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Secretary Bryan to Give Us Book on the Great Commission

PROSPECTUS OF VOLUME NOW READY AND FIRST CHAPTER FINISHED

(We take great pleasure in presenting to our readers the news that Secretary O. E. Bryan, out of his rich experience as a preacher and wide study of the Bible, is to give us a full discussion of all the principles, doctrines, and practical matters involved in the Great Commission of our Lord Jesus Christ. Such a book will prove a blessing to us in these days of confusion on doctrinal matters, and no one is better fitted to produce it than is our Secretary of Missions. We give herewith the table of contents of the book as it will be when completed and give the first chapter as it will appear. The two together will furnish an idea as to the worth of the volume and create a desire for the same.—Editor.)

INTRODUCTION

"The Great Commission" Given

On the appointed mountain in Galilee our risen Lord met his assembled, waiting disciples and there gave them what is called "The Great Commission." This commission is the Christian's charter for world conquest. Dr. George W. McDaniel said: "The order as well as the content of the commission is inspired." Following let us give the full text as it is recorded in the American revision of the Bible.

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and Lo, I am with you always, even unto the end of the world." (Matt. 26:16-20.)

Once before this meeting in Galilee our Lord gave a commission to those who assembled with him in the upper room at Jerusalem shortly after his resurrection. Once after this he gave a commission to those who were with him in Jerusalem on the day he ascended from the Mount of Olives. The three commissions are practically one in substance, though not exactly the same in language.

For those who wish to study the Scriptures related to the commission, we are giving below a list of references as compiled by Dr. A. T. Robertson in his "Harmony of the Gospels": Mark 16:15-18, Matt. 26:16-20, Luke 24:44-49, 1 Cor. 15:6-7, Acts 1:3-8.

The author believes sincerely that the Great Commission not only is the marching orders for Christians, but that it contains in its compact form a germinal concept of our whole faith and polity. Therefore, believing that new emphasis is needed concerning it, he ventures to present the discussion herein set forth with a sincere desire that it will both help the readers to realize the tremendous and significant world task and give them the scriptural grounds upon which they may safely stand as they seek to carry out this Christ-appointed commission. O. E. B.

CHAPTER I

The Absolute Lordship of Christ

The startling prelude to the great commission is "All authority hath been given to me in heaven and on earth." In these words Christ declared His omnipotence and announced His absolute lordship. The whole commission is predicated on "All authority." (Matt. 28:18-20.)

Jesus Christ is Lord by right of creation, by right of preservation, by right of regeneration, by right of redemption, by right of matchless and perfect life, by right of vicarious death and substitutionary atonement, by right of bodily resurrection, and by right of personal relation at the right hand of the Father. Since he is Lord, he has the right to command his disciples as a general commands his army. "Whatsoever he saith unto thee, do it."

Out of the doctrine of the absolute lordship of Christ grow the main doctrines that Baptists teach. Among these are the Bible, the absolute authority for life and conduct, salvation by grace, justification by faith, soul liberty or freedom of conscience, individual responsibility and accountability, the

The Great Commission

By O. E. BRYAN,

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church and its ordinances, spiritual democracy, God's boundless love, the last great judgment, and the glorious reign of Christ.

"From the germinal conception of the absolute lordship of Christ," says Dr. George W. Truett, "all our Baptist principles emerge; just as yonder oak comes from the acorn, so our many branched Baptist life comes from the cardinal principles of the absolute lordship of Christ." When this doctrine has been accepted and applied by individuals and churches, the gospel of our Lord will soon be extended to all parts of the earth. Great missionary movements are halting today because God's people fail to hear the voice of "All authority."

Authority in Heaven

Paul lifts the curtain and lets us see the dignity of the divine authority of Jesus Christ in heaven. In the first chapter of the letter to the Ephesians he says, concerning the Father, he "made him [Jesus] to sit at his own right hand in the heavenly places far above all rule and authority and power and dominion and every name that is named not only in this world but in that which is to come, and he put all things in subjection under his feet and gave him to be head over all things to the church, which is his body the fullness of him that filleth all in all." Again in the fourth chapter of the same letter he declares: "He that descended is the same also that ascended far above all the heavens that he might fill all things; and he gave some to be apostles, some prophets, some evangelists and some pastors and teachers for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ."

The psalmist saw the heavenly exaltation of the Lord when he cried: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the king of glory shall come in. Who is this king of glory? The Lord of hosts, he is the king of glory." (Psa. 24:9-10.)

Reign, Lord Jesus! Until thine enemies have been made thy footstool; until the dove of peace sings in every land; until the swords have been beaten into pruning hooks; until every man is safe under his own vine and fig tree; until the gospel has been preached unto all of the nations; until the kingdoms of this world have become the kingdoms of Christ; until the great commission has been accepted and applied by the churches in every land; until the powers of darkness have been crushed by the conquering armies of our Lord; until that golden day of triumph which will mark thy personal return; and until thy will is done on earth as it is in heaven.

Authority on Earth

Our Lord expressly claims the right of ownership to this world and all that is in it. The earth is the Lord's and the fullness thereof, the world and they that dwell therein." (Psa. 24:1.) "The silver is mine and the gold is mine saith the lord of hosts." (Hag. 2:8.) "Every beast of the forest is mine and the cattle upon a thousand hills saith the Lord." (Psa. 50:10.) "Ye are not your own, for ye are bought with a price." (1 Cor. 6:15.) It can be seen that not only in the commission, but throughout the Scriptures the lord-

(Continued on page 5.)

EDITORIAL

SOMETHING TO REJOICE OVER

Your neighbor doesn't know all you think about him or her.

If you cannot enter the game and play your part, do not stand on the sidelines and criticize the men who do.

It may seem strange, but somehow the less a fellow knows about some things, the better able he seems to be to criticize them.

Don't fuss at your shadow because it follows you. Just remember, it is trying to remind you that your shady deeds will dog your steps all the way.

When you throw aside your Bible in your quest for truth about Christianity and pick up any treatise ever written in its place, you are acting like the poor dunce who threw aside the kernels and ate the hulls of the peanuts.

Dr. Mims of Vanderbilt calls on the American people to boycott Mencken's publications. If the good doctor only knew it, there are hosts of good people who feel that his own publications ought to be boycotted!

The next thing we know the contractors will be posting the picture of the White House on their billboards with some slogan like this accompanying it: **WHITE HOUSE REPAIRED LAST YEAR. 24 APPLICANTS TO LEASE IT THIS.**

NEW BOOK

J. J. Taylor has completed the copy on a new book dealing with missions. The book has been accepted for publication by the Neale Publishing Co. of New York, and it is now on the press. The title of the book is "Chinese Missions," and is described by the publishers as timely and scholarly.

CONVENTION ANNOUNCEMENTS

Plans are going on apace for the coming meeting of the Southern Baptist Convention. Full announcements relative to hotels, entertainment and the names of chairmen of committees will be made soon. In the meantime all who wish for special information may write Dr. John W. Inzer, First Baptist Church, Chattanooga, and he will be glad to have it provided.

Almost any high school lad can sit in the bleachers and howl against the way the "eleven" is carrying the pigskin. But it takes real blood and brawn and skill to get out there on the field and be a buddy to the men who play the game. Likewise, almost any Baptist can sit at home and howl over the way the churches are going to the bow-wows, but it takes a real Christian to get into the church and be a buddy to the members who are keeping enterprises going.

SMOKY MOUNTAIN PARK

One of the greatest steps we have taken in our Southland is the plan now well matured for securing a great national park. Smoky Mountain and the vast wild region about it is the strategic location for such a preserve, and we trust that all petty jealousies will now be thrust aside and that all will act like true Americans in securing at the earliest possible moment the lands needed before the splendid forests have been removed. With this great region stocked with buffalo, deer, turkeys, and other native game, it will, within a quarter of a century, become a glorious land of play and recreation, and of course game will multiply therein to such an extent that hunting will be possible for future generations who, otherwise, perhaps would never know our primitive wild life save from books.

LOUISIANA BONDS INDEBTEDNESS

According to the Baptist Message of last week, the Executive Board of Louisiana has voted to bond its indebtedness over a period continuing until 1935. This has been done for the purpose of relieving the financial crisis in the state and for the purpose of saving quite a sum in interest. Under the present arrangement the Board is paying 7.89 per cent interest. Under the new it will pay something like 6.45 per cent, but will receive on moneys deposited to meet the bonds as they fall due 4 per cent.

WORDS WISELY SPOKEN

Read these words from a subscriber who has been taking the paper under its different names for the past sixty-five years:

"I do not feel that I would be loyal to the denomination were I to stop my paper now. I feel I can say that if every Baptist would read the Baptist and Reflector every week and carefully consider your editorials and the excellent articles from other brethren, our churches would become more diligent in carrying on the work of the King of Glory and be prepared to receive the reward promised to those who are faithful to the end."

A GOOD PHYSICIAN

Brother W. T. Morgan of Ethridge is responsible for this bit of information relative to his conversion. It proves two things: First, conversion is a real experience; and, secondly, other men than preachers may be great soul winners.

Brother Morgan was under conviction for his sins, and the burden became so great that he was overcome. His friends thought him seriously ill and called a physician. After a very careful examination his physician said to him: "I find nothing whatever wrong with your body. I am afraid your trouble is deeper than the flesh." With that the good man, a true Christian, went down upon his knees in prayer and ere he left the room, the patient was gloriously converted and was soon recovered in the flesh.

A good deacon at Waynesboro gave us this incident from the life of Brother Morgan. He was in a discussion one day with a good brother of the Methodist persuasion. The Methodist was berating him because of his "close communion" ideas. Brother Morgan listened for a while and then declared with emphasis: "We're not as close as you Methodists are. Why, you won't even commune with the best members in your churches!"

The Methodist brother was surprised at the declaration and asked: "What makes you say that?" Whereupon Brother Morgan answered: "Why, you won't commune with the baby members of your churches, and they are the best ones in the churches."

THE GORY TRAIL OF INFIDELITY

Last week in Jefferson City a young man destroyed his life, leaving a note in which he declared his scepticism relative to the immortality of the soul and cursed the world from which he was going. In his room were found works of Ingersol and other agnostics.

The incident brings to mind the history of the great movement of agnosticism which had its high tide following the Civil War and which had as its outstanding exponent Robert G. Ingersol. Tom Payne was another bold leader in the movement. The records of this wave of agnosticism and of that following the War of 1812 reveal to us the fact that destruction of faith in the eternal truths of God is always accompanied by a wave of suicides. The gory trail of self-destruction marks the pathway of agnosticism around the world. China, Japan, India, Germany and other countries have had to fight suicide, but only agnostics and infidels—unless mentally deranged—are prone to destroy their own lives.

May the Great Eternal stir up American Christians to quit their futile efforts to destroy one another and turn their souls and hearts to the gigantic task of turning back the agnostics who would turn our fair land into a brothel, our schools into crime factories, and our young people into

licentious abnormalities whose chief delight in times of adversity will be to kill themselves!

Lord God of Hosts! Be with us yet,
Lest we forget! Lest we forget!

"BUCK'S" FIDELITY

Houston County has a dog story that ought to become world-famous. "Buck" lost his young master who was killed during the World War. When the body was later returned for burial, Buck recognized it, watched it as it was lowered into the grave, and from that time until his death a few days ago the faithful dog had kept nightly vigil o'er the grave. Houston Countians vouch for the truthfulness of the story. For nine years Buck lived for one purpose—to watch the grave of his master. For nine years the dog's heart was stirred with longings which man cannot understand, for dogs have no way of conveying their deepest feelings.

The story furnishes a striking illustration of the fidelity which our Lord would have us manifest in our relations one with another and in our loyalty to him. For nearly nineteen hundred years faithful Christians have kept watch o'er the grave of the Lord Jesus. During the same period enemy after enemy has come to close up that open grave, destroy the last vestige of evidence that it ever existed, and turn the souls of believers from its open mouth to the darkness and despair of agnosticism. Shall we be true to the highest instincts within human souls? Or shall we prove renegades in the hour of deepest trial and, joining the crowds of scoffers, leave the grave with the apologist's puny excuse: "Well, it doesn't much matter whether his body rose or not; we know that we have his spirit among us."

SPRING IS COMING!

I know it reminds some people of the concerts and recitals they had to endure while in school when "The Spring Song," "Gentle Spring," and various other voice displays were perpetrated upon helpless audiences by novices who had to do it in order to finish their courses in music and receive their diplomas. I know it reminds others of the smell of fresh plowed ground, the weary ploddings behind the farm mule, the swishing of the cow's tail as she begins to fight the first flies and gnats of the year. I know it reminds others of the coming examination times, commencements and Life's realities beyond the college halls.

