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SPEAKING THE TRUTH IN LOVE

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THE FUNDAMENTAL DOCTRINES OF THE BIBLE

An Address Delivered Before The Tennessee Baptist Pastors' Conference

By J. E. SKINNER

I am not asked to speak on Fundamentalism, though my theme embraces all that true Fundamentalism could possibly include—The Fundamental Doctrines of the Bible. No doubt, however, the committee had Fundamentalism in mind in selecting "The Bible" as a general theme for the entire discussion. In fact, it would be difficult, with the present agitation, to bar the thought from our minds on such an occasion when The Bible, as a general theme, is under discussion.

In this connection I wish to say that I know of no tendency among Baptists today that gives me more delight than the general tendency toward doctrinal preaching, if we may keep to the fine art of "Speaking the truth in love." It is no fault of the doctrines of the Bible that they have fallen into disfavor in some quarters, but of the manner in which they have been presented, or of the fact that they have not been preached at all. A revival of pure doctrinal preaching, in which the pure Word of God is preached in perfect confidence that the Holy Spirit will take care of His Truth, is the surest road to permanent spirituality and sacrificial giving, which are always and everywhere in the essential atmosphere of evangelism. The first half of our business is to "Make Disciples" for our Lord, and the other half is to "Teach them to Observe" whatsoever He has commanded; and wherein we fail in the latter we break the force of the former and to that extent defeat the purpose of the commission.

The doctrine of soul-winning has not been over-emphasized, nor can it be, but the doctrine of *Lifesaving* by a complete surrender to the will of Christ has been woefully neglected by multitudes of well-meaning people. The explanation of Pentecost and the days that followed is to be found, not only in the fact that the disciples had "continued with one accord in prayer," but in the further and more neglected fact that they had been prepared by the "Teachings" of Jesus for the conservation of Pentecost, that the new converts might "Continue Steadfastly in the Apostles' Doctrines." The doctrines must be preached. The people must know them, and know them on their own merits, not on the merits of the preacher or the particular people he represents. The doctrines look better than we do, and they will win hearts faster if we will stay out from between them and the people. They are not ours anyway, but our Lord's and we are told to preach them in His name, not in our own, and to do so till He comes again.

But, though I am happy over the increasing tendency of toward doctrinal preaching everywhere, I think I can see coming with it, as with every other excited movement, a very grave danger of making more of the name by which the movement is known than of the real thing itself. There is danger of accepting the teachings of those who claim to be fundamentalists and are not, and thus of being deceived by the name, and, secondly, there is danger of rejecting fundamental doctrines because they are advocated by those who are unworthy of the name. On the one hand we must learn that sheep's clothing does not make a sheep; and on the other hand that the Truth is none the less precious for being handled by unworthy hands. We shall have to do some very close thinking in the days just ahead of us. Some very thoughtful discriminations will have to be made, or we shall be in danger of accepting a half truth for the whole. Words and propositions will have to be

carefully defined. We must know what is meant by the word, "Fundamentalism"; and what is meant by the phrase, "Fundamental Doctrines of the Bible." Already fundamentalism is coming to be known in some quarters as the mere acceptance of certain fundamental facts of the Bible, while the main body of truth and its deeper significance are relegated to the background as "non-essentials."

What is Fundamentalism?? What are the Fundamental Doctrines of the Bible? Does Fundamentalism stop with the mere acceptance of a few theological facts? Or does it include the acceptance of all the facts of the whole Bible, and a voluntary submission to the authority of Him Who speaks therein? It can be nothing short of an unwavering faith in every fact of Divine Revelation and a heart-submission to its every claim and demand. "All Scripture is given by inspiration of God, and is profitable," not just a few facts of it that appeal to us most, and will best serve our convenience. A so-called Fundamentalist who accepts a few facts of Scripture and rejects others is so far as his faith in the Bible is concerned no more a Fundamentalist than the Modernist who does the same thing. Nor is he a Fundamentalist who accepts the mere facts of Scripture and rejects the will and purpose of God therein set forth.

Every doctrine carries its practical intent, and the intent is as fundamental as the doctrines, and is an essential part of it. If we ignore the purpose we ignore the doctrine and destroy its intended use. To say that we believe the Bible teaches thus and so is not enough; and to profess our faith in the fundamental doctrines of the Bible, if that be all, makes us Fundamentalists only in name. For example: It is a fundamental doctrine of the Bible that God is One—Father, Son and Holy Spirit. But if the mere acceptance of the doctrine as a fact makes one a Fundamentalist on that point, then the demons are equally so, for "they believe it and shudder." You may believe it and submit to His will, while the demon believes it and rejects His will. The difference makes you a saint and him a demon. The same principle holds in every doctrine of the Bible. Faith in any fact without the appropriation of that fact with its intents and purposes is a dead faith. Faith must be translated into life or it is worthless. Such faith, after all, is a mere profession and a delusion; and such was the contention of James in the second chapter of his epistle. "Why call ye me Lord, Lord, and do not the things which I say," said James, and submission to His will is a fundamental to Christianity today as it was then.

In our contention for certain Fundamental Doctrines that are specially under the fire of the enemy, we must not leave other Fundamental Truths exposed to flankers who are ready to plunder and destroy them by classifying them as "non-essentials." The Divine Inspiration of the Scriptures is a Fundamental Doctrine of the Bible, and we must contend for it to the last ditch; but we must not forget the doctrine of Divine Illumination, without which the Truth could never reach the heart. The Divine Creation of Man, and that, too, without the aid of natural processes of whatever name, is a Fundamental Doctrine of the Bible; but the Universal Necessity of a New Creation in Christ Jesus is also a Fundamental Doctrine of the Bible. The latter is more fundamentally important to the souls of men than the former.

(Continued on page 4.)

SHALL WE CONTINUE TO DISCUSS EVOLUTION?

William James Robinson, A. M., D. D.,
Ft. Smith, Ark.

So much has been written and spoken in the last few years concerning evolution that many good and worthy brethren sincerely believe the discussion should be closed. It is true that much has been said against evolution that had no value, and the best minds among the evolutionists readily admit that in some instances friends of the doctrine have done their cause injury. All concerned admit that all mere twaddle should cease, if for no other reason, for the sake of clarity. It is certainly best for any cause that only men of authority speak for it. But who is to determine who is worthy to speak?

A truce might possibly be a good thing for both the friends and foes of evolution. It would at least give all parties a chance to do some really serious, calm, deliberate thinking. But would a truce honorably carried out settle anything? Could a truce ever discover a truth or end a controversy? To my mind, a truce is unthinkable and to even consider one is sheer folly.

Suppose the opponents of evolution should cease to write or speak or even think about evolution would they gain anything? Manifestly nothing! For many years those who believed the Genesis account of creation said nothing against evolution. The result was that the evolutionists worked vigorously, insidiously, and with an amazing persistency, and captured all the state universities, many denominational colleges, not a few seminaries and all the great independent universities. Then they took on the periodicals of large circulation and the book business.

Having had the privilege of reviewing books for one of our greatest denominational weeklies for more than a decade, I have had an opportunity to make some valuable observations. Having been in touch with all the big publishers of this country, and through them with their English allies, I have had excellent facilities for noting facts. I have carefully examined several thousand volumes, reading every word of hundreds of them, and studied carefully the notes in the trade journals of the publishers to learn what they had to offer. I know whereof I speak!

Barring the denominational publishing houses and Fleming H. Revel, and admitting that George H. Doran publishes many orthodox books, it is my conviction that ninety-five per cent of all other religious books being published favor evolution in a greater or less degree. Many of them are brazenly rationalistic and ridicule fundamentalists. Some of the most radical volumes I have seen were written by men high in the ranks of Baptists.

It is a well known fact that it is almost impossible to find text books on science that do not teach that evolution is a well established fact. So completely have the evolutionists captured the publishers of the country that scientists who dissent from the evolutionists can hardly secure reputable publishers to publish their books. The high schools of our nation are thoroughly impregnated with evolution and that accounts for the deadly scepticism that is working as leaven among our highest young people.

Then, without a notable exception, every great magazine in the nation that touches this issue favors the evolutionists. Millions of copies of these great periodicals are sold every month. A

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Baptist and Reflector

(Continuing the Baptist Builder)

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EDITORIAL

There is more power for good to humanity in one old-fashioned gospel sermon on Salvation by Grace than there is in a hundred lectures on social salvation.

Have you put on your Every-Member Canvass? The time is about up. Your Church will never be as happy and prosperous as it ought to be until it adopts God's plan of systematic and proportionate giving.

"John D. in Marble." So says a headline in the daily press of recent date concerning the marble bust of John D. Rockefeller, Sr., that is to be placed in the Standard Oil Company's New York offices. Somehow it does not sound right. "John D. in Oil" would have been more appropriate.

The inevitable result of the belief in Evolution is belief in social salvation. Poor preachers! and poor people! When the preachers become evolutionists, the people hear a social gospel and the only good a social gospel has ever done is to turn the minds of people away from God and fix them on self with the result that the sinners seek to save themselves and in so doing forget the Power of God unto salvation.

It does seem that real students of sociology could learn one little lesson from nature and from history. Nature teaches us that nothing develops into higher and more perfect forms without the guiding and controlling hand of a wise man. History teaches us that man has never developed upward save when he has been inspired by a great religious ideal and teacher. Yet, in spite of these lessons, most modern sociologists whether professional or not, go on propagating their doctrine of the "Evolution of Society, Religion, Etc.," and in doing so, beguile man into thinking that he is all right without the supernatural intervention of the Holy Spirit of God on his behalf. The ultimate goal of the whole evolutionary scheme as now propagated will be to land the human race into the snares of the devil who started out tempting man by telling the falsehood of the ages to Eve, "You shall become as gods."

THE REPORT FOR NOVEMBER

We call the attention of the brotherhood to the report of Sec. Bryan for November. This report appears on another page of this issue and speaks for itself. The amount of money received for the Unified Program during the month was far short of what was needed. We cannot carry on with real diligence unless our churches plan to reach more of their members for the causes of our Lord.

A good part of the money reported for the month came from two or three churches. Hundreds of our Baptist churches did not send in a cent for the great causes of our Christ. What shall we do? The end of the year is at hand. We are to make a worthy offering for our orphan children. The Foreign Mission Board is calling for an offering. On every hand, we hear the appeals for money when it ought not to be so.

We issue the warning to our readers, that they be not carried away from the regular paths during these days of stress. Remember that our work must go on all the time. Make your plans to give a worthy gift to both the Orphans' Home and the Foreign Board but whatever happens, do not let anything interfere with your regular and systematic giving to all causes through the Budget. We can no longer run our work upon special spasmodic gifts. Our trouble today is due to such giving. Send in all the money and send it in regularly and when a need arises, there will be no demand of a special collection.

THE SUBS ARE COMING

Week before last, we reported the results of the pledges made at the State convention on behalf of the Baptist and Reflector. The good work still goes on and we believe that the full 450 new subscriptions will be sent in. New ones are coming in every day and both pastors and laymen in addition to some good women are working at the task of enlarging the circulation of their paper. Let us keep the word "Their" ringing until Tennessee Baptists come to realize that they own the paper, that it ceased to be a privately owned paper several years ago.

Since last report, we have received lists from the following whom we gladly place on our roll of honor.

W. C. Reeves, Clarksville	5
T. G. Lavender, Columbia	13
A. J. Sanders, Nashville	11
Emmett H. Rolston, Knoxville	10
Mary McHague, Brownsville	12
T. A. Christmas, Harriman	17
Mrs. J. H. Smeltzer, Elizabethton	7
T. J. Davis, Chattanooga	12
W. McGuffin, Greeneville	11
R. H. Black, Englewood	6
I. G. Murray, Johnson City	7
P. E. Burroughs, Nashville	5
R. E. Grimsley, Nashville	4
Mrs. May Moody, Athens	5

J. C. Miles, Nashville, 13, sent in before the last report. L. S. Ewton of Springfield secured about 20 just prior to the convention and Mrs. Bessie Majors of Ripley has sent in 17, since the meeting of Big Hat-chie Association. J. H. Sharp, of Jefferson City, sends 'em in all along.

"To act the part of a true friend requires more conscientious feeling than to fill with credit and complacency any other station or capacity in social life."—Mrs. Ellis.

DOES IT PAY?

A few days ago, we had a very pleasant visit from Mr. and Mrs. J. L. Hutchinson of Vienna, Canada. During their visit, we learned that they had been to Orlinda, looking for a home. And their going to Orlinda resulted from the article which we published some months ago concerning the righteousness of that community. Here, we had a splendid couple of foreign citizens, coming into our country for two reasons, chief of which was that Orlinda promised them a home where they could have a chance to worship Christ and live in peace.

Does it pay a community to have Christian citizens and to strive to live up to Christian ideals? It pays in every way. In Nashville, we can find very attractive seven-room, solid brick houses with hardwood floors and modern conveniences which can be purchased for around four thousand dollars. In other sections, the same sized house, built of brick veneer sells for \$10,000. In the first section, one can rent a good house for \$30.00 per month; in the second section, the same house would cost him \$75 per month.

What makes the difference? The Religion of the Lord Jesus Christ! In section one, many officers of the law are required to keep peace. Life and property are constantly in jeopardy. In section two, one seldom sees an officer and few tragedies of any kind occur. Insurance is cheaper, life is more free, and everything is more conducive to happy living. The religion of the Lord Jesus, practiced by people in any community, pays the largest possible dividends. And incidentally, about the best investment a real estate firm can make is to advertise property of wholesome communities, in religious periodicals, especially in the Baptist and Reflector.

INFIDELS GRANTED CHARTER

A few weeks ago we gave a notice concerning the refusal of Justice Mitchell of New York to grant a charter to a group of atheists who wished to incorporate for the purpose of attacking the religious beliefs of men and of destroying the influence of the Bible. Now comes the news that Supreme Court Justice Ford of New York has granted the charter, so we may look forward to another villainous effort to destroy the faith of man in the existence of a Supreme Being and the faith of Christians in their supernatural religion. Because of its splendid spirit and keen discernment of the issues involved, we give our readers the benefit of an editorial from the Memphis Commercial Appeal of November 22nd:

It Cannot Be Done

After the original had been rejected, a revised application for a charter for the American Association for the Advancement of Atheism has been approved by Supreme Court Justice Ford of New York.

The object as set forth is "to advance atheism, to hold public hearings, and to erect radio stations for the broadcasting of lectures, debates and discussions on the subject of science and religion."

Let the atheists have their charter; let them hold their debates; let them erect their broadcasting stations and talk themselves hoarse in an effort to advance atheism.

They are attempting something that cannot be done. Religion has nothing to fear from them. The Bible has stood up under their attacks for centuries, and every infidel arrow shot at the Book of books has fallen short, or been shattered by the

impact if it reached the invulnerable target. Biblical teachings will be followed by the sons of men after all the books on atheism have been eaten by moths and the bodies of atheistic authors and propagandists have become dust.

The psalmist David declared that "the fool hath said in his heart, There is no God," and Solomon, the son of David, followed with the statement that "a wise man feareth, and departeth from evil; but the fool rageth, and is confident."

We have known professed atheists to turn to and find comfort in religion as the end of life neared, but we have never heard of a man's repudiating God, forsaking his faith and becoming an atheist when the flame of life in his bosom was burning low.

The savage tribes on island and in jungle have some form of worship, some concept of a superior being or spirit, and of another life. The American Indian believed with all his heart in the Great Spirit and a Happy Hunting Ground, where the sorrows and trials of this life never intrude themselves. In the "Song of Hiawatha," Longfellow drew a beautiful picture of the Indian's religious belief.

The belief of mankind in a life beyond the grave is innate, and the aborigines of every land had some form of worship. Their conception of God was different, but all believed in a God.

Today a far larger percentage of the world's millions worship the God of Abraham and of Jacob than ever before in the world's history. Every year thousands of heathens see the light and turn from their idols to the living God.

In civilized countries men may differ in their religious beliefs, but as a whole they believe with heart and soul in the existence of Jehovah, and accept the Bible as the guidebook of a spiritual life.

The atheists may have their association, if they like; they will harm only themselves. But when they talk of the advancement of atheism they talk of the impossible. It cannot be done. Every year they lose ground.

Believers have nothing to fear from their organization, their lectures, or their broadcasting stations.

Truth is mighty and will prevail.

We rejoice over the faith of this editor of one of America's greatest daily newspapers. Fearlessly he has stood during the recent attacks against God's Book and has delivered his sane and courageous philippics against evolutionists, agnostics and infidels. He is wise enough to see the trend of affairs in American social life; he is Christian enough to suffer gladly for truth's sake; he is prophet enough to foresee the utter collapse of civilization, should the Bible foundation be destroyed; and he is believer enough to know that whatever befalls humanity, the eternal truths of God's Holy Word will prevail.

He who in this day of growing licentiousness, spreading communism, increasing social unrest, appalling greed, startling political corruption and far-flung religious commotion, fails to recognize the signs of the times and to throw himself into the battle line of the righteous is the worst traitor Truth ever had. Mankind has never suffered serious harm from those whose religion is scepticism and agnosticism and infidelity! The enemy of mankind, of the masses who do not think but follow blindly the tendencies of their day, is the teacher or the preacher who, chosen to lead, chosen to shape the lives of future citizens, closes his ears to the cries of impending doom and refuses to use all his talents in the effort to counteract the evil influences and to raise a mighty bulwark

in the hearts and minds of people against the things that destroy moral righteousness, disrupt political economy, undermine national citadels and damn human souls.

An infidel society is granted a charter in Christian America! Religious freedom has meet her supreme test! Would we deny our faith in our God and in our free religion by refusing to grant the charter? We hear twenty million Christians cry: "No! If Christianity cannot stand without resorting to armed force and legal machinery, then Christianity is not true!"

