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SPEAKING THE TRUTH IN LOVE

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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Our Christmas Greeting: Peace on Earth, Good Will Among Men



(Courtesy of the Boys' Weekly.)

THE BIRTH OF JESUS

Now in those days an edict was issued by Caesar Augustus for a census of the whole world. (This was the first census, and it took place when Quirinius was governor of Syria.) So everyone went to be registered, each at his own town, and as Joseph belonged to the house and family of David he went up from Galilee to Judaea, from the town of Nazaret to David's town called Bethlehem, to be registered along with Mary his wife. She was pregnant, and while they were there the days elapsed for her delivery; she gave birth to her firstborn son, and as there was no room for them inside the khan she wrapped him up and laid him in a stall for cattle.—Moffatt's "The Bible—A New Translation"—Doran & Co.



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EDITORIAL

Honesty may be the best policy, but there are millions who have not yet found it out.

Life is a little thing after all if it is only the power that animates the flesh for a few years, or even for the full three score and ten.

When Moses stood between Israel and the land of Egypt, during the period of wandering in the wilderness, he was the pivot upon which swung the destiny of the human race.

One fall into the fire has left a great scar upon the body of many an otherwise perfect physique. One drop into sin will leave an ugly scar upon the character of the most perfect soul.

When one reads of the diabolical crime committed in the name of religion by the free love cult of Memphis, he is made to wonder if after all the Ku Klux Klan does not have a sacred mission to perform.

A skunk is not a very nice thing to talk about, but when he gets under your house, you will either talk about him until you have persuaded him to get away or else he will force you to leave. Let our thinkers who decry the discussions aimed against materialistic evolution, consider this parable!

Surgeons tell us that scar tissue will never endure like original tissue. Psychology tells us that once the customary program of daily life is broken, it is never as easy to keep it going again. Experience tells us that one lapse into sin weakens the will and prepares the way for complete degeneration. Remember that God says, "The wages of sin is death."

How good and how inspiring it is in these days of masculinity among young women to see a beautiful girl, modestly

dressed, wearing a crown of glory, unshorn upon her head. Real men everywhere turn to look at her and in their manly hearts thank God for her and pray for her return to every home.

We call upon every pastor in the state to keep open house on February 21, 1926. Please do not make any engagements for that date that will take you away from home, and in case it is imperative that you be away be sure to have a good man in your place. Ask your people to remember the date. Get your Sunday school secretary to have a large streamer made and place it in a conspicuous in your auditorium: "PLEASE KEEP IN MIND FEBRUARY 21, 1926."

Anglo-Saxon civilization has at last reached the place where it must cry with Alexander the Great for more worlds to conquer. The spirit of Christianity forbids the brutal conquest and extermination of other races. Pioneer days have passed forever. We suggest now that Anglo-Saxons turn upon themselves and begin to try self-conquest. Alexander the Great perished in his youth because he failed to be master of himself. Unless Anglo-Saxons learn from his tragic failure they, too, will perish.

If some people spent half as much time in seeking to make their inner selves attractive as they do in trying to adorn the outer persons, there would be far more of real beauty in this old world. A little paint and powder, a few pretty clothes, may cover up our physical defects, but the only thing that will bring real beauty, lasting beauty, is the garment of righteousness, and the only artist who can put it on us is the Lord Jesus Christ.

Sooner or later a man of God will arise to whom the glamour of the "White Way" does not appeal. Dr. Harris E. Kirk, in remaining with the heretofore practically unknown Franklin Street Presbyterian Church of Baltimore, has cast a bomb into the ranks of the famous Fifth Avenue crowd of New York City. For the first time in the history of the church, in a period of 117 years, a preacher has been audacious enough to refuse a call from it.

WARNING TO MEMPHIS

We have been receiving letters from Memphis stating that a certain Mr. Smith is soliciting subscriptions for the Baptist and Reflector. We have no record of any arrangement with such a man and he is not sending your money to the office. Therefore, when you want to send in your money for the paper send it direct. Let Memphis pastors please announce from their pulpits that we have no such solicitor.

THE SEASON'S GREETINGS.

We hereby extend to all the readers of the Baptist and Reflector our heartiest good wishes for the happiest and truest Christmas season. It is with real joy that

we can announce the rapid growth of our family. During the past few weeks, new subscriptions have been coming in regularly and our mailing list has grown. With the first of January we will begin printing 5,000 copies and practically every one of them will be used in caring for our mailing list. We are going to launch a movement early in the year for the reclamation of our delinquent subscribers. We have in our card index the names of nearly 7,000 Baptists who once took the paper, but who ceased to do so months ago. And in addition to these, there are 30,000 other Baptist homes in the state into which our paper does not go.

We sincerely trust that our readers will get the most out of their holiday season. The orphan's home day is past. Did you remember the orphans? Next Sunday is the day for a great offering for the Foreign Board. Are you planning to remember it? And as we face the new year are you planning to have a direct and regular part in all the work of the denomination? With every one giving material things and every one receiving spiritual things, we will have a gracious holiday season. We will see you again January 7.

DR. JOHN T. CHRISTIAN DEAD

When we entered the office Saturday morning a telegram lay upon our desk and it told the sad news of the death of one of Southern Baptists greatest men. Dr. John T. Christian had been ill for some weeks and although the physicians offered no hope, there was a feeling in our hearts that somehow he would be spared to finish his masterful labors on the History of Baptists. The history will now fall into other hands for completion. God has called Brother Christian to his reward.

Dr. Christian was the descendant of one of America's old and true families. The Christians came to our land in 1780 from the Isle of Man. Sir Walter Scott has given a long genealogy of this family and has immortalized one member in "Illam Dohne." John Tyler Christian was the son of Marion and Amanda Christian. He was born December 14, 1864, in Fayette County, Kentucky, near Lexington. His parents lived on a farm and he was reared under rural conditions. He was converted when sixteen years of age and was soon afterwards baptized into the fellowship of the Campbellsburg Baptist Church. He was graduated from Bethel College in 1876 and was called to Tupelo and Vernon Churches in Mississippi. In 1883 he was called to First Church, Chattanooga, where he remained until 1888 when he became superintendent of missions in Mississippi. In 1893, he became pastor of East Church, Louisville, and labored there long enough to see the church increase from 500 to 1,300 members.

In 1900 he accepted the call of LaSalle Church in Chicago, and in 1904 went to Second Church, Little Rock, Ark., where he remained seven years, built a new temple and did a lasting piece of work for the

kingdom of God. In 1911 he became mission secretary of Arkansas and held that position for three years when he went to Hattiesburg, Miss., as pastor of First Church. At the close of six years of work with the church there he accepted the chair of Church History in the Bible Institute, New Orleans.

Dr. Christian's earthly monument will be found in the wonderful library of 25,000 volumes which he gave to the Bible Institute. It has in it some of the rarest books on history and doctrines of Baptists. And among all the books in that great collection there are few equal and none that surpass for scholarship and painstaking care his own "History of Baptists," the first volume of which has been in circulation for some months and the second volume of which is now on the press. In addition to these books Dr. Christian wrote a History on Louisiana Baptists, one of Mississippi Baptists and "Baptism in Sculpture and Art."

Dr. Christian was honored by all classes of people. His research work in the department of Church History was recognized and appreciated by many scholars of the world. He was a member of "Society of Christian Archaeology of Greece," "Baptist Historical Society of England," member of the "Historical Society of America," vice-president of the "Baptist Historical Society of America" and a member of the "Academy of Sciences of Chicago."

The editor had the privilege of knowing Dr. Christian since he was pastor and secretary in Arkansas. He heard him preach often. He met him in many places and the great leader of a great people never failed to know him and to speak some words of encouragement. He worked well and long. He never lost the impelling power of a quiet faith in the Word of God nor was he ever ashamed of the distinctive doctrines of the people called Baptists. His life has been a benediction; his labors of love in preparing his histories have never been appreciated by us as they should have been; his home-going, while sad to us is glorious to him.

The Baptist and Reflector extends to his relatives true sympathy and yet rejoices with them in the hope of the resurrection. We know that a great loss has been sustained by the Bible Institute and by the denomination as a whole. Therefore, we buckle up our Christian armor a little more tightly and press forward with a little more zeal because we know that a great one has fallen from our ranks.

CHARITY AND PAUPERISM

There may be a lot of joy to the "Goodfellows" and other organizations of charitably inclined people who launch great "drives" around the Christmas season in order to see that every kiddie has a full stocking. What we wonder about is that these same goodfellows do not take it into their hearts the first of the year to make it possible for the parents of these kiddies to fill those stockings? While the good-

fellows lavish their gifts, while they bid for opportunities to earn a little money with which to spread Christmas cheer, they ought to remember that for nearly every stocking they fill there are two aching hearts in the bosoms of two parents.

We are not decrying the efforts of the great-hearted men and women who love to help the poor and whose hearts go out to the little children. We appreciate fully their work for the orphans and the widows. But we do claim that their charity is misdirected when they think so much of the children and so little of the parents. Slowly, and yet surely, our big hearts are leading us in the direction where lies grave danger. The man whose child is a victim of poverty today has his pride crushed by the continuous bestowment of charity and the child upon whom charity is bestowed promiscuously will, in thousands of cases, develop into a pauper.

There are tens of thousands of men and women in America this Christmas tide who would gladly have labored day and night if they might have had an opportunity of earning enough money to meet their actual physical wants and to have enough left to purchase Christmas cheer for their own little ones. If the spirit of generosity abroad in our land had been stirring earlier in the year and had been directed toward these parents they could have cared for their own little ones, their pride would have been developed, their children would have received from the real Santa Claus, and all danger of pauperizing the unfortunates of our society would have been avoided.

Jesus has asked us to govern our conduct by the Golden Rule. We ask in all sincerity, what would you want others to do to you if you were unfortunate enough to lose your property and to become dependent upon day wages, haphazard employment, for your sustenance? Would you meet a group of fortunate ones at your door and greet them with a happy heart and rejoice in your own manly and womanly souls while they lavished upon your little ones the things which you yourself could not give? Would you be happy when your children were talking about the things that others had given them? Or would you not shrink within your soul and curse the conditions that made it impossible for you to be Santa Claus to your little ones?

If conditions were reversed and you who play the goodfellows were living in some wretched hovel, shivering before a scant fire, and waiting for the hours of Christmas day to drag by, would you feel your manhood mount up within you when a rap came at the door and some good man or woman entered bearing bundles of Christmas things? Would you feel a thrill of pride when the bearer announced that he had come for the purpose of giving to your children that which you could not give? Would your soul stir within you while your children opened the bundles and cried out in their excitement over the

things which "the good man or woman" brought?

No, you would shrink back within your secret self. Your manhood and womanhood would receive a cruel blow from which they would not soon recover. If the incident were repeated year after year, the time would come when you would lose all self-respect and when you would sit idly by and wait for the coming of these helpers. And with the loss of your own self-respect there would be removed from your children the last barrier between them and pauperism.

We cry out in defense of the poor parents! We beg that their children may be permitted to receive from their hands! We shudder at the thought of their pain and humiliation! We tremble before the ominous signs of increasing pauperism in our great rich nation! We are filled with horror at the thought of what would exist should some great financial cataclysm strike our fair land and make it impossible for the usual Christmas "cheer" to be distributed. We quail before the picture that is presented by two inescapable facts in our social life: (1) The class from whose hands comes the abundant gift of Christmas cheer is giving to the world less and less of children. (2) The class that is being pauperized by well-intended giving is going on reproducing itself at a rapid rate.

Christ's plan is the only one that is safe for us to follow. His plan demands that the parents of little children be given a chance to earn enough with which to provide for actual physical needs as the days go by and to save a little for the Christmas season. Instead of organizing around Christmas time for the purpose of distributing charity, let us organize at the first of the year for the purpose of distributing jobs and social restraints that will eliminate poverty, the breeding ground of pauperism, and that will give every parent in the land a chance to win and hold the respect and love of his child.

A preacher without a Bible would seem to the average person to be an anomaly. Yet we hear of them every day—preachers who occupy pulpits from which they ridicule the very Book which they are supposed to preach and to defend. We wonder how any group of sane business men can be lured into the support of such traitors, reprobates, and enemies of society.

"Friendship is love without his wings."
"If you wish to be good, first believe that you are bad."—Epictetus.

"God hears the heart without words; but He never hears words without a voice from the heart."—Masonic Home Journal.

"Had we not faults of our own, we should take less pleasure in observing the faults of others."—Masonic Home Journal.

"For to cast away a virtuous friend I call as bad as to cast away one's own life, which one loves best."—Sophocles.

PUBLIC OPINION

Letters of commendation continue to come in to us. We rejoice in them and we are especially glad to have suggestions from our readers. The paper is theirs and we want it to be as nearly what they desire as it is possible. We take pleasure in reproducing extracts from a few of the many good ones that have come since our last issue in which such letters appeared.

"You are giving us a wonderfully fine paper. Any single issue is worth the price of the subscription for a year. Dr. Lee's sermon was one of the best I have ever read and the most timely. Your editorial, 'Signs of the Times,' certainly should be an eye-opener to everyone reading it. May God bless you in your great task and may Tennessee Baptists shout their appreciation and give their cooperation by making the subscription list 25,000 strong. The people of this section have never taken many religious papers, but I am going to sow the country down with them.—A. M. Overton.

"I am just a common, ordinary drummer, traveling about over the Southern States trying to convince millions of peoples that to live long and be happy they should eat bread made of my flour. . . . Last Sunday I happened to be in New Orleans. I met a Mr. Jones at the hotel and he said, 'I want to go with you to a Bible class this morning! I had never attended Sunday school in New Orleans and did not know where the churches were. So we started out by asking the hotel clerk the way to the First Baptist Church. He told us and when we got there we found a Presbyterian Church. We next asked a taxi driver and following his directions we found ourselves at a Catholic Church. We inquired three more times and got the same dose. At last we happened to meet a man who evidently had a Baptist wife for he said: 'If you were looking for a Catholic Church any one could direct you, but where the First Baptist Church is I happen to know because my boy goes there.'

We soon found ourselves in a delightful atmosphere of good Baptist folks who gave us the glad hand. We were called on in the men's class for speeches. I related our experience as strangers in the city and suggested that they put a directory in the lobby of the hotel.

Today I attended the Cosmopolitan Bible Class (Birmingham, Ala.) Next Sunday there will be twenty-five automobiles scurrying over different streets with their sides decorated with red and black letters announcing the service at the Strand Bible Class. (Dr. John J. Hurt, Jackson, Tenn., take notice). Dr. Hobbs is a great preacher and is doing a fine work in Birmingham, and to sit and hear that fellow Scofield sing, oh, boy!

