visit immensely.

### McMinn County Associational Campaign Schedule

Coghill and Etowah—Sunday, November 22.

Good Spring—Monday afternoon and night.

Niota—Tuesday afternoon and night.

Decatur — Wednesday afternoon and night.

Charleston—Friday afternoon and night.

## Croup at Night

Can be checked in 15 minutes by rubbing throat and chest with Vicks. Used at bedtime this treatment usually averts a night attack.



**VICKS**  
VAPORUB

## Martin & Rollow

"SERVICE"

7-6400

1715 Broadway

Riceville — Saturday afternoon and night.  
Associational rally on Saturday night.

## Eastern Baptist Theological Seminary

1812-1814 South Rittenhouse Square, Philadelphia, Pa.

Tuition and room rent free. Write Harry Watson Barras, D.D., if financial aid is needed. High Educational Standards. Strong and scholarly faculty. Four Schools: School of Theology; School of Missions; School of Religious Education and School of Gospel Music.

For bulletin write, CHARLES T. BALL, President.

To Help You  
Choose Your Holiday Gifts  
Send for  
Our New Free

## Holiday Catalog

of selections for Pastor, Superintendent, Teacher, Pupil, Father, Mother, Sister, Brother, Friend and Relative.

Contains: BIBLES, TESTAMENTS, CHRISTMAS MUSIC, SPECIAL PROGRAMS, HOLIDAY CARDS, GIFT BOOKS, BOOKS ON CURRENT RELIGIOUS THOUGHT, NEW AND POPULAR FICTION.

SIGN NAME AND ADDRESS PLAINLY

Name \_\_\_\_\_

Address \_\_\_\_\_

Cut out this advertisement and mail to

**Baptist Sunday School Board**

161 Eighth Ave., No.

Nashville, Tenn.

## The Old Standby in a New Dress



—the same dependable remedy that over a period of more than fifty years has been found so reliable in the treatment of catarrh and diseases of catarrhal nature.

The outside of the package only has been altered. To facilitate packing and reduce breakage in shipping, the paper wrapper which has identified the Pe-ru-na bottle for many years has been displaced by a substantial pasteboard carton.

Pe-ru-na cannot be made any better. Three generations of users testify that Pe-ru-na is the best remedy in the world for catarrh and diseases of catarrhal origin.

The remedy our fathers and grandfathers used with so much satisfaction is still the standby for the ills of everyday in thousands of American homes.

## PE-RU-NA

The Original and Reliable Remedy for Catarrh

Sold Everywhere  
Tablets or Liquid

Send 4 Cents for booklet on catarrh to the  
Pe-ru-na Company, Columbus, Ohio



ADDRESS OF PRESIDENT MRS.  
W. J. COX

"Go ye into all the world; and ye shall be my witnesses."

This command of the risen Son of God to His disciples is as broad as infinite design, yet as narrow as the will of a single redeemed soul. It suggests the mysteries of a divine plan from creation to eternity. It expresses an ever-expanding vision. In it is the lure of a gigantic skyline. It crystallizes in a personal, an individual statement, "And ye shall be my witnesses."

The selection of this watchword by the Woman's Missionary Union was no mere accident. It was uttered for such a time as this. This is the greatest hour of mission opportunity since the launching of this missionary movement at the foot of Calvary. Every nation offers unprecedented opportunities. This is eminently the hour to give missions first place in our denominational and individual lives. It is pre-eminently the time to take advantage of the life work of our home and foreign missionaries. For the lives they have given and the blood they have shed, we must render back the due. For every hour of agonizing toil and prayer we must pay with a service true.

The supreme call of the hour is to lead the nations of the earth to the saving blood of Jesus, while the golden pinion of the Almighty is stirring the waters of the world's Bethesda pool. Students of missionary conditions, both at home and abroad, agree that the waters have never been so troubled before, and the people of all the earth never so willing to be led to touch the life-giving stream.

A great soul has said, "If God writes 'Opportunity' on one side of the door, He writes 'Responsibility' on the other side." Opportunity with ability makes responsibility. There is unprecedented opportunity to go into all the world. Southern Baptists have the ability. Southern Baptists have the money, the men and the vision. This brings us face to face with an awful responsibility to this command to go and witness. If we fail, the result is inevitable. It is duty or spiritual death. It means Christ or chaos. It means we must witness or wax weak and wane in God's vineyard.

There is in Arizona a wide, shallow, treacherous river. Its bed is nearly all quicksand, on which you may travel with safety provided you keep moving, but the instant a halt is made, the treacherous sands begin to engulf you. How like the Christian program that is! God never intended that we should stop and Zion be at ease. We are to keep marching until all the world shall hear the glad tidings that Jesus saves. To stop means that we will be engulfed in the treacherous quicksands of inactivity and indifference as slothful servants.

God makes it very plain there is no place in the kingdom for an individual, or a nation, that does not justify its existence by a spiritual service to the world. God has been good to America. "He has not dealt so with any nation." Again and again we have felt the challenge of God to "Go and witness." In that

gripping poem by Francis Thompson, "The Hound of Heaven," we find a graphic picture of a soul or a people trying to evade God.

"I fled Him down the nights and down the days;  
I fled Him down the arches of the years;  
I fled Him down the labyrinthine ways  
Of my own mind; and in the mist of tears  
I hid from Him, and under running laughter,  
Up vistaed hopes, I sped;  
And shot, precipitated,  
Adown Titanic glooms of chasmed fears,  
From those strong Feet that followed, followed after.

But with unhurrying chase,  
And unperturbed pace,  
Deliberate speed, majestic instancy,  
They beat—and a Voice beat  
More instant than the Feet—  
"All things betray thee, who betrayest Me."