We cry with Editor Mooney: "Let the atheists have their charter; let them hold their debates; let them erect their broadcasting stations and talk themselves hoarse in an effort to advance atheism. . . . Biblical teachings will be followed by the sons of men after all books on atheism have been eaten by moths and the bodies of atheistic authors and propagandists have become dust!"

We must arouse ourselves for the battle. We must gather together the hosts of Zion. We must get to the places of prayer. Our preachers must give up the tables of the clubs and societies and give themselves to the ministry of the word. There must be more street preaching and less of idle gossip. There must be more of study of God's eternal word and less of worry about standard churches and schools and classes. If we would defeat this infidel club and scores of others like it that will spring into existence during the next decade, we must do it with a childlike faith in the word of God and with a David-like dependence upon the "whole armor of God." There is no other hope. There can be no compromise. It is either full allegiance to a supernatural God, speaking through a supernatural Book and revealed through a supernatural Christ or it is hopeless, blasting agnosticism! Choose ye this day whom ye will serve!

THE EVERY-MEMBER CANVASS

By J. R. Johnson

We all recognize that much of the success of our churches in sending the gospel abroad next year depends upon the success of the Every-Member Canvass just ahead of us. It is quite certain that the majority of our churches will not be engaged in a canvass at all. Therefore, the greater importance of making a success of the effort by the churches which will put on the canvass.

The success will depend more upon the pastor than upon any other one individual, and for this reason he ought not to leave undone anything within his power that will help the cause along. He should first be thoroughly sold to the plan himself, and then inform himself of the why and the how of such an effort. Upon his enthusiasm will depend the interest of many of his members.

The big job and the one absolutely necessary for the largest victory is the thorough preparation of the workers both as to knowledge and spirit. Aside from the mechanical part there are some things which I have found helpful and would like to pass on to others who have the problem of encouraging the workers.

Each worker should realize that the work is the Lord's, and we are "laborers together with Him." That it is his Kingdom, his church and his plan for the saving of the world. That he is the owner of all things and we are simply his stewards. "The earth is the Lord's and the fullness thereof." "The

silver is mine and the gold is mine, saith the Lord." "Whatever the gift that each has received use it in the service of others, as good stewards of the manifold grace of God."

Each man ought to be convinced and should accept the Bible principle of giving. "Every man shall give as he is able, according to the blessings of the Lord thy God which he hath given thee." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

"It is accepted according to that a man hath, and not according to that he hath not." These principles were observed both in the Old and New Testaments.

But here we ought to recognize that God has set the measure of our ability, and not we ourselves. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is most holy unto the Lord." "Bring ye all the tithes into the storehouse, that there may be meat in mine house." The tithe is surely the minimum of a man's gift to God. Yet how few practice it!

That a man is a tither should not prevent his making a pledge, he is best assured of having something to give. We ought to know that God is a covenanting or pledge making God, and desires His people to covenant with Him. Think of the wonderful promises He has made to us! How they encourage us. "Them that honor me, I will honor, and they that despise me shall be lightly esteemed." "Trust in the Lord and do good, . . . and verily thou shalt be fed." "My God shall supply all your needs according to his riches in glory by Christ Jesus." God expects His people to vow or covenant with Him, and to do our best to pay the vows. It is not a light thing to covenant with God. "Vow and pay unto the Lord your God: let all that be found about him bring presents unto him." The natural impulse of the heart in the hours of need is to covenant with God, then why not when he has a need of our gifts? "Pay the vows unto the most high; and call upon me in the day of trouble: I will deliver thee and thou shalt glorify me."

The necessity of this cooperative method on the part of God's people is shown in so many other things pertaining to the work and worship of the church. We see it in the Lord's Supper, public worship, proper observance of the Lord's Day, Sunday school, church buildings, and, in fact, throughout the whole scheme of redemption. God has given us a definite program in financing the churches and kingdom, and the principles underlying it. Why not be scriptural and follow His teachings?

Maryville, Tenn.

Dear Friends: After being detained in the homeland several weeks on account of the anti-foreign agitation in South, China, we are now on the way back to our field. As eager as we have been to return to the work we have tried to be patient during these days of waiting and trust the time has not been spent in vain.

"They that wait on the Lord shall renew their strength."

We trust that our strength has been renewed in every way for the tasks of another period of service as your missionaries. Please keep up in your hearts and pray for us.

We wish to thank you and everyone who has made our furlough a happy one. God bless you.

Mail addressed to us as below will be forwarded.

Your friends in His service,

Gladys S. and Arthur R. Gallimore.

Baptist Mission, Canton, China.

ATTENTION!

The envelopes for the special Christmas offering for the Foreign Mission Board may be had from Secretary O. E. Bryan, 161 Eighth Avenue, N., Nashville, Tenn. Send early for as many as you may need December 27th.

THE FUNDAMENTAL DOCTRINES OF THE BIBLE

(Continued from page 1.)

mer by so much as spiritual life is more valuable than natural life, and yet so-called Fundamentalists are unceasing in their attacks upon it. The Deity of Christ—including His Virgin Birth, Miraculous Ministry, Vicarious Atonement, Bodily Resurrection and Ascension, His Visible and Bodily Return—is a Fundamental Doctrine of the Bible; but its correlative—the Lordship of Christ—is equally Fundamental, and faith in the one is a dead faith without submission to the other. Salvation by Grace—including Predestination, Calling, Justification, Glorification—is a Fundamental Doctrine of the Bible—fundamental even to the salvation of souls; yet thousands who claim to be Fundamentalists reject it entirely. Divine Sovereignty is a Fundamental Doctrine of the Bible; but so is Soul Liberty and Responsibility which guarantees the right of each individual soul to repent, believe on Christ and obey Him for himself, without the interference of sponsors, proxies, priests or preachers.

Last, but not least, the New Testament Conception of the Church—including its ordinances and commission—is a Fundamental Doctrine of the Bible; and yet this principle is more universally ignored by so-called Fundamentalists than any other doctrine. The Church is a Divine Institution, the very "Pillar and Ground of the Truth," to whose hands are committed the Ordinances and the Commission, and the Promises of Divine Presence and Power; the Institution on which Christ has depended since His ascension to give glory to His name "in every generation," and without which the Truth would have perished from the earth, yea, would still perish in a single generation. Every doctrine of Holy Writ is Fundamental, but the New Testament Church—the Local Church—is Fundamental to the life and power of the last one of them. Abandon this, and Fundamentalism will be known only in history fifty years from today. If Baptists everywhere had contended always for this principle as have Southern Baptists there would have been no need of the present "Fundamentalist Movement," and even now our Northern brethren need to come South and be schooled in the true secret of Fundamentalism, and learn that their unfaithfulness to the Church is the cause of all their troubles.

Modernism is a sore affliction upon our brethren of the North and of other lands, but if, like many other evils which God has permitted in the past, it may be used of Him to bite the heels of His people and drive them back to His church it will have been overruled to a good purpose. But be it remembered forever that "The Inarticulate Church" idea, which is the very heart of Modernism, can be defeated only by the Church of the Lord Jesus, which is the "pillar and ground of the Truth." Satan could ask nothing better for his cause, which is the cause of Modernism, than that Southern Baptists leave their stronghold in the church to indulge in an outside fight for a few fundamental principles, and neglect and expose the main body of Truth to be plundered and destroyed by the enemy. God helping us, we will never do it.

After all, what do we mean by the word, "Fundamental"? Fundamental to what? My Creed? The Creed of a certain group of individuals? The Creed of a certain organization? If so, who is to decide what is Fundamental and where the lines are to be drawn? If the whole body of Divine Truth is not included, who is going to make the necessary classification? To whom has such authority been granted, and to whom has a new commission been given to determine what is Fundamental Truth and what is not Fundamental? Such authority belongs to no living man nor set of men, no, not even the churches of Christ; for even their business is to "Contend earnestly for the faith once for all delivered to the saints."

I give place to no living man on any of these fundamental principles—Divine Creation, the Fall of Man, the Deity of Christ, His Virgin Birth, His Miraculous Ministry, His Vicarious Atonement, His Bodily Resurrection and Ascension, His Visible Return; Salvation by Grace Through Faith, Re-

generation and Sanctification by the Holy Spirit; the Inspiration and Inerrancy of the Holy Scriptures, or any other principle taught in the Word of God—all these; but not while life shall last will I surrender the New Testament Conception of the Church, its Ordinances and Commission. This is "Army Headquarters," and we dare not go to war under any other banner than that which is committed to the churches of our Lord Jesus Christ.

"I love Thy Church, O God!

Her walls before Thee stand,
Dear as the apple of Thine eye.
And graven on Thy hand.

Sure as Thy Truth shall last,

To Zion shall be given

The brightest glories earth can yield,
And brighter bliss of heaven."

SHALL WE CONTINUE TO DISCUSS EVOLUTION?

(Continued from page 1.)

goodly number of publications with large circulations are issued regularly for the express purpose of destroying faith in the Genesis account of creation. Nearly all the popular novelists are evolutionists. Many men of culture are posing as good ministers of Jesus Christ and by voice and pen are advocating in substance just what Tom Payne, Col. Ingersoll and other noted agnostics did. No more brilliant men are today furnishing copy to publishers than the evolutionists. They couch their messages in the most alluring and charming phrases.

It is certainly true that the modernists and fundamentalists are as far apart as they can be. No man can be an orthodox evolutionist and an orthodox believer in the Bible. The leading, outspoken evolutionists do not pretend to believe the Bible to be an authentic deliverance from God. It is true that a large number of men do profess to love the Bible and believe it and say they are theistic evolutionists. So said many who now wholly repudiate the Bible and unwaveringly accept evolution. Theistic Christian evolutionists are the men who are becoming atheistic evolutionists in large numbers.

Shall the controversy cease? Will the evolutionists put an end to their propaganda? Nobody believes they will. It would only give them encouragement, prestige and a free hand if their opponents ceased protesting. But some poorly informed brethren insist that our denominational papers are only propagating the evolutionary theories by opposing them. For every copy of a religious paper that opposes evolution there are thousands of secular papers issued each week supporting it.

Shall the discussion be closed? Shall we cease to resist the devil? This controversy should not close—it will not close until the Bible is destroyed; or until evolution is destroyed, or until Jesus has come in triumph. Evolution and the Bible are as antagonistic as righteousness and iniquity. The logical, the finished product of evolution is atheism. If that is what you want close the discussion, and give the evolutionists full sway.

OKLAHOMA BAPTISTS MOVE FORWARD

By the Editor

"Sound—Clear—United," is the way Editor Stealey of the Baptist Messenger of Oklahoma characterized the late state convention which met in Muskogee November 11-13. Seven hundred and twenty messengers enrolled. A. N. Hall, pastor of the church in which the convention met, was elected president. It so happened that he was elected on his sixtieth birthday. Secretary J. B. Rounds was heartily re-elected to his position of leadership in the kingdom affairs of the state.

Editor Stealey reports that there was a spirit of grim determination to liquidate the indebtedness of the convention and its institutions and a strong spirit of loyalty to the Old Book. The convention rallied to his cause when an effort was made to "tie his hands." The effort was made when a strong resolution against Modernism was

presented. The resolution not only contained a declaration of support for the Oklahoma Baptist University which is pronounced in its opposition to Modernism of every kind, and of the Baptist Messenger, but stated, "While believing in and rejoicing in all true science, all true progress, all true advancement, all true learning, all true development, and all true improvement, we at the same time stoutly affirm our condemnation of those modernistic denials of the Bible as the fully inspired word of God, that Jesus was the divinely conceived Son of God and that man was created by the direct act of God and not therefore the product of evolution."

The report of the treasurer showed a steady gain in total contributions; 1925 showed a gain of \$8,731 over 1924, and \$12,358 over 1923. The total indebtedness of the convention is \$270,686, and the total assets of the convention \$790,939. The following recommendations were adopted:

1. That we launch a special debt-raising campaign for the purpose of paying off the entire indebtedness of all the institutions of the state. A special committee was appointed to have charge of this great task, and it was voted to ask Dr. J. B. Lawrence of the First Church, Shawnee, to give up his pastorate in order to lead in the campaign.

2. That a special offering be made on December 27 for the Foreign Mission Board debt.

3. That the Boards and agents of the convention be instructed to make no further debts save such as may be necessary in operating, until instructed to do so by the convention. (This is a mighty good action.—Editor.)

4. That the State Board elect two or more strong evangelists to go into the field and that four general missionaries should also be elected.

5. That the budget for 1925 be made \$200,000 to be apportioned among the churches and associations with the earnest request that they seek to raise their parts of the same.

6. That a campaign to raise \$1,000,000 be launched for O. B. U., half of the same to be used for endowment and half for enlargement, equipment and scholarships. The W. M. U. is already at work on a \$100,000 campaign, the money to be used in building a girls' dormitory at the State Baptist University. The campaign for the million dollars is not to be actively launched until after the next meeting of the convention.

Twenty-six per cent of receipts for next year are to be used for State Mission work; 21 per cent goes to Oklahoma Baptist University, 8 per cent to the orphanage, 5 per cent to hospitals, 5 per cent to out of the state debts and 35 per cent to the Cooperative Program of Southern Baptists. Of the money to be sent to South-wide objects, 50 per cent goes to Foreign Missions, 22½ per cent to Home Missions, 15 per cent to South-wide objects, 9½ per cent to ministerial relief and 3 per cent to the New Orleans hospital.

NEW SALEM ASSOCIATION held its fifth-Sunday meeting with Carthage Church. Pastor George L. Ridenour and the Carthage Church entertained the meeting. Among the speakers were J. F. Neville, Clerk of the Association, W. J. Stewart of the Orphans' Home, J. C. Stewart of Watertown, Mrs. Sam Thomas, A. E. Cate, dean of Carson-Newman College and Miss Cornelia Rollow of Nashville. The feature of the meeting was a consecration service during which 37 high school students were present. The association set as its goal for the Christmas offering for the Orphans' Home, \$1,200. The Executive Board met and adopted plans to be submitted to Dr. Bryan in regard to the employment of an associational worker.

ORGANIZED CLASS CONFERENCE. Let our Sunday school classes keep in mind the meeting of the Organized Class Conference at Birmingham, Ala., Jan. 12-14, 1926. Those who want hotel reservations should write to Rev. C. H. Bolton, 1418 N. 26th St. Railroads have agreed to give a reduced rate on the certificate plan.

\$150,000 FOR WAKE FOREST. Mr. B. N. Duke, brother of the late J. B. Duke, millionaire tobacco magnate, has just given to Wake Forest College \$100,000 which enables the school to receive \$50,000 from the General Education Board. Mr. Duke gave Meredith College \$50,000.

ARKANSAS BAPTIST ADVANCE reported a deficit for the year just closed of about \$2,500. The State Convention pays for advertising in this paper and the departments pay \$75 per month each for its page. This is a great deal cheaper than they could publish their own news sheets.

SOUTHERN BAPTISTS ARE CHALLENGED

FIRST CHALLENGE

Dr. W. D. Nowlin, Pastor of the Baptist Church, Arcadia, Florida, says that he will be **ONE** of a **THOUSAND MEN AND WOMEN** to give a **THOUSAND DOLLARS** each to this Campaign to pay the debt on the Foreign Mission Board. If a pastor of a small church who is already giving with great liberality to the Cooperative Program, can make this proposition, are there not a thousand men and women who will take this challenge?

SECOND CHALLENGE

The Baptist General Association of Virginia approved with great heartiness the effort to pay the debt on the Foreign Mission Board, and in adopting the following paper throws down a challenge to every state in the South:

"**TODAY—1925—when our VOLUNTEERS in Foreign Fields, soldiers of the Cross, are pulling down the strongholds of Satan, there comes to them orders from Field Headquarters, our Foreign Mission Board—'CEASE FIRING! RETREAT! Our ammunition's exhausted.'**

Seven years ago—today—arose **ARMISTICE DAY**—That Day when gladness crowned all our sacrifices. Our countrymen had in wondrous loyalty reversed the habits of a lifetime so we might supply the needs of our boys in France, battling for World-Democracy. We had for many months been **ashamed** to wear new clothes, or to eat much sugar, or white bread, or burn much gasoline; our wives and daughters had gone to market with basket on arm, and made bandages and sweaters by the tens thousands—and we **all had in innumerable ways practiced self-denials** that we might yield comforts to our soldiers.

Our Government had loaned over 11 Billions to empty allied treasuries,—**ALL, ALL** and more to win a World-War.

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C., Richmond, Va.

The men and women who withheld such personal contributions in 1917 and 1918 were **SLACKERS**; the men who prospered through our sacrifices were **PROFITEERS**; the men who refused to be **drafted** were **TRAITORS**.

Jesus Christ who gave gifts to men is the holy **OCCASION FOR CHRISTMAS**. The Christmas Season approaches. The **GOOD NEWS** of His Salvation is uniquely the **Greatest Gift we can make to ALL MEN EVERYWHERE**. Shall we safeguard the lives and assure the work of those who have **voluntarily gone** into all the ends of the earth that they might brighten gloomy lives with such **RARE GOOD NEWS**?

Shall our **GIFTS** outmeasure, or persist for, implements of bloody warfare? Shall Democracy outweigh Christianity in our lives? Shall our zeal and sacrifices flame furiously and only for wars that devastate?

The sacrifices of 1925 are as **VITAL** and beneficent as in 1918. Gladly we will make them—and at this Christ-born Season—for our **warriors**.

We call on every Baptist in Virginia—Yea every Southern Baptist, young and old—to unite with us in the sacred pledge for the cancellation of the \$1,800,000 debt of our Foreign Mission Board."

IT WILL BE SEEN that the **ABOVE CHALLENGES** are made by those who propose to **SUPPORT** their **CHALLENGES** by their works.