Now, one word about how to run your business. I see the Birmingham News runs a daily column headed, "What Does the Bible Say?" and in this department the readers can ask any question about the Bible. It being a paper for everybody the editor will answer without seeking to interpret the Bible. Why not have such a department in our paper? And let the editor answer the questions with comment.—J. Thomas Ivey.—Jackson, Tenn.

Note.—We like the suggestion. Others have made it and as soon as we get to running a little more smoothly we hope to open such a column. Where to put it is the big question with us now.—Editor.

"Was interested in the question and your answer concerning the authority of deacons. (Issue of Nov. 19.) I agree with you fully in what you say but, I think oftentimes, leadership among deacons is mistaken for bossing. Why shouldn't the wise, mature, consecrated deacon be listened to in reference to the policies and management of the churches? Frequently the pastor is young and inexperienced and needs the advice and guidance such as a deacon can give. Yet it is often called 'bossing' when it is given.

"A great many pastors need bossing. They think they are the whole church. They refuse to accept work unless a stipulated salary is fixed, yet they throw up their hands in holy horror if the church demands a stipulated amount of their time and work in return. Many of them do not hesitate to go off in meetings three or four times a year and they do other things yet expect full pay. Others want a vacation of from two to four weeks on full salary. A lot of them do not work half the time when on the field; yet, when the good, wise, earnest deacon calls attention to these things, he is 'bossing.'

"I do not object the pastor's having a vacation. But what per cent of the members have vacations on full pay? The majority of them never have vacations. The preacher's 'over-worked' business, about which we hear so much, is a fake. There may be some of that kind, but I have never seen them. So many pastors do not want to give a strict account of their doings. When a pastor is chasing off here and yonder he is not living up to his contract, and when he is called down for his conduct, it is 'bossing.'—R. A. Brown, Knoxville, Tenn.

Note.—We did not intend to raise the question about the relation between a deacon and an indifferent or ubiquitous pastor. However, we know that it will be good for our preachers to know the minds of the people who listen to them and who support them. The letter to which Brother Brown refers was one concerning a deacon who boldly declared that the deacons ought to run the entire business of the church without consulting the other members. Brother Brown agrees with us that our answer, "Such a deacon ought to be sidetracked until he gets right," was correct.

READING THE BIBLE THROUGH IN THREE HOURS

One of the most unique services held in our state was that which was had in the First Church, Nashville, December 6th. The program of the day was arranged in honor of William Tyndale, who gave us the first English translation of the New Testament and who paid for his service by being killed. In commemoration of the 400th anniversary of his translation, the service of the First Church was held.

Pastor W. F. Powell preached in the morning, the sermon and program being broadcast from the church station. In the afternoon Dr. Hight C. Moore had charge of the services, and three hundred people gathered with reverent hearts while they poured over the pages of the Bible. Within two hours these people, each reading from a separate place in the Bible, had perused every chapter of the Sacred Word.

At night beloved Dr. E. C. Dargan, who has read the Greek Testament through fifty-two times, spoke on "The Bible and Religion." It was a splendid address and one in which the critic and skeptic were given no quarter. The best religion for the world is Christianity, and there can be no virile Christianity without belief in the Bible as an inspired and sacred book, was the substance of the message. Following his address, Hon. John Trotwood Moore spoke on "The Bible and Civilization." We hope to reproduce his address in the first issue of January. It was a splendid one and a fearless one.

NOTES FROM LOUISIANA

By T. W. Gayer

I have not forgotten your request for Louisiana news, but the days are so filled with duties that there is hardly room for one more thing. But I have just read your account of the Tennessee Convention. It made me homesick.

Your readers will be glad to know that our convention has just closed its best session. The old-timers are saying it was the best ever held. It was a good convention. You know I have been some convention goer and when I say it was good I mean it. The spirit was fine and the attendance was some eight hundred.

Louisiana Baptists have an academy at Church Point, a college here at Pineville, a hospital just across the river from us in Alexandria and an orphanage near Monroe. A junior college for women was launched at this convention to be located at Shreveport. Two Southwide institutions are located in the state. I refer to the Bible Institute and Hospital in New Orleans.

All these institutions are rendering good service. Our schools are crowded and need money, our orphanage is growing to be a great institution, our people are united and optimistic.

I was surprised to find so many Tennesseans in the state. It looked as if the thing was in the hands of these adopted sons. Let me mention some names that come to mind: Dodd, Shreveport; Hastings, Monroe, Flowers, superintendent of the orphanage; DeMent, Crutcher, Mahon and Jordan, New Orleans; Estes and Wingo, Bogalusa; Pettus, Franklinton; Jackson, Eunice; Haney, Le Compté; Mount, Greenburg, and last but not least, Sloan, Bozier City, the president of the convention. In a company such as this I felt at home from the beginning.

Baptists are making fine progress in Louisiana. I attended my first Baptist Convention at Shreveport twenty-six years ago. I have not attended another state convention in Louisiana until this recent meeting at Winnfield. Then we had no great churches and few institutions. We had two schools then, but both soon died. We had no orphanage, no hospital. We have now three times as many Baptists as we had then.

In the southern part of the state our churches are receiving additions constantly from the Roman Catholic ranks. Acadia Academy is educating French preachers and they know how to reach their own people. No finer mission work is being done anywhere than among these French people.

My Tennessee friends will be glad to know that we have a great and growing church here at Pineville. We have nearly eleven hundred members of the church now and have enrolled in the Sunday school 900 and in the B.Y.P.U.'s 287.

I must say that the Baptist and Reflector is a great paper. You are constantly making it better. I rejoice with Tennessee Baptists in all their progress. Later I want to write you about our Baptist Message. More than three hundred churches have it in their budget. But if I write too much now your people will not read it if you publish it.

FEEDING AND FISHING

A unique service was held at the Woody Barton Good Will Center of Nashville on the evening of December 3rd. Miss Eva McCullough and her class from Calvary Church gave a buffet luncheon to the members of the Church. The purpose of the meeting was a double one. First of all, the class wanted the members of the Church to have a good time, therefore fed them. Secondly, they wanted the Lord's Church to have a good time, therefore they used the occasion for the purpose of fishing for subscriptions to the 1926 budget of the Church.

The growth of this Church during the past few months has been pleasing indeed; and the promise now is for even more rapid growth. The congregation has been helped for some time by the State Mission Board, and had applied for \$800 help for this year. This amount was reduced, but the Church will go forward, taking care of that reduction and contributing a goodly sum to missions and benevolences. Pastor Vaughn and his good wife are untiring workers, and Miss McCullough of the Good Will Center is a great help in the organization.

The canvass is being pushed, and it seems probable, unless the men who are for the most part railroad employes should lose time, that the Church will raise more than \$800 for missions and benevolences.

BEAST OF BURDEN. "The Baptist Record is the beast of burden of the denomination. It gives \$15,000 worth of free space to our work every year."—A speaker at the Mississippi Convention.

BAPTIST CHURCH BURNED. The building of the Calvary Church, Tuscaloosa, Ala., was burned recently just as it was receiving the finishing touches. Pastor J. R. Martin and his people have suffered a tremendous loss.

WHY BAPTISTS CANNOT ACCEPT THE BAPTISM OF OTHER DENOMINATIONS

By Paul R. Hodge, South Pittsburg, Tenn.

Coming direct to the point, I wish to make plain what that point is by stating a fact and then raising a question. The fact is that other denominations receive Baptists into their fold without re-baptizing them, while Baptists generally insist on baptizing those who come from other denominations, even though they claim that they have been immersed. When I say Baptists generally, I am aware that some Baptists are not holding strictly to this practice, but I write as one who believes that they lack that much of being loyal Baptists, and that the safest plan is to stick to the practice which is followed, I believe, by the major portion of the denomination. I also write as one who has not always been able to see why this principle should be followed strictly, but has gradually come to be convinced of it. Now the question is this: Why do Baptists not accept the baptism administered by others? Or, if you prefer, Why should they not accept it?

Baptists believe that it takes four things to constitute baptism. Not that these four things are explicitly taught in the New Testament in so many words, but that they logically follow and are implied in what is taught there, and are demanded, in view of the erroneous ideas which have come into existence during the course of the centuries since the Church was first planted. These four things are as follows:

1. Immersion in water as the proper mode of baptism.

2. A believer in Christ as a proper subject.

3. A proper administrator—that is, one who has himself been converted and baptized, and is a consistent believer in the two foregoing principles.

4. A proper authority—namely, a Church as the custodian or "pillar and ground of the truth," which practices only a believer's immersion.

Let us now examine these points:

First. An honest, unbiased study of the New Testament will convince any one that immersion in water is the only proper mode of baptism. I assume that every Baptist is familiar with the Scriptures that sustain that statement and will therefore not go into them. Suffice it to say that if you are not familiar with them, any informed Baptist can point them out to you. (Read "The People Called Baptists."—Editor.) In view, therefore, of the fact that the New Testament teaches immersion as the mode, full obedience demands that we adhere strictly to it, and that especially in view of the fact that the only value in baptism to the subject is his obedience. There certainly is no saving value in it; and if it does not mean obedience, it has no value at all for him, and might as well be discarded altogether. But can that be obedience which is left to the whim and fancy of the one who is to obey to choose how he shall act?

Second. The New Testament makes it plain that disciples are "made" before they are "baptized." (See John 4:1.) There is no passage in the New Testament where it is not either explicitly stated, or can be fairly assumed that the subject of baptism is one who has become a believer in Jesus Christ and therefore a possessor of eternal life. Christ in his great commission tells us first to "make disciples of all nations" (Matt. 28:19, R. V.) and then to "baptize them in the name of the Father," etc., and then to "teach them to observe all things whatsoever I have commanded you." In the eyes of a Baptist the baptism of an infant would be of no more value than it would be to knock an adult person unconscious and dip him while he was in that state. A boy plunging his fellow into the water while both are in swimming would be just as significant. Where there is no intention on the part of both the administrator and the subject, there is no acceptable act. This same principle denies the value of baptism that is performed for the sake of saving the subject. It is not believers' baptism.

In the third place, assuming that there has been immersion in water, and that the subject has been converted, can that be called baptism when there is no proper administrator? How can a man be

a proper administrator who does not consistently believe in and practice only "believers' immersion in water?" If he does not believe in it, but does it only for expediency's sake, how can the act be accepted as baptism? If the question of an administrator is not important, why would it not be proper for a church to invent a mechanical device for immersing its candidates? We will have to answer this question by saying that a machine would not be a proper administrator, because it would not be intelligently and intentionally acting under authority of Him who said: "Go ye . . . make disciples . . . baptizing them," etc. But neither is the man who immerses people merely for expediency's sake acting intelligently and intentionally under Christ's authority.

The fourth point, namely that in order for an act to constitute baptism, it must be upon the authority of a local church, and of one which believes only in believers' baptism, can be argued from several points of view. In the first place the question of authority is important. It cannot be waived or lightly set aside. An Act like baptism is of no value unless it be based upon authority. Of what value would a marriage ceremony be unless it rested upon some kind of authority? In the second place, that authority must not be merely general, but must also be specific for each individual case. To illustrate, the state gives authority to ministers to perform marriage ceremonies, not at random, but only for those to whom the state issues individual licenses. So a man may claim that his general authority for baptizing comes from the great commission of our Lord, but the authority for baptizing a particular individual must come from a church which commissions him as its administrator. The fact that each individual must be approved by a local church as a fit subject for baptism at its hands can be argued from the New Testament in the following way. A New Testament local church has authority to say whom it shall consider members, and whom not. This follows from Matt. 18:15-18 and I Cor. 5:13. And the right of a local church to "turn out" members implies the right of a local church to approve those it will receive as members. But if only the voice of an administrator and a subject is required in baptism, then it can have members thrust upon it.

Now I know of no denomination on the face of the earth except Baptists (maybe there are such) that administers baptism only to those approved for baptism by a local church. To a Baptist, immersion cannot be baptism unless it is administered to one approved by a local congregation as a candidate for baptism. No other denomination requires this. But even if another Church did, it would have to be a church which consistently believed in and practiced believers' immersion before it should be acting under any Divine authority. That is to say, it would have to be a Baptist church. Therefore Baptists cannot consistently receive any baptism except that administered by one of their own faith and order, and upon one approved for baptism by a local Baptist church.

To further clarify our position, let us illustrate it by a case in point, an actual occurrence related to me recently. A man professed conversion. He applied for membership in a Methodist church, but demanded baptism by immersion. The pastor balked at first, but finally, rather than lose the member complied. They went to the creek and the man was immersed, without prayer, without song or Scripture reading, without ceremony. If that man should later ask to be received into a Baptist church on his baptism, why should he be required to be immersed by them?

Granting that he had met our first two conditions, that of being converted and immersed, he would still be unbaptized, because the ordinance was administered by a man who probably had not been immersed himself, and certainly was not a consistent believer in immersion. Furthermore, he acted on his own authority, without the appointment or approval of a church which believes in and practices only believers' immersion. This act would have no more value than a mock marriage ceremony I might perform without a state license. The subject might indeed be satisfied, and be sincere in his belief that he had been baptized, but this

would mean nothing to a loyal Baptist church to which he might apply for membership. Not only must he be satisfied, but the church he expects to join must be satisfied.

When a man joins a secret order, does he submit to the ceremonies that suit his whim, or does he submit to the ceremonies instituted by that order? I once knew a couple who had a marriage ceremony said for them, and they thought they were married, and started on their wedding trip, but had to be recalled and married (not re-married), because it was discovered that the ceremony had been performed outside of the county in which the license gave authority for it to be done, and it was therefore invalid. The parties thought they were married, and were probably absolutely sincere in it, but their sincerity availed them nothing.

But while we are insisting as Baptists upon our four points, we need not split hairs over some questions others might raise. It is enough that the believer be a professed believer, and the administrator a professed believer. We could not be the judges of whether they had been truly regenerated by the Spirit of God or not. All possible care should be taken that they are, and it would be good if we could know for an absolute certainty, but in this world we must work under imperfect conditions. Nor need we trouble ourselves as to whether our spiritual ancestors can trace their baptismal succession back to John the Baptist. I have an idea that I was baptized by a man who had himself been baptized by a man who had himself been baptized, and so back to John, but since I can't prove that, it is enough for me to know that the man who baptized me was a member of a Baptist church, which he could not have been without being baptized himself.

Such questions trouble me little, but on the other hand, we as Baptists do not, or certainly should not, desire people to come into our fold unless they are loyal Baptists by conviction, and the only way to be quite sure that they are Baptists by conviction is to ask them to submit to baptism at the hands of a Baptist church if they have not already done so.