I know it reminds poor old dad of the fact that millinery bills will have to be paid again and clothing bills will have to be met. I know it is going to bring to some the interminable ordeal of deciding whether or not there will be enough funds for a vacation, and if so, where in the world the vacation shall be spent!

But Spring is coming just the same, and we cannot delay its advent by trying to think that winter is not going to leave. Therefore, beloved Tennessee Baptists, turn back and read the announcement in last week's paper from Dr. Bryan. Begin your plans now for a great rally as we come to the close of the convention year. **ORGANIZE YOUR CHURCH—EVERY DEPARTMENT OF IT. PLAN YOUR PROGRAM AND CLOSE APRIL WITH THE GREATEST GIVING YOU HAVE EVER DONE IN YOUR HISTORY. LET US ALL TOGETHER DETERMINE TO SING ALL THROUGH—**

"Spring is coming! Hark! The sounds of victory hear!
Spring is coming! Bringing Tennessee's best year."

Industry need not wish and he that lives upon hopes will die fasting. There are no gains without pains. He that hath a trade hath an estate, and he that hath a calling hath an office of profit and honor; but then the trade must be worked at, and the calling followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious, we shall never starve; for at the workingman's house hunger looks in, but dares not enter. Nor will the bailiff or the constable enter, for industry pays debts while idleness and neglect increases them.—Franklin.

PAPAL INFALLIBILITY

Many of our readers know something about the papacy of Rome. Few of them know as much as they ought to know. One of the outstanding dogmas of the great ecclesiastical body is that of papal infallibility, which means that when the pope speaks "ex cathedra"—that is, from his throne as the vicar of Christ and on matters pertaining to the political or spiritual life of the church—he speaks with absolute certainty and his utterances cannot be wrong. Out of this dogma has grown the tremendous power of the Roman prelate who claims to be the voice of Christ on earth and to hold the keys to the kingdom of God.

The claims might have been sustained had there never been a Reformation, a Renaissance and History. But when we read the records of the papacy, we are astounded that any wise, sane people could believe that the men who have occupied the papal throne could ever have been inspired or infallible. Let us have a look at the records of some of the popes and see what they reveal. The following is taken from Draper's "History of the Intellectual Development of Europe" and speaks for itself:

"Constantine was one of the vicars of Christ. Afterwards, Stephen IV was chosen. The eyes of Constantine were then put out by Stephen, acting in Christ's place. The tongue of the Bishop Theodoros was amputated by the man who had been substituted for God. This bishop was left in a dungeon to perish of thirst. Pope Leo III was seized in the street and forced into a church, where the nephews of Pope Adrian attempted to put out his eyes and cut off his tongue. His successor, Stephen V, was driven ignominiously from Rome. His successor, Paschal I, was accused of blinding and murdering two ecclesiastics in the Lateran Palace. John VIII, unable to resist the Mohammedans, was compelled to pay them tribute.

"At this time the Bishop of Naples was in secret alliance with the Mohammedans, and they divided with this Catholic bishop the plunder they collected from other Catholics. This bishop was excommunicated by the pope; afterwards he gave him absolution because he betrayed the chief Mohammedans, and assassinated others. There was an ecclesiastical conspiracy to murder the pope, and some of the treasures of the church were seized, and the gate of St. Pancrazia was opened with false keys to admit the Saracens. Formosus, who had been engaged in these transactions, who had been excommunicated as a conspirator for the murder of Pope John, was himself elected pope in 891. Boniface VI was his successor. He had been deposed from the diaconate and from the priesthood for his immoral and lewd life. Stephen VII was the next pope, and he had the dead body of Formosus taken from the grave, clothed in papal habiliments, propped up in a chair and tried before a council. The corpse was found guilty, three fingers were cut off and the body cast into the Tiber. Afterwards Stephen VII, this vicar of Christ, was thrown into prison and strangled.

"From 896 to 900 five popes were consecrated. Leo V, in less than two months after he became pope, was cast into prison by Christopher, one of his chaplains. This Christopher usurped his place, and in a little while was expelled from Rome by Sergius III, who became pope in 905. This pope lived in a criminal intercourse with the celebrated Theodora, who with her daughters Marozia and Theodora, both prostitutes, exercised an extraordinary control over him. The love of Theodora was also Archbishopric of Ravenna, and made him pope in 915. The daughter of Theodora overthrew this pope. She surprised him in the Lateran Palace. His brother, Peter, was killed; the pope was thrown into prison, where he was afterwards murdered. Afterwards this Marozia, daughter of Theodora, made her own son pope, John XI. Many affirmed that Pope Sergius was his father, but his mother inclined to attribute him to her husband, Alberic, whose brother Guido she afterwards married. Another of her sons, Alberic, jealous of his brother John, the pope, cast him and their mother into prison. Alberic's son was then elected pope as John XII.

"John was nineteen years old when he became the vicar of Christ. His reign was characterized by the most shocking immoralities, so that the Emperor Otho I was compelled by the German clergy to interfere. He was tried. It appeared that John had received bribes for the consecration of bishops; that he had ordained one who was only ten years old; that he was charged with incest, and with so many adulteries that the Lateran Palace had become a brothel. He put out the eyes of one ecclesiastic; he maimed another—both dying in consequence of their injuries. He was given to drunkenness and to gambling. He was deposed at last, and Leo VII elected in his stead. Subsequently he got the upper hand. He seized his antagonists; he cut off the hand of one, the nose, the finger, and the tongue of others. His life was eventually brought to an end by the vengeance of a man whose wife he had seduced.

"John XIII was strangled in prison. Boniface VII imprisoned Benedict VII and starved him to death. John XIV was secretly put to death in the dungeons of the castle of St. Angelo. The corpse of Boniface was dragged by the populace through the streets.

"It must be remembered that the popes were assassinated by Catholics—murdered by the faithful—that one vicar of Christ strangled another vicar of Christ, and that these men were 'the greatest rulers and the greatest statesmen of the earth.'

"Pope John XVI was seized, his eyes put out, his nose cut off, his tongue torn from his mouth, and he was sent through the streets mounted on an ass, with his face to the tail. Benedict IX, a boy of less than twelve years of age, was raised to the apostolic throne. One of his successors, Victor III, declared that the life of Benedict was so shameful, so foul, so execrable, that he shuddered to describe it. He rules like a captain of banditti. The people, unable to bear longer his adulteries, his homicides and his abominations, rose against him, and in despair of maintaining his position, he put up the papacy to auction, and it was bought by a presbyter named John, who became Gregory VI, in the year of grace 1045. Well may we ask, Were these the vicereagents of God upon earth—these, who had truly reached that goal beyond which the last effort of human wickedness cannot pass?"

And yet, in spite of a record like this, we are asked to believe in the infallibility of the papacy!

ANOTHER WORD ABOUT THE BRIDE

We are giving in this issue an article from the pen of J. H. Baxter of Leoma, one of our choice and most loyal preachers. He is known and loved in West Tennessee and is doing a fine service as principal of the Ethridge High School. We give, therefore, his article on the "Bride of Christ" with pleasure, not only because it represents the thinking of an experienced student, but it gives us a peep at that type of Bible study which once thrilled the thousands, the comparison and conclusion by types and anti-types.

We wish to point out two or three things in the article which we feel are apt to be misleading. First of all, he claims that the church did not come into existence until Pentecost or after the coming of the Holy Spirit. This view is so contrary to the generally accepted view of Baptists that it will not find acceptance. It does not allow for the words of Jesus relative to his church, and it does not allow for the interpretation which all who know Greek history and New Testament teachings must place upon the word *Ekklesia*. The material out of which the church was formed was prepared by John the Baptist and fashioned by the Lord himself into the first *Ekklesia* or assembly of the redeemed. This body was already a regular, functioning New Testament church before Pentecost, else Baptists have no right to claim the example of the church before Pentecost for their democratic polity.

The body of our Lord Jesus, as we have already pointed out in a previous article, is a local church as was that of Corinth, or it may be the whole body of the redeemed as indicated in Ephesus. This assembly of the saints in heaven is now form-

ing. We disagree with Brother Baxter on this point and hold that all the saints, whether of the Old Testament dispensation, of the tribulation or of the present age of grace, are accepted into the "general assembly of the first born in heaven" and that general assembly or general church (the meaning is the same) is now being made up as rapidly as the saints here on earth pass over to join it.

"They which are bidden to the marriage supper of the Lamb" are all who accept the invitation and prepare for that great climax to the plan of redemption when the Lord Jesus will appear in his glory with the saints who have gone on before, to meet the saints of earth who will be changed "in a moment, in the twinkling of an eye," and caught up to meet him in the air. Again, in this passage (Rev. 19:9), we have the continuation of the wonderful figure. If it is not a figure given to represent the glory of our Lord and not an actual physical fact, then on the occasion of the marriage of the Lamb to his bride, we shall witness one of the most revolting scenes imaginable, for we are told that the messenger in calling the people to the marriage supper states that they shall eat the flesh of kings, captains and mighty men. (17, 18.)

In the concluding paragraph the writer states that the church is being taken from the Gentiles to be the bride. But what about the tens of thousands of Jews who first constituted the churches here on earth? We are told that at one time in Jerusalem there were some 100,000 members of the body of Christ, and we know that practically all of these were Jews. Great numbers constituted the churches of Asia Minor, and there were many in the churches of Corinth and Rome. Surely these Jews who were redeemed by the blood of their Messiah are a part of the church as interpreted by the writer, and so the figure breaks down.

We have enjoyed Brother Baxter's article because it presents a type of teaching about forgotten in our day. And while the type-anti-type method of interpreting the scriptures is good and often very effective, it is also somewhat dangerous, for we cannot press a figure too far without forcing into it a literalness which the scriptures will not sustain. We have enjoyed these discussions of the Bride and trust that many readers have become more interested in the study of great Bible themes. We do not agree on every detail of a great doctrine. There is a field large enough for the exercise of all minds, and we understand better our weaknesses and limitations when we match our wits in a discussion of Bible themes. Let it be borne in mind that the editor is not setting himself up as a court of last resort in these matters. He is simply stating his own views just as other contributors to the paper state theirs, and he learns from each writer some new angle of the truth which makes the blessed Book all the more precious. We have seen something new in the Book since reading this article from Brother Baxter and shall now study with a broader field open before us. For the time being we shall drop the discussion of the Bride until press of other articles lessens.

NOTICE TO W. M. U.

Miss Northington asks that an error in last week's paper be corrected. Miss Mallory will speak at South Pittsburg next Sunday, and not at Pikeville, as stated. We trust our women will spread the news and that a great congregation will hear this worker.

GREAT ENGLISH BAPTIST DIES

We learn just before going to press of the death of Dr. Shakespeare of England, one of the outstanding figures of the Baptist world. He has been one of the principal workers among English Baptists and did much to make the Baptist World Alliance a possibility. He was honored and trusted throughout the United Kingdom and for some time his son was private secretary to David Lloyd George.

It always did seem strange that the state should have to spend \$30,000 for an over-pass railroad bridge just to keep folks from getting themselves killed.

WHO OWNS RIDGECREST?

By B. W. Spellman

In the issue of the Baptist and Reflector of January 19th the question is raised as to who owns Ridgcrest. To get the question before us a bit of history needs to be recited. The Baptist State Convention of North Carolina named a committee to take up with Baptists in other states the matter of the establishment of an assembly ground. This organizing committee went to work and secured options on some eight hundred acres of land, the present grounds at Ridgcrest.

A charter was secured from the General Assembly of North Carolina in March, 1907. In May of the same year the Southern Baptist Convention in Richmond endorsed the movement without assuming any right of ownership and of course assuming no financial obligation. The board of directors named by the General Assembly in the charter bought the land and secured the engineers to lay out the grounds. This was done in the late summer and fall of 1907. A loan was negotiated from the Battery Park Bank in Asheville to finance the movement. Having no tangible assets, the note was endorsed by Mr. J. H. Tucker of Asheville.

That same fall a campaign was launched for the sale of stock in the corporation. In order not to allow the stock to be cornered by any one, the board of directors ordered that in the early days of the movement no one person should hold more than two shares of stock. This provision was later removed. The blank for signature of the person buying reads thus:

"To the Southern Baptist Assembly: I herewith subscribe for ----- (not more than two) shares of stock in the Assembly, on condition that I am to have a residence lot in the grounds at Blue Mont, North Carolina. I am sending herewith \$----- as first payment on stock.