A SUGGESTION

Stop, dear reader, and **PRAY** for the decision of the Holy Spirit upon your duty. Then **READ AGAIN** the above **CHALLENGES**. Pray again and **ACT** not only in the fear of God but under the spell of the love of the Saviour for us and a lost world—a **LOVE** which declined to be quenched by death on the Cross.

PUBLIC OPINION

EXECUTIVE BOARD TENNESSEE BAPTIST CONVENTION NOVEMBER, 1925

Receipts and Disbursements

Southwide—	Per Cent.	Amount.
Foreign Missions.....	25	\$2,350.00
Home Missions.....	11½	1,057.50
Christian Education.....	7½	705.00
Ministerial Relief.....	4%	446.50
New Orleans Hospital.....	1½	141.00
Total	50	\$4,700.00
Statewide—	Per Cent.	Amount.
State Missions.....	18	\$1,692.00
Christian Education.....	19	1,786.00
Orphans' Home.....	8	752.00
Memorial Hospital.....	5	470.00
Total	50	\$4,700.00
Grand Total	100	\$9,400.00

The 19% to Statewide Christian Education is divided as follows:

Carson and Newman College...	5	\$ 470.00
Union University	5	470.00
Tennessee College.....	5	470.00
Hall-Moody Junior College...	3	282.00
Ministerial Education.....	1	94.00
Total	19	\$1,786.00

Designated funds received and disbursed\$2,201.00

The above receipts in November, as can be easily seen, were not half enough to take care of our regular program. We trust that the churches that are cooperating with the Unified Program will see to it that their apportionments for 1925 are paid in December. While we are making special offerings to other causes, let us not forget our regular duties to the whole program.

O. E. Bryan, Cor. Sec'y.

CARSON AND NEWMAN PROFESSOR SHATTERS EVOLUTION.

Dr. J. L. Campbell, Dean of the Bible Department of Carson and Newman College, has recently given to his classes and again to the public under the auspices of the Ministerial Association of the College, a series of lectures on the theory of evolution. The lectures are as follows:

"What is Scientific Evolution?"

"Its Claims Examined"

"Further Examinations and Conclusions"

It was in a most masterful and most scholarly way that Dr. Campbell dealt with the theory of evolution in these recent lectures. He has left no doubt in the minds of his hearers that evolution is false, and that the acceptance of its logical teachings leaves us in a materialistic, fatalistic world without a ray of hope beyond the grave.

Carson and Newman is known for its Bible department. We thank God for a man like Dr. Campbell in our midst to lead us through the present crisis and to teach those who sit at his feet to contend earnestly for the faith once delivered to the saints. May God spare him many years yet with us.—Contributed.

HOW TO TREAT A BANEFUL THEORY.

To discuss a baneful theory is to teach it. Setting forth what a thing is, is teaching it.

In presenting the doctrine of an opponent, one should do the honest thing, to tell it first as his opponent would tell it. When a theory is propounded clearly, it stands out, and will be accepted or rejected. Some people, it seems are always ready to accept, and others to reject. The way then to have no one to accept a false and dangerous theory is to have no discussion of it.

Evolution is a baneful theory; and our papers, both secular and religious, have done a lot of teaching of it. The Baptist and Reflector has been the freest of all the papers coming to me from such teaching.

The minutes of the Convention at Johnson City will make mighty good reading. The reports had been well digested and well dictated. A copy in every Baptist family in the state would be a good sowing.

The poorest and neediest people are those without Christ, having no hope, and without God in the

world; and those in this class to be most pitied, as it seems to me, are those who have never heard of Christ, millions of whom would gladly accept Christ and be saved, if they only heard the gospel. The mind cannot picture to itself a more distressing object than a timid woman suddenly approaching outer darkness of which she had never been forewarned. Who is to blame? We Baptists of the South have the Bibles, the men, and the money. Let us make a great Christmas offering to the Foreign Mission Board for Christ's sake.

G. M. S.

1925 SOUTHERN BAPTIST HANDBOOK

By E. P. Alldredge, the Author

If an author is capable of judging his own work, we would say that it is our belief that Southern Baptists will find the 1925 Handbook, due to come from the press about December 12th, the most interesting and helpful Handbook yet issued by the Sunday School Board.

To begin with, it contains a survey of the most engaging and thrilling subject which this author has ever studied—the great revivals of America and their influence upon the life and work of Southern Baptists. The Handbook contains, for example, chapters on all the great, historic revivals of America, save the one of 1857-1860, which was confined to the North and did not influence the South in any way.

The Handbook also carries brief references to all the great evangelists of America and a sketch of the life and work of each of the main independent Baptist evangelists of the South. How many of our young people, or our older people for that matter, know anything definitely about the life-story and the evangelistic work of Jacob Knapp, A. B. Kearle, W. E. Penn, T. T. Martin, M. F. Ham and L. R. Scarborough? In addition to the story of the achievements of the great evangelists, the Handbook gives a chapter each to the following topics: "The Home Mission Board as a Soul-Winning Agency," "The Challenging Record of Southern Baptists in Soul-Winning," and "The World's Greatest Need—A Message to Soul-Winners," by Dr. M. E. Dodd.

In Part II we have filled "the Book of Numbers" with the best summary and analysis of Southern Baptist work for 1924, which we are capable of making. Also, we have made use of 1925 figures wherever we could secure them.

The 1925 Handbook will contain 475 pages. It is printed on light and beautiful Bible paper and bound in handsome green leatherette and in paper. The leatherette edition will sell for \$1.00 a copy and the paper edition for 50c per copy, as heretofore. Order from your own state Baptist Book House or from the Baptist Sunday School Board, Nashville, Tenn.

A THOUSAND DOLLAR BEQUEST

By H. E. Watters

Deeds like the following cheer your heart. The President of Union University recently received the following letter from Mr. M. C. Ketchum, attorney, Memphis, Tenn.:

"President of Union University,

"Dear Sir: Mrs. Sarah Elizabeth Patrick of Collierville died December, 1923, leaving a last will and testament, the second item of which is as follows: 'In memory of my son, Walter Lafayette Gray, I give and bequeath to Union University of Jackson, Tenn., to be used by it for the education of poor boys and girls in that school, the sum of one thousand dollars. The President of Union University shall select the beneficiaries of this fund.' In accordance with this provision of her will, I am handing you herewith check for the sum of one thousand dollars."

It was several years ago that the writer first met Mrs. Patrick at the instance of her pastor, Rev. Len Claybrook, a student of Union. She told me she wanted to give a small amount to Union University, but did not know how to designate it. She wanted it to do the greatest possible good. At that time the University did not have a dollar to lend to students, so I suggested that she start such a fund. She was pleased with the idea and counted

out to me \$50 in bills to be used in the memory of her noble son, who died some years before. This sum, though not large, enabled seven fine boys and girls to remain in school that year. Their pictures were taken in a group and sent to Mrs. Patrick, which she prized very highly. She framed the picture and showed it to her friends with pride, calling them "my boys and girls." Nearly all of these have since graduated from Union, some also from our seminaries, and all of them are filling a large place in life, while the loans have been repaid and have helped several others. So well pleased was Mrs. Patrick with her investment that she later gave me \$1,000 to add to the fund, and now adds through her will \$1,000 more. Truly, "though dead, she yet speaketh." No, not dead, for "to live in lives we leave behind is not to die."

Her fund, through the accumulation of interest, now amounts to nearly \$3,000, and is helping scores, but she gave more, since her example has provoked others so that the loan funds in Union University now amount to about \$12,000. But a much larger sum is needed, and we trust that Mrs. Patrick's thoughtful act in leaving a thousand dollars in her will to this fund will provoke many other to do likewise.

"If those who tarry by the stuff must share in the spoils of those who go forth to battle," surely there will be a great division when the sheaves gathered by the hundreds, and maybe in the end by the thousands, of worthwhile young people, whose equipment in life has been, or will be made possible by the gifts Mrs. Patrick has made.

FIFTH SUNDAY MEETINGS

Madison County

Medina Church was host to the Madison County Association at its Fifth Sunday meeting in November. W. R. Phillips was elected moderator and Mrs. George Terry clerk. The attendance was good throughout and a splendid program was rendered. W. F. Carlton preached the missionary sermon. The speakers and their subjects were as follows: Richard Owen, "The First Victory" and "Who Is Your Master?" W. R. Puckett, "Duties of a Church to Its Pastor" and "The Bible, a Missionary Book." C. L. Bowden, "What It Cost Lot to Leave Sodom." J. E. Wood, "How to Know the Bible." The sermon on Sunday morning was preached by J. E. Wood of Martin.

Polk County

Pendergast Church entertained the Polk County Association at its Fifth Sunday meeting. This meeting lasted for three days and was characterized by a fine spirit of fellowship and by good programs. J. E. Johnson was elected moderator and Joe W. Rice clerk. The opening sermon was delivered by A. T. Hayes. Joe W. Rice, Sunday School Director for the Association, spoke on "How to Reach All the Folks for the Sunday School." "The Cooperative Program and Stewardship" was discussed by N. C. Higdon. "Christian Education" was discussed by J. E. Johnson.

Saturday's program was opened with a devotional by F. A. Webb. T. W. Davis, Association B. Y. P. U. Director, spoke on "The Possibilities of More B. Y. P. U.'s in Polk County Association." A large place was given to the laymen's work and a general discussion was conducted by N. C. Higdon and T. W. Davis. The W. M. U. had charge of the Saturday afternoon program with associational president, Mrs. N. B. Hammons in charge. The meeting closed with a great spiritual feast Sunday morning, J. K. Kincaid preaching the sermon.

ENCOURAGING INCIDENT. Pastor Ben Cox of Central Church, Memphis, sends us an interesting story. A few days ago, during the famous Noon Prayer meeting, a young man gave his testimony about as follows: "Several years ago I came to Memphis down and out. I came to the noon prayer meeting and found help and encouragement. I now have in my pocket a contract with a firm at Long Beach, Cal., for \$100 per week and 25 per cent of all the profits." Pastor Cox rejoices in the reclamation of this splendid life. Some time after his conversation, the young man was married to a fine Christian girl, and goes to California, a new creature in Christ and a happy husband.

BELLS BYPU visited the union at Humboldt Nov. 22. They reported a good time and found in Humboldt a real live, progressive union.

DR. C. E. BURTS continues to improve. His condition is now entirely favorable, and he expects to be out of the hospital in another week or ten days. We rejoice with him and Mrs. Burt over his rapid recovery.

MY MISSION

By M. R. COOPER

To the Baptists of Tennessee:

The last editorial I wrote for the Baptist and Reflector in January, 1921, I told the story of the deacon who tried to preach and found it so difficult that he quit after the first effort. I could now tell another story of how difficult it is for a pastor to be a layman. The late Dr. B. H. Carroll once said that a preacher without a church was like a ship without a rudder. The late Henry Adams says in his autobiography that "no man after having been a pastor or teacher for ten years is ever fit for anything else."

For twenty years I was a happy pastor in Virginia, Missouri, Illinois and Mississippi. Then suffered shipwreck on the Baptist and Reflector sea. Since that time I preach occasionally, run a book store daily and cry unto God all night. Long ago I determined never to ask any person to recommend me to any church. In my distress I turned to the Bible, and this is what I found: "Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccl. 9:10. At that time this book store was offered me at my own price and terms. In all of my ministry I had given full time to one congregation. The thought of giving up the pastorate to sell books all the week, and supply some church on Sundays when invited almost snapped the heart strings while others slumbered and slept.

But what was I to do? I thought once of putting a sign over my door and in the Baptist and Reflector:

"No Man Hath Hired Me" (Matt. 20:7.)

But "my hands had found something to do," and I proceeded to "do it with my might." With borrowed money I began to buy books, and I bought the necessary tools for the study of books like a carpenter. For five years I have given myself to the study of this business, "doing it with my might." As a result I think I can help any pastor or teacher, father or mother, in the selection of books that will help them most in their ministry, teaching and training. I have lost many a sale by declining to recommend a book that a customer wanted.

We have some fine preachers who have very poor libraries, but they could preach so much better if they had the right kind of books. Many a boy has gone to the devil because his parents were not wise enough or thoughtful enough to place the right books before him, and so with the girl. Many a preacher has lost his church because he did not have a new book to lift his weary mind out of the rut of daily toil. Scores of pastors and other customers have thanked me for recommending certain books; so much so that some times I feel that after all my greatest ministry is that of books. If I were able financially I would like to

go into every preacher's library and buy every needless, worthless, useless book, and pile them up in his back yard and burn them. Then place in their stead the books he does need. To learn some of these things I have gone through the great libraries of New York City, Chicago and Washington. I have gone through the libraries of the really big preachers. My grandmother used to say: "Show me your company and I will tell you your name." But I say to the preacher: "Show me your library, and I will tell you your weight and measure as a preacher."

The last letter that the great Apostle Paul ever wrote, he directed Timothy to "bring his books." (2 Tim. 2:13.)

In your walk and talk with men you can not always select those only of kindred spirit, but when I go into my library I call to me the men who long ago "walked with God and are not." And the fellowship there is like to that above.

I want every person who reads this to write me a letter. Do it now, and tell me what books you want, or better still ask me to recommend one. Look over the list below and write me what you are interested in most. I will give free information. If I do not know, I will find out. Take advantage, you laymen, of the approaching Yuletide season, and give your pastor a new book for Christmas. If you will write me his name I may be able to offer a helpful suggestion.

WE CARRY BOOKS ON THESE SUBJECTS AND WILL QUOTE YOU ON ANY ITEMS:

Accounting
Adventists
Advertising
Adventure
Africa
Agriculture
Air-Brakes
Algebra
Almanacs (Old)
Americana
Anatomy
Anti-Catholicism
Architecture
Arctic Regions
Arithmetic
Art
Art Engravings
Asia
Astrology
Astronomy
Atlases
Automobiles
Aviation
Baking
Banking
Baptism
Baptists
Bees
Beverages
Bibles
Bible Teaching
Bible Commentaries
Bible Dictionaries
Bible History
Bible Prophecy
Bible Studies
Bibliography
Biography
Bryan's Autobiography
Biology
Birds
Boys' Books
Bookkeeping
Botany
Bridge Engineering
Business
Candy-Making
Card-Playing
Carpentry
Cartoons and Caricatures
Catholicism
Chemistry
Christ, Life of
Christian Science
Civics
Civil Government
Civil Engineering
Civil War
Classics
Clairvoyance
Coal and Oil
College Books and Annuals
Colonial Period
Concrete Work
Coolidge, Calvin, by White
Cooking and House-keeping
Country and City Life
Dictionaries
Disasters and Calamities
Domestic Science
Drawing
Dream Books
Economics
Egypt
Electricity
Elocution
Encyclopaedias
England
English Literature
Entomology
Essays
Ethnology
Etiquette
Etymology
Europe
Evolution
Expositions
Ex-Presidents
Fairy Tales
Far East
Far North
Farming and Dairying
Fiction
Financial
First Editions
Fishes
Fortune-Telling
Franklin
Free Masonry
French
Fruit Culture
Future Life
Gardening
Genealogy
Geography
Geography, Physical
Geometry
German
Girls' Books
Gift Books, Old-Time
Grammar
Grant, General
Grape Culture
Graves, J. R., Books
Great Britain
Greece
Heaven
Hebrew
History
Homeopathy
Holy Land, The
Home, The
Horse, The
Huguenots
Hunting and Fishing
Hygiene
Hymn Books, Old-Time
Hypnotism
India
Indians
Ireland; Irish Life
Journalism
Juvenile
Law
Latin
Library Sets
Lincoln
Literature
Live Stock
Local and County Histories
Locomotives
Logic
Lutheranism
Magic
Machine-Shop Work
Mark Twain
Masonry
Mathematics
Mechanical Drawing
Mechanics
Medical
Memoirs
Memorial Tributes
Memory Culture
Mental Philosophy
Mesmerism
Methodism
Mexico
Millarism
Miniature Books
Missions
Moore's Points for Emphasis
Moody
Mormons
Music
Mythology
Napoleon
Natural History
Natural Philosophy
Nature Study
Necromancy
Negro
New England
New Thought
New York State and City
Numismatics
Occultism

Oceans
Odd Fellowship
Old Periodicals (Bound)
Oriental Religions
Oratory
Parks and City Building
Painting
Pedagogy
Penmanship
Pennsylvania
Pennsylvania Dutch
Peloubet's Notes
Physical Culture
Phrenology
Psychology
Physics
Physiology
Plumbing
Poetry
Political
Political Economy
Poultry
Preaching
Presbyterianism
Radio
Railroads and Canals
Recipe Books
Reformed Church
Rhetoric
Roycroft
Salesmanship
School Library Books
School Books, Old-Time
Schools, Old-Time
Science
Sea Adventures
Secret Societies
Sermons
Sexology
Shakespeare
Shorthand
Sign-Writing
Slavery
Snowden's S. S. Lessons
Socialism
Sociology
South America
South, The
Spanish
Speeches, Dialogues, etc.
Spiritism
Spiritualism
Stage, The
Steam Engines
Steel Engravings
Superstition
Surveying
Swedenborg
Tarbel's Teacher's Guide
Talmage, Rev. Dr.
Teaching
Telepathy
Temperance
Tennessee History
Theology
Tennessee Reports
Theosophy
Travel
Trials
Trigonometry
Tropics
United Brethren
Ventriloquism
Voyages
War
West, The
Will Power
Wit and Humor, Old-time
Wireless Telegraphy
Wireless Telephony
Woman
Wood-cut Engravings
Zoology
And many other subjects

185 Eighth Avenue, North

M. R. COOPER

Nashville, Tennessee

The News Bulletin

FIRST R. R. PASSENGER. John T. Vernor of Marshall, Mich., is the only person living who had the novel experience of riding on the first passenger train ever run in America. In 1834 he made the trip from Albany to Schenectady, N. Y., with his father, who was the conductor. Mr. Vernor is now 96 years old and recently went to New York to inspect the locomotive, the DeWitt-Clinton, which pulled that first train commercially applied.