SEMINARY TO GET \$650,000 CHRISTMAS GIFT

By Chas. F. Leek, Publicity Secretary.

Although the Southern Baptist Theological Seminary at Louisville, Ky., is paying from its Building Campaign funds the sum of \$650,000 for its new Norton Hall at "The Beeches," when the Seminary receives the building from the contractors around Christmas it will come in the form of a gift. Every one here is jubilant over the prospect of the total completion of the modern suburban plant as this, the initial unit, is finished.

The large Seminary family, which totals almost 1,000 souls each year, is planning a house-warming party in the new structure on New Year's Day. Heat was turned on in the new building this week. The Seminary is receiving comments on every hand, complimenting it on the beautiful edifice and the ideal location. One of Louisville's leading citizens, who is not a Christian, recently told Dr. Mullins that he never before felt like shouting until he went on a visit to "The Beeches" and viewed the new Seminary in its remarkable setting.

The new unnamed dormitory is fast being finished also. This building will house the students. Each man will have a single room with running hot and cold water, and each room will be an outside room, either facing the large open court or looking toward the natural beauty of that suburban section of Louisville. The new dormitory will care for 325 boarders, whereas only 180 are taken care of by the present New York Hall.

Talking of two-legged animals:

Nina Mae (in biology)—I have never seen a two-legged animal.

Mr. Tisdale—Did you ever look in the mirror?

Mrs. Merrell (in history)—And what did Hiro say to Leander after he swam the Hellespont?

Jack—You're all wet.

COMPLETE VICTORY POSSIBLE!**J. F. Love, Cor. Sec'y.**

It is entirely possible at last for Southern Baptists to remove completely the debt on their Foreign Mission Board. The opportunity to lift this debt given by all the State Conventions of the South has been welcomed throughout the denomination. If all will give as liberally and sacrificially as some are giving, every dollar of the debt can be paid, the Board put squarely on its feet, and the glorious work which it is doing can be saved from disaster and quickened throughout the world. The Christmas Love Offering for the debt on the Foreign Mission Board, which has been approved and recommended for December 27th, can easily cancel this debt in a single day.

Here is the way some large and small givers are going about it. An old Confederate soldier gives \$5 of his little pension and does it with a smile and a prayer. A pastor of a small church gives \$1,000 and challenges a thousand other Baptists men and women in the South to do the same. Many have already accepted the challenge and some are taking several thousands to help make this proposition a success. A Sunday school class of working girls gives \$1,000. The First Church, Miami, Fla., gives a minimum of \$25,000 on condition that Florida gives a minimum of \$100,000, and Southern Baptists wipe out the Foreign Mission debt. A missionary who has for three years been denied a house to live in gives \$100.

The way this Christmas Love Offering is put in the churches will, of course, decide its failure or complete success. Put on with prayer and passion victory is certain. Put on casually and with moderation failure is inevitable.

GENEROUS TREATMENT

Dr. W. C. Golden came into the office one day recently and renewed his subscription to the Baptist and Reflector. In doing so, he made a statement that we wish to pass on to the brotherhood. Several times recently we have had requests from various brethren for discounts on their subscriptions. These have been in good faith on the part of many because they have been led to understand that the paper gives such discounts. We are carrying on our mailing list 220 subscribers from whom we receive no financial returns directly. To be sure, the advertisers pay, and they should not be counted, but without them the Baptist and Reflector is sending more than 200 copies of the paper each week at its own expense.

It is a great joy to us to have men who could claim a perfect right to receive the paper free if they cared to do so, and yet who regularly pay their subscriptions. Secretary O. E. Bryan lives in the office each day with only a hall between him and the paper, yet he pays regularly for his subscription. Dr. Hight C. Moore of the Sunday School Board was the first person from whom the editor received a paid up subscription after his election to office. Deacon J. Pike Powers of Knoxville has been reading the paper for many years and has spent much of his life working for the cause of Tennessee Baptists, but he recently sent his check for two years in advance, and on top of that got out and secured ten new subscriptions.

It is only just and right that our ministers who have worn themselves out in the service of the Master and who have come to their declining years without means of support—it is only just that they should have the paper without charge.

But the editor has no authority to send it to such unless the State Mission Board should authorize him to do so. The deficit has to be met out of State Mission money and certainly the editor could not be expected to appropriate such money for the use of the Baptist and Reflector.

We trust our brethren will catch the spirit of Dr. Golden and the many others who do like he has done and help in every possible way to reduce the deficit under which we are laboring. Deacon Ghormsley of Madisonville and many others of his kind have voluntarily paid for the paper to be sent to aged ministers. Others have sent it to their pastors and still others have sent in lists of pastors of weak churches and asked that we send them the paper prepaid. It is good to find such a splendid spirit of co-operation among the brethren. The editor is growing more and more conscious of the fine spirit of unity and enthusiasm of Tennessee Baptists.

CORNERSTONE LAYING SOUTHWESTERN BAPTIST SEMINARY**By Lewis A. Myers**

On January 10th, 3 o'clock p. m., the Southwestern Baptist Seminary has planned a cornerstone laying ceremony, the only one of its kind of which Baptists have any record. The occasion is the construction of a handsome \$300,000 building dedicated to gospel music.

Speakers at the ceremony will be: Dr. L. R. Scarborough, President of the institution; Prof. I. E. Reynolds, director of the music school, and Dr. F. S. Groner, general secretary of the Baptist work in Texas. The special prayer will be led by Dr. Forest Smith, pastor of Broadway Baptist Church, Fort Worth, Texas. A large concourse of musical artists will be an interesting and inspiring feature. If the weather will permit the meeting will be in open air about the new building and where adequate room may be had for the large number expected to attend. The chapel building nearby will be used if the weather is not fair.

This building will contain class rooms, studios, practice rooms, a study hall, a reception room, a spacious assembly hall, and an equipment modern and commensurate with the needs of a building of this kind. A large pipe organ will make possible the expansion of the pipe organ department for some time needed by the institution. Building and equipment will be adequate to efficiently care for an enrollment of 250 gospel music students, and the interest stimulated by the new building with increased teaching facilities is expected to materially increase the enrollment in this department of Seminary work. The building will be known as the George E. Cowden Music Hall. It was the gift of Mrs. George E. Cowden of Fort Worth that made the building possible. At the present time I. E. Reynolds is director of the school.

WILLIAM CAREY ASSOCIATION FIFTH SUNDAY MEETING

An interesting and successful series of services was held at the Norris Creek Church in Lincoln County on the fifth Saturday and Sunday of the month. Some of the pastors were present and several delegates from the churches. At the Sunday afternoon session the subject "The Laymen's Obligation to Denominational Debts" was presented in a forceful way by brethren L. W. Alexander of Fayetteville and Fred W. Massey of Flintville. Following the discussion on the motion of Rev. P. G. Carter the Association endorsed a movement for a church to church campaign throughout the Association for an Every-Member Canvass in each church to give on a basis of not less than fifty cents per member for the liquidation of the Foreign Mission Board indebtedness. That where individuals failed to subscribe it be made up of other individuals who do subscribe so that each church shall raise the allotted amount according to its membership. It is roughly estimated that there

are some 3,000 Baptists in this association; that would therefore net the Foreign Board some \$1,500 if the campaign is successfully carried out. Mr. Fred W. Massey, who is the originator of the idea, was elected chairman of the campaign. A program has been already arranged by which each church in the Association will be visited on or before the 27th day of December or thereabout.

At the fifth Sunday meeting the hope was expressed that other associations might adopt a similar idea which would accomplish a task in helping to liquidate the Foreign Mission indebtedness.

On Monday, December 28, the laymen will meet in Fayetteville to deliberate what we hope will be a glorious victory for this worthy cause.

P. G. Carter, Pastor.

Fayetteville, Tenn.

TEXAS CONVENTION**By L. R. Scarborough**

Texas Baptists have just closed one of their greatest conventions at Mineral Wells. The attendance was large, the spirit and program constructive. Dr. Groner made a great report of the year's work—nearly a million dollars raised for all causes. This does not include money sent to the schools directly nor for associational missions nor for Buckner Orphan's Home. The South-wide causes have received their 42 per cent of all the money sent in. More than 2,600 churches contributed, a larger number than heretofore. Around 600 churches are on the budget and contributing monthly. About 400 of these budget churches in their monthly offerings paid four-fifths of all the money paid in this year. Dr. Groner's report and leadership met with great joy and approval. The 1926 program recommended by the Executive Board was unanimously adopted—that Texas undertake to raise in 1926 \$1,250,000 which will be divided between South-wide and state funds on the basis of 45 per cent for South-wide and 55 per cent for state funds. This is an increase of 3 per cent for South-wide causes over last year. Each participating cause in the state will receive a certain per cent of all the monies received for state causes. The South-wide causes will receive the percentages adopted by the Southern Baptist Convention. The purpose of the Texas forces is to go in for a vigorous and aggressive twelve-months' campaign to budget all the churches possible during the year. The mind of Texas Baptists, as never before, is set on doing this thing.

The First Church, Fort Worth, sent messengers again. Their messengers were refused seats unanimously at Galveston two years ago and again unanimously at the Dallas Convention a year ago; in September they were refused seats in the Tarrant County Association by an overwhelming majority, but they came again for seats in this convention. The convention by a vote of around 2,000 to between 100 and 150 refused even to consider the matter. This ought to dispose of this matter. Texas Baptists are constructive, orthodox, missionary, evangelistic and co-operative; and they will have nothing to do with obstructionists.

The convention voted unanimously to set apart December 20th for a great free-will offering for Foreign Missions. The B. Y. P. U. Convention at Waco voted to raise a dollar apiece for every member, which would amount to \$110,000. Great encouragement is coming to this movement. A number of brethren and sisters have already agreed to give a thousand dollars apiece. One agreed to give \$2,500 to this special love offering for Foreign Missions. It is believed that this offering will in no wise interfere with the campaign for the co-operative program of Southern Baptists. We mean that it shall not interfere.

The convention set the first two weeks in January for the every-member canvass for the co-operative program for Southern Baptists. A fine spirit is on to carry it out in a great way.

The brotherhood may be assured that Texas Baptists are going on unitedly to stand in a great way by all the causes. The convention was forward-looking and everybody went back home to do his best for the Master and His causes.

Look at This!

The Christmas Love Offering

NOTHING has lately so **STIRRED** the heart of Southern Baptists as has this **CHRISTMAS LOVE OFFERING** for the **FOREIGN MISSION DEBT**. It has been welcomed almost everywhere. The State Conventions have approved it. Churches and individuals all over the South seem to have been waiting for this opportunity to give special help to the Foreign Mission Board in its great need. Nothing like the spirit which is being manifested throughout the South has been seen among Southern Baptists in many days. There has been a spontaneous spirit of prayer and supplication. Many individuals who are able to give but **SMALL GIFTS** have been giving these and purpose to give them **WITH A CHRISTLIKE ABANDON**. Many individuals are giving **A THOUSAND DOLLARS** and some are giving **SEVERAL THOUSAND**. Churches are giving with **UNPRECEDENTED HILARITY**. One church gives **TWENTY-FIVE THOUSAND DOLLARS**.

Most of the Conventions have set **DECEMBER 27th**, or a day approximate thereto, for this special offering, but some Conventions have fixed a different date. Whatever the date or plan of your Convention, **COOPERATE** with it heartily. The Foreign Mission Board believes in **COOPERATION** and preaches it.

If the date fixed for your State has already passed and you as an individual have not given to cancel this debt, or have not given as much as you think you ought, you can still do it, and your State organization as well as the Foreign Mission Board will rejoice in your act.

We call especially upon EVERY MAN AND WOMAN in the SOUTH
who can possibly do so, to give A THOUSAND DOLLARS or SEVERAL
THOUSAND to help us meet the challenge of a Baptist preacher who offers
a THOUSAND DOLLARS on condition that a THOUSAND such gifts can
be secured from individuals in the South.

TAKE AND MAKE your offering at once and **REPORT** it to your **STATE SECRETARY** **PROMPTLY**, as the Foreign Mission Board meets **January 13th** to receive reports from all the States and to learn what plans it can make for the care of the work for 1926.

CALLING as we are upon **SOUTHERN BAPTISTS** with the **APPROVAL OF THE STATE CONVENTIONS** to make a **CHRISTMAS LOVE OFFERING TO THE SAVIOUR** for the cancellation of the debt on the Foreign Mission Board, we send with our importunity **CHRISTMAS GREETINGS** to the Baptists of the South.

J. F. Love, Corresponding Secretary,
Foreign Mission Board, Richmond, Va.

The News Bulletin

SECOND CHURCH, COLUMBIA, had the pleasure of hearing Brother A. L. Bates of Decherd on Wednesday night, December 9th. He spoke on "My Heart Is Fixed." Pastor J. M. Rogers has the second Sunday in each month open and would be glad to have some quarter-time church use him.

ADVERTISING AGENT ILL. The Baptist Courier brings us the news of the illness of Dr. J. F. Jacobs who is in a hospital in New York where he is being treated for cataracts. He has for many years conducted an advertisers' agency and furnishes the Baptist and Reflector with much of our advertising business.

DR. WESTON BRUNER and the church at Laurens, S. C., are rejoicing over a remodeled house of worship. The renewed and enlarged building was occupied for the first time, December 6th.

NEW SUPERINTENDENT. S. D. Grumbles, for many years a pastor-missionary under the State Mission Board of Kentucky and a native of Arkansas, has been elected superintendent of the Baptist General Hospital, Ashland City, Ky.

RADIO PROGRAM. Several Nashville people have reported their pleasure over hearing the concert of the Southwestern Seminary on the evening of December 8th. The program came in clear and loud. We call it long-distance service.

DR. L. B. WARREN is supplying the pulpit of the First Church, Richmond, Va., during the month of December.

CENTENNIAL NUMBER OF WESTERN RECORDER. The Western Recorder of Kentucky is planning to issue a centennial number on December 24th. The paper originated in 1825 when a little publication was begun. Its title was "The Baptist Recorder." This will be a large and attractive edition of the great paper and will contain valuable information and instruction. Editor Masters desires letters of greeting from friends of long standing, especially from those who believe that the paper is serving a worthy and significant mission.

BAPTIST STUDENT UNION. Texas is big and so are Texas Baptist meetings. We have just received a copy of the Baptist Student Union's publication, "The Texas Student." In it is the report of the Baptist Student Union's convention which was held in November. Fifteen hundred students attended. The delegates traveled a total of 200,000 miles. Thirty-one institutions were represented, and ten per cent of the Baptist students of Texas schools were present at the closing exercises of the convention.