There is no rest on the earth or the ocean's wide breast for those that seek to evade God. "Naught shelters thee, who wilt not shelter Me."

There is a peril in our national prosperity. While America is the youngest of the nations, she is vastly the richest. It is said that within two generations our per capita wealth increased from less than three hundred dollars to over three thousand dollars. We have also seen the national aggregate wealth grow from about eight billions to over four hundred billions. In this prosperity lies the menace of materialism. Prosperity is the test of a nation, not adversity. There is strength in difficulties, dangers and struggles. In luxury and ease and ingratitude lie national peril.

Southern Baptists have received their proportionate share of this national prosperity, the income of Southern Baptists being \$1,500,000,000 a year. A tithe of this amount would be one hundred and fifty million dollars a year. The missionary response of Southern Baptists to the command to "Go ye into all the world," is not commensurate with their ability. The opportunity, with our unquestioned ability, means responsibility.

Without a great spiritual vision, a people perish. With it they make sacred history. "Blessed is the nation whose God is the Lord." A nation's strength lies in the fear of God and in the keeping of His commandments.

This stirring of the waters of the world brings us face to face with the challenge of God to meet the present opportunities. It is a great day in which to live and serve. Every saved individual should answer the questions: Is my life equal to this moment? Am I living and giving to meet this supreme hour of mission opportunity?

Richter was conducting an oratorio one day. The orchestra tuned on and the soloist sang a few bars, "I know my Redeemer liveth." He stopped her. "Daughter," he said, "do you know?" She faltered, "I think I do." "Well," he said, "you did not sing as though you did." They started it again. This time she

sang with every fibre of soul and body, "I know my Redeemer liveth." He and she were in tears. When the song was finished the old man walked over to her and kissed her reverently. "Daughter," he said, "I know you know." Oh, women of Tennessee, let us throw ourselves into the great questions of our time with a martyr's passion, and as those who know that their Redeemer liveth!

The record of the Tennessee Woman's Missionary Union in Kingdom tasks has been one of rich achievements. The missionary spirit in our State was evident as early as 1836, eighty-nine years ago, when a "Female Missionary Society" was organized at Rural Springs. In 1872 the first W. M. S. was organized in Brownsville with sixteen members. Fifty-three years of missionary effort in our State culminates this year in 1,304 societies, representing approximately 20,000 members.

In view of this phenomenal growth and the fact that there is much of our state yet unenlisted and unorganized as evidenced by the fact that there are nine associations and 1,236 churches in our state without a W. M. U. organization, your officer feels impelled to urge that some steps be taken to meet this need. She further asks that our women consider some well-wrought plan to meet this situation. From the state Union's standpoint a field worker is needed to effect and foster new organizations, and stress mission study and personal service, as well as working for the whole. This would look towards the development of our whole state along all lines.

In the visits to other state W. M. U. conventions, where the women meet at a separate time and place, I have seen many advantages in the separate place and time of meeting. The distractions of two meetings is keenly felt, and we are constantly torn between the desire to attend the General State Convention and a loyalty to our own organization. It would seem that the attendance at these separate meetings exceeds that where there are joint meetings.

This matter is only submitted at this time for your thoughtful attention and careful consideration, hoping in due time our women by weighing the advantages, if there be any, will find the plan under which our state can do the work.

The early leaders lived to see others catch the vision and carry on. The torch has never fallen, but has been flung from hand to hand. Today the leaders throughout the State, from the leader of the newest Sunbeam Band to your State and general officers, work side by side upon a great spiritual task. There is no office or service in the entire organization that is insignificant. There is no work that is unimportant, and does not affect the strength of the entire organization. We are like a great knitted fabric; if there is a drop stitch here and there the entire fabric is weakened. Any office, anywhere, however seemingly obscure and insignificant, may prove to be the drop stitch that weakens the entire organization.

The phenomenal growth in our State W. M. U. has come through various concerted efforts. We will consider four of the most important for our steps to greater achievements are still founded upon these fundamentals.

Our early leaders chose eternal truths upon which to build. As God spoke to Ezekiel and said, "Go forth into the plain, and I will there talk with thee," so our women heard—

"My child, if thou wouldst serve me, I give thee service rare.  
Be thou as watchmen  
Stationed at the mercy seat of prayer."

God calls His servants out from the highways of life into the great still plains of prayer, and there speaks to the listening soul. Prayer is the power that "binds the world with golden chains about the feet of God." The prayer life is the life of power and strength. Many of the victories that have come to this organization have come through prayer. A praying heart is a busy heart. If a shipwrecked man is saved from drowning in the sea, he does not go away to pray in gratitude, but stands on the rocks and

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flings out the lifeline to other struggling men in the water. There are times when prayer means solitude and preparation of the soul and for enlarged kingdom vision, and there are times when it expresses itself in action.

I read recently of an experiment in one of our Western States with a growing squash. The professor fitted a harness of strap iron over the squash in such a way that, as it grew the expanding iron harness would register the strength the squash exerted upon it. The young squash lifted at different stages of its growth weights of sixty, five hundred, eleven hundred and eventually three thousand pounds. Even a squash may do something of moment! All of this marvelous power was made possible through just one thing—the connection of the squash with the vine.

All power in heaven and on earth is in Jesus. When the weakest soul abides in the True Vine in a constant prayer life, he can, as Paul said, "Do all things through Christ which strengtheneth me." We honor God when we ask for great things.