W. A. ATCHLEY has closed his ministry with the Lonsdale Church of Knoxville and has gone to his new field of labor in New Jersey. His ministry at Knoxville was fruitful. The Sunday school doubled in size and attendance. The church overpaid its subscription of \$8,000 to the 75-Million Campaign. A Sunday school annex was erected, the Church debt has been wiped out, the parsonage improved and other forward steps taken. Knoxville and Lonsdale Church will miss this great preacher-pastor.

PASTOR JONES MADE HAPPY. Nov. 29th the church at Smithwood gave Pastor Charles P. Jones a surprise that made his heart glad. During the intermission between Sunday school and the preaching service Brother Jones was led into the new Sunday school building, just finished, and opening the door to the pastor's study, he went into a beautiful room completely furnished with modern office fixtures. The church had worked so quietly that the pastor knew nothing of the gift awaiting him. He has been pastor of the church for seven years and has done a remarkable work.

ORGANIZED CLASSES INCREASING. The report of the Department of Organized Classes of the Sunday School Board for November showed an increase in the number of classes of 99 with an enrollment of 2,066 members. Again Texas led the states of the convention, having 29 new classes with an enrollment of 685.

DR. W. D. NOWLIN has just closed a regular Baptist revival at McRea, Ga. According to Pastor T. S. Hubert, "It was a revival of Christian doctrine, of the Christian standards of life, of church loyalty, and of denominational pride and courage."

NEW PASTOR FOR BLUFF CITY. W. Clay Wilson of Bolen, N. C., has been called to the care of the church at Bluff City and is now on the field. We welcome him to Tennessee.

DUCKTOWN POUNDS HER PASTOR. Missionary Pastor S. H. Johnstone of Ducktown reports a happy surprise for himself and family which came to them on Saturday night before Thanksgiving. More than 100 families were represented in a group that "stormed" the pastor's home and "pounded" the family with food and other gifts. Pastor Johnstone says, "Some of the best people in the world live at Ducktown." After the crowd had enjoyed a period of fellowship, they stood and sang, "Blest Be the Tie That Binds," and the pastor led them in a hearty prayer of thanksgiving.

MONTEREY. Pastor W. M. Griffitt is happy over the results of a revival which closed November 29th. He did the preaching, and Rev. Sam W. Rutledge of Etowah led the singing. There were eight professions of faith and two baptisms. Others will come into the Church. Brother Griffitt says of the singer, "He is not only a very fine director and soloist, but an untiring personal worker and an excellent preacher of the old-time gospel." The Church surprised the pastor during the meeting by giving him and his family a real "pounding."

AMARILLO, TEXAS. Pastor J. C. Sisemore reports the most far-reaching revival in the history of Tabernacle Church. The preaching was done by A. Reilly Copeland of Tabernacle Church, Waco.

FOUNDATION LECTURES provided for by the William Cleaver Wilkinson Foundation will be delivered before the faculty, students and friends of the Northern Baptist Seminary in Chicago by Prof. John H. Strong of the Biblical Seminary of New York City. The lectures will be delivered December 7-11.

BURNSIDE, KY. Pastor W. F. Moore of the Church at Burnside, Ky., reports a gracious revival held recently by O. D. Flemming of Sweetwater, Tenn. He speaks gracious words of praise for our Tennessee pastor.

BOOKS WANTED. Missionary C. J. Lowe of the South China Baptist Bible Training School writes requesting books for their library. The new administration building for this institution is being erected out of funds provided by an American friend. Book publishers and individuals are asked to help equip a library with English books for the sake of the missionaries and for the sake

of the English-speaking students. Books should be addressed to C. J. Lowe, Kwei Lin, Kwangsi, China.

CONVENTION PLANS GO FORWARD. We have just received information from the sub-committee of the Convention that plans are progressing beautifully for the gathering of the Southern Baptist Convention in Houston next May. An auditorium seating nearly 6,000 people is ready and will be equipped with loud speakers. Ample hotel facilities are guaranteed, and Houston is getting ready to give us a royal reception. The Committee on Order of Business has been asked to plan for a great prayer meeting to be held the night before the Convention begins.

SOUTH PITTSBURG REVIVAL. Pastor Paul R. Hodge reports their revival, in which Pastor J. B. Phillips of Highland Park, Chattanooga, did the preaching. There were 37 additions to the Church, 22 by baptism. Brother Hodge says: "It is the most far-reaching and successful meeting we have had for years. Brother Phillips is marvelously qualified of God as an evangelist."

"SCRUTINIZE your magazines before signing up. Your home deserves the best."—Twentieth Century Progress.

CAMERON, MO. Pastor H. H. Honeycutt sends word of their revival which was conducted by Pastor McGehee of Earlington, Ky. The meeting was rich in fruitage to the Church and the general spiritual life of the community. Brother Honeycutt warns Kentucky Baptists to treat Brother McGehee well, for Missouri has her eye on him.

THE BIBLE CRUSADERS have organized in Florida and have begun their active work. This organization was launched in Clearwater, Fla., a few days ago under the leadership of George F. Washburn, a multi-millionaire and a close friend of the late William Jennings Bryan. Mr. Washburn issues a challenge to Clarence Darrow or any other apostle of Modernism to meet in debate some believer in a supernatural Bible and offers Darrow \$500 for one debate and \$2,000 for six debates. Mr. Washburn will also erect in Clearwater a \$35,000 radio broadcasting station with 1,000 watts capacity, the same to be used for broadcasting messages on Fundamentalism. It begins to look as if the devil had stirred up a bigger commotion than he intended to do.

RELIGIOUS MOTION PICTURES. We are in receipt of a lengthy article concerning the organization of a corporation that will produce religious pictures. It is to have the co-operation of the Federal Council of Churches. Will H. Hays, famous "controller" of the present movie business, is to be one of the advisers. We hope that he will render a better service to this new enterprise than he has rendered where he now functions.

A WORTHY EXAMPLE. Brother Emmett H. Rolston of Knoxville is doing some fine work for the Baptist and Reflector. He is seeking to get every associational director of Laymen's work to subscribe. Already he has sent in a number of subscriptions. Others are coming direct to the office. The pastor is not the only man who has the power to boost the denominational paper. We know that we have two "key men" in every church. What it takes to make the keys turn, we have not yet discovered.

HARLAN, KY. Brother T. C. Crume, formerly pastor of First Church, Jellico, has held a good meeting with the Harlan, Ky., saints, of whom J. R. Black, former Sunday School Secretary of Kentucky, is pastor. H. Evan McKinley of Lake Worth, Fla., had charge of the music.

PASTOR R. M. CRAIN, formerly of Adams, Tenn., now of Florence, Ala., was a welcome caller at the office the first of December.

TEACHES 72 YEARS. Amanda Cheek of Durham, N. C., has been a Sunday school teacher for seventy-two years. The Biblical Recorder recently carried a story of her wonderful ministry. It was our happy privilege to see quite a bit of her in 1912-13. And the memories of her faith, her devotion to her Church and her sweet, happy spirit linger still and bring their cheer and inspiration.

JOHN HAM and his company recently closed a great revival with Cedar Hill Church of Cleveland, Ohio.

COVINGTON, KY. Pastor L. L. Henson sends word of a meeting which just closed at the First Church. The preaching was done by Paul Montgomery of Louisville, Ky. Mrs. Montgomery assisted by playing the piano and singing. Fifty-four members were added to the Church.

GREER, S. C. Our good friend and schoolmate, Norman W. Cox, pastor of First Church, Savannah, Ga., has just closed a revival meeting at Greer, S. C. There were 79 additions to the Church.

PASTOR HURT PRAISED. We have just seen a copy of a letter from Editor C. P. J. Mooney in which he praises the "Travelogues" of Dr. John J. Hurt of Jackson. Our brethren are enjoying them and only wish we might have several more. And that reminds us: In the issue of October 29 we failed to include the name of the writer in the regular way. We did not note the error until our attention was called to it some time later.

CAN'T KEEP 'EM DOWN. The "Right Reverend Father" Grace, who a short time ago was sent to the Federal prison at Leavenworth, Kans., for forging whisky permits, withdrawing whisky for sacramental purposes and then selling it, has been pardoned. While Protestantism sleeps, Rome slips.

WILLIAM JEWEL PROFESSOR CALLED to North Carolina. The First Church of Thomasville, N. C., has extended a call to Prof. Forrest Feezor of William Jewel College, Missouri, and agrees to wait for his coming until the first of June.

JACK TODD ELECTED. Jack Todd, son of Mr. and Mrs. Andrew Todd of Murfreesboro has, according to the Home Journal, been elected captain of the 1926 football team of Sewanee. We wish it could have been a Baptist team that this fine lad is to lead.

TENNESSEE COLLEGE enjoyed a great musical treat December 1, when Mme. Belle Forbes Cutter, soprano, gave a recital.

METHODIST CHURCH BURNS. The Methodist church, near Atwood, burned November 29th. The congregation is already at work rebuilding.

DR. JOHN T. CHRISTIAN ILL. According to the Western Recorder, our great Baptist historian is seriously ill at his home in New Orleans. Our people will pray mightily for his recovery. He has not yet finished the great history of Baptists upon which he is working.

GEORGE C. CATES, who for many years stirred the hearts of multitudes with his great gospel messages, is entering the evangelistic field again. His home is in Louisville, Ky.

FROM FAR CANADA. We were delighted with a visit a few days ago from Mr. and Mrs. J. L. Hutchinson of Vienna, Canada, who were on their way to Tampa, Fla. They were accompanied by a sister of Mrs. Hutchinson, Miss Mary Woolfolk, of Jackson, Tenn. The two ladies are near relatives of our good friend, Dr. J. W. Porter, and are loyal Baptists. If Mr. and Mrs. Hutchinson can find a suitable location, they will become citizens of Tennessee.

BAPTIST PREACHER MAYOR. According to The Baptist Times of London, Rev. A. Fuller-Mills has been elected Mayor of Carmarthen, England. Last year, he was deputy mayor. Again, we ask, "What must John Bunyan be singing if he can see from heaven the changes in the land that sent him to prison for being a Baptist?" A Baptist layman, Mr. Charles Popham, has been elected mayor of Torrington, England.

OLD AUSTRIAN LAW ABOLISHED. Recently, a Lutheran school teacher applied for a position in an Austrian school. He was refused at first but called attention to the terms of the treaty of St. Germain which gives all citizens equal rights to public offices regardless of their denominational affiliation. An old Austrian law required the headmaster of the school to be of the same religious faith as the majority of the pupils which meant always to be a Catholic. This law was declared of none effect and the Lutheran got his position. In commenting on the incident, the Baptist Times takes a timely jab at the British government which helped to impose the treaty upon Austria but which practices the very thing the treaty abolished in the defeated nation.

DIAMOND JUBILEE. The London Baptist Association, founded by Charles Spurgeon and two other Baptist preachers of the then metropolis of the world, is celebrating this year, its diamond jubilee. The association is asking for approximately \$300,000 to be used in mission work and church building in and around London.

CROCKETT COUNTY ASSOCIATION held its Fifth Sunday meeting with Cross Roads Church. Among the speakers were Drs. Hogan, Watters, Savage and Penick of Union University and Rev. W. R. Puckett.

BIBLICAL RECORDER HAS DEFICIT. The report of the North Carolina Biblical Recorder made at the recent state convention showed a deficit of about \$4,000 for the fiscal year. However, if it had not been for the Recorder, North Carolina Baptists would have spent several thousand more than the deficit for the same amount of publicity they had in it.

EVERY MEMBER CANVASS. Are you putting on the canvass in your church this week? Remember that the best time to do a thing is to do it when it is time and this is the week designated for a south-wide effort to enlist every Baptist in systematic and proportionate giving.

DR. HENNING'S SUCCESSOR. Dr. B. D. Gray writes to state that Dr. B. C. Henning has been compelled to give up his position with the Home Mission Board. Dr. J. W. Beagle has been engaged to take his place and will be head of the department of work among foreigners, Indians and negroes which will hereafter be known as the "Department of Independent and Direct Missions." He will direct the work among foreigners, negroes, Jews, deaf mutes, soldiers and seamen. He will enter upon his work January 1.

THE SERMON FOR THE WEEK

Contributions Must Not Run
Over 2,500 Words

**DR. INZER TELLS
OF BUNYAN'S LIFE**
Gives Early Writer's Description of
"Worthy Preacher."

Digest of sermon preached at
First Church, Chattanooga.
Text from Isaiah 52:1-11.

I have just finished another reading of "The Pilgrim's Progress," and with more pleasure, profit and understanding than ever before. What a preacher, thinker, dreamer, writer, and above all, saint, he was! Baptists can well be proud of Bunyan. He and his book should be spoken of and used by us more. Pilgrim's Progress is a man's book. We have used it so much as a gift book for children that grown-up people who missed it, or read it and did not understand it, do not turn back to it as they should. Did you know it is included by Dr. Elliot in his famous five-foot shelf of books, embracing only the finest cream of the world's literature? I want all my people to read, or re-read it, before the year is out for the inspiration, instruction and spiritual strength and courage you will receive from it.

Think of this preacher lying in jail for his preaching, sending forth such a blessed book! But the mind and spirit of Bunyan could not be confined, and certainly after a fashion he was inspired. For this hour, however, I am drawing your attention to only one paragraph of his great book. It is a picture Bunyan draws of a worthy and faithful preacher—any preacher. Now Bunyan was a preacher himself, very great and very modest, so he was not in the least throwing a bouquet at himself. He wrote as though he forgot he was a preacher. He was writing or speaking of the calling as all good people have from the beginning as the noblest calling in the world. If any man's ministry is ignoble, in the main he has himself to blame, for his calling is the noblest in the world. It is gladly in the heart of every true Christian to love and appreciate every faithful minister—he does not have to ask for it. No one has a higher appreciation for the calling than a minister himself, though he is ever depreciating his own weak and feeble ministry. Let me try to speak then as though I were not a minister myself, but give an impersonal message about preaching from this beautiful picture of the faithful messenger of God as portrayed by John Bunyan in his "Pilgrim's Progress." And, after all, the picture he presents is not so much the honor that covers or comes to the minister as it is a picture of the preacher's everlasting duty and responsibility in his calling, and I am assuming that you are not only interested in the heart and duty of preachers, but that it is good and will help your spirits to know the thoughts, ideals and feelings of re-

sponsibility that should never be out of the preacher's mind and heart in the pulpit and in preparing for the pulpit.

The origin of this sermon grew out of our visit to England. After meeting Dr. Phillips, of Bloomsbury Baptist Church, I invited him to be my guest on a trip to Bedford and Elstow up in the Bunyan country. What a pleasant journey, and how it did stir our souls! The lay of the land showed how his imagination had turned it into the way to Zion, his home city the valley, the slough of despond. The gate on the hill, a narrow road, delectable mountain, house beautiful, low grounds, where he met Appolan, the castle of doubt and Giant Despair. Then, Bunyan cottage, Moot Hall, bridge where the jail was, open square where he played and the church where he worshiped, and another, where he preached. And now Bedford has erected a fine monument to his memory, in the nature of a statue of Bunyan, and the message that has been selected as testimony to Bunyan was what stirred my soul the most, and it was a passage from his own immortal book—Bunyan's conception of a faithful minister. And because it was so beautiful, so appropriate for Bunyan himself and impressed me so much I had an unquenchable desire to pass the blessing in full on to you if I could. And in it sound a warning to ministers and teachers today also. Here is the inscription as it was on the monument:

"It had eyes lifted up to heaven, the best of books in his hand. The law of truth was written upon his lips, and it stood as if it pleaded with men." They left out two lines of the original: "The world was behind his back, and a crown of gold did hang over his head." Where this picture appears in his book: Christian has begun his journey through the slough of despond, repented of his error in following the advice of Mr. Wordly Wise Man, and finally by the aid of evangelist he has got through the wicket gate and has been directed for further instruction to the house of the interpreter. Interpreter is going to reveal unto Christian many beautiful things, and this picture of a grave man in a private room is the first thing he shows him, and here is Bunyan's description of the man in the picture: "It had eyes lifted up to heaven, the best of books in his hand; the law of truth was written upon his lips; the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head."

This, said the interpreter, is God's faithful messenger to whom you must give special heed if you would succeed in your pilgrimage to the celestial city. So with the honor of being a preacher goes a tremendous responsibility. Now let us hurriedly analyze his picture: "It had eyes lifted up to heaven." Now, isn't that a beautiful picture? Here is the message that see that all of God's ministers should get from this first line: "Eyes lifted to heaven." They should be devout, meaning, sanely pious, warmly devoted, with reverence and great earnestness. "Eyes lifted to heaven." Prayerful. Furthermore, it indicates preaching that

has a vision of heaven preaching with great faith in God, drawing help and inspiration from God. The preacher needs "eyes lifted to heaven" until he is certain in his soul and experience and faith of the things he preaches about the other world. So the faithful, worth-while preacher, if he is to help, lead, win and inspire and have power, must "keep his eyes lifted up to heaven."

"The best of books in his hand." When have you ever seen more wonderful truth conveyed in so few words given a preacher? Now add this line, and in such he has his instruction for life—"the best of books in his hand." It is there for him to follow and use, it is there for him to go by and tell others to go by and how to go by it. It is forever the one book for the preacher to preach. The Bible is the message of God to all men, of all time, in any condition everywhere. It will never grow old, it draws as nothing else. It is actual food to the hungry heart and soul. It brings light, begets life, instills knowledge, inspires hope, conquers evil, restores joy and bestows salvation and peace. The heart of the book is the Gospel of Jesus, the Son of God and man's atoning Lord. It must be preached above everything else, for it is the world's hope of redemption. So, preachers of Christ everywhere and in every age and to all men, keep that book in your hand. Live by it and preach it to all men always. Draw helpful lessons from every source whatever, but this book must come first and is first for the preacher and his message until the end.