"Name -----
"Postoffice -----"

It will be noted that it was a stock in a corporation which the purchaser was buying. I was general secretary of the corporation. So hearty was the response to the offer of stock that \$14,000 worth of stock was sold before the engineers had driven a stake in the grounds to indicate where a lot was to be. With this money we paid for the land, the engineering, cut seven miles of rough roads through the wilderness and erected an administration building and an open auditorium.

When we assigned the lots in the order of the purchase of stock, I issued to each Baptist a deed for his lot and a certificate of stock in the corporation. If the purchaser was not a Baptist, we issued a deed but no stock. If, as in the case of Rev. R. C. Buckner of Texas, one wished some stock but not a lot, a certificate of stock was issued, but no deed.

Thus we jogged along for two years, having in the meantime passed the year 1908 with a very good stockholders' meeting. But when 1909 came, something happened. Mr. C. J. Parker of Raleigh had bought a lot. He had received a deed and a certificate of stock. He sold his lot to Rev. J. R. Pace, but kept his stock. Pace built a hotel on the lot—High View Inn. At the stockholders' meeting some time later Pace went into the meeting and attempted to vote. His right was challenged. He owned property, but did not own a certificate of stock.

Fortunately the man who wrote the charter was chairman of the board of directors, Mr. J. H. Tucker, of Asheville, one of the foremost lawyers of the country, who handled large corporation business and was superintendent of the Sunday school of the First Baptist Church. He had also drawn the charter of the Montreat Assembly. He had transacted all of the business for the Southern Railway in Western North Carolina, and for the Vanderbilt properties near Asheville. Closely associated with him in the matter and in the chair as president of the assembly when the matter came up was Judge Jeter C. Pritchard, United States Circuit Judge, former United States Senator. Both of these eminent attorneys ruled the same way about the matter.

Their ruling was that the moment the man received the two papers they became separate pieces

of property. The deed represented his holding of a half acre of ground which was his personal property; his certificate of stock represented his share in all of the unsold property, buildings, endowment, money and good will of the corporation.

We thought that settled the matter. The stock was not commercially valuable; the stockholders had written into the record, and it was also adopted by the board of directors, which is the corporate body, that the stock was held in trust for the Baptists of the country and we would under no conditions sell out and would not declare any dividends on the stock. I wrote to Mr. Parker and suggested to him that he turn his stock over to Mr. Pace, which he gladly did.

Thus we ran along for some ten years. When the assembly with a paid in capital of about twenty thousand dollars had reached the point where the property was worth easily three hundred thousand, at the lowest estimate which I have seen, we by vote of the stockholders issued two hundred and fifty-one shares of stock to the Education Board of the Southern Baptist Convention. All of the land in the grounds was legally transferred to the board—sold to it for "one dollar and other valuable consideration."

Then the attorney of the board in Birmingham gave us a new ruling in Zion. He ruled that only a lot owner could be a stockholder and that any owner of land was by virtue of that fact (provided he were a Baptist) a stockholder.

Then there comes another knot mentioned in the Baptist and Reflector. The charter reads: "Provided that no one but a member of a Missionary Baptist Church in good standing shall be a member of the corporation or the board of directors, or have a vote or the right to take any part in the control and management of the corporation."

Since a corporation in the eyes of the law is to all intents and purposes a person, and since the Education Board is a Baptist corporation—or maybe it would be better to say it was a corporation of Baptists—we have gone on with the work, having the vote of the Education Board cast each year not by the board in session but by a proxy.

The Education Board owns the property; it holds a majority of the stock; it directs the business at Ridgcrest, but it certainly is not "a member of a Missionary Baptist Church in good standing." Some brethren even think it is not in good standing and should have fellowship withdrawn from it. (Black face ours.—Editor.)

A closing word. The stockholders in session in 1926 voted to ask the Education Board to institute a friendly suit in the courts of North Carolina and take it to the supreme court to determine just the status at Ridgcrest. We want these things cleared. It can be done. If necessary the charter can be changed. A committee of eminent lawyers was named by the stockholders to engineer the suit and safeguard the interests of the Southern Baptist Convention. Three persons agreed to allow their names to be used. One owned land but no stock certificate—Dr. Charles E. Maddy. He voted. He agreed to have an injunction served on him to make him cease such doings. Mr. C. L. Haywood of Durham agreed to the same thing. He owned property; sold it, but kept his stock. He went to the meeting and voted. Dr. Jennil Lucena Spalding had a certificate of stock given her by a friend whose husband died being a Baptist, but none of his heirs were. The administrator gave Dr. Spalding the stock. And, lastly, the Education Board because it had a representative there voting when the board was not a member of a Baptist church.

The corporation as chartered by the General Assembly is now only a paper corporation. It does not own a foot of land, does not have a dollar in the bank. But it holds the very valuable franchise to do business in North Carolina, and that is where the property of the Education Board is located.

While all is serene and nobody is on the scene trying to throw a monkey wrench in the machinery is the time for the Education Board to look carefully into its property rights and its valuable franchise to do business. Better have some good sym-

pathetic lawyers to look into the matter and place the business side of Ridgcrest on the right footing. The property is too valuable and the summer meetings count for too much for the ongoing of the kingdom to allow it to run as it is now on the legal side.

Kinston, North Carolina.

A FEAST OF GOOD THINGS

By P. W. James, Chairman of Assembly Committee

Tennessee Baptists are to be congratulated. A wonderful program is being prepared for their summer assembly which will be held at Monteagle, July 3-10. Just look at these names and be convinced! George W. Truett, E. Y. Mullins, Kyle M. Yates, W. O. Carver, Prince E. Burroughs, F. F. Brown, Miss Mary Northington, Frank Leavell, W. D. Hudgins, David Livingstone, E. L. Wolsagle and others. A splendid orchestra will give daily concerts. The assembly will be followed for three days by the state B. Y. P. U. convention.

Monteagle is an ideal place for such gatherings. Every convenience, moderate rates, mountain-top atmosphere, centrally located, on national highways. One of the best assembly programs ever presented in the South. Thousands will wish to attend, not only from Tennessee, but they are coming from nearby states also. Arrange now to come. For further information, write W. D. Hudgins, Tullahoma, Tenn.

THE NEW TESTAMENT IN THE SYNAGOGUE

By Jacob Gartenhaus

Dr. Isaac Landman, rabbi of Temple Israel of Far Rockaway and editor of the American Hebrew, has introduced a course in the New Testament in the curriculum of the adult school of his temple; this has provoked a storm of criticism in the Orthodox press. The Jewish Daily News, writing of the "conversion class," says: "The Reformers have finally thrown off the mask and shown who they really are, and what their goal is: conversion, acceptance of Christianity." In explanation of his action, Dr. Landman says in the American Hebrew: "The time has come when the New Testament should no longer be a closed book to the Jews. Not so long ago the name of Jesus and the Christian holy book were anathema among our people. The Jews will never be able to understand their Christian fellows until they know what there is in the New Testament which creates a wall of misunderstanding between them.

"We shall study Christian Scriptures from the modern, scientific point of view as we have done our own. We shall ascertain which ideals and precepts in its pages are Jewish and which pagan; which are in their nature temporal and which enduring. We shall attempt to analyze and understand the point of cleavage between Judaism and Christianity, as these are presented in the two Testaments.

"There is a blank page between these Scriptures which can best be filled in by Jewish scholars. It is amazing that Jews have permitted Christian scholarship only, to write and interpret this fascinating period of human history to which we have contributed so fundamentally. We inaugurate this course under the aegis of the synagogue with the hope that other Jewish congregations will follow.

"Religion today is undergoing changes far more radical in the spiritual evolution of mankind than were those in the days of Jesus and Paul. We ought to evaluate what there is in the Books of Religion of both Judaism and Christianity; what elements in them may contribute toward the development of a universal religion."

Had such words been written half a century ago, the writer would have been ostracized by Jewish leaders; he might even have suffered physical torture at the hands of a mob. Study the New Testament—ridiculous! Why, the New Testament was an abandoned evil not to be possessed, touched, let alone studied!

It will be noted that Rabbi Landman proposes to conduct a study of the New Testament from the historic and scientific point of view, and with the purpose of having his people analyze and understand the point of cleavage between Judaism and

Christianity. It is his desire also to have Jewish scholars share with Christian scholars in filling up the gap between the Old Testament and the New Testament.

The point for us to emphasize and to rejoice in is the fact that he is a leading Jewish Rabbi who openly espouses and formally inaugurates a study of the New Testament and that under his leadership his people are to engage in this study. While the motive of the study is not to find Jesus as the Messiah, in a word, not the Christian motive, it is nevertheless a serious and worthy motive and we cannot but believe that it will please the Savior to reveal Himself to those engaged in such study.

The writer hopes and believes that the example set by Rabbi Landman and his people will be followed by many others, and that a study of the New Testament may become general among the Jews. If so, the Lord will gather to Himself a large and fruitful harvest from among the sons and daughters of Israel.

A marvelous change is being wrought in Jewry. Jesus is no more the traitor or rascal; He has been honorably recognized by leading rabbis; the hated Nazarene is passing; in His place is the brilliant teacher. Prejudice is gradually disappearing until in the present day, not only are Jewish leaders willing to look favorably upon Him, but they are actually studying His life as found in the New Testament. The spiritual hunger of the Jew is causing him to walk forbidden paths in search of truth, and step by step he is finding it.

What an appeal to all lovers of Israel to put forth their most earnest efforts to touch the empty Jewish heart! What a call for prayer that God, in his infinite mercy will bring Israel into the glorious presence of her once rejected Messiah!

The Great Commission

(Continued from page 1.)

ship of Jesus has been declared. "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God and all things were made by him and without him was not anything made that was made. In him was life and the life was the light of men." (John 1:1-4.) "By him were all things created that are in heaven, that are in the earth, visible and invisible—all things were by him and for him and he is before all things and by him all things consist." (Col. 1:17.) The Scriptures state positively and repeatedly that Christ Jesus is Lord of all. Oh, that men would recognize his sovereign, almighty lordship in the affairs of this life!

Christ Is All

It makes but little difference whether we take the King James or the American Revision of the commission. In the former the translation is "all power," while in the latter it is "all authority." If Christ has all power, he has all authority, and if he has all authority, he has all power. His omnipotent power was manifest in his earthly life as well as in creation. As man he hungered, but as God he fed the hungry multitudes. As man he slept, but as God he awoke the sleeping dead. His power was manifest in stilling the storm and the raging sea. Greater still, "The son of man hath power on earth to forgive sin," and authority in heaven to present the saved sinner cleansed from sin, saved by grace, justified by faith and clothed in the immaculate whiteness of divine righteousness. Christ is all the hope for sinful people everywhere in every nation.

He is all in the Scriptures. Every book, every chapter, every verse and every word of the Bible, properly understood, directly or indirectly points to Christ. He is the center of prophecy, the center of history, the fulfillment of all types and shadows pointing to the promised Messiah; he is the world's greatest Teacher. No man ever taught like this God-man. He is the world's greatest Physician. Where is the physician who can heal as did Christ? He is the world's greatest Conqueror. He has conquered death, hell and the grave. He is the world's greatest Attorney, who is "ever at

the right hand of God who also maketh intercession for us." (Rom. 8:34.) He pleads our cause in His own name and on the merits of his own death and substitutionary atonement. "Jesus paid it all; all to him I owe, sin had left a crimson stain, he washed it white as snow." Christ is all while we live, all when we die, all at the judgment, and all in the future glory of the saved.

"I entered once a home of care,
For age and penury were there,
Yet joy and peace withal;
I asked the lonely mother whence
Her helpless widowhood's defense.
She told me, 'Christ is all.'

"I saw the martyr at the stake,
The flames could not his courage shake,
Nor death his soul appall;
I asked him whence his strength was given
He looked triumphantly to heaven
And answered, 'Christ is all.'

"I dreamed that hoar time had fled
And earth and sea gave up their dead,
A fire dissolved the ball;
I saw the church's ransomed throng,
I heard the burden of their song,
It was 'Christ is all.'"

Startling Disregard for Authority

This has been called the age of disregard for authority. There is a terrible wave of crime sweeping the world. It is based largely on universal disregard for authority, the disregard for home authority, the disregard for state authority, the disregard for scriptural authority, the disregard for church authority, and the disregard for heavenly authority. This far-reaching disregard for all authority explains in a large measure why God's people are not more active in the world missionary program of our Lord. If the children of God would only turn from their compromising and sinful ways, renounce the wicked world and listen to the "all authority" of Jesus, this generation of Christians could easily take the message of the gospel to all of the earth. Then millions of the saved in every land who are now in darkness would gladly join in singing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

"Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace
And crown Him Lord of all.

"Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

"O that with yonder sacred throng,
We at His feet may fall,
We'll join the everlasting song,
And crown Him Lord of all."

MY PREACHER

What Methodists think about their pastors. Of course Baptists are different?? (Letters copied from the Christian Advocate, Nashville):

"Our preacher has a habit of using up fifteen minutes of the church service to tell Almighty God all about what has been happening during the past week. He calls it a prayer, but it's really his effort to keep God informed about what's going on in the world."

"What's wrong with our minister? My opinion is that he spends too much time reading the newspapers. I take two myself, one morning and one evening. And there are a couple of magazines come to the house that are mainly a dishing up of the news again. But I could almost get along without any of them just by going to church."

"What do I wish my pastor wouldn't do? I wish he wouldn't use such big words. When I meet

him on the street he seems to talk the same language I do, but when he gets up there Sunday morning he gets off a lot of talk that sounds wonderful, but that I'll bet doesn't mean a thing in the world. At least it doesn't mean a thing to me. Last Sunday he told us all about 'the experimental value of subjective religion.' Now, I ask you, what's that?"

"I wish our minister would not preach such intellectual sermons. They are all about Puritanism and socialism and materialism and individualism and psychology and philosophy and science and other things like that. I know that some of them are printed after he has preached them to us. But they do not deal very much with the things that make my life perplexing. I am not an 'ism.' I am a human being with a human being's personal problems, and I wish that our minister would preach to me."

"We have a weekly bulletin in our church, and I don't know of any of our attendants who can't read. Yet our minister takes what seems like a quarter of an hour at every service to read over all the announcements that are printed there. He says it is 'calling our special attention' to them, and he usually refers to at least seventy-five per cent of them as 'particularly important.' But it's a long time since the days of town criers, and I can't see why we have to revive that old custom in our church. I don't think that it has a bit of influence on the attendance at the meetings he announces in this fashion, and it certainly spoils the devotional atmosphere of our church services."

"Our preacher is all right. But he has one quirk that gets on my nerves at times. He wants to show that he's a regular 'he-man' so bad that he makes it hard to introduce him around as I'd like to. He came here only a few months ago, and right from the start he set out to prove that he is one of the boys. Now, I'm a member of the Lions and the Chamber of Commerce and the Athletic Club and a country club, and I mix around about as much as the average. I'd like my preacher to get to know the men who count in this town and to be known by them. But when you take him where they are he makes so much fuss over his being a regular fellow that it gets him in wrong. I think that he feels that it doesn't quite go across, but he doesn't know why, and that only makes him try harder. I think most men like a preacher who is human, but that doesn't mean that he's got to be the champion story-teller at a club smoker. However, what are you going to do about it?"

FACTS THAT ABIDE

Imperious, positive and dogmatic are the assertions of the Bible. As has been said: "It does not appeal to its readers for confirmation. It states. Every line breathes dominance, superiority, and confidence." In the first verse of the Bible the fact of God is affirmed. "No attempt is made to prove his existence; there is just the sublime statement of the fact, 'In the beginning God.'" In the last chapter of Revelation the same tremendous and dynamic affirmation appears: "I am Alpha and Omega, the Beginning and the End, the First and the Last." The Bible has in it no statement that has ever required correction. What a contrast is the wisdom of man! A leading physician of the United States said: "The medical profession is always open to new ideas because new theories are continually being advanced, some to prove of permanent value, and others to be discarded." It is a well-known fact that a scientific book to be authoritative must be up to date. Under a library system in which other books of a given class are assigned author's numbers, scientific books are given a time number, so that instead of being numbered under the author they are numbered under a decade. The books over ten years old are valuable only for reference and as history, but are not authoritative for scientific data. "The testimony of the Lord is sure, making wise the simple." "For ever, O Lord, thy word is settled in heaven." —Sunday School Times.

THE BRIDE OF CHRIST

By J. H. Baxter

In Rev. 19:7, 8 we read: "Let us rejoice and be exceedingly glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteousness of the saints."

Here in these verses the marriage of the Lamb is about to be consummated. Notice that the true bride of Christ is seen in glory. His joy is now filled full, for He receives her, who is bone of His bones and flesh of His flesh. The second man, the last Adam, is joined to her who is to rule and reign with Him.

Now the question, "Who is the bride about to become the Lamb's wife?" Some teach that it is Israel to be united with the Lord in the closest bonds. Some teach that it is the Holy City, the New Jerusalem, coming down out of heaven. Now those who teach that the bride to be is Israel forget the fact that this marriage does not take place on earth, but the scene is a heavenly one. This marriage does not take place on earth where the faithful remnant looks up expecting Him to appear for their deliverance, but this marriage is in glory. As to the view that the Holy City is the bride to be, we cannot conceive the idea as to how a city, however beautiful, could be bone of His bones and flesh of His flesh, as well as many other reasons that could be advanced to show clearly that the city is not the bride. Rather the city is to be the dwelling place of the bride. It is the place of the mansions that He has gone to prepare for her who is to share His glory with Him. The marriage supper of the Lamb is the time of displayed glory, when the results of the judgment seat of Christ will be fully manifest in the saints. Then the fine linen, the wedding garment, is the righteousness or righteous acts of the saints. The saints then are clothed with this wedding garment, not the city is clothed this way, but the saints, the inhabitants of the city. We are familiar with the thought of the prospective bride's hope chest. How interested the bride is in preparing beautiful and spotless articles of wearing apparel in view of her wedding day. Do we not have a spiritual hope chest to fill that wedding day? Everything that is really done for Christ is something added to that bridal chest. The wedding garments are to be prepared here on earth, as the Spirit of God Himself works in us to will and to do of His good pleasure. Of course we understand that unless cleansed by the blood all our good deeds amount to nothing.

We believe that we can make the positive assertion that the church is to be the bride of Christ, the Lamb's wife, and to support this view we shall offer several proofs and types which to our mind unmistakably confirm this as true. When we speak of the "church" we mean the truly redeemed ones, or, to be more specific, those who have accepted Christ as Savior since the day of Pentecost and on down through the centuries till the translation to glory as stated in 1 Thess. 4:17. The church is both the body of Christ and the bride of Christ as Eve was the body of Adam and also his bride.

Here we want to give the Adam and Eve types of Christ and His church. If a type is true in part, why not true in its entirety? We speak of Christ as the second Adam. Then if Adam was a type of Christ, can we show that Eve was a type of the church, the body of Christ and His bride to be? If, then, Adam and Eve are a type of the second Adam and the church, may we not draw some lessons from them that will greatly clarify some of our ideas or notions of Christ and His bride. Adam is the figure of Him who was to come (Rom. 5:14), the last Adam. Here Christ and the church are foreshadowed. The deep sleep into which Adam was put by Jehovah is typical of the death of the cross. The woman, built out of his side, is the type of the church. As the helpmeet of Adam was bone of his bones and flesh of his flesh and also the bride of Adam, so is the church the body and bride of Christ. The woman was brought to Adam and presented to him, but Christ will pre-

sent the church to Himself in glory. Eph. 5:27.) So here in Gen. 2:24 we find the marriage indicated and so stated in Matt. 19:5, 1 Cor. 6:16 and Eph. 5:31.

Now if the sleep of Adam was typical of the death of Christ and that from the side of Adam a wife was made, then cannot we say that from the pierced and wounded side of our blessed Lord a bride and wife to be was constituted? Even from this one type we learn that the church could not come into existence until some time after the death of Christ. It was upon the finished work of Christ here upon earth that His church was built. This selective work in building is in charge of the Holy Spirit who began His abode on earth on the day of Pentecost. If from His wounded side came the church, His bride to be and wife of the Lamb, then the church could not possibly have come into existence before His death.

Next we notice the Isaac and Rebekah type. We have Isaac, the promised son, as a type of the Lord Jesus Christ. When he was on the altar and taken from the altar, he saw a prophetic picture of the death and resurrection of our Lord. The father next sends forth his servant to seek a bride for Isaac. Abraham was very rich in possessions, but his greatest treasure was the son of his love who was with him in Canaan. Isaac is the father's delight and the object of his love and thoughts. All the riches that Abraham had were to be bestowed upon Isaac. Isaac is to have a wife to share his riches. Note here that Isaac was not to leave his father's side. He was to remain in Canaan with his father while the selection was going on or while the servant was seeking the bride. Here Abraham typifies the Father, Isaac the Son, and the servant the Holy Spirit. All have to do with the bride.

The Son, who died, was raised from the dead, seated as the heir of all things at the right hand of God, is to have one destined, chosen and selected before the foundation of the world to share His riches and His glory. While Isaac remained at the side of his father in Canaan, the servant sought for him a wife and presented her to him in Canaan. How beautiful the picture! While our blessed Lord is with the Father, the Holy Spirit is calling out a people for His name. A people to be His bride and to share His riches with Him in glory. When this body is completed, then the Lord will descend to some place in the air and call her to meet Him. It is then that the righteous dead shall be raised and the living saints shall be changed in a moment, in the twinkling of an eye. Then will the church be presented to Christ as a chaste virgin. The marriage supper of the Lamb will then take place in the skies.

Not all the heavenly hosts will constitute the bride, but many will be there as guests. Many will be there as friends of the Bridegroom, who rejoice in His joy and share in His gladness. These, we understand, are Old Testament saints and the tribulation saints, who, though they form no part of the church, are sharers in the heavenly glory. These are pictured as guests at the wedding who participate in the general gladness of the occasion and whose presence, too, adds to the happiness of the Bride and Groom. Blessed are they who are bidden to the marriage supper of the Lamb.

We now notice one other type. This is the Joseph and Asenath type. The life of Joseph falls into two periods—his humiliation and his exaltation. This points to the two appearances of Christ. First, He came in humiliation, and next He shall come in power and great glory. Israel loved Joseph more than all his sons, and that reminds us of Him who is the Father's delight. Joseph was hated by his brethren without a cause; so was Christ hated. Israel sent forth his beloved Joseph to seek his brethren and thereby put him into their hands. All this foreshadows God's unspeakable gift in sending His only begotten Son into this world to seek what is lost.

When Joseph came to his brethren, they conspired against him to slay him. He was cast into the pit, which was typical of Christ's death. After this Joseph went among the Gentiles in Egypt, and while there he was exalted to the second place in

the kingdom. While he was rejected by his own people, he took from among the Gentiles, a Gentile bride, Asenath. This was all after he had been typically slain and raised from out of the pit. Here then is another beautiful type of our Lord and His bride. While He is rejected by His own people, the Jews, He is visiting the Gentiles to take from among them a people for his name, a people to be His bride and the wife of the Lamb. Then the church is a called-out people during the absence of the Bridegroom who will be the bride upon His return to the air for them, and she will rule and reign with Him and share all of heaven's riches throughout the ages.

Leoma, Tennessee.

SOUTHERN BAPTIST CONVENTION, CHATTANOOGA, TENN., BEGINNING MAY 16, 1928

The Executive Board has received from Secretary Hight C. Moore of the Southern Baptist Convention messenger cards, together with railroad certificates for the use of those who attend the convention. Those who desire these cards, write O. E. Bryan, Corresponding Secretary, Executive Board, Tennessee Baptist Convention, 161 Eighth Avenue, N., Nashville, Tenn. So far we have had many more calls for cards to the World Alliance in Toronto in June than for the Southern Baptist Convention in Chattanooga. We trust that Tennessee will furnish a large representation at the Chattanooga convention. Three years ago when we met in Memphis, Tennessee reached her full quota of messengers. The basis of representation in the Southern Baptist Convention is as follows:

"Article III. The convention shall consist (1) of messengers who contribute funds, or are elected by Baptist bodies contributing funds for the regular work of the convention, on the basis of one messenger for every \$250 actually paid into the treasuries of the boards during the fiscal year ending the thirtieth day of April next preceding the meeting of the convention; (2) of one representative from each of the district associations which co-operate with this convention provided that such representative be formally elected at the annual meeting of his district association, and the election certified to the secretaries of the convention, either in writing or by copy of the printed minutes."

Chattanooga is a wonderful convention city. The people have a fine spirit. We are looking forward with pleasure to this convention. Let us pray that the Lord may use His people in a great way in this convention in Tennessee. O. E. BRYAN.