A life of power will express itself through Personal Service, a Christ-like living in our own community. Henry Drummond said, "Every atom can act on every other atom but only through the atom next to it. And if a man would act upon every other man he can do so best by acting one at a time upon those beside him." We cannot win others to Jesus through a personal service without giving our soul to the task. We cannot win people to Christ by theory or any method. Love only is irresistible.

Personal service is enlistment and soul-winning at our door, on our street, in our church. It means Christ-like love manifested to the servant in the kitchen, the market man at your door, the foreigner in our midst, those who are oppressed or distressed or in need. It is endless! It will widen and express itself in Good Will Centers and a directed and organized personal service. All of us in our daily lives are unconsciously playing with diamonds of opportunities for personal service.

Mission study is the uplifted eye. Mission study sweeps the fields of the world with the giant telescope of the printed page and sees the whitened, bending harvest fields. Without the uplifted eye of mission study we are as blind men groping about to answer the call to go into all the world. Every mission study leader should so prepare herself by prayer and study that her soul would be on fire with zeal that would spread, with a holy contagion throughout her class, and express itself in a renewed giving and living and serving.

We might do well to individually weigh our motives in mission study, for in the face of unequalled mission study, less is being given to missions. Let us probe our hearts for the answer. The aim of mission study is for an enlarged kingdom vision which will express itself in meeting the needs of the world.

The command to "Go ye into all the world, and ye shall be my witnesses," turns our faces to the future. It is our marching order. The future is expressed in the liveliest

most vital subject before us today—our youth.

One of the most important duties facing the Woman's Missionary Union is securing the energy and gifts of our young people for the spread of the gospel. It is our business to get this missionary program in the heart of our young people. The heart of youth will respond, for young people like big things, and this missionary program is the biggest thing ever planned.

It should be the first concern in every missionary society to choose for our young people your most winsome leader, for "character and consecration are caught, not taught." We need for our youth leaders with winsome personalities and ability. If we do not find such in our church already prepared for the work we can usually see one capable of leadership. She may be not inclined to serve, engrossed in other things. But form a prayer circle and pray daily for God to lead her into the willingness to leave all and follow Him. Don't say to our leaders that it is an easy thing we ask of them. This offers no life of challenge. Tell them that it is a hard task and that it will often try the soul, but it means a big life, a worth-while life. It takes ability, brains and courage, the A B C's of success, to lead young people. It means giving up much of study and preparation in leadership, but it is so worth-while. The call of God to our youth is for the gift superlative, the giving of self. "First they gave their own selves unto the Lord. That is the gift superlative."

Youth is setting out on a journey across the burning sands of life, and youth needs a guide.

A company of soldiers were crossing a desert, and the water supply became exhausted. Their throats became parched with thirst. At last one of the company caught sight of a beautiful blue lake, shimmering in the sunlight. Its clear depths reflected the palm trees around the edge. Eagerly they set out for the lake. In vain the guide tried to tell them that there was no water in that direction, but in the quarrel that followed the guide was killed. On and on they pursued the beautiful lake and ever and ever as they pursued, ever and ever it receded, until at last when the sun went down it had disappeared altogether from sight. It was only a mirage!

So many of our choicest young people are following a mirage, something that looks worth while, something that is alluring and enticing, something that seems altogether desirable. Yet, ever and ever as they pursue pleasure, ever and ever it recedes and eludes their grasp. At last the sun will go down and it will disappear altogether from their sight. Then they must retrace their steps along the burning sands with only the bitter ashes of memory in their hearts. The fence at the top of the precipice is better than the hospital at the base, for truly "A bird with a broken wing can never fly as high again." To cure is said to be the voice of the past, to prevent is the divine whisper of today. It is the privilege of our organization to lead our young people from early Sunbeam age to "covet earnestly the best gifts," and the promise is that He will show a more excellent way.

Frances Havergal's mother taught her in her childhood this prayer. God prepare me for all you are preparing for me. That was her life prayer. "Lord speak to me that I may speak."

"Go ye into all the world; and ye shall be my witnesses." Today this contains an outstanding challenge to witness.

We have talked of unprecedented mission opportunities in the homeland. Of the open doors of the nations, and the stirring of the waters of the world. But there is a heavy debt on our mission boards. A debt that fetters our work. It handicaps and ties the hands of our missionaries. It strangles any spontaneity in giving. It looms menacingly over us. We are face to face with the problem of recalling many foreign missionaries. The work has been cut until it can be cut no more. A missionary writes, "We have fought away at the task from the most rigid economy, . . . but there is a breaking point to all endurance. Yet we are willing to bury our lives in the work of the Master." The words of George Sadler come to us, "Our lives against your money."

Another faithful woman missionary writes, "We cannot go back, we must go forward. We feel sure our Lord will not leave us to carry this heavy burden alone, though it seems his people have forgotten us."

Brother Ding, who studied at the Louisville Baptist Seminary, relates recently: "A Chinese Christian walked four hundred miles over a rough country to a station where one of the Baptist missionaries was located, and appealed to the missionary to go back with him and tell his people of the love of Jesus, but the one worker could not leave his station. Imagine the sorrow of this faithful native as he trudged that four hundred miles back home with no one to accompany him to tell the story of Christ."

Another missionary who has given more than forty years of service on the foreign field, said: "Please beg Southern Baptists to pray for us and to send us help and at once." That our missionaries should go down under the load that Southern Baptists can easily lift is nothing less than a tragedy!

It is eminently the hour to witness. It is pre-eminently the hour for hearts glowing with missionary fervor to light other hearts. If you are giving all you can give, then set out to enlist and inspire others to give and pray.

We cannot withdraw from our obligation to "Go ye into the world; and ye shall be my witnesses." We are not safe ourselves until we answer this command.