"The law of truth was written upon his lips." He is no deceiver, speaks no soft lies or prattling. He is not insincere. He is not playing. He will offer no substitutes. The matter is in his own heart and life. The same Gospel is his own hope and salvation. His message and intent is to harm no one, to help every one who hears. His message, voice and manner of speaking, as well as manner of life, are all evidences of his sincerity. "The law of truth was written upon His lips." He is so afire with his message, so hopeful of its outcome, so sure of its power that the listener must feel that every word is Gospel truth, for the true minister is seeking to speak the words that Jesus would have him speak.

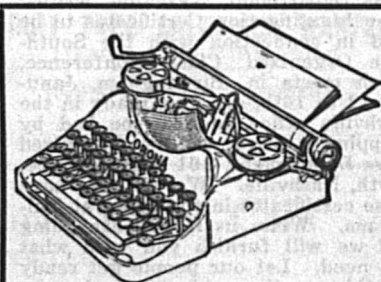
"The world was behind his back," Here Bunyan throws out another book full of truth and warning in one line. The more of this world the preacher wants, the less his power and influence. It is no easy fight; the preacher is human. He dreads the rainy day; it takes lots of trust and faith and a willingness to be in want. Yet to have power and be most effective he knows he must trust God and keep the world in the background in the main. Then there are friends and pleasure and fame and popularity—some not so bad, some not good—but most of them much of this world. And Bunyan says the faithful preacher "Had the world behind his back."

"It stood as if it pleaded with men." Somehow to me this is the climax of his picture. It is one of the most soul-stirring lines I ever read about anything, anywhere. "It stood as if it pleaded with men."

Christlike compassion and sympathy—sympathy that was born of understanding and experience, compassion born of the ministers' own suffering when he was in sin and doubt. A consuming zeal and earnestness, because he knew the wiles of the devil, the power of sin, the weakness of the flesh, the lust of the world, the pitfalls in life, the power of money loving, the great needs of the ones preached to, the brevity of time and endlessness of eternity. All this puts heart blood, mental anguish and pathos in his pleading with men.

Then the preacher, knowing the love of God, having received the blessings of the love of God comes truly to love the souls of men, and covets and desires their salvation. "It stood as if it pleaded with men." What a picture of the faithful minister! Ah, friends, pardon me just for a moment today, I would turn my own poor ministry into "a pleading with men." Yea, God keep my eyes on heaven, the book in my hand, truth on my lips and world at my back. But O how I wish I could availing plead with men. Men are not easily driven. Does it often do good, therefore, in God's name we stand and plead, we plead with men. Forget not God, the wages of sin is death, the end of that way is death. Hear His voice and harden not your heart. Sin is of the devil and it dams, all of it dams. Rich men be pious, modest, religious and generous. Moderate men likewise liberal, pious and serving. Poor men keep God first and do your best. Women be modest, religious, careful, devout. Young people be modest and godly and avoid evil, and the unconverted seek Christ at all cost without delay. Awake, see, be warned today. "Unrighteous turn from their evil way." Yea, the minister today sees so many pitfalls, temptations, distractions and dangers and so much careless drifting, failing, failing and turning away that he would plead with all his

(Continued on page 16.)



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SUNDAY SCHOOL

Edited by

W. D. HUDGINS, Supt. S. S. and B. Y. P. U. DepartmentTullahoma
DAVID N. LIVINGSTONE, East Tennessee Field WorkerSweetwater
W. C. MILTON, West Tennessee Field WorkerJackson
MISS ZELLA MAI COLLIE, Elementary WorkerJackson

SUNDAY SCHOOL NOTES

Classes registering in the organized Class Department during November:

Intermediate Department

Pure Gold, Belmont Heights, Nashville, teacher, Mrs. G. H. Keith.
Queen Esther, Oakdale, Mrs. M. Brooks, teacher.

Faithful Followers, West Jackson, Mrs. I. E. Warren, teacher.

Valiant Knights, First Chattanooga, C. H. McCollum, teacher.

Victors, Calvary, Nashville, Mrs. Pentecost, teacher.

Queen Esther, Calvary, Nashville, J. W. Collier, teacher.

S. O. L., Woodland Park, Chattanooga, Mrs. F. A. Crubb, teacher.

Radiant, Belmont Heights, Nashville, Mrs. Roy Easley, teacher.

Queen Esther, First, Morristown, Mrs. J. O. Phillips, teacher.

Pure Gold, Central, Memphis, Mrs. Charles T. Moore, teacher.

Radiant, Grandview, Nashville, Mrs. H. E. Shelton, teacher.

Always Ready, La Belle, Memphis, Minnie Dickerson, teacher.

True Blue, West Jackson, Mrs. Lee Gardner, teacher.

Young People and Adult Department
T. E. L., Brownsville, Mrs. Z. T. Scott, teacher.

T. E. L., First, Erwin, Mrs. W. A. Roberts, teacher.

Fidelis, First, Erwin, Mrs. W. E. Vandergrift, teacher.

Junior Fidelis, Second, Jackson, Mrs. Sue Haskins, teacher.

Faithful Followers, Broadway, Knoxville, Trula Dunlap, teacher.

Philathea, Bellevue, Memphis, Janey Bilderback, teacher.

Reapers, First, Memphis, Anna Sheaf, teacher.

Fidelis, Murfreesboro, Mrs. Ellen B. Mullins, teacher.

T. E. L., First, Union City, W. E. Jackson, teacher.

T. E. L., Fountain City, Central, Mrs. T. C. Corum, teacher.

Mr. Phillips of the Organized Class Department, Nashville, writes: "The Identification Certificates to be used in connection with the Southwide Organized Class Conference, which meets in Birmingham, January 12 to 14th, are now ready in the Nashville office and can be had by dropping a card to the Organized Class Department, 161 Eighth avenue, North, Nashville." We will also have these certificates in the office at Tullahoma. Write us if you are going and we will furnish you with what you need. Let our people get ready for this meeting and get the banner for attendance.

The Orphanage Day, Dec. 20th, will soon be here. Let every superintendent get his school ready for this offering. Let's give the Orphanage \$25,000 for a Christmas gift and help Dr. Stewart care for the 200 children now in the home.

We now have on hand most all the helps advertised in the Baptist and Reflector for the B. Y. P. U. We also have all kinds of tracts giving definite suggestions along all lines of Sunday school work and also that of the laymen. Send to us when you will for these helps on the duties of officers, administration, records, grading, standard of excellence, etc., to send any amount of these helps.

The date for the Tennessee Encampment has been fixed for July 21 to 29. The encampment and the superintendents' conference will be held during this time and possibly the B. Y. P. U. Convention. The Sunday will be given as on last year to the laymen. We are hoping to

make this ten days the biggest ever had in Tennessee. Let every worker begin now to plan his vacation for these days and spend them at Ovoca. Ovoca, Ovoca, Ovoca, Ovoca July 21 to 29.

(Continued on page 16.)

"THE WEDDING GARMENT"

Willard Johnson

"And the wedding was furnished with guests. And he saw there a man who had not put on a wedding garment. Then said the king, 'Bind him hand and foot, and cast him into outer darkness.'—Matt. 22:10-11-13.

Here we have an account of a king making a marriage supper. It was customary in those times for the king to furnish the guests with garments of his own choice. He had the wealth of the nation at his command, therefore he was able to prepare a garment for every one who would come. He sent an invitation to all to come, on the condition that they put on this wedding garment. It did not make any difference what kind of a garment they had on, they must lay aside their garment and put on the king's garment.

Here we have the greatest contrast in the Bible. Those that had on the king's garment went in, he who had not on the king's garment was cast into outer darkness. The only reason for this wonderful contrast was that he did not put on the king's garment. Is not this so with the world today? This king represents God; the marriage supper, heaven; the king's garment, Christ, and the outer darkness, hell.

God has prepared a garment of righteousness, through the death of his Son, for everyone who will put it on. The condition of going into the king's supper, was putting aside their own garment, and putting on the king's garment. The condition of entering into heaven, is putting off self and putting on Christ, by repenting of our sins, and exercising a living faith in Christ as our personal Savior. Those who go to hell go there because they would not put on Christ, the wedding garment, just like the man who was cast into outer darkness, because he would not put on the wedding garment.

East Chattanooga.

A \$10,000 GIFT

Fred W. Salmen of New Orleans has authorized the Southern Baptist Hospital to furnish the chapel as a memorial to his mother at his expense. The cost will be \$800.

J. B. Simmons and J. A. Badger, New Orleans business men, have agreed to furnish the reception room and offices of the hospital at the cost of \$2,000.

Mr. Lucar Vaccaro, eldest of a group of brothers who operate tropical steamboat lines from New Orleans, has agreed to furnish the X-ray department at a cost of \$10,000.

We are very glad for these evidences of cooperation on the part of local friends, and trust that others throughout the South may be equally interested.

Women's Missionary Societies in the First, Central and Coliseum Baptist Churches of New Orleans have each agreed to furnish a room. Rooms may be furnished for \$150, \$200, \$250 or \$300; wards for \$500, a pathological laboratory for \$500; a nursery for \$1,000.

Louis J. Bristow,
Superintendent.

HAVE BRILLIANT WINDOWS

To make your windows shine and gleam, wash the inside of the glass

with tepid water applied with chamois, using no soap or powder of any kind.

The outside requires different treatment and should be cleaned with the following mixture: One ounce pulverized whiting, one ounce grain alcohol, one ounce liquid ammonia, one pint water. Apply with a soft cloth after removing dirt.

When allowed to dry and rubbed off with a polishing motion the surface will be brilliant.—Good Hardware.

HOW MODERN BREAD WAS FIRST MADE

The discovery of the present method of making bread was the result of an accident. Long ago some yeast cells got into dough which was being prepared for making cakes. The dough was left unattended for some time, and on her return the housewife was surprised to find it was much greater in quantity than when she left it.

It was then found that by keeping some of the dough and putting it in the next mixing the same thing occurred. Later on some expert discovered that the organisms that had been added to the dough were yeast cells. It was then an easy matter, says The Progressive Grocer, to prepare cultures of the yeast in the laboratory, and from that stage it developed into the yeast that we know today.

ADS FOR CIGARETS

"Ask Dad," advised the cigaret ad. And he will tell you not to. But they are getting around Dad by ringing in the authors to keep the cigaret tips burning. Will Rogers writes the ad and takes the fee, but honestly says that he doesn't use the stuff himself. Latest among the professional fag boosters is Irvin S. Cobb. He goes on talking about maple sugar up north. The melty days when sap drips into the pails; snowy New England groves; maple syrup, maple sugar, the essence of northern forests and winters and springs. That, he says, is like tobacco. Flavor of maple syrup; fragrance of tobacco. Mr. Cobb says he has not written advertisements for "manufactured products" because in doing so he would only feel like "a hired hand" exploiting this or that commodity "for so much a word." But with this special brand of cigarets, it is different. It gets to his heart.

Now we know what fame is in America, what its apex. It is to become admitted to the Cigaret Ad Writers' Union.—The Dearborn Independent.

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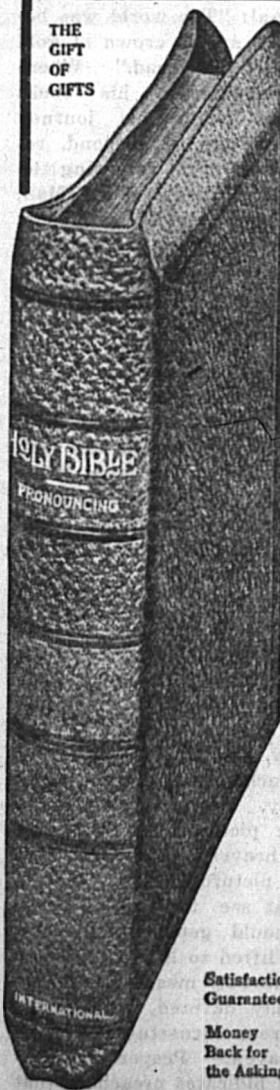
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LARGE BLACK FACE TYPE

SPECIMEN OF TYPE

and of Ar'pad? where are the gc
Seph-ar-va'im, He'na, and I
have they delivered Sa-ma'ri-a
mine hand?

35 Who are they among all the
of the countries, that have deli

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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

The BYPU Secretaries of the South in their annual conference in Nashville, January 6-9, will discuss subjects of vital interest to all BYPU folk. We shall later report the meeting for the benefit of the BYPU readers. It is hoped that following this year's conference will come the much-needed Southwide BYPU magazine.

Christmas Plays, Free!

For Juniors, "Where Is Love?" For Seniors or Intermediates, "The Path of the Star." Order from the BYPU Department, Tullahoma, Tenn.

Two Fine Books

Two books recently published by the Sunday School Board are especially valuable for BYPU members.

"Play Fair, Professor," by Dr. William Russell Owen, is splendid and is especially needed at this time.

"Hidden Pearls," by Abbie Benton Bonsteel, is also very fine. Our young people will find their lives enriched and their characters strengthened by reading this beautiful story.

How May I Find Out God's Will for My Life?

Dr. John L. Hill, Book Editor for the Sunday School Board of Nashville, loves young people and understands their problems as few men are privileged to do. After facing the decision for himself and helping many another to do the same, he offers the following Scripture for guidance: Psalms 37:5, Proverbs 3:6, 1 John 7:17; James 1:5. Write these down one after another. Read them through. Think them through. Pray them through. Believe them true, and He will help you to live as He would have you do.

Secretary J. E. Lambdin Writes

Dear Mr. Preston: You were informed by Dr. Leavell, I believe, before I came to the Sunday School Board that the following new study course books were being prepared:

"Senior BYPU Administration," by Flake.

"Junior and Intermediate Leaders' Manual," by Mrs. J. E. Lambdin.

The best that we can promise right now is that these books will be ready by study course week in March. If I find that we can have them sooner I will notify you immediately.

The two books named above, along with the book, "A General BYPU Organization," will comprise our course in BYPU administration. The new BYPU administration diploma which will be ready for distribution by November 15, will be awarded for the completion of "A General BYPU Organization." It will carry spaces for seals for the other two books.

I am also happy to announce that a new Junior study course, "Bible Heroes," will be ready for use by study course week in March. This book will be welcomed by our Juniors and Junior leaders everywhere. It was written by Miss Ethel Hudson, Intermediate BYPU Secretary of Texas.

A new BYPU pageant, "A Vision of BYPU, or Training for Service," will be off the press within about three weeks. I saw this rendered with unusually good effect at one of the Georgia regional conventions re-

cently. Two of the BYPU playlets, "They Made Vows and Kept Them" and "What God Would Have to Happen," which were written primarily for the 75 Million Campaign, have been revised and made appropriate for any time. The first named of these two would be especially good to present before the Church congregation in connection with the annual every-member canvass for funds. These will be ready within three weeks.

MADISON COUNTY B. Y. P. U. VOTES TO HOLD TRAIN- ING SCHOOL

Meeting Held at West Jackson Church—202 in Attendance—Fine Program Presented by Members of First Church Unions.

—(From Jackson Go Forward)

At the meeting of the Madison County B. Y. P. U., held with the West Jackson Baptist Church Sunday afternoon, November 8th, it was unanimously decided to hold a city-wide training school here either in December or January. The approval and co-operation of the various churches will be asked at their next business meetings. The leaders of the organization are already in communication with the state B. Y. P. U. officials and every effort will be made to secure a faculty to teach the classes. It is very probable that the training school will be held in one of the local churches.

The program for the meeting was in charge of Joe Davis, of First Church, who had chosen as the subject for discussion, "What We Don't Do, What We Can Do, and What We Should Do to Help the B. Y. P. U. Movement in the Churches of Madison County." Others taking part were Rev. L. W. Ferrell, Misses Rachel Halford and Bertha Barnes. This was said to have been one of the best programs given at a county union meeting in some time.

The official count disclosed the fact that there were 202 present, divided among the various churches as follows: West Jackson, 96; Second Church, 59; North Jackson, 22; First Church, 21; visitors, 4.

The efficiency banner was captured by the Second Church Seniors, and the attendance banner by the North Jackson Church.

The matter of organizing an associational B. Y. P. U. was discussed at some length, and finally left with the executive committee for decision.

The next meeting will be at the First Church, December 13th, and the program will be presented by the Seniors of the Second Church.

IMPORTANT IF TRUE

Clerk—"I've made a great discovery, sir.

Grocer—"Well, what is it?" Clerk—"I've found out that the heavy end of a match is the light end."—The Progressive Grocer.

SMILES

SELECTED

"Well, the days are getting longer?"

"When did you get married?"—Notre Dame Juggler.

Grandpa: "Don't want to 'ave yer face washed? Why, when I was a little boy I 'ad my face washed every day!"

Gladys: "Yes, an' look at it now!"—Grand Magazine.

"Old friend, I pity you!"

"Why?"

"I have bought my wife a new dress and she has gone to show it to your wife!"—Klods Hans (Copenhagen).

"Please reconsider, Helen. If you don't, I swear I'll blow my brains out!"

"Oh, that would be a good joke on Dad. He thinks you haven't any."—Sunny Magazine.

One Tar to Another: "'Ave you 'ad your daughter christened yet, chum?"

"No fear. I ain't going to 'ave no baby 'o mine cracked over the nose with a bottle."—Starr Wood's Annual.

Patient: "My wife says that I talk in my sleep, doctor. What should I do?"

Doctor: "Nothing you shouldn't."—American Legion Weekly.

Wife (paying unexpected call at the office): "You told me, John Henry, that your new typist was an old maid."