VOTED 45-55. Texas Baptists voted at their last convention to give 45 per cent of their undesignated receipts to Southwide causes and to keep 55 per cent for state objects. The Southwide funds will be distributed according to the percentages adopted by the last Southern Baptist Convention. Last year Texas gave only 42 per cent to Southwide objects.

\$325 FOR THE ORPHANS. The Strand Bible class of Central Church, Memphis, gave \$325 as their Christmas offering to the Orphans' Home, the contribution being given December 20th. If you have not sent in your offering for this purpose, do it yet.

FEBRUARY 21! FEBRUARY 21!

CLARKSVILLE BARACAS. December 20 the Baraca class of First Church, Clarksville, entered the spirit of the yuletide and raised nearly \$100 and several pieces of new clothing to be used in caring for the needy of the town and to send Christmas boxes to twelve boys in the Tennessee Industrial School for Boys.

\$8,000 FOR FOREIGN MISSIONS. Grace Church, Richmond, Va., has already made her contribution to the Foreign Board's indebtedness campaign. The offering begun the second Sunday, says the Religious Herald, has now grown almost to the \$8,000 mark.

NEW TEMPLE. The First Church of Tonkawa, Okla., is busy at work on their new temple which will be occupied soon after the first of the new year.

SERGEANT YORK has launched his campaign to raise \$2,000,000 with which to build and endow the York Agricultural Institute at Pall Mall. He is undertaking a worthy task for the sake of the mountain lads whom he loves. A brother of Sergeant York recently enlisted in the United States Army.

MRS. AURORA SHUMATE of the Sunday School Board is to be in Elk City, Okla., in January. A great Sunday school rally and institute has been planned for that date.

LOSING SIGHT. According to the Biblical Recorder, Dr. W. B. Crumpton of Birmingham, Ala., has almost lost his sight. He now can read only the large headline type. He has been a master servant of the Lord and has waged relentless warfare against the liquor forces of his state. The Baptist and Reflector and a host of Tennessee brethren will grieve with him. And they will rejoice also, for they will remember how God is using Dr. L. B. Warren in spite of his blindness, and look for Dr. Crumpton to carry on.

NO AL-COHOL SMITH. "Thank God for the Baptist State Convention and its firm stand for prohibition! No 'Al-cohol' Smith for them! No Tammany Hall and bootleg President, giving the South post offices and revenue offices in exchange for liquor votes!"—Geo. T. Winston, New York, in the Biblical Recorder of December 9th.

BATTLING SIKI DEAD! The great Sengalese pugilist has met his fate at last. Another of the men who spend their lives in the development of brute strength has died like a brute. The man who fought his fellows for so many years was shot down on December 15th in one of the criminal dives of New York City. "The wages of sin is death," and Siki died at the hands of vile sinners. Where will the crime wave lead us to? And when will American Christians rise up in their might and put a stop to the brutal, cursed amusement of the prize-fight ring?

SECOND-COMING CRAZE. Another craze about the immediate second coming of the Lord Jesus has been started, and thousands of Theosophists are going to India to meet him. So says the New York Tribune. Poor dupes of a false prophetic! When Jesus comes he does not want us to gather at any one place. He is going to gether us. Mrs. Annie Besant, international president of the Theosophists, claims that Christ is going to come back in the body of thirty-year-old Hindu man.

INDIANA BAPTISTS LOVE THE DOCTRINES. The Baptist Observer of Indiana published in the December 10th issue a sermon by W. H. Zimmerman of Indianapolis on "Why I Am a Baptist." According to a comment, it was the one sermon of the year that was most appreciated by the congregation. It is a clear, strong sermon, and we hope to reproduce it some time when space allows. The preacher who thinks to court favor with his congregation by evading doctrinal preaching is blind.

KANSAS CITY SEMINARY. The Baptist Seminary at Kansas City will begin its second term February 1, 1926. Reports indicate that the enrollment will be more than 125 larger than last year. Watch Baptists grow!

ELEMENTARY SUPERINTENDENT DEAD. We regret to learn of the death of Miss Minnie E. Kennedy, Superintendent of the Elementary Department of the Methodist Sunday School Board of the South. She has done a remarkably successful work and will be greatly missed by her co-workers. She passed to her reward December 11th.

DRESDEN BEREANS are doing a good work in caring for the inmates of the county farm. Once each month the class conducts an afternoon service at the farm. President Carmen is assisted by Pastor T. N. Hale who teaches the Berean class. There are numbers of opportunities for service if our pastors are wise enough to open the doors to them. Young people love to serve their Master.

NASHVILLE SAINTS DIE. Nashville lost two of her good men during the first week of December—Mr. S. L. McAffrey and Mr. A. B. Hooper. Both were earnest and sincere men who loved their Lord, and both have given to the world worthy children.

WORTHY BEQUEST. Mrs. Mattie K. Hailey of Alabama has left half of her fortune to Baptist enterprises. The amount thus realized for denominational work will be about \$50,000.

PRINCETON GETS A FUNDAMENTALIST. According to recent press reports, Dr. C. E. McCartney, one of the champions of the cause of Fundamentalism among Presbyterians, has been elected professor of Apologetics and Christian Ethics in Princeton University.

BAYLOR COLLEGE REVIVAL. According to the Baptist Standard, a great revival has just closed in Baylor College, Belton, Texas. Dr. J. H. McNew of Tyler did the preaching. There were more than sixty professions of faith and 149 united with the churches of Belton. The students gave Dr. McNew an offering of \$315, which he returned to the college to be used for endowment.

G. CAMPBELL MORGAN will be engaged in Bible conferences during the first months of 1926. He will be in Chattanooga on January 11-14 and in Birmingham on March 8-11.

METHODIST UNIFICATION VOTE. The final vote on unification of Methodists was 4,528 for and 4,108 against. Thus the measure failed because it lacked nearly 2,000 more votes in favor of it.

GEORGIA BAPTISTS broke ground for another unit of their great hospital in Atlanta the first Sunday in the month. The Christian Index reports a great day and an impressive and happy service.

RADIO FOR PEN. The W. M. S. of Belmont Heights Church, Nashville, has installed a radio in the T. B. ward of the state penitentiary. This is a splendid bit of personal service, and already many prisoners have been able to hear programs that must have aroused memories of other days when they, too, attended church services.

O. M. STALLINGS, formerly pastor of the First Church, Mena, Ark., recently held a meeting in his own Church in Tulsa, Okla., and had 53 additions to the Church.

ABSOLUTELY RIGHT! "Southern Baptists will solve all their financial problems when they make their giving as Biblical as their baptism."—Alabama Baptist.

ORGANIZED CLASS CONFERENCE. Do not forget the Southwide Organized Class Conference that is to be held in Birmingham on January 12-14.

FEBRUARY 21, 1926—FEBRUARY 21!

EDITOR BECOMES PASTOR. Editor Throgmorton of the Illinois Baptist has accepted the call to the Third Church, Marion, Ill. He has been supplying the pulpit for several weeks and yields to the entreaties of the congregation to become pastor. He will do the work in connection with his editorial duties, and whenever necessary will use supplies.

GRANTED SIX MONTHS' VACATION. Our readers will be glad to know that the Sunday School Board has granted Brother L. P. Leavell a six months' leave of absence in order that he may regain his strength. He has just gone to his home in Mississippi, and the prayers of Tennessee Baptists will follow him. Brother Leavell suffered a stroke of paralysis some months ago and is still without the perfect use of his left limbs.

PRE-CONVENTION ISSUE. We congratulate the Florida Baptist Witness for the attractive issue of the publication gotten out December 3rd. The paper came forth in a very pleasing form and carried a goodly list of advertisers as well as a large amount of information for those who were to attend the convention.

BRANDENBURG, KY. Evangelist J. W. Hickerson, assisted by his wife, has just closed a good meeting with the Church at this place. J. F. Fuqua is the pastor and is a much-loved man. There were 28 additions, 17 for baptism. E. T. Hickerson of Wichita, Kans., brother of the evangelist, had charge of the music.

THE SERMON FOR THE WEEK

Contributions Must Not Run
Over 2,500 Words

THE HEAVENLY VISION By J. H. Thomas, Missouri

Many years ago there lived in the city of Jerusalem a man whose name was Saul; a very religious man and a man with an iron will. His father was a Roman and his mother was a Jew. He inherited all the religious rights of the Jews, and the freedom of citizenship of the Romans. He was initiated into the Jewish brotherhood by circumcision and became a full-fledged Pharisee. Brought up in the city of Tarsus down by the Mediterranean Sea, he went to school at Jerusalem, studied at the feet of Gamaliel, the foremost lawyer of his time, and became a practitioner in the court of the High Priest. He understood Greek, Latin, and Hebrew, and could speak them fluently. He was a rugged lawyer and a man of great courage.

Saul never wavered in his religious convictions. He was so jealous for the creed and laws of the Jewish church, he "verily thought he ought to do many things contrary to the name of Jesus." He profited in the Jews' religion (Gal. 1:13). He had a form of godliness, but denied the power thereof (2 Tim. 3:5). Being ignorant of God's righteousness he went about to establish his own righteousness and would not submit himself to the righteousness of God (Rom. 10:3). He thanked God he was not like other men in his religious faith and practice. He fasted twice a week and gave tithes of all he possessed (Luke 18:11, 12, 21, 22). He had kept all the commendments from his youth up, lacking only one thing—he had forgotten to love anybody (1 Cor. 13:1-3). He hated Christians because they believed in miracles and claimed their crucified peasant Christ had risen from the dead, and that they had seen Him. He regarded them as fanatical disturbers of the peace. He led the persecution against them.

When Stephen, a noble Christian leader, was stoned to death by the Jews, Saul was consenting unto his death and held the coats of them who did the deed (Acts 7:58; 8:1). He persecuted this way unto death, binding and delivering into prison both men and women (Acts 22:4). He opposed the church of God and wasted it (Gal. 1:13). He was the chief of sinners (1 Tim. 1:15).

But there came a change in the learned lawyer's life, and in after years we see an entirely changed man. In his letter to the Corinthians he writes: "Ye are honorable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and we have no certain dwelling place. And we labor working with our own hands; being reviled we bless; being persecuted we suffer it; being defamed we intreat" (1 Cor. 4:10-13). He was made all things to all men that he might by

all means save some (1 Cor. 9:22). He admonishes his Roman brethren to be kindly affectioned one to another with brotherly love; in honor preferring one another; to be kind toward enemies. "If thine enemy hunger feed him; if he thirst give him drink." "Bless them which persecute you; bless and curse not" (Rom. 12:10, 13).

He suffered more for Christ than all the other disciples. Hear him enumerating his sufferings in the 11th chapter of 2 Corinthians. All this he suffered for the meek and lowly Christ, the one he had persecuted so

and ever after that he was a different man. He had an experience which in after years he delighted to tell. He saw a light and heard a voice and that was the secret of his faith and all his labor. The glory of that light, and the sweetness of that voice remade his life, flooded his soul, and drove him into the howling wilderness of the world with the message of salvation. And this heavenly vision abode upon him, shone with him, during the remainder of life; lighted his earthly way until he laid his fleshly garments by and went to his heavenly home.



THE PRAISE OF THE ANGELS AND HOMAGE OF THE SHEPHERDS

There were some shepherds in the district who were out in the fields keeping guard over their flocks by night; and an angel of the Lord flashed upon them, the glory of the Lord shone all round them. They were terribly afraid, but the angel said to them, "Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the people. Today you have a Saviour born in the town of David, the Lord Messiah. And here is a proof for you: you will find a baby wrapped up and lying in a stall for cattle." Then a host of heaven's army suddenly appeared beside the angel extolling God and saying:

"Glory to God in high heaven, and peace on earth for men whom he favours!"

(From Moffatt's "The Bible—A New Translation." By Doran & Co.)

severely in other days. He suffered the loss of all things that he might win this Christ and be found in Him not having his own righteousness, but that which is by faith of Him (Phil. 3:8, 9).

He labored more abundantly for Christ than did all (1 Cor. 15:10). He made missionary tours into Arabia, Asia, Italy, Macedonia, Asia Minor, Greece, Spain and some historians believe Paul traveled as far as Great Britain preaching the word of the Lord. He established churches in many cities throughout the civilized world. He wrote thirteen books of the New Testament. He changed the thinking of civilization. His work has stood through nineteen centuries. His influence is felt today in every civilized land. What is the secret of such enduring work? What the explanation of such a marvelous change!

The answer is but one word, or rather, one person—Jesus Christ. Paul had a vision of Christ one day,

God's children have all had our Damascus-road experience; some in a greater and some in a less degree; but the same light, and the same voice has spoken to us all. Some have surrendered gradually and reluctantly, and others instantaneously, but it is the same Christ conquering all. Some have imperfect knowledge at first—an imperfect gospel. They make a partial surrender and are partially satisfied. As their knowledge of the gospel increases they may make a fuller surrender and find a fuller joy. This is why the conversion of some individuals seems to come in sections. Their gospel came that way and their knowledge came that way. Men surrender as they believe. Others have the full gospel, a concentration of God's truth and power upon them at one time; they make a full, complete unconditional surrender and find salvation, and the more abundant life on the spot, but it is the same Christ who fills us all. Not all the

apostles had the same experience Paul had, but they all had Christ.

I will never forget my own Damascus road experience. I was not a Pharisee like the apostle Paul. I believed in Christ in a measure. I had made a partial surrender, to the extent of my knowledge, and was serving Christ in a very limited degree. I was walking through a field alone. My heart was burdened and sad, what to do with my life I did not know. A strange impression had come upon me that I ought to do something else. I had failed to organize a singing class the night before, and felt sure I would fail at the next church to which I was going. The sun was nearing the western horizon. The March wind was sighing in the sassafras trees along the way. Skirts of blue clouds were hurrying across the sky. Rabbits jumped along the path before me, and the birds were going to roost in the bushes on the hill. Worn and weary from the long walk of the afternoon, I sat down on a fallen tree in a gum thicket to rest. As I rested I dreamed a dream.

A voice came to my lonely retreat from the depths of the unknown. It spoke within the innermost chamber of my soul. What am I? asked this voice from within. Whence did I come? Whither do I go? What is life after all? What means this rolling world of lands and seas, and millions and millions of people, all going somewhere? Is this little island world all there is? How came it here? What means this ceaseless stream of life flowing steadily on, carrying out the countless human souls, like leaves upon a wooded brook, into the boundless ocean of eternity never to return? Under the tremendous weight of these questions I broke down and wept. There seemed to be no explanation of life.