Recently Dr. Carrell, the world's leader in medical research, was asked where influenza came from. We might think from Spain, or Russia, or Germany, but no, it first appeared in an obscure corner of the world, Eastern Turkestan. The epidemic spread clear over the earth, taking toll of millions of lives. It is not safe to leave a single plague spot without medical aid. It is unanswerable argument for medical missions. No part of the world can be safe until all is safe. This principle is just as vital in a spiritual sense as it is in a physical sense. We cannot

rest until all the world has heard the gospel of Christ.

The date of December 27 has been set by the Foreign Board for a day of sacrificial giving to raise this debt. The Woman's Missionary Union has been asked to conform the Lottie Moon Christmas offering to this special time of giving, that there may be unity of giving.

Our Tennessee Executive Board of the W. M. U. has agreed to observe our Week of Prayer for Foreign Missions, December 6-13.

If the cause of Christ is dear to us, let us allow nothing to keep us away from these days of prayer. Let us get down on our knees and pray. Pray that others may give and pray. Then let us unitedly purpose that God's Christmas gift shall be laid aside FIRST. Also that no present we give any person shall cost more than what we give the Master. Rather that our gift to Him represents a total of all we give to others.

We could well afford this year to give only to children and charities, and give all the rest to raising this debt. O, that the women of our Southland could get the vision of what they can do at this time.

Every circle in every society could visit its members and a gift from each and from our Y. W. A.'s would aggregate a great sum. These visits would also help in enlistment. Very few cannot afford to give. Then, there are always those in every society who give sacrificially from one hundred dollars to ten dollars. These gifts will supplement the smaller gifts. There will be still larger outstanding gifts.

This is a supreme time for our organization to "Go and Witness," to bring our line up with the colors.

A young soldier in the late war was on the battle line ahead with the color guard bearing the stars and stripes way ahead of the line. The General called out to the color-bearer, "Bring those colors back to the line." Quicker than a flash, the young soldier answered back, "Bring the line up to the colors." The call of God today is to bring the line up to the colors, not to bring the colors back to the line. We must not do that! We must know no such word as fail! If God be for us, who can be against us?

My last message to you as your president is: remain true to our splendid volunteer spirit and bring our line up to the colors.

For you, whom I love, I pray

"That Christ may dwell in your heart by faith; that ye being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth and length and depth and height.

And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto Him be glory in the church by Jesus Christ throughout all ages, world without end."

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## PASTORS' CONFERENCES

### SUNDAY SCHOOL ATTENDANCE

November 22, 1925

Nashville, First	1,578
(Allen Fort Bible Class '840)	
Chattanooga, First	1,036
Memphis, First	919
Knoxville, First	915
Memphis, Temple	858
Memphis, Bellevue	800
Knoxville, Broadway	785
Jackson, First	671
Chattanooga, Highland Park	660
Knoxville, Fifth Avenue	660
Johnson City, Central	592
Memphis, Union Avenue	560
Maryville, First	554
Memphis, LaBelle Place	556
Erwin	520
Chattanooga, Tabernacle	544
Etowah, First	552
West Jackson	507
Nashville, Eastland	439
Nashville, Grace	438
Nashville, Edgefield	402
Fountain City, First	401
Knoxville, Euclid Avenue	382
Nashville, Immanuel	374
Nashville, Judson	371
Nashville, Belmont	362
Paris, First	328
Nashville, N. Edgefield	327
Springfield	356
Harriman, Trenton Street	321
Alcoa, Calvary	350
South Knoxville	331
LaFollette, First	319
Lenoir City, First	314
Nashville, Third	310
Humboldt	300

### CHATTANOOGA

Clifton Hill: A. J. Frost, pastor. Morning, Acts 24.  
 Tabernacle: W. T. Calloway, pastor. Mr. Hudgins in the morning; Mr. Dryce at night. SS 544.  
 First: John W. Inzer, pastor. Dr. J. T. Henderson spoke at both hours on "A Challenge to the Men" and "Stewardship." SS 1,036. Beginning Monday, November 23, and running through the 27th, will be Stewardship Week, with Dr. Henderson speaking each evening on some phase of Christian work.  
 Highland Park Baptist Church, Chattanooga: J. B. Phillips, pastor. "The Holy Spirit the Christian's Leader." Dr. G. P. Williams of Philadelphia preached at night. In SS 660; additions to church 2.  
 Dr. J. B. Phillips of Chattanooga assisted Dr. B. A. Bowers and the Broadway Baptist Church, Knoxville, in a revival meeting in October. Mr. Charles O. Miller of De Land, Fla., conducted the music. There were 110 additions to the church.

### KNOXVILLE

Broadway: B. A. Bowers, pastor. "A Better Acquaintance with God" and "Separate Yourself from the World." SS 785; BYPU's 178; by letter 3. City-wide training school held in our church.  
 First, Fountain City: J. Herman Barnes, pastor. "Indecision" and "The Last Night." SS 216; for baptism 10; by letter 4. We are having a great revival.

Central of Bearden: Robert Humphreys, pastor. "Thanksgiving" and "The New Birth." SS 197.  
 First: F. F. Brown, pastor. "Thanksgiving Sermon" and "Evangelistic Service." SS 915; by letter 5; BYPU's 167.

Arlington: J. C. Shipe, pastor. "Tennessee Baptists" and "Things Worthy of Thought." Baptized 7; SS 145; BYPU 35.

Ball Camp: A. B. Johnson, pastor. "Christ's Glory Imparted" and "The Master Is Come and Calletth for Thee." SS 97; BYPU's 48.

Immanuel: A. R. Pedigo, pastor. "Co-operation" and "Remember." SS 236; baptized 3; by letter 1.