The supreme need is to put law enforcement in the White House. An attempt is being made to convince the country that, no matter if a wet is elected President, the constitution and laws will be enforced. This is both unsound and untrue. The White House in the hands of the liquor interests would be a veritable Gibraltar of offensive operations, and the door of the Eighteenth Amendment would be written boldly upon the face of the constitution.—William G. McAdoo.

Park Avenue Church

PARK AND FORTY-FOUR AVENUES
NASHVILLE

Cordially invites you to worship God and study His Word Sunday, March 18th, in the following services:

9:30—Sunday School, Mr. Cecil A. Allen, superintendent.

11:00—Sermon, "The Bible Doctrine of Justification."

6:30—B. Y. P. U.'s, Mr. A. L. Stewart, general director.

7:30—Sermon, "The Pre-eminence of Christ."

We want our members to be "full-time" Christians and attend every service. Come, worship and "shake hands and be friendly."

E. FLOYD OLIVE, Pastor

Tennessee Baptists Co-operative Spirit Grows Steadily

One source of great joy to all lovers of the kingdom of our Lord Jesus is the way interest in, and loyalty to, the co-operative Baptist work is growing among Tennessee Baptists. We are proud of our record and continue the following policies:

1. We press the whole kingdom program all the time and everywhere.
2. We divide all undesignated funds 50 per cent for State and 50 per cent for South-wide causes.
3. We allow no preferred payments, but give each agency its just dues.
4. Remittances are made each month to all the causes.
5. We are co-operating thoroughly with the Southern Baptist Convention but reserve at all times the right to formulate and carry through our plans of co-operation whenever it is deemed necessary to have them vary from the general plans.
6. Our receipts are steadily increasing in the Co-operative Program.
7. Designation of funds is not encouraged, and designated funds are diminishing, but all designated funds go as they are designated.
8. Our growth is healthy, continuous, progressive, and pleasing.

**Tennessee Baptists Lead the South by Six Months in
Any Debt-Paying Effort in the Co-operative Program** ♦

Debt-Paying Effort Continued This Year

The effort of Southern Baptists to pay off their pressing debts is being continued this year, and Tennessee Baptists are heartily united in the plan and want to begin now to work for enlarged offerings. We are working in harmony with the Executive Committee of the Southern Baptist Convention and urge all Baptists in the state to help carry out the program which is about as follows:

I. STATE-WIDE ORGANIZATION.

1. The Corresponding Secretary will have general oversight and direction of the work and will furnish plans to all helpers in the great movement.
2. Miss Northington, Secretary Hudgins, Mr. Edmunds, and their departments will join in their usual hearty and enthusiastic way, and the editor of the Baptist and Reflector will also help.

II. ASSOCIATIONAL AND CHURCH ORGANIZATIONS.

Your Secretary is using the organizations already at work. Secretary Hudgins and his layman's organization and Miss Northington and the W. M. U. organization will carry out the program already established. They have efficient organizations and the churches we hope will lead the way and carry out suggestions which they have proved to be helpful.

III. THE GREAT GOAL.

Our goal is to reach every church in the state with such information as will lead them to believe in the movement and such inspiration as will induce them to contribute largely to the movement to lift all our debts. The program will be worked through the Laymen's and W. M. U. organizations in the churches, but all contributions will be made through the Nashville office of the Executive Board.

IV. HOW TO MAKE THE ORGANIZATIONS DO THE WORK IN A GLORIOUS WAY.

1. Hold regional conferences in strategic places over the state. Instruct and inspire the associational leaders in these conferences.
2. Hold associational rallies in every association and division of an association. Let the church leaders be called to these rallies for instruction and inspiration.
3. On Sunday, March 11, observe in every church a day of prayer for the movement. If it is a regular preaching day, let the pastor preach on the "World Outlook as Shown by our Lord," or some kindred subject through which he may explain and magnify our commanding task.
4. On March 15th, let every association hold the all-day program of fasting, prayer and inspirational addresses.
5. Write to the Nashville office for literature and distribute it. Get the Baptist and Reflector widely circulated during the next three months. Inform our constituency as to needs and the ends.
6. WITH ONE GREAT MOTIVE IN VIEW AND THAT TO LIFT OUR DEBTS SO THAT WE MAY ENLARGE OUR BORDERS, LET EVERY PASTOR, DEACON, WOMAN, AND YOUNG PERSON IN THE STATE CATCH THE SPIRIT, ENTER THE CAMPAIGN, AND

Tennessee Baptists Will Once More Show How the Co-operative Program Works!

EXECUTIVE BOARD, TENNESSEE BAPTIST STATE CONVENTION
161 Eighth Ave., N.

O. E. BRYAN, Cor. Sec.
Nashville, Tennessee.

THE NEWS BULLETIN

CONCORD CHURCH CALLS M. F. EWTON

Concord Church, of Chattanooga, recently extended the call to Maynard F. Ewton, who has accepted and is now on the field. Brother Ewton was formerly pastor of the churches at Goodlettsville and Joelton. He is the son of Pastor L. S. Ewton, of the Grace Church, Nashville.

Brother Ewton preached his first sermon as pastor on the new field, Sunday, March 4, to packed houses at both the morning and evening services. This is a splendid field. Rev. J. P. McGraw, of Tabernacle Church, Chattanooga, was formerly pastor.

DODD COLLEGE PLANS DORMITORIES

According to the Shreveport Times, Dodd College has definitely launched their plans for dormitories, which it is proposed to have completed by time for the opening of school next autumn. The buildings will follow the Colonial style of architecture, will be fireproof throughout and contain all modern conveniences. In the first dormitory to be erected small kitchens will be placed on each floor for the use of the girl students in making candy, cooking for their little feasts and other events that characterize life in girls' schools. The matron will have her apartment near the main office. Each bedroom will be equipped with twin beds, large wardrobe closet and big airy windows.

MRS. NORTINGTON HONORED

Mrs. M. C. Northington, of Clarksville, was honored with a special dinner and home-coming on the occasion of her 75th birthday. All the children were present save one son, S. H. Northington, whose home is in Tampa, Fla. Covers were laid at the big table for eighteen and four generations were represented. The centerpiece of the table was a large birthday cake surrounded by 75 pink candles. Flowers and other tributes of love and appreciation from hosts of friends as well as from her loved ones were evidence that hers has been a life of beautiful usefulness and unselfishness. She is reaping now in her joy and appreciation for her fine family the rich fruits of the loving sacrifices made in years ago. Her daughter, Miss Mary Northington, is the efficient and tireless W. M. U. secretary for Tennessee.

THE HOME MISSION BOARD RECEIPTS SHOW INCREASE

"Not much, but encouraging," says Secretary Gray.

We give herewith the figures for the report of the Home Mission Board for the Convention year to March 1, or for ten months. From the Co-operative Program there has been received this year \$268,856.31, as compared with \$271,596.98 last year. Designated gifts this year have amounted to \$22,052.81 as compared with \$14,079.03 last year. The total receipts of the Board this year have been \$290,909.12 as compared with \$285,676.01 a year ago. This shows an increase of \$5,233.11 for the ten-month period. Gifts from Tennessee show a falling off during the period of \$349.19. Arkansas shows an increase of \$842.36, but her total for the period is only that much above \$5,000, the amount given last year.

The following states show gains in contributions: Arkansas, Florida, Georgia, Mississippi, North Carolina, Oklahoma, Texas. Texas shows the largest gain, but Oklahoma leads with the largest percentage of increase.

When we take into consideration the fact that the Home Board has need of more than half a million

dollars for the fiscal year closing April 30, we can see how far short we have come of providing all the funds necessary for our Home Mission task. Of course the figures above do not include any moneys that have come to the Board from the work of its evangelistic staff, from bequests and other sources, but even counting that, we are far short of having come to the rescue of the Board in its time of need.

OUR FRIENDS

Miss May Phillips, Chattanooga.
Mrs. J. S. Hicks, Memphis.
Mrs. H. V. Strother, Memphis.
Miss Verda E. Williams, Palmyra.

Our New Readers

Chattanooga: Mrs. Harry Elliott.
Knoxville: Mrs. R. P. Harvey, Mrs. E. M. Coffey, Mrs. S. A. Henry.
Memphis: Mrs. Oce Daniel, Mrs. W. R. Jones, Mrs. M. E. Richardson, Mr. A. M. Haley, Mr. A. W. Dailey, Mrs. J. W. Lile, Mr. F. A. Billions.
Palmyra: Pugh Barnes.

BEULAH ASSOCIATION PUTS MISSIONARY TO WORK

At a special meeting of laymen held in Union City on February 28 it was decided to put a missionary in Beulah Association. R. J. Williams of Jackson was called for the work, and he is on the field where he has been greeted by the special support of pastors and churches. At the same time the laymen met, pastors from the churches of the association were with them, and a pastors' conference was organized with James B. Parker of Ridgeley as president and H. D. Hager of Martin secretary. The conference will hold its first meeting on Tuesday after the first Sunday in April, meeting in Union City, and will meet each month thereafter. All pastors of Beulah Association are urged to attend the meetings while visiting pastors and all laymen will be given a hearty welcome.

GREAT MEETING AT JEFFERSON CITY

Pastor C. W. Pope of the Jefferson City Church sends a report of their recent revival in which F. F. Brown of Knoxville did the preaching. Old residents of the town declare it to have been the most far-reaching revival held in many years. Carson-Newman College entered heartily into the meetings. Large numbers of people from Dandridge, New Market, White Pine and other churches attended the services, so that the influence of the revival became county wide. Forty-eight members were added to the church, 26 of them by baptism. Special services were held for the students of the college, and at one of these the entire student body and faculty rededicated their lives to the Master. The high school and grammar school had special services, resulting in many professions of faith.

Dr. Brown is reported as having preached with unusual power and fervor simple gospel messages, placing the emphasis upon the deepening of the spiritual life. Brother Pope closes the report by saying: "This great pastor-preacher with his shepherd heart won the hearts of our people. We are rejoicing in the bright outlook for Christ's kingdom here."

WEST PARIS GROWING

Pastor J. H. Self is leading the West Paris Church in a great way, according to a statement from J. W. Wyatt received last week. Last year was the best year in the history of the church from the standpoint of spiritual growth and increased membership. The church has

been planning for some time to enlarge their building, and at a recent business meeting plans were adopted for this much-needed improvement. The B. Y. P. U. is growing in power and influence and during last week held a training class in the Senior Manual.

GALLATIN GOES OVER THE TOP

The church at Gallatin put on a special week of preparation for their building program during the week beginning February 26th. Special speakers were on hand each evening and in spite of inclement weather, the attendance was good. The spirit of this people, led by their energetic and consecrated pastor, the Rev. L. S. Sedberry, is fine; and when canvassers returned from their mission on the afternoon of March 4th, it was found that enough money had been pledged or paid in cash to guarantee the success of their first venture, the educational plant. The plans for this building have been approved by the church, and it is hoped that work on the same will begin at an early date.

GLEANINGS

This is the title of a weekly sheet published by the Gleaners' Class of the First Baptist Church, Memphis, Mrs. R. J. Sanders, teacher. It is a well-prepared, neat little sheet containing interesting bits of information for the young ladies of the class and fine suggestions for the development of their spiritual life. It reports that the church is planning to observe the special day of the Southern Baptist Convention on Wednesday, March 15th, by reading the New Testament through at a morning service.

FLORIDA CAMPAIGN A SUCCESS

W. E. Bridges, clerk of the Riverside Church, Tampa, Fla., sends a report of their meeting which was led by W. L. Head, one of the Home Board evangelists, who has recently left the staff and is now pastor of the Tampa congregation. There were 61 additions to the church. This is the youngest church in Tampa (four months old), but has a membership of 400. Brother Head is known in many places of our country, having done evangelistic work for a long time.

JOURNEYING THROUGH TENNESSEE

By W. D. Powell

Secretary Hudgins gave me a delightful tour through Tennessee speaking at Bible conferences. I have not words with which to express my gratitude to the pastors and people for their tender care of me and the sympathetic hearings accorded me. We wept together as we meditated on God's great concern for the lost and his earnest endeavor to reconcile to himself through our Lord Jesus Christ the lost of every land. The marvelous and triumphant progress in kingdom building the past fifty years is almost incredible. Present-day opportunities in China, Africa, Japan, Mexico, South America and the Near East are overwhelming. Everybody says that the 100 foreign missionaries now at home must return to their fields. Dr. Love lies stricken from a broken heart. The best tonic for him would be enlarged gifts to the world-wide missions.