John Henry (flustered): "That's right, dear, she's away ill today and sent her granddaughter instead."—London Opinion.

Mrs. Dorcas—"The man who hides behind a woman's skirt is a mighty small specimen of humanity."

Dorcas—"He'd have to be."—Spur.

Children's Colds

Are best treated externally. Check them overnight without "dosing" by rubbing Vicks over throat and chest at bedtime.

VICKS
VAPORUB



Absent-minded Dentist (ready to clean dirty spark plug): "Now, this is going to hurt just a little."—Passing Show.

Lady: "But, my good man, don't you get tired of doing nothing?"

The Cadger: "Orful, Lidy. I gets so tired I can't do nothin' else."—Humorist.

"Old man, I want to see those wonderful twin babies of yours. When shall I come?"

"Come around about one o'clock some morning. They are liveliest then."—Boston Transcript.

MEAN INDEED!

Alfred—"I have found the meanest man at last."

John—"Who? What did he do?" "He's deaf, and has never told his barber."—Answers.

VERY TRUE!

The important thing is not whether the boy can stand alone at one year; whether or not can he do it at twenty-one is the real test.—Notre Dame Juggler.

ABOUT RIGHT

The Guest—"Been long in the services of the family, Jenks?"

The Butler—"Indeed, sir, I am now serving the third degeneration."—Bystander.

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CHRISTMAS CHALLENGE TO OUR YOUNG PEOPLE!

The marching orders of our Great Commander are "Go—Witness!" A beautiful way for the ones here at home to "Go, Witness," is through prayer and gifts. At this Christmas time, the week of Dec. 6-13, we are to have this privilege of praying and giving to His great cause through our Lottie Moon Christmas offering, which offering goes to liquidate the great debt of \$1,813,000 on our Foreign Mission Board. We are asking every member of the Sunbeam Band, R. A., G. A. and Y. W. A. to give at least \$1.00 at this time, praying that the young people of Tennessee will give \$8,000. Girls and boys can do this if we will to do it! Let us give as we have never done before to help the cause of Jesus Christ in the foreign fields. We are counting on you to meet this challenge and you will not fail us. This is a glorious way for us to truly witness for Him.

Send your offering to Dr. O. E. Bhyan, 161 Eighth avenue, N., Nashville, marked for "Foreign Mission Debt," report this to Mrs. J. T. Altman, 1534 McGavock street, Nashville, not later than Dec. 27.
 Cornelius Rollow.

MISS LOTTA MOON

(Copyrighted)

Dedicated to Miss Lotta Mildred Moon, who gave forty years of faithful service to her Master in the Foreign Field, in China.

In the valley of old Virginia, where her childhood days were spent, Born in luxury, with Godly parents, but to the heathen land she went.

Her heart was given through Jesus' message, this wondrous duty, she longed to obey,

So leaving loved ones and precious mother, she sailed to China, she could no stay.

She sacrificed to teach the heathen, of a God they did not know,

Her Savior's voice was sweetly calling, "They need you, Lotta, you must go."

In her Savior fully trusting, walking daily by His side,

Scarcely did she hear the rippling of the darkly flowing tide,

Dying at sea without her loved ones, lowly whispered, "I am not afraid."

In His arms she was gently folded, death to her had lost its dread.

Her life was sweet and so precious, all earth fas brightened by her stay,

Her memory with us will forever linger, God in His wisdom took her away.

On Christmas morn in the deep blue sea, God anchored her ship, said, "Come unto me."

This message was borne by an angel on high, rejoicing she obeyed, bid the world good-bye.

The portals of heaven were swung open wide, angels singing praises gathered close by her side.

The God of mercy stepped down from his thorne, voiced the sentiment of heaven, welcomed her home,

Enter my kingdom, thy work is well done, thou has faithfully wrought for the Glorified One,

This crown of many stars I place on your brow,

While angels singing praises, rejoice with me now.

Lotta Moon we sing your praises, over land and over sea,
 In the hearts of my thousands, your memory shall forever be.
 Forty years of faithful service, obeying your Master's last request,
 You dwell now with the angels, your reward is "Eternal Rest."

Hattie Moon Chauncey.
 Chattanooga, Tenn.

A MESSAGE FROM THE FLOWERS OF PALESTINE

Marie Smith Inger

As we look about us daily and see the handiwork of God, we grow so accustomed to the majesty of the hills, the song of the birds, the beauty of the streams, the glory of the woods and the sweetness of the flowers that we forget they are His handiwork. But because we forget does not make them less His and the realization of this came to me so forcibly last spring when we were in the Holy Land that I can ever look at a flower again without remembering its creator.

Our first view of the Holy Land was Haifa, a village lying at the foot of Mount Carmel. Here we engaged cars for a four days' trip to Jerusalem by way of Beyrout, Damascus, Galilee and Nazareth. On leaving Haifa we noticed field flowers for the first time, but being interested in the trains of camels and donkeys as they passed by us, the blue sea at our feet and the mountain at our right, we paid little attention to the small patches of color as we flew by them. After leaving Damascus the flowers became more profuse, but not until we reached Galilee were we really impressed by their beauty and profusion.

There are two thousand varieties of field flowers in Palestine, and I knew only a few by name, but as we drove from Tiberias to Capernaum it seemed that all of the two thousand varieties grew along the roadside. As we drove along we could not keep back the tears as we thought of the many times Christ must have walked along the same road over which we were traveling; must have seen the same kind of flowers that we were seeing, and must have been comforted as He looked on the handiwork of His Father. Early one morning we walked down to the Sea of Galilee for our hour of devotion, and as we walked I gathered daisies and poppies, for they grow wherever they find a place among the pebbles on the beach. Sitting there we looked across the sea into the land of the Gadarenes and saw fishermen bringing in their night's catch and we thrilled with the thought that we were on the spot where Christ centered His earthly ministry.

As I look back on that day it seems that at Galilee and later at Emmaus I was nearer my Lord than I had ever been before. Probably the flowers had something to do with it, for as Christ walked from Tiberias to Capernaum the morning glories must have said, "Good morning, Master," and the daisies cried, "We have a heart of gold for you," and the lace flower sang, "We will make a garment for our King for He is purity," "but it should be purple for He is royal," cried the iris and the aster. "No, it should be blue for He is heavenly, too," sang the cornflower from a nearby field. And the lilies and the saffron and the tulips sang a chorus as He

passed, while the floss and the lupin and the mallow crowded close to touch His garments. The honeysuckle spread herself upon the ground to make a carpet for His feet and the cosmos and the hollyhock bowed their stately heads in honor of their King.

At Bethsaida the oleanders waved a welcome with their branches and as He passed Magdala the roses of Sharon lifted up their faces to be blessed. He passed a field of poppies and heard them weeping for they knew that soon His sacrifice must come, and walking quickly on the perfume of the rose told Him Capernaum was near. "And entering into the synagogue He preached, as was His custom."

It was an April morning, the sun was up, the grass wet with dew and rain, the olive leaves rustled an obligetto to the songs of the birds. All nature seemed to know that He had risen. Mary had been to the tomb and found it empty, and had gone to tell the disciples. And behold two disciples were going to Emmaus and it came to pass that they communed with one another of all things that had happened. And while they spake Jesus himself drew nigh, but they knew Him not. But the flowers knew Him for the poppies sang, "It is finished." And the blood drops cried, "We have been shed." The "baby blue eyes" wiped their eyes and sang for joy. The gladiolus and orchids bowed down to let Him pass and the tiny Star of Bethlehem twinkled Him a welcome, while crocus and amaryllis sang a chorus with the lark-spur and forget-me-nots. The grass and mustard were happy for He had mentioned them, and the lily of the field fairly burst with pride when He walked by her. Only the thornbush shrank, for she had crowned Him in His sacrifice. So they welcomed Him these flowers of the field, welcomed Him back to earth and tried to show forth His glory when disciples failed. And as I looked on these field flowers I wondered if they were not "carrying on" better than we.

I went into the field and gathered daffodils;

And as I gazed into their golden beauty,

I compared to them my own drab life,

And saw how I had failed to glorify my Lord,

Then I knew why He had made the daffodils.

I went into a field and gathered violets;

And stooping pressed a handful to my face.

I forgot about the bitterness of the world,

And knew why He had made the violets.

I went into a field and gathered poppies red;

A flower of sacrifice that symbolizes death.

And raised my eyes to heaven to ask, "Why poppies?"

And saw a cross and from the side of Him who hung

There gushed forth blood as red as the poppies I held—

A sacrifice that you and I might live.

PERSONAL STANDARD OF EXCELLENCE

We have our W. M. S. Standard of Excellence and one for our circles, but does it occur to us the wisdom of having a Personal Stand-

ard of Excellence? There are certain things that we, as Christians, really ought to do among them:

1. Daily Bible reading.
2. Daily prayer, on knees.
3. Mission study lesson prepared.
4. Regular circle meetings attended.
5. At least one Sunday service attended.
6. Business and program meeting attended.
7. Mid-week prayer service attended.
8. Some lost soul sought (or prayed for).
9. All income tithed.
10. Daily personal service.

To make in attractive booklet form, cut three pages of heavy white paper about 6x4, shaping them similar to the W. M. U. pin. On outside are found in purple (lavender) ink, "My Own Standard of Excellence," and around the edge is pasted lavender crepe paper about 1/4-inch wide, thus using W. M. U. colors. A gummed W. M. U. seal, which can be had from Birmingham headquarters, completes this outside cover. On second page are printed, in purple ink, the ten points. The last page carries the year's calendar, in purple ink. Tie pages together with lavender ribbon. Last, but not least, distribute and push the plan.

For the sake of interest, tiny gold stars are given every circle day to those who have kept every point since last meeting. This contest may last for three months, at the end of which time some reward is given.

This plan will work, as it has worked with very favorable results. It is practical, too, as it does not exceed our Christian obligations.

Mrs. A. C. Sherwood.
 Erwin, Tenn.

SOFT GINGER BREAD

- 1/2 cup sugar
- 1/3 cup molasses
- 1/2 cup lard
- 2 eggs
- 3/4 cup milk
- 2 cups flour
- 2 level teaspoons Calumet Baking Powder
- 1 scant teaspoon salt
- 1/2 level teaspoon soda
- 1/2 level teaspoon each of ginger, cloves and allspice

Beat eggs, and add molasses. Mix sugar and lard, then combine. Sift together three times baking powder, flour, salt, soda and spices, and add milk. Put together and beat thoroughly. Bake in a moderate oven (350-400 degrees F.) about twenty minutes.

PLAIN PIE PASTE

- 3 cups flour
 - 1/2 level teaspoon Calumet Baking Powder.
 - 1 level teaspoon salt.
 - 3/4 cup lard, cold water
- Sift together dry ingredients thoroughly. Work in lard with knife or rounding edge of a tablespoon or spatula. Moisten to a dough with cold water. Put lightly on floured board and roll thin, ready for use.

SNOW BALLS

- 1/2 cup butter
 - 1 cup sugar
 - 2 level teaspoons Calumet Baking Powder.
 - 2 1/4 cups flour
 - 1/2 cup milk
 - 4 egg whites
- Cream butter and sugar; add milk and flour and baking powder sifted together; then egg whites, beaten until stiff; steam in buttered cups thirty-five minutes. Serve with fruit preserves.

COFFEE CAKE

- 1/2 cup flour
 - 1/2 cup sugar
 - 1 teaspoon cinnamon
 - 1 tablespoon butter.
- Mix flour, sugar and cinamon; rub butter in until it is crumbly; spread thick on top of cake; bake in moderate oven 30 to 35 minutes at (325 degrees F.).

CHOICEST GIFT FOR CHRIST

Childhood experiences and memories claim a large share in each recurring Christmas. Certainly one of the choicest of these memories must ever be the buying and wrapping and giving of "mother's present." Happy that son or daughter who has never lost the thrill of such experiences, who has never given to others a rarer gift than to the "mother!" Why does the child's heart cling so to the mother? Thousand-fold is the answer, for is not one's mother almost divine in being "the same—yesterday, today, and forever?" As one grows older does one not gently, gratefully realize that one's mother was almost divine in being willing "to die if need be" that her child might live? And so you love your mother and get infinite joy in adding to her happiness at Christmas time.

But as a Christmas you know that your mother is God's gift to you and so, while you cherish the gift you worship the Giver. Therefore, above the planning for the Christmas gift even to one's mother must ever be adoring gifts to Christ's cause. As you reflect upon the constancy of your mother's love you will as a Christian know that there is not even a shadow of variableness in Christ, ever closer than hands and feet, ever protecting with His wings, ever upholding with His strong arms, ever the Light to guide as did His Star of Bethlehem. Again, when you remember the self-sacrificing love of your mother you cannot fail, as a Christian, to realize that God not only loves, but that God is love itself. And so at Christmas time, the birthday of God's Son, you always wish to give Him joy because of His constant love and so you bring your offering for His work. Perhaps you have for many years had the habit of making your Christmas offering larger than the amount spent for your mother's gift even. Maybe you have never told her so; if not, tell her this year, for it will make the Christmas halo all the clearer to her Christian vision.

But, maybe, you have not formed this habit of putting Christ first at Christmas time. If not, won't you do so this Christmas? It seems strange to do otherwise, for it is His very own birthday and it is customary to give first place to our earthly loved ones on their own birthdays! Far more than any one of them has ever had need of being remembered does His cause need gifts this Christmas, particularly on His foreign fields. It cannot be, it must not be, that any work which has been undertaken for Him by our Foreign Mission Board should be stopped simply because Southern Baptists made the Christmas presents to themselves rather than offerings of loving gratitude to Him.

And so the slogan is: "No personal gift greater than the gift for His sake." What an offering this would represent—think of it: suppose a husband gives his wife an automobile for her Christmas and to the Christmas offering gives an equal amount; a mother gives a radio to her son and matches the gift with her Christmas offering; the school teacher daughter gives a fur to her mother with an offering of like value for the Foreign Board's debt; the small son proudly presents a fountain pen to his father, but does not forget to have his Christmas offering of equal worth! Oh, the wonder of it! Oh, the peace, the joy it will bring! Try it this one Christmas in your own heart, in your own home and realize that Christmas is really Christ's birthday, really the time to honor Him with the choicest of gifts, really the time to give "as much for Christian progress as for Christmas presents."—Kathleen Mallory, W. M. U. Corresponding Secretary.

"SON INSURANCE"

That boy of yours is trying to walk in his father's footsteps. You want him honest, truthful and fair.

Where can he learn these virtues better than in the home and in the Sunday school.

"Why should I go to Church or Sunday school while dad plays golf or takes the auto out?" Many a youth has asked himself this.

Take him to Church. Lessons learned in youth will never leave him. Give him the best possible moral foundation. He will go to Church most willingly if you go also.

If you are not tied to another congregation, the First Baptist Church and Sunday school invite you to attend their services.—Bulletin, First Church, Jackson.

OBITUARIES

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

AN APPRECIATION.

After days of suffering and hours of pain, in July, 1925, the spirit of Mrs. Endora Pollard Warfield left its earthly tabernacle and was carried by the angels to that home above, eternal in the heavens.

Mrs. Warfield was educated in Bethel College, Hopkinsville, Ky. Soon after leaving school she was happily married to Mr. George Warfield. Eight children were born of this union, helping to make a bright, happy home where God's honor ever dwelt. Early in life Mrs. Warfield united with the Spring Creek Baptist church. After moving into Clarksville she transferred her membership to this church.

Mrs. Warfield gave of her time, her talents and her money cheerfully and generously, never feeling she had done what she could until her services reached the point of sacrifice.

Many among us yet feel the benefit of her teachings during the years she led the Sunbeam band of this church. Having always a cheerful greeting and a word of encouragement for the young made her a useful and appreciated member of the B.Y.P.U. She was one of the most faithful and efficient members of the W. M. S., serving joyously anywhere she was needed, but today we mourn her loss as a member of our T. E. L. class. Her voice is silent, her chair is vacant, her labors ended, and she has entered into that rest that remains for the people of God.

Together let us resolve to treasure her memory, emulate her happy, Christian spirit and make one page of our register sacred to the memory of this dear one, who was faithful unto death and has gone to receive her crown of life, which the Lord, the righteous judge, will give.

Mrs. Gold Goodlett.
Mrs. C. K. Smith.

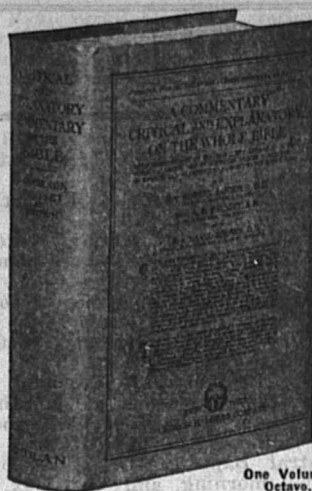
T. W. COX

Deacon T. W. Cox was born February 9, 1857, and departed this life November 15, 1925, at the age of 68 years. Brother Cox came to Memphis about seventeen years ago, and during these years has been a loyal member of Central Avenue Baptist Church, the Prescott Memorial Baptist Church, and the last two years a member of Forrest Hill Baptist Church. He has been a reader of the Baptist and Reflector for years, and one of the land-mark Baptists. A good man has gone to his reward. He leaves his wife and five children, all of whom are faithful Christians. He lived a beautiful Christian life, and his influence goes on forever. Jas. H. Oakley.

Memphis, Tenn.

MRS. JESSIE SILER.

In the home-going of one of our members, Mrs. Jessie Siler, the Woman's Missionary Society and Sunday school of Mercer Baptist church have been greatly bereaved.



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"Aunt Evie" was a consecrated Christian woman, whose cheerfulness was a blessing to all with whom she came in contact.

She was a devoted companion to her husband; a tender, loving mother to her three sons, Floyd, Aubrey and Grady, the latter having paid the supreme sacrifice during the world war.