Central of Fountain City: Leland W. Smith, pastor. "Is It Right to Tithe?" and "Does It Pay to Follow Jesus?" SS 401; BYPU's 104.

Smithwood: Chas. P. Jones, pastor. "The Twofold Force in Salvation" and "Almost Saved." SS 226; BYPU 65.

Clinton: C. A. Ladd, pastor. "The Budget" and "The New and Living Way." SS 208; BYPU 50.

Lincoln Park: H. F. Templeton, pastor. "The Work of Christ and the Church" and "Faults to Remember." SS 225; BYPU's 78; by letter 1.

Gilispie Avenue: J. K. Smith, pastor. "Walking with God." SS 255. Meeting in progress. D. A. Webb spoke at both hours.

Lenoir City: W. C. Creasman, pastor. "Does God Care?" and "Messengers of God." SS 314; BYPU's 117.

South Knoxville: J. K. Haynes, pastor. "The God of the Storm" and "Paul Before Felix." SS 331; BYPU's 87.

Beaumont Avenue: D. A. Webb, pastor. "God Chastizeth His Children" and "Invitation to Come." Rev. J. K. Smith preached at both hours. SS 190.

Fifth Avenue: J. L. Dance, pastor. "Filling the House by Jesus' Method" and "The Way Back." SS 660; for baptism 1.

Euclid Avenue: J. W. Wood, pastor. "Forsaking God's House" and "The Power of the Cross." SS 382; BYPU 60; by letter 2; by profession 2. Revival in progress, with the pastor preaching.

Elm Street: E. F. Ammons, pastor. "The Threefold Experiences of

Jesus" and "Where to Look for Salvation." SS 167; BYPU 25.

Oakwood: W. G. Mahaffey, pastor. Rev. D. W. Lindsay, supply. "Christian Race" and "The Prayer That Brought the Rain." SS 265; BYPU 18. Meeting in progress, James Allen Smith doing the preaching.

### MEMPHIS

Boulevard: J. H. Wright, pastor, spoke twice. By letter, 7; SS 255.  
 Speedway Terrace: J. Norris Palmer, pastor. Dr. M. D. Jeffries preached at 11 a.m. on "The Lord's Supper" and the pastor preached at 7:30 p.m. on "Heaven." Baptized 7; SS 263.

Seventh Street: I. N. Strother, pastor. "The Lord's Supper" and "Benevolence and Worship." SS 272; BYPU 35.

Prescott Memorial: Jas. H. Oakley, pastor. "The Lord's Supper." Deacon Roper from Seventh Street spoke at night. SS 279; one funeral.

Highland Heights: E. F. Curle, pastor. SS 268.

Central Avenue: J. P. Thornton, pastor. Brother Tucker from Warren Avenue presented "The Good Will Center" at the evening hour. SS 80.

Yale: L. E. Brown, pastor. SS 122; BYPU's 60.

Joseph Pappia, Italian pastor, preached twice. SS 23.

First: Pastor Boone preached. By letter 1; SS 919.

Merton Avenue: E. J. Hill, pastor. "Our Lord's Supper" and "Sowing and Reaping." SS 158.

Bellevue: W. M. Bostick, pastor. "Ordinance of Lord's Supper" and "The Tearless Land." SS 800.

Temple: J. Carl McCoy, pastor. W. H. Haste preached at morning hour. J. R. Hull, evening. SS 858; BYPU 170.

Union Avenue: Revival in progress. Dr. Waters doing fine preaching. Additions 45; SS 560.

LaBelle Place: D. A. Ellis, pastor. "Four Views of the Lord's Supper" and "Sounds from the Sanctuary." Editor John D. Freeman supplied at both hours. SS 556; by letter 1; BYPU's 145.

Calvary: J. A. Barnhill, pastor. SS 225; baptized 1; by letter 3.

### MISCELLANEOUS.

Bethel, Robertson County: A. L. Bates, pastor. "The Gospel in Its Fullness" and "Thanksgiving." In SS 115. Preached at Chestnut Grove in afternoon, "God's Plan of Redemption."

Pulaski: Sibley Burnett, pastor. "Prayer Source of Power" and "Birth of Jesus." In SS 56; BYPU 30; by letter 3.

Springfield: L. S. Ewton, pastor. "Should Missionary Baptists Change Their Name" and "Christ Dwelling in the Human Heart." In SS 350; for baptism 1; baptized 3.

The cornerstone of the new building of Eastland Baptist Church, Nashville, will be laid next Sunday afternoon at 3 o'clock. All pastors and friends of the church are cordially invited. Dr. W. F. Powell will deliver the address.

Alcoa, Calvary: J. H. O. Clevenger, pastor. "A Trip Around the World" and "Sell and Give." SS 350. Work growing all along the lines since the splendid rains.

Maryville, First: J. R. Johnson, pastor, preached at both hours. Every-member canvass in afternoon. SS 554.

Etowah, First: A. F. Mahan, pastor. SS 552; by letter 2; for baptism 2.

LaFollette, First: D. B. Bowers, pastor. "They Refused to Return" and "Ye Will Not Come That Ye May Have Life." SS 319. Thirty-five members of the Senior Union went to Cedar Hill in the evening and gave a program. Their motto is, "We live as we give."

West Jackson: R. E. Guy, pastor. SS 507; BYPU's 189; far baptism 1; by letter 1.

Paris, First: Rev. J. H. Buchanan, pastor. "The Bow of Promise" and "The Choice of Moses." SS 328; prayer meeting 63.

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## AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. T. S. Hubert and the First Church, McRae, Ga., are being assisted in a gracious revival by Dr. W. D. Nowlin of Arcadia, Fla. The work began Nov. 15th. It is said of Dr. Nowlin that "he is not like other evangelists."