I closed by labors at Harriman, speaking morning and afternoon to appreciative audiences. Last night (February 29th) I spoke at the prayer meeting in First Church, Knoxville. I cannot say too much in praise of the Bible conferences that Secretary Hudgins has devised. Other states would do well to counsel with him. I appreciated all the fine churches I found, but I do not like the debts hanging over them. These should be paid at the earliest moment.

Dr. Powell is now in Louisiana in a special campaign.—Editor.

WHO ARE THE LABORERS' FRIENDS?

The Church Federation of Sacramento, Cal., sends out a bit of news which ought to be of interest to all our readers. This news is gleaned from the reports of the international labor office and shows the comparative wages of laborers in various large cities of the world. Philadelphia was chosen as the average American city, and it had the highest real wage level of any of the twenty cities investigated. Based on a "100" level, wages in this city rated 178 or 78 per cent higher than London. Ottawa, in Canada, had the next highest rating. Copenhagen, Denmark, was the highest of European cities. Stockholm rated 92 and Amsterdam, Holland, 87. All these are strictly Protestant countries. Catholic Rome had a wage level one-fourth that of Philadelphia. Madrid, Spain, rated only 54; Milan, Italy, 52; Vienna, Austria, 41; and Warsaw, only 37—all Catholic cities.

In view of these startling figures, the federation asks the question, "Does labor owe Protestantism a debt it only too often fails to recognize?" Not one single thing has done so much for the laboring masses of the world as the movement begun during the Reformation and continued down to our day—the movement known as Protestantism. It has broken the shackles from the hearts, minds and hands of laboring men and made them free from superstition, ignorance and religious bondage to go out and assert themselves as free men in a world made for free men.

EDUCATIONAL DIRECTORS NEEDED

By W. W. Hamilton

Letters from so many of our pastors and churches for educational directors seem to point the way to the highest Christian service for great numbers of our young people who have volunteered and who desire to make the most of their lives.

Such positions call for the best educational equipment, together with consecration, and also for special training secured at such an institution as the Baptist Bible Institute.

Our churches are asking for men and women of culture and of initiative and of the highest training. This is written to suggest that Christian young people, who are planning a life of far-reaching influence, will find in this work an opportunity for the use of the greatest gifts. The writer believes that our young men and young women can find no place in kingdom work where they are more needed or where they can do more for the Master, and is asking that they prayerfully and earnestly consider the investing of their time and personality and service in this most inviting field of work for our Lord.

COOKEVILLE BIBLE CONFERENCE

By Sam Edwards

The Bible conference at Cookeville on February 27 to March 2 was a success from every viewpoint. We have never seen clearer, more unmistakable evidences of the Holy Spirit's presence and power than during this conference. So pronounced was the operation of the Spirit, both in the hearts of the speakers and the hearers, that we were all made to wonder and rejoice. It reminded us of Brother Luke's narrative in the Acts of the Apostles concerning the operation of the Holy Spirit in the old Jerusalem church.

Brother L. S. Ewton was with us the whole five days, Brother Davis of Watertown three days, Brother Kyzar of Grand View Church, Nashville, two days, and Brethren Wood, Belmont Heights, Allen of McMinnville and Secretary Bryan were each with us one day. Their messages

(Continued on page 16.)

**THE SERMON
FOR
THE WEEK**

THAT THEY MAY BE ONE
By W. C. Patten

"That they all may be one in which our text is found, for it contains the intercessory prayer of our great High Priest, the most wonderful prayer that ever rose from this earth to the very throne of God. No human lips ever prayed so before, for the will of Jesus was one with His loving Father, as He and His Father were one in belief and one in heart. Therefore His will was tuned with the divine will. "As it is written of me, I come to do thy will, O God." He also, in this wonderful prayer, felt a oneness to His disciples. He reckons them a part of Himself. He and His children are said to be one in as much as they are partakers of the divine nature of their Lord.

John Knox, the Scotch reformer, when he came to die, asked for the reading of this chapter. The devout Spencer had it read to him three times while on his death bed. Luther says of it: "It is so deep, rich and wide that no one can find its bottom, or extent." Jesus first prayed for Himself and then for His church, that they may be one. We should be joined together in sweet fellowship, as one flock, under one chief shepherd, having one lord, one faith and one baptism, and being privileged to share the unity of the same spirit. Christ was praying for one common brotherhood. The unity referred to is that which bears the divine image of God and Christ. As the wax takes the form of the seal that is impressed upon it, so the unity prayed for here must have the uniformity of belief as based upon the truth of Christ's scriptural teachings. Let us, my beloved, be united in that body which is His church, as the eye to the body, as the arm to the shoulder joint, as the finger to the hand, as the foot to the ankle, as the blood to the heart, as the soul is united to the body, so let us be perfectly joined together.

Acts 4:32: The multitudes of them that believed were of one heart. So it is church oneness and not "church-anities" that Christ prayed for. He saw the danger of disunions, and strife, and divisions, and he prayed that His people be perfect in one, like as when a machine is perfect in kind, and complete, when it has all parts, and is in good running order. Jesus knew how ambitious worldly-minded men and false prophets would be to divide his followers, and thus he pleads as to the importance of the spirit of unity among them. He longed that they might be one, even as He and His Father are one. This gives us a fine conception of the spirit of oneness, and such a sublime picture is enough, it seems, to melt away all the sectarianism as set up by men.

When Christ prayed for His little flock, there were no denominations like we have today. O, how awful the thought of the various denominations trying to trip up each other from the standpoint of the different beliefs there are in the religious world! With many it is as the sounding of a perpetual warwhoop! There are tigers and wildcats of sectarianism trying to tusk and sting and bite and devour each other over the religious heresies and beliefs that are so hurtful to the human family! Before all the animals came to Adam to be named, it is said that they all laid aside their ferocity, and he stroked them as he named them. (They had no ferocity until after

this man fell.—Editor.) Since that time panther has growled at panther, and wildcat at wildcat, and so has injustice been enacted against the church of Jesus Christ by those who call themselves Christians.

Paul has warned us that there be no schisms in the church. But have we not schismatics, those who have broken away from the church and the true gospel which Christ loved and bought with his own precious blood? Those who are making false statements against their fellow members and who are retaliating in spirit? Let us be more compact as Baptists in our belief and faith. The world's condition demands this oneness, for a divided church cannot convert the world. We must be united if we would conquer and save the world. Shall we prevail with the present awful conditions? No, we must think of the unification as Christ prayed for it in the text. The nearer we come to the truth and Christ, the nearer we will be together. Then let us, my beloved, labor hard for this unity. Our motto should be, "Peace rather than division." And we should not make the church of Christ a place for disputations over the hurtful heresies of the present day. Let us not be at variance in our beliefs, for it seems that human phraseology has done much to make divisions and more to foster and keep them up.

Let us observe that Christ, in this prayer, includes organic relationship as well as spiritual fellowship. Christ wanted His church to be a unit of power. To that end we need to be bunched together in one great bundle, as Baptists, so that we would have an organic efficiency that would be felt throughout the entire world. This would be a death blow to the different beliefs of the present day. If Christ is the one head of the church, then let the church, as the body, be governed by that one mind of Christ, and animated by the one spirit. For the many religious denominations to presume to be united to that one head is, to say the least of it, unreasonable. **Christ, the head, with such a multiplicity of bodies?** What a monstrous monstrosity is being perpetrated upon the religious world of today—a hideous image of the magnificent body of Christ!

When the members of the continental congress were signing the declaration of independence, Benjamin Harrison said: "We must all hang together in this business." "Yes," answered the great Franklin, "we must hang together, or we will hang separately and apart." If bad men will combine their efforts for evil, why not the people of God concentrate their efforts for the salvation of the lost? It is said that in the centennial exhibition there was a powerful magnetic plate that would lift eighteen hundred pounds of weight, but it was formed of one hundred thin plates, no one of them of much magnetic power, but when they were all placed together the magnetic current was wonderful in lifting power. Oh, how we need to be made one in this way and to use our combined power to lift the world to Christ!

James A. Garfield entered an old house in Massachusetts. Over the door hung two crossed swords, one of them carried by his grandfather in the battle of Bunker Hill, the other carried by the English grandsire of his mother on the same field, but in terrible conflict on opposite sides. In remembrance of our Lord's prayer let us be more compact as Baptists in our belief, for many tender twigs, bound together, become stronger. A bundle of rods, though they may be of different lengths, when tied together in one bond, are stronger than when by themselves. Then let us keep this bond inviolate, as the devil's policy is to divide, so that he may easily overcome and conquer if possible.

Cyrus tells us of a certain army going to fight another army, coming

to a broad river, and being unable to pass over, divided the stream into arms and sluices, and so made it possible for the army to pass over and defeat the enemy. So the devil has cut the people of God up into the arms and sluices of different doctrines to suit himself; but in First Corinthians we are taught to be of one mind and speak the same thing in order to prevent division. O, how good it is for brethren to dwell together in unity! We be brethren; let there be no strife between us, but let brotherly love continue. Let us have such unity as will be approved by the divine standard; for if we plead for mere union, that would be but the sum total of sectarianism. Jesus said: One even as He and His Father are one. Who would speak of the Trinity as a mere union? Yet all may speak of the Godhead as a unity. So completely are the Son and the Father one in belief it is said that the keenest eye of an archangel cannot see one single shade of variation between them. This is the divine picture of church unity, as Jesus gives it to us in the upper room at the communion table.

We want then a Christian unity, not a pretense in doctrine. Who would believe that the Father had one form of belief and His Son another? The very thought is offensive to the unity prayed for by our blessed Lord. Moreover we want a unity based upon the Bible, so that we will obey the divine commandments of Jesus. When I think of the infinite tenderness of this unity, I can think of the purity of the purpose of this prayer, and it makes me tremble with holy awe, for it was just before the blood drops forced their passage through the pores of His blessed body that he breathed out this golden intercession. And

in Acts 4:32 it was answered: For the multitudes of them that believed were one in heart, and one in soul.

It is the unity of the rills that makes the river roll on to the ocean. Like these rills, let us blend our influence together in point of effort and prayers for the coming of the kingdom of Christ. For it is only when the rays of the sunlight are blended that the world enjoys the most magnificent sunshine. Then let us be like the light of the world and, like Jesus prayed, a living unity, a growing unity, and a Christlike unity. Suppose you tried to raise a hundred pounds weight with a hundred separate strands; all would break. But twist them together hard and fast and the rope will lift that weight. It is not the individual strands, but the greater power of the rope that will help us lift the indebtedness of responsibility off our church. We have also a great big thousand-pound weight of worldly mindedness, and the spirit of formality like a block of ice must be lifted off our churches. While the devil sits his eyes flash with malignant fire, and some of our people sit close by his side, let others of our people twist and fasten the great rope of our text to the throne of God, working through the pulley of grace. Then come every man and woman and child with one long and continuous pull, one strong pull, and the work is done. I have the rope in my text. Will you accept it, that they all may be one, even as Jesus and His Father are one?

Johnson City, Tenn.
Cut, Cut, Cut-dah-Cut
City Boy: "And did you hatch all these chickens yourself?"
Country Boy: "Oh, no, we have hens that do that."

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 W. D. Hudgins, Superintendent
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| <p>SUNDAY SCHOOL WORKERS Jesse Daniels, West Tennessee D. N. Livingstone, East Tennessee Frank Collins, Middle Tennessee Miss Zella Mae Collie, Elementary Worker</p> | <p>B. Y. P. U. WORKERS J. P. Edmunds, State Secretary Miss Roxie Jacobs, Junior and Intermediate Leader</p> |
|--|--|

SUNDAY SCHOOL ATTENDANCE, MARCH 11, 1928

| | |
|-----------------------------|------|
| Nashville, First | 1650 |
| Knoxville, First | 1247 |
| Chattanooga, First | 1107 |
| Knoxville, Bell Avenue | 1087 |
| Memphis, Bellevue | 995 |
| Memphis, First | 939 |
| Knoxville, Broadway | 872 |
| Memphis, Central | 749 |
| Memphis, Temple | 721 |
| Knoxville, Fifth Avenue | 716 |
| Jackson, First | 684 |
| Memphis, Union Avenue | 672 |
| West Jackson | 607 |
| Nashville, Judson | 561 |
| Nashville, Grace | 545 |
| Johnson City, Central | 530 |
| Nashville, Belmont Heights | 512 |
| Jackson, Second | 496 |
| Memphis, LaBelle | 479 |
| Nashville, Eastland | 448 |
| South Knoxville | 447 |
| Central, Fountain City | 415 |
| Memphis, Speedway Terrace | 411 |
| Paris, First | 411 |
| Nashville, Edgefield | 400 |
| Nashville, Park Avenue | 395 |
| Jefferson City, First | 384 |
| Chattanooga, Tabernacle | 369 |
| Memphis, Prescott Memorial | 364 |
| Humboldt, First | 359 |
| Knoxville, Deaderick Avenue | 359 |
| East Chattanooga | 347 |
| Memphis, Highland Heights | 327 |
| Nashville, Third | 315 |
| Chattanooga, Avondale | 315 |
| Nashville, Lockeland | 314 |
| Memphis, Seventh Street | 312 |
| Memphis, Boulevard | 310 |
| Chattanooga, Northside | 308 |
| Elizabethton | 308 |
| Martin, First | 306 |
| Murfreesboro, First | 300 |

SUNDAY SCHOOL NOTES

WEST TENNESSEE SUNDAY SCHOOL CONVENTION

We print below the program for the West Tennessee Convention which follows the next week after the East Tennessee meeting at Rockwood. Let every one in the state plan to attend one of these three conventions, for we have a new line-up of work this time, and they will prove more interesting and helpful than ever before. Meeting place, West Jackson Church, Jackson. Time, Monday night, April 9th, closing on Wednesday night.