We feel that God has taken her home to relieve her of her long suffering, which she bore so patiently.

In view of these facts therefore, be it resolved, that we extend our sincerest sympathy to the family and commend them to the God of all grace, who alone can give the needed strength and comfort.

Respectfully submitted,

Mrs. W. S. McCasland,
Chairman.

Miss Ruth Mulherin,
Mrs. H. J. Wilson.

DOVIE BRADBURY

Sister Dovie Bradbury, wife of G. W. Bradbury, departed this life October 25, 1925. Her body was laid to rest in the Little Hope cemetery. She was a devoted member of the Little Hope Church. The funeral services were conducted by Rev. W. H. Vaughn of Nashville.

She was a patient sufferer throughout her long illness and always had a smile for every one. She was so appreciative of all kindnesses shown her. She leaves a husband and five children, many other relatives and friends who mourn her loss.

Therefore, be it resolved, That we extend our deepest sympathy to her family and commend them to God who doeth all things well.

That we try to emulate the unfaltering service and love of our departed sister for her home and Church.

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

Mrs. J. H. Frey,
Mrs. J. G. Blackard,
Mrs. E. S. Frey,
Committee.

NEW BOOKS

REVIEWED

THE BAPTIST AND REFLECTOR
WILL FURNISH ANY OF THEM

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POLLYANNA'S JEWELS. Published by L. C. Page & Co., 53 Beacon street. Boston, Mass. \$2.00 net.

"I consider that my first job is to be a happy mother." With this sentence in mind, one can grasp the purpose and content of much of this

wonderful addition to the "Glad Books" which have come to cheer countless thousands of lives. Pollyanna, who started the Glad Game, has come to be the mother of three precious children and this new book fairly bubbles over with their antics, with the cheer of their mother and with the tragedies of other children whose mothers are obsessed with the ideas of the so-called "modern woman." Every woman ought to read the book; every father will enjoy it immensely; and it will serve as a mighty good tonic for young women in this day of perverted sex ideals.—

THE PEOPLE CALLED BAPTISTS.

By Geo. W. McDaniel. Published by the Baptist Sunday School Board, Nashville, Tenn.—Paper, 50 cents; cloth, 75 cents.

This is a revised edition of the larger book by the celebrated author. It is the best doctrinal book of the day and contains in its 105 pages all that one needs to have in order to know the beliefs of true Baptists and their reasons for the beliefs. This book will fill a great need in our study courses for a doctrinal book that is not too long and complicated. It will answer every objection raised by Pseudo-Baptists to our time-honored doctrinal positions.

(Continued on page 16.)

RECIPE FOR GRAY HAIR

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

No More FITS
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"I suffered 20 long years."
Since taking your treatment haven't had an attack writes Mrs. Watkins of Ark. No matter what need you have taken you owe it to yourself to send for our FREE treatment. Write now.
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Sold by all druggists. Write for sample to W. F. Gray & Co., 820 Gray Bldg., Nashville, Tenn.

Miller's Antiseptic Oil, Known as
Snake Oil
Stops Chest Colds and Flu Quick.
Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE

December 6, 1925

Nashville, First	1616
(Allen Fort Class 935)	
Memphis, Central	1457
Chattanooga, First	941
Knoxville, First	931
Memphis, First	854
Memphis, Bellevue	738
Knoxville, Broadway	729
Chattanooga, Highland Park	675
Jackson, First	638
Johnson City, Central	616
Erwin, First	614
Maryville, First	573
Memphis, Union Avenue	527
Etowah, First	515
Knoxville, Deaderick Avenue	475
Rossville, First	454
Sweetwater	444
Memphis, La Belle Place	436
Nashville, Judson Memorial	436
Nashville, Eastland	429
Nashville, Immanuel	425
Martin, First	409
Nashville, Edgefield	403
Newport, First	403
South Knoxville	386
East Chattanooga	383
Fountain City, Central	382
Alcoa, Calvary	370
Springfield	366
Nashville, Belmont	363
Paris, First	345
St. Elmo	332
Humboldt, First	319
La Follette, First	315
Lenoir City, First	312
Nashville, Park Avenue	312
Chattanooga, Central	300

CHATTANOOGA

First: John W. Inzer, pastor. "A Misguided Life" and "A Man Who Found Himself." In SS 941; for baptism 2; baptized 2.

Highland Park: J. B. Phillips, pastor. "Jesus and His Disciples at the Last Jewish Passover Together" and "Thou Shalt Not Commit Adultery." In SS 675.

Clifton Hills: A. G. Fort, pastor. "Monuments and Tombstones" and "How to Live a Long Time." In SS 306; by letter 1.

Ridgedale: W. E. Davis, pastor. "The Importance of the Gospel" and "A Present Help for Trouble." In SS 260.

Post Chapel: H. N. Blanchard, pastor. "Prayer" and "Worship." In SS 69.

East Chattanooga: J. N. Bull, pastor. "Victory Through the Blood" and "The Christian and His Rewards." In SS 382; by letter 1; for baptism 1; baptized 2.

Central: W. L. Lickard, pastor. "Our Shepherd in the Shadows With Us" and "Removing Mountains." In SS 300; baptized 2.

East Lake: W. C. Tallant, pastor. "Church at Laodicea" "Beholding and Holding Forth Christ." In SS 238; BYPU 92; for baptism 1.

Chamberlain Avenue: G. T. King, pastor. "Shipwreck" and "Salt of the Earth." by letter 3; conversion 1.

St. Elmo: L. W. Clark, pastor. "The Leadership of the Holy Spirit" and "The Mighty Power of Love." In SS 332; BYPU 68; baptized 7.

MEMPHIS

La Belle Place: D. A. Ellis, pastor. In SS 436; by letter 6; for baptism 1.

Boulevard: J. H. Wright, pastor. In SS 249; by letter 2; baptized 1; for baptism 1.

Bellevue: W. M. Bostick, pastor. "The Great Commission" and "A Call to Decision." In SS 738; by letter 5; for baptism 5; baptized 1.

Calvary: J. A. Barnhill, pastor. In SS 200; by letter 4; for baptism 1. Good day.

First: A. U. Boone, pastor. In SS 854; by letter 2; by relation 2; baptized 1.

Ebenezer: J. W. Joyner, pastor. Union Avenue: Pastor Hurt spoke

both services. In SS 527; by letter 1; baptized 8.

Highland Heights: E. F. Curle, pastor. In SS 251.

Temple: J. Carl McCoy, pastor. Dr. O. E. Bryan spoke at both hours. BYPU 189.

Hollywood: Pastor spoke at both hours. In SS 141; by letter 1.

Joseph Papi, Italian pastor preached twice. In SS 24.

Yale: Brother Ollie Freeman of Thayer, Mo., preached at morning hour. Pastor spoke in evening; good crowds. In SS 111; BYPU 72.

Central Baptist: Dr. J. F. Love preached morning and Ben Cox at night. In SS 1,457; 10 additions.

Prescott Memorial: Jas. H. Oakley, pastor. In SS 288; by letter 1.

Speedway Terrace: "The Spread of the Gospel" and "The Dying Thief." In SS 247; for baptism 1.

Eudora: Pastor spoke twice. "Christianizing the World" and "Eph. 1." In SS 57.

New South Memphis: J. Palmer Norris, pastor. In SS 183; by statement 1; three good BYPU's.

KNOXVILLE

Arlington: J. C. Shipe, pastor. "The Supreme Hour" and "The Value of Godliness." In SS 103; BYPU 25.

Immanuel: A. R. Pedigo, pastor. "Every-Member Canvass" and "Isa. 59:1-8." In SS 257; for baptism 1.

Looir City, First: W. C. Creaman, pastor. "A Neglected Garden" and "Sin." In SS 312; BYPU 97.

Gillespie Avenue: J. K. Smith, pastor. "Why Christians Ought to Join the Church" and "God's Call Disregarded." In SS 277.

Elm Street: E. F. Ammons, pastor. "The Three Fold Selection of Jesus" and "Six Searching Questions." In SS 200; BYPU 28; by letter 2.

First Fountain City: J. Herman Barnes, pastor. "Mysterious Things" and "Warnig." In SS 199; by letter 1.

The Beaumont Avenue: D. A. Webb, pastor. "The Light That Shines in Darkness" and "The Fruits of Chastisement." In SS 145.

First Baptist: F. F. Brown, pastor. Communion service. In SS 931; BYPU 164; for baptism 2; by letter 2.

Grove City: F. R. Barnaby, pastor. "Sonship." In SS 197; BYPU 35; for baptism 2; baptized 18.

Lincoln Park: H. F. Templeton, pastor. "God's One Financial Plan" and "2 Peter 3:11." In SS 245; BYPU 57; by letter 1.

Smithwood: Chas. P. Jones, pastor. "Christian Joy" and "Life's Sacred Trusts." In SS 206; BYPU 78.

Oakwood: W. G. Mahaffey, pastor. "The Joy of Forgiveness" and "Repentance." In SS 288; for baptism 11; by letter 4; BYPU 18.

Deaderick Avenue: Claude E. Sprague, pastor. "The True Shepherd in the Valley With Us" and "All Things Working for Good." In SS 475; for baptism 2; baptized 2.

Central, Fountain City: Leland W. Smith, pastor. "Leaving Egypt Without Promise" or "Out and Out for Christ" and "Does Jesus Really Love Us?" In SS 382; BYPU 104; by letter 2.

Central: Robt. Humphreys, pastor. "I Can Do All Things Through Christ" and "1 John 2:18-29." In SS 204.

Inskip: W. D. Hutton, pastor. "Our Obligation and Responsibilities to the Gospel" and "A Christian Soldier." In SS 106; BYPU 55; prayer meeting 63.

Broadway: B. A. Bowers, pastor. "The Value of the Great Commission" and "Who Has Sinned?" In SS 729; BYPU 160.

South Knoxville: J. K. Haynes, pastor. "Heaven" and "Lessons From Paul's Voyage to Rome." In SS 386; BYPU 88; by letter 1.

NASHVILLE

Third: W. Rufus Beckett, pastor. "The Church at Thyatira" and "The Fourth Saying on the Cross." SS 272; BYPU's 48.

Calvary: W. H. Vaughan, pastor. "The Tithe is the Lord's" and "The Gospel Is the Power of God." SS 240.

Charlotte Pike Mission: A. M. Nicholson, pastor. S. E. Loxley preached both morning and evening. SS 94.

Park Avenue: A. M. Nicholson, pastor. "Gaining and Losing Connection" and "The Floodtide." For baptism 1; by letter 2; SS 312; BYPU's 85.

North Edgefield: A. W. Duncan, pastor. "Love's Supreme Test" and "The Passing Harvest." Two additions; BYPU's 86.

Radnor: H. F. Burns, pastor. "God's Love for a Lost World" and "Jesus Died for a Lost World." SS 113; BYPU 14.

Seventh: Edgar W. Barnett, pastor. "Saving Faith" and "Glorifying God with Our Bodies." SS 220; BYPU's 56.

Lockeland: J. C. Mills, pastor. "A Sermon by an Angel" and "Getting Up Against It." SS 267.

Judson Memorial: R. E. Grimsley, pastor. "Stewardship" and "Christ the All." SS 436.

Edgefield: W. M. Wood, pastor. "Christ's Program for the Salvation of a Lost World" and "The Death of Christ." Baptized 6; SS 403; BYPU's 70.

Belmont Heights: Dr. P. E. Burroughs, supply. "Building a Church" and "Elements in Building a Church." SS 363; BYPU's 65.

Shelby Avenue: C. E. Pennington. "Christian Fellowship" and "The Hereafter." SS 156.

Immanuel: Fellowship meeting at 11 a.m. SS 425.

Grandview: S. W. Kendrick, pastor. "Missions Abroad" and "Missions at Home." For baptism 1; by profession 1; SS 223; BYPU's 66.

MISCELLANEOUS

Calvary, Alcoa: J. H. Clevenger, pastor. "Receiving the Holy Ghost—Does He Come by Laying on of Hands," and "The Murmurs of a Thankless Heart." In SS 370; BYPU 64; subscriptions for Baptist and Reflector 17.

Pulaski: Sibley C. Burnett, pastor. "More of the Golden Rule and Less of the Rule of Gold" and "The Spirit of Christ." In SS 56; BYPU 20; by letter 1.

Etowah, First: A. F. Mahan, pastor. In SS 515; by letter 3.

Loudon: Carl R. McGinnis, pastor. "A Divine Claim and Assertion" and "The Cross the Power of God." In SS 190; BYPU 35; by letter 1.

After forty-six years I visited New Hope Sunday at 11 a. m. and preached from the Text, "Be of Good Cheer." It was a joy mingled with tenderness to go back where I was pastor forty-seven and forty-six years ago. Where in the good providence of God I baptized B. H. Dement and W. O. Carver. Only four or five faces present who were there in other days. J. T. Oakley.

Paris: First: J. H. Buchanan, pastor. "For Love's Sake" and union service for community chest. In SS 345; prayer meeting 93; by profession 4; by letter 1.

Athens: Eli Wright, pastor. "Trusting God" and "Who Can Be Saved."

Springfield: L. S. Ewton, pastor. "Bring Ye All the Tithe" and "He is Risen." In SS 366; by letter 3.

Eagleville: W. C. McPherson, supply. "A Good Witness" and "The Lord's Lord's Side." In SS 35; BYPU 30.

La Follette, First: D. B. Bowers, pastor. "Business of the Church" and "Making a Decision." In SS 315; BYPU 141.

Monterey: W. M. Griffitt, pastor. "The Father's Will and Its Executor" and "The Inexcusableness of Unbelief." In SS 219; BYPU 48.

Decherd, First: Alvin L. Bates, pastor. "Does the Bible Teach

Missions" and "What is the Gospel." In SS 80; BYPU 25.

Maryville, First: J. R. Johnson, pastor, preached at both services. In SS 573; for baptism 3.

OBITUARY

IN HONOR OF MY BELOVED

PATIENT, REV. W. K. COX
NORA E. PEARSON (Nurse).

He died at his home, near Jefferson City, August 15, 1925. He was an active member of Flat Gap Baptist Church. Brother Cox was a noble character, and in his earlier years of ministry was one of the best-known and efficient pastors of the many churches which he held in Washington County and other sections of East Tennessee.

Brother Cox was married in early years to Miss Clararisa Ferguson, who survives him. To this union were born and reared eight children, all of whom have on the whole armor of God, and are loyal to Christ in the Churches where they belong.

From this home God has called three successful ministers—Dr. E. K. Cox of Gloster, Miss.; Rev. E. A. Cox of Mountain City; and Rev. E. M. Cox of Spruce Pine, N. C.

Through all the years of Brother Cox's afflictions he never forgot his Bible nor its great teachings. When he could no longer read, he begged that it be read to him, and with power and spiritual insight he would explain it for hours.

The last chapter he requested the writer to read to him was the 14th of Job, and he emphasized the 14th verse, "If a man die, shall he live again?" He said, "Yes, I shall die in the flesh, but I shall live in the spirit and in the paradise of God with Jesus, my Lord and my Saviour, when God shall have wiped away all tears from our eyes and where sickness and sorrow and sin and death are felt and feared no more."

To his many brethren and family we would say:

"Let not your hearts be troubled," for Jesus loves us all.

I'm going to the home He's prepared for me; I long to hear His call. The troubles of life will soon be over, each one their cross to bear; He'll lead through the pearly gates and up the golden stair.

O praise the Lord, He's with us through the darkest hour; The small and the great are all saved by His power.

As our lives are as vapor of the air, dear Jesus, lead the way, So we shall give the best to thee and and thou the best to us some day.

Knoxville, Tenn.

TRAINING SCHOOL CLASS

To Start January 1, 1926, Baptist Memorial Hospital

Owing to training girls for our Baptist Hospital in New Orleans and other reasons, we have a few vacancies. We are opening a class January 1, 1926. A splendid opportunity for High School and College Graduates to earn a profession of untold value to them. We possibly can accommodate twenty.

If you want to be a Graduate Nurse, train at the South's largest hospital and the South's largest Training School. Apply at once to the Baptist Memorial Hospital, Memphis, Tenn.

—Adv.

Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

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AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. J. W. Joyner of Bemis, Tenn., has resigned the care of the church at Lavinia, Tenn., after serving acceptably for some years, and Rev. Roy Crider of Milan, Tenn., has been chosen as his successor.

Republican Grove Church, near Trezevant, Tenn., loses its good pastor, Rev. J. F. Powers of Paris, Tenn., and has called as his successor Rev. Millard Pratt of Union University, Jackson, Tenn., who takes charge in January.

Rev. W. F. Boren of Darden, Tenn., one of the most faithful men in the Tennessee ministry, has accepted a call to Pleasant Grove Church, north of Darden. It is his second tenure of service as shepherd of that flock.

Dr. Spencer Tunnell of the First Church, LaGrange, Ga., declines an urgent call to Broadway Church, Louisville, Ky. There were 818 in the Sunday school at LaGrange last Sunday, 241 in the men's Bible class.

Rev. R. E. L. Harris of Eufaula, Ala., has accepted the care of the church at Talbotton, Ga., effective December 1st, the Church having gone to full-time service.

A wonderful revival has just closed in Tabernacle Church, Macon, Ga., in which the pastor, Rev. A. C. Baker, preached and W. C. Brindle led the singing. There were 136 additions, 87 for baptism.

The fifth Sunday meeting of Beech River Association held at the church at Sardis, Tenn., was a decided success, Rev. R. L. Rogers of Huron, preached the introductory sermon. The officers were: Moderator, Rev. J. T. Bradfield, of Darden, and Clerk, Rev. Joe Jennings, of Parsons. Other ministers present and participating were Revs. J. W. Barnett, W. F. Boren, R. W. Baker, W. R. Bawcomb, A. U. Nunnery, G. R. Tyler of Campbell, Mo., James Phillips and G. W. McBride. J. W. Barnett preached the missionary sermon Sunday.