Then I remembered a book which I had read, and a story I had heard told to my father and mother, and in the old church by the woods on the hill how God created the world and all things in six days. And the world went away from God into sin and was lost. Jesus Christ the Savior of men came to die on a Roman cross for the sins of the world, and to lead us out of the labyrinth of time back to the Garden of God. I said in my heart, "Lord, this is true. This is none other than the voice of God, and this is the gate of heaven. The Lord is in this place and I knew it not. Jesus is my Lord and Savior and he shall be my guide."

The sun had gone to rest behind the western hills. The wind had died away into whispers in the lonely field. The clouds had all passed by, and the stars had come out one by one to take up the silent vigil of the night. Out there under heaven's great dome, in the beautiful chapel of God, I gave my life, my future, my all, to Jesus; to be his servant, to preach his word by his grace, the best I could, the rest of my days. This old song came into my heart and I sang it with all my soul:

"Jesus, Savior, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rocks and treacherous shoal;
Chart and compass came from Thee,
Jesus, Savior, pilot me."

SUNDAY SCHOOL

Edited by

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

AWARDS FOR NOVEMBER MAKE A FINE SHOWING—1,103 IN TWENTY-SIX DAYS

Sunday School Awards

Associations	Diplomas	Seals	Tot.
Big Emory	6	6	
Concord	7	7	
Holston	8	8	
Knox County	9	95	104
Lawrence County	8	8	
Nashville	15	81	96
Ocoee	2	79	81
Sequatchie Valley	28	28	
Shelby County	2	26	28
Southeastern	6	6	
Stone	1	1	
Madison County	51	51	
McMinn County	15	7	22
Total	59	387	446

B. Y. P. U. Awards

Big Emory	1	1	
Holston	1	1	
Jefferson County	54	125	179
Knox County	50	8	58
Nashville	32	13	45
New River	1	1	
Ocoee	175	110	285
Sevier	7	7	
Shelby County	11	4	15
Watauga	15	15	
Hardeman	2	2	
Polk County	9	9	
Gibson County	10	2	12
Total	349	281	630

Stewardship

Knox County	5	5	
New Salem	14	13	27
Total	19	13	32
Total of all Awards: Diplomas, 427; Seals, 681. Total of all, 1,108.			

Aim for 1926

Sunday School Awards: Diplomas, 2,000; Seals, 5,000; Post-Graduates, 100; Gold Seals, 75.
BYPU: Diplomas, 5,000; Seals, 5,000. Total, 10,000.
Stewardship: Diplomas, 1,000; other Seals, 1,000. Total, 2,000.
Total of awards as aim for 1926, 19,400.
A1 Sunday schools, 100.
A1 BYPU's, 125.
A1 Organized Classes, 125.
Brotherhoods organized, 500.
How many will help us to make this high mark for 1926?

SOME 1926 SUGGESTIONS FOR THE LOCAL SCHOOLS

First. Put a new standard of excellence on your wall and check up your school and find out definitely what requirements you meet and then strive each month to meet one or more of these requirements.

Second. Take a religious census of your community and find out in a definite way just who ought to be in your school. Then assort and grade this information, determining how many classes in each department, or if it be a small school, how many classes necessary in the school and grade the school thoroughly on the age basis.

Third. Go over carefully your church roll and select those not teaching who are capable and secure them as teachers for the added classes. Be careful to select wisely before electing them to the places. In this way enlarge your organization to take care of all possibilities in the neighborhood as well as those who are in the school already.

Fourth. Set aside a day and organize your teachers and pupils for a house-to-house visitation and visit every prospect and urge them to at-

tend the school, assigning them to the class where their age and sex places them.

Fifth. Get all your teachers and officers together and the class presidents included and go over every detail of the plans. Have every officer and teacher report their findings and then bring about an organization for the Sunday morning session that will get hold of every new pupil by the time they get on the ground and see that he or she is taken to the class where they belong and that in that class they are gripped by the class organization in a way that they cannot get out again.

Sixth. Organize a permanent council meeting to meet each month where written reports are brought from every teacher and department. These meetings should be held regularly after the various departmental councils have been held. Bringing the report of every class through its teacher's report to the Departmental Superintendent on to the main school for consideration. At the same meeting let suggestions be made in writing also and discussed freely. Then from all this formulate a planned program for the coming month. Make the work definite and practical. Use everybody in your organization to make the school go.

Seventh. See that all your teachers and departmental officers as well as the general officers have the literature that will help them in their respective departments and classes.

Eighth. Plan a program for the Sunday morning session that will be varied and use as many people as possible each Sunday.

Ninth. Keep the lost ones before the school constantly in the council meeting and bring them to the regular prayer-meeting for special prayer. See that the saved members of your school are at work after the lost constantly through the regular class activities.

Tenth. Make your school a great educational organization and then use this as a means for saving the lost and training the saved for the larger service through the church. Hold the people for the preaching service. Tie everyone on to the church. Make the church the biggest thing in the community. Develop sentiment for church-going and for the right kind of social and business life in the community.

Write us for helps along every line of Sunday school, BYPU or laymen's activities. We have helps on almost every line of church activities and are glad to send them out without cost. We are anxious to make this office a great clearing house for religious and denominational information. We will enroll you through correspondence and give examination through mail. There need be no excuse for any one not knowing how to do what the Lord wants him to do.

Several schools have already reported their gifts to the Orphanage on Sunday, December 20. Tullahoma sends in a check for \$50. We trust that all the churches over the State have remembered the little ones at our Orphanage. If not, will you not do so before the year is over?

We believe that instead of so many South-wide meetings it would be better to have a South-wide meeting for all religious educational work and let this be held in groups for conference and the general ses-

sion to benefit all concerned. We need this kind of a meeting and also this kind of an organization to fix policies and plan programs for future work.

The South-wide Field Workers' Association meets with Dr. Van Ness on January 6 for a few days conference. This is an annual affair and has proven in the past to be very helpful to the State men. This meeting will be held in Nashville.

The South-wide Organized Class Conference will meet in Birmingham January 12 for a three days' session. We have programs and will gladly send a copy to anyone not getting one from the department at Nashville.

The Love Gift

The regular time is over now for the Orphanage program and gift, so we turn our attention to the love gift for the Foreign Mission Board. We were opposed to this, as we have been to all other extra calls, but when our Convention votes a thing we try to do our part. It is our deep conviction that these special campaigns for extra gifts will in the end lessen the giving of our people, and until we learn to give regularly and to a unified program will we ever be able to win the confidence of our people and enlist them in a great program. Many of us have been over the State over and over again telling the people that they would not be called on for extra gifts if they would only support in a large way the unified program. Then when we ask them for extra gifts for every cause they say you do not do what you tell us you will do. But this is to be over and above our regular giving, and we trust that it may be a large gift. Our boards need the money and the fields need the missionaries. Many of our most loyal givers to the unified program are giving their Christmas to this offering. This is a fine spirit to manifest and we join the thousands of others in this willing sacrifice. So now let us do this in a worthy way and make it just as large as possible and feel the thrill of a real sacrifice to our Lord's cause. Let us do it in the spirit of Christ and, as Mr. Anderson so beautifully says, for "His sake."

Greetings to the Workers Over Tennessee

There will be no paper on the New Year, hence we are sending this word out to our fellow workers over the State through this issue of the paper. We desire to thank God for the privilege of working among and for a people who are so loyal as the Baptists of Tennessee. We also wish to recognize Him as the one who gave us power and leadership to accomplish what we have during this eventful year just closed. We review the past year with regret, but leave the results with God and look to the future. In giving recognition where credit is due for this success we always give God the first place.

In the next place we give recognition to our Corresponding Secretary, Dr. Bryan, who has stood by our programs throughout the year with untiring faith and loyalty. Also to our Executive Board and Sunday School and BYPU Committee. Every man on the board from the president to the man out in the backward association, if there be such, has stood by us in a mighty way. The committee, of which Dr. Sam P. White is chairman, always allows us freedom to plan and work according to our own ideas. We stop for a moment and thank them for their loyalty and co-operation.

Then we would turn our attention to the pastors over the State who, after all and through all, do more to make our work possible and successful than any one else. They give of their time unstintingly and their love and prayers without compensation.

The Superintendents and Young

People's leaders are the most loyal and helpful people to work with in the world. We love every bone in their bodies and would gladly sacrifice our very lives for them and the things they stand for.

Then there are a hundred, or, better, many hundred people, over the State who respond to every call for help in every way. Never gets too cold nor too dark for them to say I will if I can find the time. God bless every one of them and keep them close to His great heart and preserve and conserve them for greater usefulness.

Last of all, we come to our own State force. The real work is done by them. Never was there a more loyal bunch hooked up in a great team than our working force in Tennessee. Each has his or her own peculiar fitness for the task assigned and none more loyal than the other to his or her duties. There never was finer spirit in the world than William H. Preston. He is lovable, energetic, high-minded and a tireless worker at his task. "Bill," as he is known, has won a great place in the hearts of our young people in Tennessee and we honor him for his leadership. Miss Jacobs cannot be beaten. I never knew a girl who could get more done and get more people to do it than Roxie Jacobs. The people know her too well for me to say further about her. Miss Collie is just as fine in her line. No better elementary worker can be found in the Southland than Zella Mae Collie. W. C. Milton and D. N. Livingstone in their respective lines cannot be excelled. Milton, plain, practical layman, driving always at the practical side of things, an untiring worker and one of the best men in all the South, so says Mr. Flake at the job of Sunday school enlargement. Livingstone, not so much interested in the theory of things but a perfect magnet as a teacher and preacher. Never touches a school nor a church that he does not leave a revival bubbling in some one's veins. These constitute our official family and we all love one another dearly, and I gladly, as the superintendent of this department, give the credit of all the work to these my beloved fellow servants in Christ. My only claim is that I had something to do with finding and organizing this working force. Last but not least I give recognition to my own at home who stay by the stuff while we go down to battle. She deserves, along with the boys from whom we have been separated these years, most of the credit and respect of our Tennessee Baptists. In this home family we include Miss Marvel Gossage and Miss McQuiddy, who work in the office. Marvel has been with us seven years now, and those who know understand when I say that the efficiency of the office at Tullahoma largely is due to her efficient and painstaking service. She feels as she sits at the typewriter and sends out helps that she is as much a part of the organization as the others, but in a smaller unit. To each and all I send my love and greetings and pray that the good Lord may keep every one in health and in perfect peace. May this be the happiest of all the Christmases ever spent as we each sacrifice to the love gift and in other ways manifest the Christ-like spirit before those we serve, and may 1926 be the most resultful and the happiest year of your precious lives.

Now to our new editor we give recognition for the chance to speak each week to our friends and bid him welcome to our fraternal brotherhood and fellowship and wish for the Baptist and Reflector the most successful career of its history and for Dr. Freeman every possible joy.

To the Baptists in general over Tennessee let us thank one and all for every kindness and co-operation during the past and pray that we may stand as we now are united 250,000 of us for a program world-wide and for truth untarnished.

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

Edited by
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Address all general correspondence to Sunday School and B. Y. P. U.
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A CHRISTMAS THOUGHT

By F. H. Borcham

People tear open their newspapers to read of the wars and the accidents and the politics and the sports and the prosecutions, as though these were the things of most importance! The really sensational item in the newspaper is always to be found in the column headed, Births, Marriages and Deaths. Not among the deaths, for those chapters have closed. Nor among the marriages, for here the great choice has been made, and life has taken its shape and color. But among the births! These babies! What startling and sensational and epoch-making items of news these announcements may represent! "A new universe created," Jean Paul Richter used to say and to say truly, "every time a child is born." This is the way in which God cleanses and sweetens and brightens the world; and he has no other way of doing it. He has no other way, because he wants no other way. The baby is sufficient for the task. What a baby cannot do, cannot be done.

When a wrong wants righting, or a work wants doing, or a truth wants preaching, or a continent wants opening God sends a baby into the world to do it. That is why long, long ago a Babe was born at Bethlehem. — From the Baptist Student.

A MERRY CHRISTMAS SEASON TO ALL

In the spirit of the season your State Secretary, wishes to express to all the Baptist host of Tennessee his thanks for the comradeship of 1925. Through joys and sorrows, success and failures, your loyalty and friendship have been unwavering. May 1926 bring you its richest blessings, is our prayer.

Let's make this a Happy Christmas for our representatives in the foreign lands by foregoing some of the expenses of fleeting pleasures of the season. And let us not forget our orphans!

If you don't get a gift or a card from a friend, just remember that he may be sending his gift to the mission fund.

CHRISTIAN YOUNG PEOPLE MUST STEM THE TIDE

The social life of the young people today is sadly in need of an uplift. It is fortunate that in our own denomination, as well as in other denominations, there is an organized group of young people who are standing for the right kind of social ideals. Our B. Y. P. U.'s and other groups of Christian young people in each community standing for the right things and living upright lives before the world are our hope. They alone can stem the tide of unrestrained pleasure of today.

LOOKING AHEAD INTO 1926

Does My Church Have a Prayer Program for 1926?

(Suggested by the Jefferson City First Church Prayer Program.)

A definite aim, with personal work and prayer will accomplish anything.

1. How many conversions shall we pray for?

2. What shall be our gifts to missions?

3. How many volunteers for definite service shall we pray for?

4. What shall be our aim for the number of systematic givers enlisted?

5. What shall be our aim in Sunday school enrollment?

6. What shall be our aim for enrollment in the Training Department of the church?

7. How many men enlisted in service?

8. How many women enlisted in service?

9. What shall be our goal for prayer meeting attendance?

10. What is to be our aim in supporting our pastor in our attendance upon the preaching services?

MY CHURCH'S CALENDAR

(Suggested by the pastor in a small town church.)

Work to be spread throughout the year as convenient.

Month 1. Have a week set apart as W. M. U. Study Course Week.

Month 2. Have a week set apart for B. Y. P. U. Work.

Month 3. Have a week devoted to the Study of Sunday School Work.

Month 4. Have a week on Soul Winning—this to precede the revival meeting.

Month 5. If possible immediately following the revival, have a week given over to the study of Church Membership.

Month 6. Devote a week to the Study of Stewardship, followed by the annual Every-Member Canvass.

Month 7. One week devoted to a Study of Missions by the men of the church.

Month 8. The work of the church officers could be promoted for a week.

Month 9. One week devoted to a Bible Conference and Bible Study.

Such a church calendar as suggested is thought-provoking. A little more planning in the Lord's work would not be amiss. Neither would a systematic program of educational work.