Dr. Lloyd T. Wilson of High Point, N. C., had a great day on Sunday, Nov. 15th, with many additions and baptisms. It was the celebration of his first anniversary, and in that year he has received 285 members, nearly half having come by baptism, twenty-five last Sunday. After attending the Tennessee Convention at Johnson City, Dr. Wilson went to the Virginia Convention at Roanoke, where his reception was most cordial.

Rev. A. P. Moore of Jackson, Tenn., formerly pastor at Lawrenceburg, Tenn., has accepted a call to McKenzie, Tenn., and is on the field, and a good field it is.

Dr. R. G. Lee has resigned the care of the First Church, New Orleans, La., to accept a call to Citadel Square Church, Charleston, S. C. The Baptists of the Creole State regret greatly to give up Bro. Lee.

The First Church, Lafayette, La., secures as pastor, Rev. W. D. Wilbanks, who has resigned at Abbeville, La., to go to the new field.

Dr. Alfred Bagley, aged 97, honored and beloved, died Nov. 14th, at the home of his son in Richmond, Va. He was a roommate of the venerable Dr. R. H. Pitt in Richmond College in 1873. He has been a mighty herald of the cross.

Evangelist Louis Entzminger and singer E. L. Wolslagel are assisting Dr. J. W. Storer in a revival in Grove Avenue Church, Richmond, Va., which is resulting in many conversions and additions.

Dr. Powhatan W. James of the First Church, Lynchburg, Va., son-in-law of Dr. George W. Truett, has accepted a call to Immanuel Church, Nashville, Tenn., effective Jan. 1st. He will be accorded a right royal welcome into the ranks of the Tennessee ministry.

His resignation as pastor was recently submitted by Dr. R. T. Hanks to the First Church, Jewett, Texas, but the church refused to accept it. We have not heard the final decision in the matter.

Dr. J. B. Leavell of the First Church, Houston, Texas, is to head the local committee on arrangements for the Southern Baptist Convention. Associated with him are Revs. M. M. Wolf, D. L. Griffith, R. W. McCann and W. D. Lyster. It seems that Southern Baptists really want to go to Houston.

Rev. W. Alvin West of Bemis, Tenn., is to hold a meeting with his Latham's Chapel Church, near Milan, Tenn., beginning the third Sunday in August. We deeply regret that a previous engagement forbade accepting an invitation to assist him there.

The officers of the Mississippi Baptist Convention as chosen at New Albany are as follows: President, Dr. P. I. Lipsey, editor of the Baptist Record; Vice-Presidents, E. M. Hawkins and R. A. Kimbrough; Secretary, Walton E. Lee. Everything moved as smoothly as if the Spark-plugs were all cleaned.

Evangelist A. D. Muse of Clinton, Miss., has accepted a call to the care of Walker-Haynes Church, Shaw, Miss., effective Dec. 1st. He was formerly pastor in Vicksburg, Miss.

Rock Hill Church, near Warren's Bluff, Tenn., will be assisted in a revival beginning the second Sunday in August, 1926, by Rev. W. A. West of Bemis, Tenn. This church tried in vain to get his services last summer. They hold him in exalted esteem.

Union Avenue Church, Memphis, Tenn., Dr. H. P. Hurt, pastor, is in the midst of a gracious revival in which Dr. E. L. Watson of the First

Church, Okmulgee, Okla., is doing the preaching. It is a joyous experience for both church and preacher.

Evangelist H. A. Smoot of Kansas City, Mo., is assisting Dr. A. E. Prince in a revival in the First Church, Marion, Ill., which began last Sunday. A gracious ingathering is confidently expected.

Southside Church, Spartanburg, S. C., Dr. J. L. Vipperman, pastor, is to be assisted in a revival in February, 1926, by Dr. J. Frank Norris of the First Church, Fort Worth, Texas.

The McNairy Baptist is a sixteen page, monthly paper, issued at Adamsville, Tenn., with Rev. A. M. Overton as editor. It is a sprightly publication printed in the interest of Adamsville, West Shiloh and Clear Creek Churches which Bro. Overton serves as pastor.

Evangelist M. F. Ham and chorister W. J. Ramsey are to hold a revival in Miami, Fla., during December and January, and in Danville, Va., during March and April. Their campaign in Greenville, S. C., is resulting most graciously.

Dr. C. B. Williams has resigned the professorship of New Testament interpretation in Mercer University, Macon, Ga., to accept the chair in Union University, Jackson, Tenn., made vacant by Dr. J. R. Mantey. We welcome him to Tennessee.

Rev. Clarence E. Azbill has resigned as pastor at Clarksville, Ark., to accept the care of Royal Street Church, Jackson, Tenn., and is on the field. The Lord has distinctly blessed his earnest ministry.

Rev. J. H. Turner, a Tennessee exile, has lately resigned the care of Walnut Street Church, Jonesboro, Ark., where he has done a great work.

Evangelist J. B. De Garmo of Memphis, Tenn., lately assisted Rev. H. M. Herron, pastor, in a revival at Irvine, Ky., resulting in thirty-five additions, thirty-one by baptism.

The church at Lexington, Miss., loses its pastor, Rev. N. A. Edmonson, who has accepted a call to Chalhybeate, Miss., where is located the Agricultural High School.

Miss Mary Etta Buchanan of the First Church, Columbus, Miss., has been elected full time B. Y. P. U. worker in the State of Mississippi.