Officers of the Convention

- President—Mr. E. L. Bass, Memphis.
 - Vice President—Rev. R. T. Skinner, Milan
 - Secretary—Rev. Fleetwood Ball, Lexington.
- Associational Superintendents**
- Beech River—Rev. Joe Jennings, Parsons.
 - Beulah—Dr. J. D. Carlton, Union City.
 - Big Hatchie—W. H. Foust, Ripley.
 - Crockett County—Dr. E. S. Hopper, Alamo.
 - Dyer County—J. T. Harris, Newbern.
 - Fayette County—R. S. Smith, Oakland.
 - Gibson County—Fred Dickey, Milan.
 - Hardeman County—W. W. Cox, Bolivar.
 - Madison County—T. L. Thompson, Jackson.
 - McNairy County—W. P. Littlefield, Adamsville.
 - Shelby County—E. A. Roper, Memphis.
 - Southwestern District—J. B. Gilbert, Huntingdon.
 - Weakley County—Rev. T. N. Hale, Dresden.

Western District—D. E. Crawford, Paris.

Theme: "God's Work, God's Word, God's Workmen."

Monday Night

Devotional general theme, "Christ Jesus."

7:30—Devotions, "Christ in Redemption." (Heb. 9:12.) Roy R. McCulloch, Ripley.

8:00—Greetings by the president.

8:15—Convention sermon, H. J. Huey, Bolivar; alternate, J. A. Clarke, Covington.

Tuesday Morning

9:00—Devotions, "Christ in Restoration." (Ezek. 34:16.) Ira C. Cole, Newbern.

9:30—Enrollment; election of officers; appointment of committees.

9:45—Welcome address, L. G. Frey; response, M. W. Robinson, Bolivar.

10:00—Reports of Superintendents of Associations.

11:15—Address, "Living Sacrifices," R. G. Lee, Memphis.

12:00—Adjournment.

Tuesday Afternoon

1:45—Devotions, "Christ as Refuge." (Psa. 27:15.) J. D. Brame, Bells.

2:15—Conferences in six sections: Beginners, Miss Zella Mae Collie, Jackson; Primaries, Miss Mattie C. Leatherwood, Nashville; Juniors, Miss Willie Jean Stewart, Nashville; Intermediates, Miss Virginia Lee, Nashville; Young People-Adults, W. D. Hudgins, Tullahoma; Officers, Jesse Daniel, Martin.

3:15—Address, "The Teacher Evangei," R. T. Skinner, Milan.

3:45—Address, Miss Virginia Lee, Nashville.

4:15—Adjournment.

Tuesday Night

7:30—Devotions, "Christ Rewards." (Matt. 19:29; Rev. 22:12.) Mark Harris, Martin.

8:00—Address, "Taking Thought for the Children," Miss Willie Jean Stewart, Nashville.

8:30—Address, "The Ideal Organized Class," J. R. Black, Memphis.

9:00—Adjournment.

Wednesday Morning

9:00—Devotions, "Christ Returning." (Heb. 9:28; Rev. 3:11.) F. J. Harrell, Martin.

9:30—Reports of committees, miscellaneous business.

9:45—Conferences in six sections: Beginners, Miss Zella Mae Collie, Jackson; Primaries, Miss Mattie C. Leatherwood, Nashville; Juniors, Miss Willie Jean Stewart, Nashville; Intermediates, Miss Virginia Lee, Nashville; Young People-Adults, Wyatt R. Hunter, Mashulaville, Miss; Officers, Jesse Daniel, Martin.

10:45—Address, "Sunday School Standards," Wyatt R. Hunter, Mashulaville, Miss.

11:15—Address, "The World's Greatest Need," O. E. Bryan, Nashville.

12:00—Adjournment.

Wednesday Afternoon

1:45—Devotions, "Christ Worthy to Reign." (Rev. 5:12, 11:15.) G. T. Dresden.

2:15—Address, "Our Elementary Objectives," Miss Mattie Leatherwood, Nashville.

2:45—Discussion, "The Secretary's Task," five-minute discussions, led by Charles L. Clark, Memphis.

3:15—Address, "The Rural School and Modern Methods," J. R. Black, Memphis.

3:45—Adjournment.

Wednesday Night

7:30—Devotions, "Christ Our Advocate." (1 John 2:1.) J. B. Parker, Ridgeley.

8:00—Address, "Prospective Vision Made Real," D. A. Ellis, Memphis.

8:45—Final words; adjournment.

Dr. R. E. Guy of Jackson, chairman of the Entertainment Committee, requests you to send him your name at once that you may be assigned a home.

ECHOES FROM THE BIBLE CONFERENCES

Dr. A. T. Allen, Chattanooga, who helped at Etowah: "I thoroughly enjoyed the week I spent at Etowah. The attendance and spirit were fine, and I have never had people anywhere to be nicer to me or to appreciate my messages more."

Rev. Sam Edwards, host to the Cookeville conference: "The Cookeville Bible conference was the best I have ever been in. This is the opinion of all our folks. I believe it was the best attended we have ever had. I am sending through Dr. Bryan a brief report of it to the Baptist and Reflector. I received your letter asking me to go to Crossville next Monday and am wiring you as per instructions that I will go if nothing unforeseen happens."

Rev. O. D. Fleming, Sweetwater, from the Harriman conference: "My work in Harriman last week was a joy. Wauford is a great co-worker and a splendid preacher and teacher. You will never make a mistake to send him anywhere. And J. B. Talant is an energetic and sympathetic director and leader."

Rev. E. W. Barnett, reporting the Lawrenceburg conference: "Your letter received. My expenses to Lawrenceburg were two dollars—car fare there and back. I enjoyed my work there, but we did not have any one scarcely there. Brother Davis got discouraged and closed out Wednesday night. He seems to be doing a good work there—a great opportunity, as I see it."

Rev. D. Edgar Allen: "I had a very pleasant time at the Cookeville conference. Brother Edwards has done a great piece of constructive work there."

Dr. A. F. Mahan, Etowah, host to the McMinn conference: "The conference was a roaring success. We had twenty-five preachers in attendance. The speakers were good and the crowds large."

Rev. Clifton Bridges, Dover conference: "Our institute is now in progress with Brother R. T. Skinner and Brother George G. Graber speaking through the week. Dr. Warren came and went and Rev. S. P. Poag of Memphis is to arrive tonight in the stead of Rev. J. H. Wright who is detained because of illness in his home."

Fine letter from Mr. Daniel: "Everything is going fine here at Bradford this week. We have three nice size classes. Brother Hall at Dresden seemed to be well pleased with the work there last week. We had some very good conferences in Sunday school and B. Y. P. U. work, and we also took a religious census. His eyes were as big as your fist when he learned that they had about 500 possibilities for Sunday school. I called the young people of Weakley County Association together Sunday afternoon at Dresden, and we organized an associational B. Y. P. U. I had a conference with Brother Harris concerning a vacation Bible school this summer. I think it will go through O. K."

We note with sadness the continued illness of Rev. W. R. Pettigrew of Springfield. He will not be able to take his place on the Middle Tennessee program, but we have filled his place.

Miss Gulda Aylesworth reports her class for the standard and also sends in a fine paper on her own examination in the young people's and adult departments.

Rev. O. D. Fleming writes from Sweetwater: "Brother Livingston is with us this week teaching 'The Functioning Church.' The class is not as large as it ought to be. We had fifty odd present last night. Two weeks prior to this I taught the Senior B. Y. P. U. manual and 'Training in Christian Service' to a few of our seniors."

Rev. David Burris, Oakdale, sends in a fine list of awards in three different classes. He is doing a lot of teacher-training work in his church, and we commend his example.

The simultaneous training school in Jefferson County has been set for the second week in April. Every church will be touched with a training class all the same week. Mr. B. N. Canup from Carson-Newman College is leading in this work.

Rev. W. F. Carlton writes from Bradford: "We have just closed our training school tonight with about forty taking the examination. This has been a delightful week with us, and we consider the school a tremendous success. Mr. Daniels had about

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25 in the B. Y. P. U. manual and Brother Wood, pastor at Greenfield, had about ten in the Sunday school manual. About 25 or 30 attended the stewardship class, with 16 taking the examination. Our people are delighted with Mr. Daniels, and he has done a good work for us, and we speak now for his services next year. I am enclosing check for the books."

The East Tennessee Sunday School Convention comes off first in order, and we are greatly anxious that every one of these conventions this year be well attended. We are therefore asking that all help us to get it before the people and impress upon the people the importance of attending these meetings. The East Tennessee Convention meets at Rockwood and the very best program possible has been arranged. Let our East Tennessee workers get busy now and get the people there. Following is a suggested outline from Mr. H. D. Weaver, who is to have charge of the music. This outline shows that he is taking the matter seriously and will have a great musical program ready for us. Let all the musicians and singers come with their instruments and voices. Let us make the mountains ring with the praise of God in this convention!

"My Dear Brother Hudgins: I have written to the following and asked them to take a part on the musical program at our convention:

"Monday evening: Lenoir City Orchestra; Harry Wester, Harriman (solo).

"Tuesday: Morning, Etowah quartet; afternoon, Violet Ward (solo); night, Bell Avenue Orchestra; Chattanooga representative (solo).

"Wednesday: Morning, Hannah Francis, Knoxville (solo); afternoon, Agnes Tucker, Erwin (solo).

"I have also asked the leaders from every section I have written to endeavor to send their musicians to play in a convention orchestra.

"Do you have arrangements made for a pianist for the convention? If not, what do you think of asking Violet Ward to play for all our sessions? Rest assured that I will do my best for you.—Herbert D. Weaver."

Following are some of the speakers on this program: Wyatt Hunter, Mississippi; W. A. Harrell, Nashville; Miss Virginia Lee, Nashville; Miss Elizabeth Cullen, Memphis; Mrs. W. P. Lawson, Knoxville; Mrs. A. M. Johnson, St. Elmo; Miss Elizabeth White, Nashville; D. N. Livingstone, Jefferson City; R. A. Todd, Loudon; H. A. Todd, Athens; Dr. Arthur Fox, Morristown; C. E. Wauford, Knoxville; Dr. B. A. Bowers, Knoxville; Mr. O. E. Turner, Knoxville; Dr. O. E. Bryan, Nashville; Dr. J. R. Johnson, Maryville; Dr. J. T. Warren, Jefferson City; Rev. C. L. Hammond, Lloyd T. Householder, W. C. Creasman and a number of others. The conferences alone are worth the entire program's cost.

LAYMEN'S NOTES

A laymen's meeting has been planned for Cleveland on April 6th. Men from all over that section are expected to be present. Among the speakers we have Dr. J. T. Henderson and others from Knoxville, Chattanooga and sections round about. Out-of-state speaker, Mr. Wyatt Hunter, of Mississippi. Similar meetings are scheduled for West and Middle Tennessee.

The following associations are already organizing for the big evangelistic campaign in the summer: Holston Valley, Beulah, Weakley County, Madison County, Lawrence County, Duck River. Others are planning to get the organization going within a few days or weeks at the latest.

We were glad to have Mr. William with us at Knoxville. He writes a beautiful word concerning the Tennessee young people. We are always glad to have him in Tennessee.