The learned Dr. W. J. McGlothlin of Greenville, S. C., says: "There is neither evolution nor anti-evolution in the Scriptures." We respectfully enter a demurrer to the latter. Although evolution is not in the Bible, anti-evolution appears in the first verse of the first chapter of the first book: "In the beginning God created the heaven and the earth." Also in Gen. 1:27: "So God created man in his own image." Fie, Doctor!

Rev. G. J. Tarte has resigned as pastor at Hartsville, S. C., without definite plans for the future. He is a toothsome Tarte for some good Church.

On concluding his pastorate of fifteen years in Central Church, Greenville, S. C., Dr. S. T. Matthews was presented by his congregation with a beautiful silver pitcher as a token of appreciation. He baptized eight candidates on the last night.

Rev. E. V. Babb of the First Church, Newberry, S. C., has resigned that pastorate to accept a call to the First Church, Laurinburg, N. C., after having served in Newberry ten eventful years.

The Church at Roseland, La., loses its pastor, Rev. James B. Parker, who resigned to accept a call to Collins, Miss., effective December 1. He has been pastor at Roseland for three years.

What is fame! The astute Dr. P. I. Lipsey, of the Baptist Record, refers to "the teaching of evolution in Wake Forest College by President E. M. Potat." The initials of the bother's name are "W. L." instead of "E. M." Otherwise the squip seems to be correct.

Central Church, Florence, Ala., is fortunate in securing as pastor Rev. H. M. Crain, who resigned at Adams, Tenn. We regret his leaving Tennessee.

Rev. A. A. Kitchings has resigned at Eminence, Ky., and will return to Ludlow, Miss., to recuperate in health, which was broken by the constant strain of study in the Seminary at Louisville, Ky.

Rev. Harry Leland Martin of Indianapolis, Miss., lately did the preaching in a revival at Flora, Miss., with the pastor, Rev. E. V. May, resulting in 25 additions. D. M. Hughes of Newport, Ky., led the music.

A \$30,000 organ is to be installed in the Metropolitan Tabernacle, London, England, established by Charles H. Spurgeon. Mr. Spurgeon would not have an organ in his life time, nor has there been one since.

Rev. Ralph A. Todd, who lately came from the pastorate at Kingfisher, Okla., has accepted a call to the Church at Greenfield, Tenn., and moved on that field. He will also serve New Hope Church. Rev. H. A. Todd of Trenton, Tenn., is his honored father.

Twenty-second and Walnut Street Church, Louisville, Ky., secures as pastor, Rev. A. B. Couch, who resigns at Athens, Tenn., effective December 6th. Tennesseans regret to lose their one and only Couch, especially since he is such a good one. He succeeds Rev. C. D. Stephens.

Rev. G. R. Tyler of Campbell, Mo., supplied for the Church at Parsons, Tenn., on Sunday, November 29th, and Rev. W. A. West of Bemis, Tenn., on Sunday, December 6th. Parsons Church is in search of a pastor.

Rev. M. E. Miller of Henderson, Ky., lately preached in a meeting in his Church, resulting in 78 additions. Harry Beckman led the singing.

Rev. C. W. Bowles has resigned as pastor at Sonora, Ky., effective December 31st. He has not intimated his future plans.

Evangelist Geo. C. Cates of Louisville, Ky., has lately conducted a meeting for ten weeks with Rev. W. G. Vail and South Highlands Church, Bessemer, Ala. Hundreds of conversions, restorations and Church renewals are reported. A new edifice to cost \$150,000 will be erected.

Rev. H. S. Summers has resigned as pastor at Campbellsville, Ky., effective December 16th, and will take up the duties of the pastorate at Madisonville, Ky., December 20th.

The recent revival in Union Avenue Church, Memphis, Tenn., conducted by Rev. E. L. Watson of Okmulgee, Okla., a former pastor, resulted in 50 additions. The pastor, Dr. H. P. Hurt, and his members are happy.

Dr. John R. Sampey, professor of Old Testament Interpretations in the Southern Baptist Theological Seminary, Louisville, Ky., for the past forty years, recently observed the fortieth anniversary of his ordination at the Forks of Elkhorn Church, near Duckers, Ky. This is a country Church of which Dr. Sampey has been pastor twenty-two years.

An impressive ordination service in Laneview Church, near Trenton, Tenn., Sunday afternoon, November 29th. The pastor, Rev. Ira C. Cole, presided. Rev. H. A. Todd of Trenton preached the ordination sermon. N. E. Cole and George Lorange were ordained deacons, being added to the existing board of deacons—Dr. J. C. Moore, Robert Ecstein, C. A. Ecstein, R. F. Mount, J. P. Powell, Oscar Drury, R. F. Brinkard. Deacons L. D. Suight of Trenton and M. D. Ingram of Eaton assisted in the service.

Rev. J. A. Bell, well known in Tennessee, lately resigned as pastor of Poplar Springs Church, near Meridian, Miss., and Rev. John W. Faulkner of Lumpkin, Ga., has been called as his successor.

Rev. Virgil C. Neal resigns at England, Ark., to become pastor of the Church at Siloam Springs, Ark., succeeding Rev. C. H. Bell, formerly of Tennessee.

DEFINITE THINGS THAT CHURCH MEMBERS CAN DO

To Extend the Kingdom of Christ in the Community and World

Note: Nearly all of the following lines of work are much more likely to be done if undertaken by groups of persons who agree together to try to be more useful Christians, and who meet at stated times for reports, study, conference and prayer.

1. Study the Bible to find out what Christ expects of His disciples, and what He promises to do to help them in the work that He gives them to do, including the gift of the Holy Spirit.

2. Pray, personally and with others, for the objects indicated in the Bible. Join a small group of twelve or less for prayer and Christian work, including the study of the Bible in order to use it in actual work.

3. Study the actual present needs, in the community, the nation and the world, so as to have an intelligent idea of what the Church ought to be doing to carry out the clear commands of Christ.

4. Study the Bible in order to be able to use it in pointing out to others what the Gospel of Christ really is, and in what ways Christ is ready to help those who trust Him in all the problems of their daily life.

5. Give away individual Gospels, or other portions of Scripture, wherever you can interest people in reading them. Make this the first step, if possible, in giving them each a New Testament and persuading them to read it each day. (Gospels can be bought for 2c each; New Testaments for 10c.)

6. See that every home in the community has a Bible, if it is willing to receive one as a gift. (Bibles can be bought for 50c each.)

7. See that every person with whom you are naturally associated in school, in business, or in any other way, is personally approached with the offer of a Gospel or a New Testament if he is willing to read it. Try to follow this up by talking with him personally about Christ.

8. Try to persuade every one in the community to attend some Bible Class and some Christian Church service in order to understand God better and to be able to live a happier, better and more useful life.

9. Help children and young people to have proper places for play, and good supervision in organized play, and help them to play fair. The play instinct offers one of the greatest open doors to human sympathy, confidence and influence. Multitudes of children not now receiving any religious instruction can be won to Christ by a combined weekly program of supervised play and suitable Bible study. This also opens one of the best ways to reach their homes and their parents.

10. Perform any needed service to any one in the friendly spirit of Christ, and, if possible, say a good word for Christ to the person you try to help.

11. In a perfectly simple and natural way, try to persuade every one possible to make a personal confession of Christ as Savior and Lord, and to unite with some Christian Church. Be frank in telling others what Christ has done for you. (Acts 1:9.)

12. Keep a written prayer-list of persons and objects to pray for, with blank spaces left to indicate when the prayers have been answered. Pray habitually for your pastor and for all the work of your church.

13. Give at least a few minutes every day, as early in the day as possible, to reading the Bible and prayer. This is indispensable to the best living and serving.

14. Make a serious, prayerful study of how much of your income you should give to God, and give it regularly. Use your influence to get the whole church to do this. Give systematically, proportionately and sacrificially.

15. Keep in touch with the progress of the Kingdom of Christ in all parts of the world by reading selected periodicals and books. Get others to read and discuss such books.

16. Make a serious personal study of why the church of Christ does not make greater progress in making disciples of all the nations, including your own community, and try to remedy the defects.

17. Try to make your own church and Sunday school models of efficiency, with every member enlisted, active, growing and bearing fruit.

18. Help to make your church and your Sunday school friendly, happy places, expressive of the real friendliness of Christ.

19. Select and distribute choice literature—leaflets, books, and periodicals. The literature that has helped you will probably help some one else.

20. Try to get all the Christian Churches of your community to work together as parts of the one "body of Christ." (1 Cor. 12:27.)

(Submitted by J. Campbell White, Vice-Chairman, Men's Church League, 541 Lexington avenue, New York City.)

NO PLACE FOR A LADY

At a small, country station a freight train pulled in and sidetracked for the passenger train. The passenger arrived and pulled out; then the freight started to do its switching. A placid well dressed woman had alighted from the passenger train and was passing close to one of the freight brakemen when he yelled to his buddy.

"Jump-on-her when she comes by, Bill, run her down by the elevator; cut her in two and bring the head end up by the depot!"

The lady picked up her skirts and ran for the station yelling murder at every pump.—From Everybody's Magazine for December.

CAPSIZED

A man couldn't read, but wanted people to think he could. One day he had a newspaper upside down. A friend walked up to him and asked: "What's the news, Sam?"

"Terrible wreck on the sea," was the answer. "Here's a ship upside down."—Good Hardware.

BIBLE CONUNDRUM

"Who was the first profiteer?"
"The whale. He gathered all the profit (prophet) in sight."

Curious Visitor—"I suppose you finish those stones with the one exception of the name of the party whose grave it will mark?"

Stone Cutter—"Yes, usually. But when we find a feller who is drinking moonshine likker, we go ahead and put his name on it, too."

FITS-ATTACKS Stopped in 3 Days

Mr. J. L. Crossman of Blue Hill, says his son had as many as 68 attacks in 24 hours; was relieved in 3 days by a treatment procured from R. Lepso, Apt. 2 92, 595 Island Ave., Milwaukee, Wis., who offers anyone afflicted with Epilepsy a FREE bottle of the same treatment.

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SERMON FOR THE WEEK

(Continued from page 10)

heart to all men, "Give God your full heart and life today, for the end of the ways of the world is regret, remorse, ruin and death.

"He stood, as if he pleaded with men." O, why should sane men have to be pleaded with to become Christians and continue with Christ, yet they do, and this sort of minister one must be, to be faithful.

"He stood, as if he pleaded with 'And a crown of gold did hang over his head.' Yes, the crown is there, and the faithful man of God shall receive a worthy crown, but I feel sure that the Bunyan would have you feel that the preacher was so intent on his work that he was altogether unconscious of the hands that held his future crown above his head. The faithful minister in the midst of his years stops little to think of a crown by and bye. He is intent on his 'Pleading with men.'

So, it is a great and beautiful picture. God help modern ministers to live up to Bunyan's conception of their high calling in Christ Jesus.

Now suffer this special word to the layman. All that is here required of a preacher to make him faithful, worthy and efficient we can make applicable just the same to any and all professed Christians, who would be real worthy, faithful Christians and live right and serve God. You must keep your eyes on heaven, you must keep the Bible in heart and hand, you must keep the law of truth on your lips, you must keep the world at your back and your very life and words should be pleading with all men to be Christians, and a glorious golden crown awaits you, also.

Note.—The wonderful book that inspired this sermon ought to be in every home. The Baptist and Reflector will furnish you a neat, cloth-bound copy for only 35 cents. Order it today.—Editor.

BOOK REVIEWS

(Continued from page 13.)

Christ's Soul-Searching Parables. By Louis Albert Banks. Fleming H. Revell Co. \$1.50.

Dr. Banks is too well known as a writer of inspirational books to need commendation. This is a volume many pastors and public speakers will want for its suggestiveness, evangelistic spirit, and use of beautiful poems. His subjects are attractive, and the parables discussed seem to fit the idea perfectly. Some of the fourteen subjects are as follows: The Tragedy of a Character without Ideals; The Romance of God's Farm; The Yeast of Christian Womanhood in Modern Life; Salvation Comes Through Prayer; Forgiveness, the Most Lovable of All the Graces; The Banquet of God, etc. The book should kindle the evangelistic fires.

Bible Hero Stories. By J. H. Shonkweiler. The Standard Publishing Co. 18c each, \$1.80 per dozen.

This series of Bible Stories contains the following books: Joseph, David, Moses and Paul. The stories, which are told with fidelity to Scriptural facts, vividly portray the Bible characters. Colored illustrations add to the charm of the books. Their low price will make them appropriate as gifts or rewards from Sunday school teacher to pupil, particularly in the Junior Department, to which age they are ideally suited.—Mrs. J. D. F.

Monterey: W. M. Griffitt, pastor. "Procrastination the Thief of Time" and "Falling into the Hands of the Living God." SS 234; BYPU's 36. Our revival is starting into the second week, the preaching being done by the pastor and the music is under the direction of Rev. S. W. Rutledge of Etowah, Tenn. The interest is growing and resulted in four professions of faith upon last Sunday. Our religious census just completed reveals the following possibilities in our town for our Church. There are 349 Church members with 439 leaning to the Baptist. Total 788. There are 213 Methodists, with 215 leaning. Total 428. There are 163 Nazarene members, with 262 leaning. Total 425. All others total 84 members, with 79 leaning, and 42 without Church preference, making a total population of 1,870.

RELIGIOUS VALUES. By Edgar Sheffield Brightman. Published by the Abingdon Press, 150 Fifth avenue, New York. 285 pages, \$2.50 net.

This is the best book of its kind we have seen. It is a scholarly presentation of the values of religions in general and of the specific values of Christianity. It ranks with Fairbairn's Philosophy of the Christian Religion in its appeal to the mind of one who loves the old paths. It is written from the viewpoint of a philosopher, hence is filled with technical and scientific terms. Therefore, it will not appeal to those who do not love to get down with all their mental tools sharp and well in hand and do some real thinking. So very valuable is the work that we shall give further comment editorially.

SUNDAY SCHOOL NOTES

(Continued from page 10.)

The Laymen's Mailing List. Yes, we want the name of every good live layman in the churches. We have not yet prepared a blank for this, but would greatly appreciate it if some good man would send us the names of from five to ten of the leading laymen in the churches all over the state.

What are you planning for your Sunday school for the new year. Let us set a goal now and begin planning something new. Suppose we think of the following suggestions:

First—Enlarge the membership. We cannot help people who do not come. The first step, therefore, in building a great school is to get the people into the classes in the various departments. A religious census and a little personal work will do this.

Second—Enlarge your organization so there will be a definite place for every one in the list of possibilities. That means that you will have to form a lot of new classes and elect a lot of new material for teachers and officers. To do this it would be a fine thing to have a training class in your church picking out a dozen or more of your best young men and women and carry them through a course of training fitting them for the work.

Third—Check up on your rooms and equipment. If you are not using your building to the best advantage, maybe a change in arrangements would help. If equipment is needed why not get a movement started to add such as is needed. Many one-room meeting houses can be changed into real work shops by the expenditure of a few dollars.

Fifth—Readjust your grading and install the six-point record system. You do not have to have all the red-tape suggested for large schools in order to use the six-point system. A secretary's book, a class book for each class and some envelopes and cards will be sufficient, and the system is just as simple and easily used as any other system.

Fifth—If you have no Teachers' Meeting nor Workers' Council be sure to get your workers together at once and begin one. Order some report blanks for your teachers' and departmental superintendents as well

as the superintendents' blank and have them bring real reports to the meeting so you may have something definite to discuss.

WHAT WILL BECOME OF THE COUNTRY CHURCH?

We are really becoming alarmed about the country Sunday school and church. Worlds of literature and helps are being gotten out for the well organized school with full departmental organizations, but little is being done for the little school out at the cross roads. The training books are all being prepared with the big church in view. Even the Manual has been so changed that it is next to impossible to get a country church to become interested in the study of the First Division, where the real Sunday school idea is taught. The departmental books are displacing everything that caters to the small school. Our workers want to teach nothing but departmental books everywhere. Ninety per cent of the literature is being arranged for ten per cent of the churches. Who is going to champion the cause of the country folk?

We are not out of cooperation with the rank and file of our leaders. We believe in all that they are doing, but we are getting on our hearts the crowd that is being neglected. The tendency today is to specialize everything so that the church and the general organizations are being lost sight of. In the country church this is impossible, and when you hold up to them an ideal too high for them to reach they become discouraged and say if that is the standard for us we will have to pass. We are splitting hairs on a lot of things. God would not have given a book containing His will to His church if it could not be understood by all alike. I believe in grading; I believe in adjusting, but I do believe we are so-extreme on some of these things today that we are going wide of the mark. I believe in standards, but if we have to spend time meeting the letter of a standard and neglect weightier matters I am for the weightier matters. Let us carry along with our expert knowledge some good old-fashioned common sense and religion and put the two together and we will never go wrong. Let some one champion the cause of the small church where all these expert suggestions cannot be followed and where they have to do the best they can with what they have.

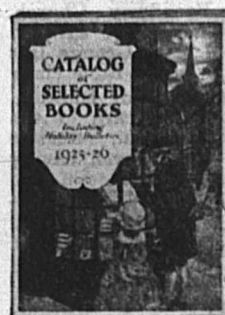
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the "Aim and the Meaning of the B. Y. P. U." will be of great value to the pastors this fall. If all our — sar—ashR n m mnm mmm rural preachers could read these two tracts they would be enthusiastic for the B. Y. P. U. We often have letters requesting help in getting up talks on B. Y. P. U. work for associational conventions, rallies, etc. These two tracts will help along that line. The tract on the Standard of Excellence will be fine to use in the South-Wide A-1 drive for the first quarter of 1926.

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