Rev. C. H. Reeb of Perkins, Okla., has been called as pastor of Greenland Heights Church, Memphis, Tenn., succeeding Rev. Charles Lovejoy. Brother Reeb was educated for the Catholic priesthood. He is a valuable addition to the Memphis forces.

The friends of Rev. J. Carl McCoy of Temple Church, Memphis, Tenn., who has been sick for several weeks are pleased to learn that he has sufficiently recovered to be at his post of duty again. He was detained from the Johnson City Convention by illness.

Rev. Hoyt Echols Porter of Carrier Mills, Ill., and Miss Lura King of Anderson, S. C., were married at the latter place on Nov. 12th. The bride is the daughter of Dr. and Mrs. W. J. King and is a graduate physician. The groom is the son of Rev. T. H. Porter of Senatobia, Miss., and is a graduate of Mississippi College, Columbia University and the Seminary at Louisville, Ky. He has spent the past three years in Russia in relief work as the representative of the Southern Baptist Convention. Congratulations!

Dr. David W. Hailey of Winston-Salem, N. C., and Miss Margaret Lanier of Nashville were married Nov. 19th at the home of the bride's parents, Dr. O. L. Hailey, father of the groom, officiating, assisted by Rev. Britton Ross. They will make their home in Winston-Salem, N. C. A thousand good wishes for you!

Rev. L. R. Riley of Arlington, Ky., formerly pastor at Trezevant, Tenn.,

has had the greatest year of his ministerial life. He has just closed nineteen weeks of revival work, doing the preaching sixteen weeks of it. Since

he became pastor at Arlington in January there have been eighty or more additions, fifty-three by baptism.

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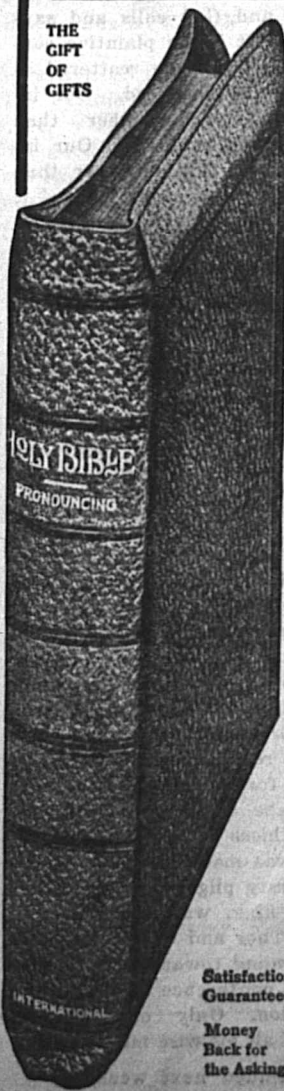
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## STATE CONVENTION SERMON

(Continued from page 9.)

bodies and not our souls on the music of the material. Heaven's orchestra today is playing music for the march to the conflict, and when it falls upon the ear, surely we cannot be satisfied with a stupid pace.

The Biblical story of the crossing of the sea holds every indication we need.

1. We see the sea—semblance of our ignorance. It can be easily stamped by the art of the whip wielder. Only God can make it submerge the wicked Pharaoh, who would take advantage of its wall to hurt His people.

2. We have the desert of indifference, like a wide, stretching waste, strewn with the bleaching bones of passing strength. This becomes an opportunity for every deceiver.

3. Before us is the mountain of inertia. To move it requires the faith of which Jesus spoke "as of a grain of mustard seed." When that faith produces work as the seed does mustard, the mountain will become a help, as it changes from mountain to momentum.

4. Behind us ratles and ripples the cackling laughter of an over-confident world.

We confront these difficulties, and added to the seriousness of the situation is the grumbling of many who ought to be ready to go forward. The mistakes of Moses are magnified. Human wisdom is undertaking to weigh the errors of the first really great effort ever put forth by us in the interest of a wretchedly unfortunate world. **The mistake was not made when we subscribed, but when we subsided.** The subscription was under divine direction and the proof of it is in the fact that it was heaped up, running over and shaken together. In this it looked like God's work. The paying was according to human wisdom and the way it was done is competent evidence in the establishment of that fact in any court. Our ignorance, our indifference, our inertia—all have settled us by the sea. Seasoned saints and suffering souls alike are settled by the sea.

Our failures are enlarged by press and people. World-corruption and world-calls are the Pharaohs, pressing for our return to bondage. Every agent of this wizard age is making effort to outrun us and hinder us and recapture us. But our new Moses will carry us on and on. We will not go back. We cannot go back.

We live at a time when many have joined the ranks of the pessimists and when hope is small in many souls.

Pessimism oftentimes grows out of ignorance. We are not listening to the great chieftain of the New Testament when he says that "if any man lack wisdom, let him ask of God, who giveth liberally." Our organization has not yet solved the problem of an enlightened denominational constituency. When this is done information will have become entertainment and enlightenment will have become enthusiasm. When the element of interest is added to our denominational program and made general we will have the force

that carries a tide with it. This was the power with the first disciples and the first church and the first conquest and every one since.

Ignorance is appalling, but with all its proportions it lacks the power of a sickly indifference. Indifference is a desert—a sickening desert. In it life is listless. But if you have soil, irrigation and sowing will bring fruit. It was the heroic interest of Gideon that reduced 32,000 to 300 and then won the battle. It was the heroic interest of Peter the Hermit that fired all Europe with a call to rescue the holy sepulchre from the vile hands of the Turk. That enthusiasm carried on until the greatest temples of worship in the history of the world found shape in the cathedrals of France and Germany—and they were built by the concerted means and labors of the entire people. It was interest expressed in courage when Cromwell dissolved the Rump Parliament and set the pace for a coming democracy among the English people. The war with self as well as with selfishness made a double battle for Cromwell.