OUR B. Y. P. U. PROGRAM FOR 1926

We'll urge our pastor and the B. Y. P. U. Director to set apart at least one week to conduct a Study Class for the young people of our church. This will give us a double blessing. The information and inspiration of the study hours spent together and the sympathetic understanding between the young people and our pastor.

Our president will begin on time. Run the B. Y. P. U. as an important business—the Lord's business. Recognize and use his officers and committees. Vary the program each evening.

Our vice-president will "hold onto" the members already in the union. Have a B. Y. P. U. to be proud of. Invite, and through his committee, "fetch" in new members. He will not "pad" the B. Y. P. U. roll with too many associate members. New members are expected to "mean business." Numbers are a liability if they lower the standing of work done and spiritual atmosphere.

Our group captains will renew their determination to develop every member. Discover the possibilities in each individual. Put "salt and pepper" (variety) into every program presented. To insure everybody's being present, when in the program, they will practice the program during the week.

Our secretary will keep accurate records. Magnify the Standard of Excellence and "brag" on the good work done. Our "About Secretary" has left us.

Our treasurer will enlist 100 per cent in systematic giving and 100 per

cent in tithing. He will take a few moments each month to explain where each part of the dollar goes in the Cooperative Program.

Our Corresponding Secretary will order a supply of free tracts from the B. Y. P. U. Department, Tullahoma for each officer. He will have one happy hour of social fellowship each month during 1926.

Our Bible Drill Leader will use his committee to see that the readings are kept up daily. He will spend his six minutes on Sunday night in an inspirational, varied, helpful manner, giving often times a preview of the next week's readings to arouse interest. The B. Y. P. U. Department has some very helpful tracts on this phase of the work.

Our Librarian will get good literature into the hands of the B. Y. P. U. members. Such books as "Pure Gold," "Hidden Pearls," "Pioneering in the Southwest," "Forgotten Stories" (of the Bible), "Play Fair, Professor," will be presented in part and then given to the members to read.

Our Chorister will secure for himself and the Pianist the tract bearing on their work from the B. Y. P. U. Department. He will get more out of this music than ever before.

Miss Fay Kennard is B. Y. P. U. President of the Rutherford Senior Union. Dr. H. C. Cox of Martin is the pastor. We enjoyed a delightful three days' visit with the Rutherford B. Y. P. U. this past week, closing out a two week church-to-church program in West Tennessee.

The Baptist Pastors' Conference in Birmingham, Ala., recently voted unanimously to invite the Southern Baptist Student Conference to meet in Birmingham October 29-30-31, in 1926.

Rev. Wilson Woodcock of Brownsville has a beautiful new building in which gathered a splendid group of young people of the Senior Union last Monday night. Supt. Albert Thomas of the Sunday school was present. Miss Virginia Short is the efficient President of the union.

We are indebted to the "Baptist Student Magazine" and the Jackson "Go-Forward" for several newsy items on this page.

LEADING GOSPEL MUSIC

Some leaders scold if people do not sing quite to their liking. Scolding is never in place here. If a people are dull and unresponsive it is probably due to the fact that there is nothing to animate them, nothing to which to respond. Wake them, interest, inspire, thrill them, and they will sing with the spirit and the understanding. Scold them and they may make a little more noise, but their singing will have less rather than more spiritual value.

Variety

Variety adds interest, and routine dissipates it. Services exactly alike every Sunday fail to attract. The chosen hymns, readings, special features, and every part of the service should be welded together in a unified whole. So valuable is the service of song in its varied form and applications that if properly managed it may produce immense results.

Our song books should contain three classes of songs: the old standard hymns, the current popular gospel songs, and an assortment of attractive new pieces. A new song that is really attractive is a wonderful force. It arrests attention; the people will sing a new song at home, on the street, about their work. — From Gospel Music Tract.

Two New Ones For Your Library

On the Doctrines of Grace
By A. S. PETTIE
\$1.25

A preacher of the old school, cultured, spiritual, dignified, classical, gives us his best on the ever new doctrines of grace. Clear in theological conception, beautiful in construction and imagery, forceful in logical expression, these are real messages. They contain the solid meat of the Word; they dispense food for the soul; they present with marked fidelity the gospel of grace.

*A Year of Constructive Programs
for the Primary Department*
By ROBBIE MAE ALEXANDER
\$1.25

It leaves nothing to be desired in the matter of programs. It is not a discussion of program-building, but a collection of programs complete for every Sunday in the year. Mrs. Alexander is a remarkably successful Primary leader, and a writer of real ability. A mighty chorus of "Thank you" will go up to her from the whole country for this suggestive and practical book.

Order These and Any Other Books
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"THE ISLES SHALL WAIT FOR HIS LAW." (Isa. 42:4.)

By Iduna Carlyle

These words I kept repeating o'er
 and o'er;
 Strange their deep, sad meaning had
 never touched me before.
 They came like a well-aimed arrow
 sent by the Spirit's power—
 No rest nor peace for me since that
 trying hour.
 When I think of the millions dying
 waiting for Thy law.
 How can we be content to live in a
 Christian land
 And enjoy the many blessings sent
 from our Father's hand,
 Knowing that countless millions per-
 ished, waiting nineteen hundred
 years or more,
 For the light that should be shining
 from every Christian shore?
 Oft in visions I see them in the isles
 of the southern sea,
 Little helpless children with hands
 outstretched to me—
 Women with care-worn faces, marred
 by a life of sin;
 Men so vile, degraded, their souls all
 dark within;
 People of all conditions—the aged,
 the child, the youth—
 Waiting, waiting, dying, destitute of
 truth!
 Long they have waited, waited, for
 the coming of His word
 Of the blessed name of Jesus, some
 have never heard.
 They are ever beckoning, calling—
 calling to you and me:
 Come over and help us lost souls of
 the southern sea.
 Arise, ye Christian soldiers; obey the
 Lord's command;
 Go bear the glorious tidings to every
 heathen land.
 Go tell the sweet old story of God's
 boundless love—
 How He sent His only begotten Son
 from his home above
 Into the wicked world to die a ran-
 som for our sin.
 Go, bear the light of salvation where
 it has never been.
 Dear Lord, speed the going of work-
 ers, brave and true;
 May we at home do with all our
 might what Thou wouldst have
 us do.

ATTENTION, PRESIDENTS AND COUNSELLORS!

By Mrs. M. M. Ginn

This week we are mailing you the new treasurer's record books and the minutes of the State convention. Because of the heavy Christmas mail at this season we are asking you to be on the lookout for this package. If you have not received it by the time you read this, won't you please inquire at your post office for same? These books are expensive, and we are so anxious for you to have them promptly.

CHRISTMAS GIFTS FOR BOYS AND GIRLS

By Cornelia Rollow

What boy or girl would not appreciate a Christmas gift that would come every month in the year, an "all the year" gift? World Comrades is that kind of a gift, one the girls and boys will enjoy, because of its stories, the letters from the missionaries and from boys and girls

all over our Southland and the foreign lands, too. Then the interesting programs are splendid. For all gift subscriptions an attractive Christmas card is furnished, so it may show up with other gifts on Christmas morning. Send your order to World Comrades, 1111 Age-Herald Bldg., Birmingham, Ala. Price only \$1.00 a year.

Other gifts your young people will appreciate are the lovely pins for Sunbeams, Royal Ambassadors, Girls' Auxiliaries and Young Woman's Auxiliaries. The price of the Sunbeam pin is 25 or 35 cents; the R. A. and G. A., 35 cents each; the Y. W. A., \$3 without the five pearls and \$4 with the pearls. If you want to make the young people real happy at this Christmas season and give them a gift they will enjoy every day in the year, order one of these beautiful pins from W.M.U. Literature Department, same Birmingham address.

RECORD! REMIT!

By Kathleen Mallory

Once the Western Union Telegraph Company announced that its customers spent annually at least \$1,000,000 for the use of the word "please." So persuasive is its power that it should have been included in the title of this article, but its very absence may make its influence all the more apparent. Certainly it merits a prominent place, for it gains so many right-of-ways for its users.

May this verily be so in the effort to give an accurate record of every W.M.U. gift to the Christmas offering for the clearance of the debt on the Foreign Mission Board. It is equally important whether the gift is made by a young person or by a woman. It is also imperatively important whether the gift is made through the church or the society. Of course every active W.M.U. organization among the women understands the wisdom of the Union's record system, but for the benefit of the younger folk this bit of history may be cited. Thirty-seven years ago the recently organized Woman's Missionary Union was appealed to by Miss Lottie Moon of North China to make a Christmas offering of at least \$2,000 so that work might be opened up in the virgin field of Pingtu. Rallied by their remarkable secretary, Miss Annie Armstrong, the societies accepted the challenge and brought in not just \$2,000, but \$3,000. Each recurring Christmas the story has been retold, the record so carefully of that initial offering persuading many a heart to "bring rich gifts to the King." Remarkably useful was the record of previous Christmas offerings when plans were being laid for the one of last year. You will recall that it was decided to divide the offering of that Christmas among seven stations in China, enumerating a specific need in each and working toward these specified amounts. The total amounted to \$50,000 which was a 10 per cent increase over the recorded offering of the preceding year. The outcome was an offering of almost the entire amount set as the goal, the gauge of which was the record of other years.

Please, therefore, get this Christmas time the record of all such offerings by W.M.U. young people and

women. Record it on the books of your society, get the total at least recorded on the books of your church, and in having it forwarded be unusually careful to see that it goes forth for the debt-clearing Christmas offering from your respective W.M.U. organizations.

The foregoing paragraph closes with an exhortation about forwarding the Christmas offering. In "all caps," as the printer says, let the request appear: "REMIT PROMPTLY, PLEASE!" Multiplied many fold will be the immediate benefit of your offering if it is remitted without delay. You doubtless know that on January 13 the Foreign Mission Board will meet in Richmond to decide if any Southern Baptist Convention missionaries must be recalled; if any mission stations must be closed. If you have ever visited a mission field, then you know how it would cut you to the quick to see a single one of them closed; it would seem as cruel as knocking the crutch from under a cripple, as refusing to guide a blind child through crowded traffic! But if by January 13 the Foreign Mission Board does not know the returns of the Christmas offering, it must attack its cruel task of retrenchment. Please, therefore, remit!

If there is a single statement in the above paragraphs which is not clear to you, please write for an explanation to your State W.M.U. headquarters, the fountain source as it is of detailed information concerning the keeping of records and the remitting of offerings. Bear in mind that all of the foregoing is requested, whether your Christmas offering was made early in December or just before Christmas or on December 27, or whether it was made through the society or the church, or whether it shall be made immediately after reading this article or during the January Week of Prayer—it matters not "how, when or where"—record, remit promptly, please!

FOR CHRIST, CHILDREN AND CHARITIES

By Kathleen Mallory

"Apt alliteration's artful aid" is a favorite device with many who essay to catch the eye or ear of the public. Fortune favors Southern Baptists in this respect just now in their effort to clear the debt on the Foreign Mission Board, since the initial letter of the expression, "Christmas offering," is the same as for the three causes which have been listed this particular Christmas to receive the major part of Southern Baptist gifts—"Christ, Children and Charities." In fact, the slogan is even more comprehensive than is included in the comparative word "major," since it calls for:

"Gifts all for Christ, children and charities." School children and other grammarians will understand that the word "all" in the slogan is used as an adverb and means "wholly, entirely, completely." To fulfill to "the letter of love" this ideal will, of course, be quite difficult for most Southern Baptists, who have for years given gifts to many non-Christian friends or to those in other denominations, and it cannot be easy to turn quickly from such a custom. Realizing this, one member of the W.M.U. Executive Committee talked the matter over with her husband,

and he was so heartily in favor of the principle involved in the slogan that they agreed to let their usual presents to each other be gifts to the Christmas offering. They then explained it to their children, letting them understand that they would get their presents just the same, but asking their co-operation in giving less promiscuously themselves. To their friends or relatives in other denominations this earnest-hearted husband and wife will send Christmas checks, accompanied by an explanatory note with the request that they use the money for some Christian cause. To their Baptist relatives they will send checks to be given by them to the Christmas offering. In case one wishes to give to non-Christian friends, it could not be in bad taste to send money or a check, asking that it be used to give happiness to some child or to dispense charity or a note could be sent saying that in their name such kindness was being done. It will be recalled that the lamented Mrs. Woodrow Wilson championed such an observance of Christmas, revealing many reasons for giving to children and charities.

Certainly also there is every reason, especially this particular Christmas, why Southern Baptists should exercise the greatest possible care in Christmas giving so that every saving from promiscuous giving may be available for the offering for the "Christmas clearing of the debt."

A recent message from Mrs. D. F. Stamps of Chinkiang, China, is convincing in this connection: "The debt on the Foreign Mission Board is appalling. It is almost breaking our hearts out here and on the other mission fields, too. We pray about it daily and make it a burden of our prayers in our meetings together. I cannot begin to tell you the far-reaching effects it will have if it is not soon paid—the delays and hindrances to spreading the glorious gospel here and in other lands. In our own immediate station it means inability to open evangelistic centers which are now ready to be opened; three large cities with no church buildings, no equipment of any kind; the only boys' high school in the Mandarin-speaking section of our mission, ready to serve an enormous area and in a splendid location, but housed in old tumbled-down temporary buildings, crowded beyond description and so poorly equipped that until help comes it cannot 'carry on' beyond the junior grade; a girls' day school with wonderful opportunities and the possibility of quickly becoming self-supporting if properly housed and equipped; a Bible school for men housed in impossible buildings; and a Bible school for women without a building, without any equipment, without money to rent."

Therefore, please pray that Southern Baptists will this Christmas season give as never before for foreign missions. Also, please let your choicest gift be for the debt-clearing Christmas offering.

TWIN MOUNTAIN MUFFINS

1/4 cup butter
 1/4 cup sugar
 1 egg
 1/4 level teaspoon salt
 3/4 cup milk
 2 cups flour
 2 level teaspoon Calumet Baking Powder

Cream sugar and butter together, add egg well beaten. Sift flour, salt and baking powder together twice and add alternately with the milk to the first mixture. Bake in greased muffin pans twenty-five minutes in a moderate oven (350 degrees M.).

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OBITUARIES

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LINDSAY ROBINSON

On Saturday morning, Oct. 3, just as the shades of night were dispersed by the coming of a new day, the spirit of our beloved brother, Lindsay Robinson, passed into the Great Beyond.

He professed faith in Christ at an early age and joined the Baptist Church at Auburn, later moving his membership to Brush Creek, where he lived an active and consistent member until death. He served as secretary-treasurer of the Sunday School for about six or eight years, which position he filled faithfully, seldom failing to be at his post.