The call today is for an interest and a heroism as remarkable as in the periods referred to. It is as difficult for us to carry on as it was in the days of the Hermit or of Cromwell. The physical danger is not so prominent, but the moral hazard was never more marked. Here we have the heroic call of opportunity.

Spiritual chivalry and acts of discriminating heroism today in the face of opportunity will swing the lingering army from a retreat of idleness to the opening campaigns of concerted action.

God's call alone can fire the Christian heart, and God calls and says go forward. It is the plaintive condition of the multitude scattered as sheep having no shepherd. Our inspiration can rise no higher than the potentialities at home. Our inspiration should fall no lower than those potentialities and today it cannot without involving our dereliction. Dereliction is no less than the crime of neglect. The voice that would paralyze our efforts today is a devilish one, and the destruction of our unity is but the work of Satan. The voice of no angry self-mad ambition shall destroy us. But a new understanding must take charge and a renewed impulse must carry us forward. With mind and heart we must win.

One of the older men said the other day that the issue between the church and the world is the note sounded by Job: "If a man die, shall he live again?" If this is the modern issue then the wisdom of the ages has been slow in answering Job's question. When Edwin was king of Northumbria in the sixth century his realm had achieved some distinction, for it was said "a woman and her babe could walk from sea to sea scathless in Edwin's day." Provision was made at every spring for the thirsty pilgrim. But Edwin, the Saxon king, was a pagan worshipper of Thor and Odin. His wife turned his mind toward Christianity. He called a conference to discuss the new religion. Only one of the speeches of all his wise men remains.

(Continued next week.)

## JOHN'S BAPTISM

By Allen Hill Autry

While others repudiate John's baptism as not being "Christian baptism," some for one reason and some for another, Baptists receive it and have no hesitation in declaring it to be "Christian baptism" in the true sense of that term. A "Christian" is one who has turned from sin and unbelief and believes in Jesus Christ. One who is saved. One who has remission of sins. One who has passed from death unto life. Christ (Gr. Christos) means the anointed One. Christian (Gr. Christianos) means Christ's anointed one. Christian baptism, therefore, is the baptism which Christ received, and which Christ commanded others to receive. No other, in the very nature of the case, can be "Christian Baptism." Christian baptism is the baptism of a Christian in water by the authority of Christ. It is true that Jesus promised the baptism of the Holy Spirit which was fulfilled on the day of Pentecost, but that was Pneumatic baptism, Spirit baptism, and not Christian baptism. Christian baptism is water baptism authorized by Christ or God. It was John's baptism. To evade the idea of immersion, some declare that John's baptism was under the law, and that Jesus and John lived and died under the Jewish dispensation. But certainly one could not lay claim to very great skill in hermeneutics who can boldly declare that "Christ" did not live in the "Christian" dispensation. Think I should rather go down with Jesus "in Jordan" and risk getting out in spite of the "danger" and "indecent" of immersion than to risk getting the approbation of my Lord by avowing that Christ did not live in his own dispensation. There is no telling to what extreme one will go when he is afflicted of that disease which makes one run at the sight of water. Certainly both John and Jesus lived under the new dispensation, for the record declares plainly that:

"The law and the prophets were until John: since that time, the kingdom of God is preached, and every man presseth into it."—Luke 16:16.

And Mark tells us that John's ministry was "the beginning of the gospel of Jesus Christ, the Son of God."—Mark 1:1.

So Baptists believe that John's baptism was Christian baptism, because:

1. God sent John to baptize. Luke 3:2, 3; John 1:33.

2. John's baptism was Christian baptism, because Christ himself received it, and never received any other water baptism. Mark 1:9, 10.

3. John's baptism was Christian baptism because the Godhead honored John's baptism as they honored no other ordinance, by their triune presence. When Moses built the tabernacle God honored the place with the presence of his glory. Ex. 40:34. When Solomon finished the temple and the sacrificial victim had been offered, the glory of the Lord Jehovah came and filled the temple. 1 Kings 8:10, 11. On the day of Pentecost God sent the Holy Spirit, who filled the place where the disciples were assembled, and the church was baptized in the Holy Spirit. Acts 2:1-4. God the Father honored the

tabernacle and the temple with his presence. On the day of pentecost the church was honored with the presence of the Holy Spirit, the third person in the Godhead. By the command of Christ the name of the Father, and of the Son, and of the Holy Spirit, is associated in fact, if not in verbal expression, with every scriptural baptism since the ascension of Christ. But when Jesus received baptism at the hand of John the Baptist, the triune God: God the Father, God the Son, God the Holy Spirit, honored the ordinance with their adorable presence. Mark 1:9, 10, 11. God the Son received the baptism of John, God the Father approved it with great pleasure, and God the Holy Spirit sealed it. Surely John's baptism was Christian baptism. With what reverence we should approach that ordinance which attracted the attention and the sacred presence of the triune God! Well said John Wesley, the founder of the M. E. Church, in his notes on the New Testament:

"Let our Lord's submitting to baptism teach us a holy exaltation in the observance of those institutions which owe their obligation merely to a divine command. Surely thus it becometh all his followers to fulfill all righteousness."

4. John's baptism was Christian baptism because it required repentance and faith. It required confession of sin, repentance from sin, and faith in Jesus Christ. Matt. 3:5, 6; Acts 19:1-4.

5. John's baptism was Christian baptism, because it required discipleship before baptism. John first made disciples before he baptized them. John 4:1, 2. Jesus did the same, and required the same in the great commission after his resurrection. Matt. 28:19, 20; John 4:2.—Baptist Advance.

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