Funeral services were conducted at the church by Rev. J. T. Oakley. The esteem in which he was held was attested by the large concourse of friends and relatives who attended his funeral and burial. His remains were laid away under a mass of beautiful flowers, at Hearn Hill cemetery.

Therefore be it resolved, First, That we recognize in his death the loss of a true and faithful member of our church and a citizen whose life in the community was for the best interest of his country. Second, That the entire membership of this church extend to his dear wife, our fullest heartfelt sympathy and our Christian love. May God's richest blessings and the comforting power of the Holy Spirit abide with her.

Third, That a copy of these resolutions be tendered his wife; also that they be spread on the church record.

Mrs. J. M. Jennings,
Mrs. T. A. Frye,
H. L. Agee,
Committee,

REV. JOSEPH R. EVANS

Rev. Mr. Evans was born in Anderson County, Tennessee, where he lived a most useful and well beloved citizen. He was greatly interested in educational work and for many years taught in the public schools of Anderson and Roane counties. He was for a number of years Superintendent of Schools of Anderson County.

He was always a student. During his educational work he was a student of the Bible and for a number of years studied to fit himself to preach the Gospel. He has served faithfully and happily a number of churches in Anderson, Roane and Knox Counties in his 21 years of ministerial work. Although he had not been well for some time, before his death, he continued the pastor of the Jonesville Church of Roane County. He was well known and loved by the Baptist ministers of East Tennessee.

He was successful as an evangelist, in which work he seemed happiest. He preached the "old time Gospel" in all its power and simplicity. His appeals were always with the most earnest zeal and enthusiasm. He combined splendidly his knowledge of the Bible and his wonderful interpretations of it with his wide knowledge of human nature in its greatest strength and deepest needs and weaknesses.

His was an active life of faithful service, richly blessed. Another faithful shepherd of rural churches has gone on to the reward which he so truly deserved. He rests in peace, rejoicing with our Lord and Master and his friends gone before. His spirit says to you and to me to carry on until our summons too shall come to that bright mansion prepared above.

A. Jessie Winegar.

RESOLUTIONS

L. W. CLARK

(Resolutions passed by First Baptist Church of Rockwood.)

Whereas, on the second Sunday in November, our beloved pastor, Rev. L. W. Clark, after due, deliberate and prayerful consideration, resigned the pastorate of the First Baptist Church of Rockwood, Tenn., to accept the unanimous call to become pastor of the St. Elmo Baptist Church, Chattanooga, Tenn.

Whereas, since his connection as pastor of our church, Brother Clark has proved himself worthy as a pastor, choosing at all times the side of right rather than seeking popularity; has wrought well as a leader in building up our church; has impressed the church and community with a deep religious conviction and fidelity to the teachings of Christ and the Bible; has shown his ability as an organizer in all departments of the church and Sunday School; has exemplified in his life and preaching the characteristics of a true minister of Jesus Christ; has untiringly labored for the growth of our church and for the spread of the kingdom in this part of Tennessee; has wielded an influence for good with the members of this church and the community at large that will last throughout eternity.

Therefore be it resolved:

First, That we the members of the First Baptist Church, express to Brother Clark our confidence and deep appreciation for the work that he has accomplished while pastor of our church.

Second, That we are aware of the great loss of his leadership as a pastor of this church, and express our deep regret at his resignation and

his passing from us as pastor.

Third, That we wish for him unbounded success as pastor of the St. Elmo Baptist Church and assure him of our prayers and co-operation in his new field.

Fourth, That his good wife who has rendered the most unselfish service to the church and we express to Mrs. Clark our sincere appreciation of her untiring efforts and labors as a pastor's wife.

Fifth, While we regret in many ways to give up Brother Clark as a pastor, we surrender our claims on him and pray God's blessings upon him and his family, and individually as a church, request that we be remembered by them in their prayers.

H. H. McGuffey,
Church Clerk.

Etowah, Tenn., Dec. 2, 1925.

Whereas, S. W. Rutledge and family are going from our midst, Bro. Rutledge having served the First Baptist Church of Etowah, Tenn., as assistant pastor for one year, the duties of which he performed earnestly, prayerfully and faithfully. He and Mrs. Rutledge were always ready to do any task for the betterment of the church and community, they were always ready to do for others, forgetting self, in order to make some one happy.

Resolved, That we regret the necessity of losing them and their endearing presence and most earnestly pray for them a more useful field of service wherever it may be.

Be it further resolved, that a copy of this be sent them, a copy sent The Baptist and Reflector for publication.

Jas. T. Amos, Chmn.
A. C. Shearer,
D. A. Giles,
Committee.

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AMONG THE BRETHREN

Rev. Millard Pratt, a student of Union University, will succeed Rev. John F. Powers as pastor of Republican Grove Church, near Trezevant.

Dr. T. Baron Gibson has been called to the Earle Street Church of Richmond, Va., from which Dr. E. A. Fuller resigned in order to accept a position with the Home Mission Board. Dr. Gibson goes from Andalusia, Ala.

Pastor E. Floyd Olive of Southside Church, Albany, Ala., has been instrumental in winning 150 souls to Christ during his evangelistic work of the year just closing. He has seen 202 additions to the churches with which he has held meetings, 133 of them being by baptism.

Dr. G. W. Cassidy has been called to the pastorate of Immanuel Baptist Church of Salt Lake City, Utah. The American Baptist pronounces him to be one of the strongest of Northern Baptist preachers.

Secretary J. F. Green of Alabama reports that \$482,560 was raised for all purposes in the state during the last convention year and that more than half of this amount was designated. Better adopt the budget, brethren, and stay by it.

F. B. Thorn of McAlister, Okla., has resigned to accept the care of Columbus Street Church, Waco, Tex. Dr. R. G. Bowers was formerly pastor of this great church.

FEBRUARY 21—FEBRUARY 21

State Evangelist G. M. Workman, of Arkansas, and Singer Copeland have just closed a good meeting at Columbus, Ark. One woman seventy-two years old united with the church and was baptized after having spent forty years in a Methodist church.

Roger M. Baxter has accepted the call of the church at Slagle, La., and is meeting with great success on his new field.

Rev. A. F. Gordon of Russellville, Ky., preached for the church at Kirkwood last Sunday.

Rev. Cletis Brown has just closed a good meeting with Pastor Carl Winters and the church of Tampico, Ind. There were 23 additions and 18 baptisms.

Dr. E. V. Babb has resigned at Newberry, S. C., after a pastorate of ten years and goes to the First Church, Laurinburg, N. C. The Baptist Courier says that South Carolina Baptists regret much to give him up.

The Tabernacle Church of Raleigh, N. C., is broadcasting the morning services from 10:45 to noon. Dr. Charles L. Gleaves is the pastor, and his sermons will now have a wider hearing.

December 20 was the anniversary of the death of Dr. R. J. Willingham, whom Baptists all over the world loved and honored. At the Texas convention Mrs. J. W. Downer, his daughter, called attention to the fact that Texas Baptists had set the anniversary of the date for their offering to the cause which he loved and for which he gave his life—the cause of foreign missions.

The Charlie Taylor party are engaged in a revival meeting at Enid, Okla., with the First Church. This church has gone on the budget basis and will give as much to missions and benevolences as it does to local expenses. The entire budget is \$26,000. Andrew Potter is pastor.

The First Church of McLean, Tex., has called A. F. Agee of Martha, Okla. The church at Martha has just completed a new \$25,000 building.—Baptist Messenger.

FEBRUARY 21—FEBRUARY 21

Dr. Harry Clark is to be with the Baptists of Elk City, Okla., in a

great institute to be held in January. The Elk City saints have a great treat in store for them.

FEBRUARY 21—FEBRUARY 21

Dr. I. J. VanNess was one of the many visitors to the Texas Convention. The Baptist Messenger reports that he made a splendid address.

Dr. George W. McDaniel is steadily gaining his strength, according to the Religious Herald. He is now at Afton, Va. Recently, he was enjoying some outdoor exercise in the form of fox-hunting in old Kaintuck.

Maynard Ewton, son of our beloved L. S. Ewton of Springfield, was licensed to preach on Nov. 25, by the First Church of Lebanon. Brother Ewton is a student in Cumberland University and was in Carson-Newman two years. He is a talented musician and a brilliant speaker according to Brother J. G. Hughes. We congratulate son and father and rejoice with our Lord.

The Minutes of the Thirty-seventh annual W. M. U. Convention have appeared, this time separate from the minutes of the general convention. We congratulate our sisters upon their neatness and speed in getting out their own report.

The editor was with Pastor J. W. Roberts and the brethren of Winchester last Sunday. He had a great time and enjoyed the fellowship of this live, enthusiastic pastor.

S. W. Rutledge has resigned as assistant of the First Church of Etowah. We have not learned of his plans for the future.

Rev. James J. Swift of Sparta was married Dec. 10th to Miss Sophie Hoffman of Lansing, Mich. The wedding was solemnized in the home of Missionary Pastor E. W. Stone of Nashville. Brother Swift is one of the good men who runs a business as a sideline and preaches to needy country fields around Sparta.

E. W. Stone has been called to the care of Battle Creek and Ebenezer churches in Robertson County Association, for one-fourth time each. He is pastor of Little Cedar Lick for half time and will probably accept the other two churches.

H. C. McGill attended the Florida Convention and reports a happy time with a band of very enthusiastic preachers and laymen. He tells some interesting stories of preachers who are getting rich in that land of fabulous prices.

The W. M. S. of First Church, Memphis has raised more than \$1,000 for the Foreign Board debt. Dyersburg and Ripley join their sisters with \$500 each. Tullahoma W. M. S. comes along with about \$100. And thus it goes.

Rev. T. W. Callaway of the Tabernacle Church, Chattanooga, has just returned from a successful meeting in Florida.

Rev. J. W. Roberts of Winchester was instrumental in garnering some sheaves for the Master at Summertown. This field is without a pastor and has been for some time. During the summer, a sanctified Freewill Baptist held a meeting in the community and Brother Rogers slipped in and gathered 19 members into the fellowship of the Baptist church.

The Baptist Church recently organized at the Orphans' Home is going forward in a happy way. It started with 108 members and now has 117.

It was a delight to Nashville Baptists to have with them two weeks ago, Brother E. A. Nelson, missionary to Brazil. He has done a wonderful work and has traveled the entire length of the Amazon river in his motor launch. The first missionaries in America traveled in canoes; how vast the difference now!

FLEETWOOD BALL

Rev. Mark Hind Harris of Ridgely, Tenn., and Miss Dorothy Furr of Jackson, Miss., were married Wednesday, Dec. 23, in Calvary Church, Jackson, Miss. They are most estimable young people. The groom is a graduate of Union University, Jackson, Tenn., and the Southern Baptist Theological Seminary, Fort Worth, Texas. He is pastor at Ridgely and his gifted wife will be a splendid assistant.

Frank H. Leavell of Memphis, secretary of the Inter-Board Commission of Student Activities, though not a preacher, supplied the pulpit of Temple Church, Memphis, Tenn., Sunday at both hours. His morning talk was on his recent trip to the Holy Land, illustrated with slides.

Evangelist Raleigh Wright began a revival last Sunday with Rev. N. S. Jackson and the church at Eunice, La. Brother Wright was formerly pastor at Tullahoma, Tenn., and Brother Jackson at Dickson, Tenn., consequently their movements are of interest to Tennesseans.

Revs. R. L. Estes and C. Bowles were lately elected State Evangelists in Oklahoma, to be paid salaries of \$4,000 and expenses. Dr. J. W. Bruner was elected director of the debt paying movement beginning January 1st at a salary of \$5,000 and expenses.

It is notable that the budget for 1926 of the First Church, Richmond, Va., Dr. George W. McDaniel, pastor, is \$85,000, of which \$25,000 is for local expenses and \$60,000 for missions, education and benevolences.

Rev. Leon M. Gambrell has resigned as educational and Financial Director of the First Church, Oklahoma City, Okla., effective Feb. 1st, to re-enter the pastorate.

It is of interest to his many friends in Tennessee to know that Rev. P. B. Baldrige is now located as pastor at Moulton, Ala. He says the people are alive to the Lord's work.

The policy of having district evangelists was recently discontinued by the State Mission Board of Arkansas, and one of the evangelists, Rev. G. M. Workman, a former Tennessean has accepted the care of the First Church, Eudora, Ark.

Dr. Lincoln McConnell of the First Church, Oklahoma City, Okla., has been invited by the Baptists of Little Rock, Ark., to hold a union revival of those churches in that city in June, 1926, and has accepted.

Evangelist W. G. Winans of Harrison, Ark., and singer H. M. Powell and wife have concluded a revival with O. C. Wilcoxon of Newport, Ark., resulting in 117 additions, 81 by baptism. At a surprise breakfast 164 young people attended, which was accounted wonderful.

Rev. C. O. Owen, a native of Tennessee, who was one of the district evangelist in Arkansas, has accepted the pastorate of the church at Dewitt, Ark.

Baxter B. Cannon, of De Queen, Ark., an eccentric bachelor, made a will disposing of an estate of \$150,000. He gave to Ouachita Baptist College \$25,000, to Baptist State missions \$25,000, to Baptist Foreign Missions \$10,000, to the Baptist Orphans' Home \$5,000 and to a Baptist church near Lockesburg, Ark., \$5,000. Relatives attempted to break the will but the court held that the will must stand.

The church at Livermore, Ky., secures as pastor Rev. Roy Mason, a returned missionary from Brazil. His return to the United States was made necessary because of Mrs. Mason's inability to live in a tropical climate.

Rev. M. E. Staley of Cadiz, Ky., and singer J. B. Cambron of Nashville, Tenn., lately assisted Rev. W. E. Mitchell in a revival at Cadiz, Ky., resulting in 19 additions.

Evangelist J. B. De Garmo of Memphis, Tenn., and singer S. C.

Clardy were recently associated with Rev. J. J. Willett in a revival at Hall Street Church, Owensboro, Ky., resulting in 39 additions, 20 by baptism.

FEBRUARY 21—FEBRUARY 21

The church at Coldwater, Miss., loses its pastor, Rev. E. S. Flint, who has resigned. He also served the church at Arkadelphia. The change is effective March 1st.

The First Baptist Church, Charleston, S. C., is reported to be the third oldest Baptist Church in the United States and the first in the South. It was organized in 1682 in Kittery, Maine, but Puritanic persecution drove them to South Carolina.

G. S. Hopkins of Cliff Temple Church, Dallas, Texas, was elected secretary of the Sunday school work in Texas, succeeding W. P. Phillips, who went to the Sunday School Board of Nashville.

Rev. A. J. Holt of Wichita Falls, Texas, has resigned that pastorate to accept the care of the First Church, Mart, Texas, effective Jan. 1st.

(Continued on page 15.)

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.

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PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE

Chattanooga, First	1,004
Memphis, Temple	831
Knoxville, Broadway	767
Chattanooga, Highland Park	580
Chattanooga, Tabernacle	567
Johnson City, Central	564
Maryville, First	515
Nashville, Eastland	438
Nashville, Immanuel	432
Chattanooga, Avondale	403
Nashville, Edgefield	400
Nashville, Grace	398
Springfield, First	388
Nashville, Belmont	357
Nashville, Judson	356
Humboldt	354
Alcoa, Calvary	352
LaFollette, First	344
East Chattanooga	332
Martin, First	331
Chattanooga, St. Elmo	318
Nashville, Third	314
Nashville, Calvary	305

CHATTANOOGA

First: John W. Inzer, pastor. Dr. Howard Taylor, missionary to China, spoke on "Missionary Work in China." Evening, a Christmas pageant, "The Perfect Gift." SS 1004.

Avondale: T. G. Davis, pastor. "The 1926 Program" and "The Sublime Heroism of Jesus." SS 403. Good offering for foreign mission debt and orphans' home.

Tabernacle: T. W. Callaway, pastor. "Mission Fields of the World." At night Mrs. J. Howard Taylor, missionary, spoke on "Condition of China." SS 567.

Highland Park: J. B. Phillips, pastor. "Christmas Message" and "The Ninth Commandment, or Old-fashioned Lying in a Modern, Up-to-date Way." Baptized 6; SS 580; 11 additions.

East Chattanooga: J. N. Bull, pastor. "The Covenant of the Blood" and "The Test the Cross Brings." SS 332.

East Lake: W. C. Tallant, pastor. "The Shepherds and Their Message" and "Tidings of Great Joy." SS 249; BYPU 114.

Union Fork: A. Robertson, pastor. In morning, rain; afternoon, funeral of A. McAfee's infant daughter. SS 25.

St. Elmo: L. W. Clark, pastor. "The Message Christmas Brings" and "Christ's Mission to the World." By letter 1; SS 318; BYPU 68.

Chamberlain Avenue: G. T. King, pastor. "Good Tidings of Great Joy" and "Eternal Life Insurance." SS 189; 1 conversion.

Red Bank: J. A. Maples, pastor. "How Aaron and Hur Helped Win the Battle" and "Aaron and the Golden Calf." By letter 2; SS 165. Held service with afflicted brother in afternoon.

KNOXVILLE

Inskip: W. D. Hutton, pastor. "The Gift of Love"; Christmas program at night. SS 110; BYPU 53; prayer-meeting 106. SS collection, \$47.50.

Broadway: B. A. Bowers, pastor. "Christ and His Church" and "Remember the Orphans." Baptized 1; by letter 2; SS 767; BYPU 148.

MISCELLANEOUS

Alcoa, Calvary: J. H. O. Clevenger, pastor. "A Band of God Touched Men" and "Will the Fires of Hell Be Quenched?" SS 352. Ordained three deacons and put on Every-Member Canvass. Had a great day.

Maryville, First: J. R. Johnson, pastor. The pastor preached in the morning and W. M. U. gave a pageant at night. SS 515.

Decherd: Alvin L. Bates, pastor. The pastor spoke in the morning and Dr. John D. Freeman spoke at night. Great message. SS 76, 3 BYPU's

Good collection for the Orphans' home. One wedding.

LaFollette, First: D. B. Bowers, pastor. "The Sameness of Jesus" and "Come Unto Me." BYPU 172.

Centreville: R. L. Bell, pastor. "Essentials for Effective Work" and "An Inventory of Service." SS 50. When the pastor moved on the field the SS attendance was 30. We set our goal at 50 and reached it today. Now we are going for 60.

Gallatin: O. L. Hailey, supply. "God's Friends." SS 139. Church called Brother S. L. Sedberry, of Lewisburg, Tenn., as their pastor.

Lebanon: J. G. Hughes, pastor. "Christmas Through Grace" and "Lessons From the Shepherds." Splendid attendance at all services. Sunday school offering for orphans' home, \$114.67.

Springfield: L. S. Ewton, pastor. "The Things Which Christ Feasted Upon" and "The Return of Our Lord." SS 388; for baptism 1; baptized 1.

Monterey: W. M. Griffith, pastor. "Christ's Choice and Appointment" and "The Two-fold Issue of the Preached Gospel." SS 242.

Pulaski: Sibley C. Burnett, pastor. "Building a Church" and "Thou Shalt Not Make Any Graven Image." SS 54; BYPU 22.

Eagleville: W. C. McPherson, supply. "A Praying Church." SS 40; BYPU 35.

Winchester: J. W. Roberts, pastor. "Vision" and "The True Christmas Spirit." SS 172; BYPU 30. Editor Freeman spoke in the morning. It was a great message.

MEMPHIS

Temple: Frank H. Leavell, supply. SS 831; BYPU 199. Church going on in spite of having no pastor.

Word from Brother D. A. Ellis states that the conference has voted to discontinue the customary reports. Now send us every week your SS attendance and the real live news. Mail your reports, if possible, Sunday night.

NASHVILLE

Immanuel: Dr. O. E. Bryan spoke at morning service. "Adoration Pageant." In SS 432.

Lockeland: J. C. Miles, pastor. "Following the Star" and "Whose Flag Are You Following?" In SS 287.

Third: W. Rufus Beckett, pastor. "Peace" and "The Origin of Satan." In SS 314; BYPU 85.

Calvary: W. H. Vaughan, pastor. "Jesus in Our Debts" and "Your Own Salvation." In SS 305; BYPU 32; by letter 1.

Judson Memorial: R. E. Grimsley, pastor. "No Room" and "The Way to Celebrate Christmas." In SS 356; by letter 1. Offering to Orphan Home \$875.

Grace: Tom L. Roberts, pastor. "Winning" and "Christ's First Appearance to Mary." In SS 398; BYPU 26.

Eastland: "Britton Ross, pastor. "The Message of Bethlehem" and "The Blood of Christ." In SS 438; by profession 4.

North Edgefield: A. W. Duncan, pastor. "The Wise Men Who Followed the Star" and "Why Do the Godly Suffer." In BYPU 94.

Seventh: Edgar W. Barnett, pastor. "God's Financial Plan" and "Watching at the Cross." In SS 236; BYPU 48. Preached at the Old Soldier's Home in the afternoon.

Edgefield: W. M. Wood, pastor. "Pentecost" and "Filled With the Spirit." In SS 438; BYPU 65. Preached at Tennessee Home Baptist Church. This is the name of our church at the Orphanage.

New Hope: Eli Wright, pastor. "God's Will."

Radnor: H. F. Burns, pastor. "A Church Without a Wrinkle" and "The Stone That Grinds to Powder." In SS 124. Offering to Orphanage \$13.16.

Grandview: S. W. Kendrick, pastor. "The Greatest Gift" and "The Christmas Spirit." In SS 205; BYPU 60.

Belmont: C. H. Bailey spoke in morning and Secretary O. E. Bryan at night. In SS 357; BYPU 79. Sunday school gave \$400 for missions and orphanage.

AMONG THE BRETHREN

(Continued from Page 14.)

Rev. C. E. Wauford of Cleburne, Texas, was called to Tennessee to be at the bedside of his mother, who was reported critically ill. We sincerely hope she is better.

Rev. J. Carl McCoy of Temple Church, Memphis, left Friday for his new field with the First Church, Albuquerque, N. M., but will stop with relatives in Oklahoma through the holidays. It is no small loss to the brotherhood of Tennessee Baptists to have him move away.

The churches of Nashville Association gave one eighth of the total amount asked for by the Orphan's Home. The offering will go beyond \$3,000.

Belmont Heights Church has called Dr. W. M. Wood, who has been pastor at Edgefield Church in East Nashville for the past seven years. It is believed that he will accept.

Evangelist T. C. Crume has just closed a great revival at Harlan, Ky., where J. R. Black is the beloved pastor. There were 161 professions of faith, most of whom united with the Baptist Church. H. Evan McKinley led the singing.

Brother D. A. Ellis writes that he is arranging for a Baptist and Reflector campaign in Shelby County Association. That sounds mighty good. Remember, 3,000 new subscriptions before March 1st.

Owing to the precarious condition of the health of Dr. Curtis Lee Laws, he will be unable to deliver the Layne Foundation Lectures at the Bible Institute. However, his place will be ably filled by Dr. J. E. White of Anderson, S. C. These lectures will be given Jan. 26-28.

FEBRUARY 21—FEBRUARY 21

B. Y. P. U. ADMINISTRATION COURSE

It is announced by the B. Y. P. U. Department at Nashville that the following new study course books are being prepared: "Senior B. Y. P. U. Administration," by Arthur Flake; "Junior and Intermediate Leaders' Manual," by Mrs. J. E. Lambdin. The two books above along with the book, "A General B. Y. P. U. Organization," will comprise the course in B. Y. P. U. administration diploma, which is now ready for distribution, will be awarded for the completion of "A General B. Y. P. U. Organization." It will carry spaces for seals for the other two books.

Suffragist Wife—"Why didn't you carry your banner like the rest of us so that the people could read it?"

Henpecked Husband—"My dear, did you notice what was on it? It read, 'Any man can vote, why can't I?'"—Clipped.

FEBRUARY 21—FEBRUARY 21

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.

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SEND THEM TO SUNDAY SCHOOL!

An increasing number of thoughtful people are coming to the belief that our children ought to have more religious training. It is not to be denied that in the last decade there has been an increasing laxity in church attendance. Grown-ups have slacked in their duties and have permitted their children to do likewise. And while parents may sometimes have reason—or excuses—for defection, there would seem to be no justification for the non-attendance of a child whose time is untrammelled. Along with this inattention to church has come an increase in juvenile delinquency, apropos of which a Supreme Court justice of New York was recently quoted as having said: "I do not hesitate to express the conviction that attendance by young men at Sunday school or other regular religious work, with its refining atmosphere, is signally preventive against crime and worthy of careful study by those who are dismayed by the increase of crime on the part of the young men of America."

This comment warrants respect, if for no other reason, because of the experience of the judge who made it. He has sat on the bench for eighteen years, during which time more than four thousand boys under twenty-one years of age have been arraigned before him for crimes of one sort or another. But the significance of his contention becomes evident when it is learned that out of this large number of offenders only three were members of a Sunday school at the time of their wrongdoing. Here is food for thought!—From The Designer Magazine for October.

POINTS FOR EMPHASIS 1926

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NASHVILLE, TENN.

BUSINESS QUIZ

Many people look on a hardware man's head as a book of knowledge. Day in, day out, they trail into the store, asking questions. Below are listed eight questions that hardware dealers have been asked almost daily, according to Good Hardware. How many can you answer?

1. What is the meaning of "12 mesh" as applied to screen cloth?
2. Can you ship ammunition by mail?
3. Should an auto driver leave his motor running while filling the gas tank?
4. Where does tin come from?
5. What are filshie headed nails?
6. Does the "blowing of the breath" test on steel blades of knives indicate quality?
7. Where does turpentine come from?
8. Are the bristles of paint brushes trimmed to form the chisel edge?

Answers to Quiz

1. That there are 12 wires crossing 12 other wires to a square inch of the fabric.
2. It is not allowed by the postal regulations.
3. No. A backfire in the muffler might send out sparks and ignite the gas fumes.
4. Mined. It is a basic metal.
5. Nails used for laying metal roofing. A lead head protects the hole made by the nail.
6. No. It gives no scientific indication of the quality of steel.
7. Turpentine is the distilled sap of pine trees, rosin being a by-product.
8. No. The ends of bristles spread paint better than if cut, so in brushes the bristles are bunches on a convex base, which forms the chisel edge.

SMILES

SELECTED

REFURBISHING SAINTS AND SINNERS

An artist who was employed in an old church in Belgium rendered a bill for \$100. The church trustees, however, required an itemized bill, and the following was duly presented; audited and paid:

Correcting Ten Commandments	\$ 7.10
Embellishing Pontius Pilate and putting new ribbon on his bonnet	3.02
Putting new tail on the rooster of St. Peter	4.18
Regilding left wing of Guardian Angel	2.02
Washing the servant of the High Priest and putting rouge on his cheek	3.10
Renewing Heaven	1.00
Adjusting Stars	2.06
Cleaning Moon	.10
Restoring Lost Souls	25.00
Rebordering robes of Herod and adjusting his wig	1.43
Taking the spots off the son of Tobias	1.00
Grooming Balaam's ass and	

putting new shoes on him	5.06
Putting earrings in Sarah's ears	24.00
Putting new stone in David's sling	1.10
Enlarging the head of Goliath	1.03
Extending Saul's legs	2.05
Decorating Noah's Ark	6.50
Mending the shirt of the Prodigal Son	6.35
Brightening up the flames of Hell	.60
Putting new tail on the Devil	1.50
Putting a silver dollar over the poor box	.80
Doing several odd jobs for the damned	1.00
—From Everybody's Magazine for October.	

THE EXCEPTION

"Do you suppose there ever was a human being who didn't talk about his neighbors?" asked the cynical man.

"Yes," said his companion.

"Name him."

"Robinson Crusoe."—The Progressive Grocer.

BAD EFFECTS

The Girl: "Oh, don't some people get offensive when they own a car?"

The Man: "Well, some certainly do get the habit of running other people down."—Good Hardware.

BEHIND HIS BACK

Uncle: "Well, you little rascal, how many times have you been whacked at school today?"

Tommy: "Dunno, uncle. I don't take any notice of what goes on behind my back."—Good Hardware.

MATRIMONIAL PROSPECT

Hardware Dealer: "Jones is a most grasping man. He wants everything he sees."

Wife: "Won't you introduce him to our eldest daughter?"—Good Hardware.

NO EXPERT

"Dan, what's a heifer—is it a pig or is it a sheep?" asked two sailors. Dan paused reflectively. Then he said: "To tell you the truth, mates, I don't know much about poultry."—Progressive Grocer.

THAT'S TRUE

Hammond: "I can read my wife like a book."

Hallett: "I'll bet you can't shut her up as easily."—Good Hardware.

REPUTATION DISRESPECTED

Emanuel Jackson, a mule tender, appeared one morning on crutches. "Lawsy!" exclaimed a friend. "Ah thought yo' was one o' de bes' mule han'lers in de business."

"So Ah is," affirmed Emanuel proudly, "but we done got a mule in dis mornin' dat didn't know mah reppitation."—From Everybody's Magazine for October.

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