Report from the Hanging Limb class in stewardship from

Rev. W. E. Wauford, Jonesboro: "I carried a class through 'Christian Stewardship' last week. Something like 18 or 20 attended the class, but only 15 took the test and are in line for a diploma. I feel that the study has been worth while and has been a great help to my people. I hope to have a class at Boone's Creek some time during this month. Following are the names of those taking the test. Earl Hunter, W. A. Cooper, B. S. Barfield, Mrs. B. S. Barfield, Mrs. Paul White, Mrs. Bashar, Mrs. Florence Osborn, Mrs. Mary Thomas, Mrs. W. E. Wauford, Mr. W. E. May, Mrs. W. A. Cooper, Mrs. Amos Edwards, Mrs. Robert Jackson, Mrs. Lottie Byrd, Mrs. W. C. Carr, W. E. Wauford. What disposition shall I make of the books you sent me? Several of the class want to keep the books if the cost is not too great. Would be glad to hear from you some time within the next few days."

The following letter is from Crawford, Tenn.:

"Dear Sir: Mr. Brown, the man I have told you about in a previous letter, has taught our class through and is a great teacher for the Lord I think. He is worthy of any task he might desire to perform. We have taken the examination, and Mr. Brown has given the papers to me to send to you. His elementary school is out, and he is returning to his home in Georgia. So you may send your further correspondence and diplomas to me if any make them, and I will gladly distribute them. I am sorry that no more took the examination. This is certainly a fine book and is very essential and instructive. My father suggested that I write you and ask for a diploma for Mr. Claude Brown. He has taught the class and studied every chapter. I also believe he should have a diploma.—George M. Phillips, Jr."

B. Y. P. U. NOTES

BEULAH REPORT

The Beulah Association held its first B. Y. P. U. convention Saturday and Sunday at the First Baptist Church at Martin. This was one of the finest associational conventions we have attended. More than two hundred were in attendance Saturday night, some coming as far as sixty miles for the meeting. This delegation was from Ridgeley. An interesting program of talks, chalk talks, demonstrations and song was enjoyed.

Miss Zada Lemonds is the president of this organization and Rev. Mark Harris is the pastor of the church in which we met. Both were responsible for the large crowd and good program. Governor Horton closed the convention program on Sunday night with an address on "Christian Education." This is one of our newest associational organizations and is destined to be one of the best in West Tennessee.

NASHVILLE SCHOOL

The city B. Y. P. U. of Nashville is in the midst of their annual training school this week. We cannot report on it this week, but will say the total is 500 enrolled, and President John Carter is optimistic for the school. Mr. E. E. Lee, Mr. and Mrs. Jerry Lambdin, Mr. Livingstone and Dr. Hill are among the faculty members. We hope to give an interesting account next week.

THIS WEEK!

This is South-wide study course week, and many of our churches are conducting B. Y. P. U. schools this week. We regret that every church is not. If it has been impossible to have yours this week, plan for it some time in March. It will be a great day when our churches all over the South cooperate with our South-wide program. We can hasten the day in Tennessee by blending our

church program with the South-wide program as outlined in our paper each week and in the monthly B. Y. P. U. magazine.

MONTEAGLE CONVENTION

We are again reminding you to reserve the week of July 3-13 for Monteagle. Our encampment opens July 3rd and closes July 10th. It will be followed immediately by the convention. We ought to have 1,000 at the convention and will if you will begin now to make your plans. What about working up an excursion from your town? We can keep the old N. C. & St. L. busy these days carrying Baptists if we try. It will be worth the whole trip to hear Dr. Truett and Dr. Mullens, besides Drs. Carver, Yates, Burroughs, Brown and others. One of the finest song leaders of the South, Mr. E. L. Wolslagel, will have charge of our music. If you want to hear some good singing, join the one thousand that will be there July 3-13.

APRIL B. Y. P. U. MAGAZINE

The April magazines have just been sent out. One of our Southern leaders who was in my office yesterday said: "It is the finest issue that has been published." Perhaps if you would read it carefully, you would agree with him. During April our Southern B. Y. P. U.'s are stressing "Vocational Emphasis." This issue is dedicated to Mr. Herbert V. Hamilton, former Sunday school and B. Y. P. U. secretary of Arkansas, who gave his life fully to his Master's service. It carries a fine portrait of Mr. Hamilton. If you had the pleasure of knowing him by all means secure a copy of this issue. If you did not know him personally, it will do you good to read some fine tributes paid to a man who gave his talents to the Lord.

This issue of the magazine carries several interesting articles on "Listening to God's Call," by some of our leaders in the Southern Baptist Convention. The entire magazine is in harmony with our April program, "Vocational Emphasis," and will assist us greatly in planning our work for the month. Secure an additional number of this issue and give it to some of your young people who are right now debating in their own lives the subject of choosing their life's work. Every young Christian should read every page of this worthwhile magazine.

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H. M. Wharton

In his introduction Geo. W. McDaniel pays gracious tribute to this veteran pastor-evangelist. The reader will agree that his messages "contain balm for the bruised, sunshine for the despondent, strength for the tempted and salvation for the lost." Here you find the old-fashioned gospel in its original beauty; sweet, tender and fresh without any encumbering or obscuring excrescences.

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BOYS

Don't send a boy where a girl can't go
 And say, "There is no danger for boys, you know,
 Because they all have their wild oats to sow."
 There is no more excuse for a boy to be low
 Than a girl. Then please don't tell him so.
 Don't send a boy where a girl can't go,
 For a boy or girl sin is sin, you know,
 And a good boy's hands are as clean and white,
 And his heart as pure as a girl's tonight.
 —Exchange.

DID YOU WRITE?

When one expects company, clean sheets are placed on the bed, little extra touches are given the house, and meals are prepared with care. If unexpected guests arrive, sometimes the hostess is embarrassed because she is unprepared.

Are you going to attend your W. M. U. divisional convention? Write the chairman of hospitality and tell her when you will arrive and how long you are going to stay.

Y. W. A.'s, it is very necessary that you write this chairman and ask for a reservation for the Y. W. A. banquet; and if you are going to stay overnight, say so in the same letter. The price of the banquet tickets is fifty cents.

Chairmen of Hospitality—East Tennessee: March 26-27, Mrs. H. L. Ellis, Maryville. Middle Tennessee: March 28, Mrs. Chas. Byrne, Murfreesboro. West Tennessee: March 29-30, Mrs. S. H. McKenzie, Trenton.

NOTICE, PROGRAM CHAIRMAN!

This splendid playlet was written by Miss Kellie Hix of Shelbyville for Duck River Association. Use it in your quarterly meeting instead of the "Tithing School" if you prefer it. Heartily do we commend it to you.

"Fair and Forty"

(A Family Affair.)

Characters: Baptist layman, the father; W. M. S., the mother; Y. W. A., Intermediate G. A., Junior G. A., Intermediate R. A., Junior R. A. and Sunbeams, the children.

Scene: Living room in average home.

Baptist Layman (searching through stacks of books and magazines): "Now where is that book on trout-fishing? I know I left it right here. It looks like a man could have a few things where he could find them in his own house! It's bad enough for the wife and children to go off to prayer meeting and leave him at home alone after he's worked hard all day; but it does look like they could leave him something to read. Nothing here but missionary books! Not a thing here a man would be interested in, unless (picks up a book) this could be it. No, this says 'Only a Missionary,' and it belongs to my wife, Baptist W. M. S., and this is the life of Lottie Moon and it has Y. W. A.'s name in it. Now who is Lottie Moon and what is my daughter doing reading her life? (Still searching.) Maybe this is one of my books. No, nothing here with my name, Baptist layman, on the title page. Hello! What's this? 'Keeping Thin.' Now do you suppose W. M. S. left this here as a hint to me that I am losing my Apoloesque outline? No; it has her name in it. Now what does she need with it? I hope she and Y. W. A.

are not going to get this reducing craze. What, with meetings, and conventions, and programs, and new societies, they could not help keeping thin if they tried. Oh, well! Here they come!"

(Children rush in, all exclaiming at once.) "Oh, daddy! We've got the loveliest secret!"

(Y. W. A.: "Sh! Mother will hear us!")

Layman: "Doesn't mother know it?"

Sunbeam: "No; it's her birthday and—"

Intermediate G. A.: "Keep quiet, Sunbeam and let Y. W. A. tell it, while mother is still talking to Brother and Mrs. Smith."

Y. W. A.: "Daddy, you remember last year when I was twenty what a lovely birthday celebration mother gave me?"

Layman: "Oh, yes, that's it! What is it you want for your birthday this year?"

Y. W. A.: "Oh, no! That isn't it at all. It's mother's birthday. She will be forty this year, and the whole South is going to help her celebrate. The women and young people are going to give \$4,000,000 to missions, and we are going to have a 40,000 increase in membership and a 40 per cent increase in number of organizations. And—Oh, I just can't think of it all! But we are just going to make this Ruby Anniversary year the biggest thing we've done yet."

Intermediate R. A.: "And, Dad, I heard our pastor and some of the deacons whispering together before prayer-meeting and they said they thought the men ought to do something, too. Don't you suppose you could, Dad? All the fellows would do more if their fathers were in it, too."

Junior R. A.: "And you could go camping with us, and drive us out into the country to organize our chapters; and can't I mow the lawn this summer and earn my missionary money and—"

Layman: "One thing at a time, son. I will have to think about it." (Enter W. M. S.)

W. M. S.: "What's that you will have to think about?"

Layman: "Oh, the boys and I were discussing our plans for the summer. By the way, where have you put that book on trout-fishing?"

W. M. S.: "Why, I left it on the table by your bed where you've been keeping it."

Layman: "Oh, I remember now! We must buy some new books. I could not find a thing to read."

W. M. S.: "Why, have you read all these?"

Layman: "Those missionary books? I should say not! And (holding up 'Keeping Thin') what is this?"

W. M. S.: "Why, you know, dear, I will soon be forty—"

Layman: "Yes, the children were telling me, but I thought it was a secret?"

Junior G. A.: "No, Daddy, the birthday is not a secret, it's what we are going—"

Y. W. A.: "Hush, dear, and let Mother talk."

W. M. S. (looking around at the group): "There's some mystery here. But as I was saying, you've always heard of 'fair, fat and forty.' Well, I can't help reaching forty and you have sometimes told me I was fair, but I will not be fat. I am determined to become stronger and more active every year."

Layman: "I am sure you will. Why, you look as young now as Y. W. A. here; if you would only wear the same bright colors, Why do you

always wear lavender? It looks like half-mourning."

W. M. S.: "It is half-mourning, Layman, dear. You are always complaining when you come home that you are half dead and do not feel like going to prayer-meeting or organizing a Brotherhood, so why shouldn't I wear half-mourning?"

Layman: "You scored there. But I still object to your going on a freak diet."

W. M. S.: "It is not a freak diet. It is the most sensible thing you ever heard of. You simply use only nine-tenths of everything you have for yourself and give one-tenth to God."

Layman: "But you have been doing that for years."

W. M. S.: "Yes, and it has kept me healthy and the children are learning to follow the plan, too. But this year I shall give more than a tenth. Why should I receive extra blessings on my birthday and not share them? I cannot feast on material things when there are millions in China who have never even tasted the Bible yet."

Layman: "But don't go to extremes. Dr. Hudgins says exercise is as essential as diet."

W. M. S.: "So you've consulted Dr. Hudgins at last? I'm so glad, for I know he can help you. You really do need more strenuous exercise than just fishing. What did Dr. Hudgins recommend?"

Layman: "Oh, the same old thing he and Henderson have always said—that I need to put on an every-member canvass and organize a Brotherhood in every church."

W. M. S.: "They keep recommending it, dear, because they have found it successful. I've been taking my exercise for years through personal service and enlistment and I've never found anything better. Just think—in Duck River Association, alone, there are sixteen churches without any missionary organization at all. If I can organize all these unenlisted sisters-in-law of yours in every Association in the South that will be exercise enough for any woman."

Layman: "Too much, it seems to me. Surely you cannot hope to visit each of my sisters-in-law all over the South and interest them all?"

W. M. S.: "Of course not, but those who are already enlisted will help me with the rest. The Tullahoma W. M. S. can organize the women at Estill Springs, the Shelbyville Y. W. A. can organize the young people at Wartrace, etc."

Layman: "But, it seems to me, you have all you can look after now. What was that prodigious number of societies you told me you already had?"

W. M. S.: "10,623 W. M. S.'s."

Y. W. A.: "And 2,548 Y. W. A.'s."

G. A.'s: "And 2,948 G. A.'s."

R. A.'s: "We have 1,527 R. A. Chapters."

Sunbeam: "I have 5,928 Sunbeam cousins."

W. M. S.: "But the ideal is one of each in every church."

Layman: "Well, it seems to me you are getting along well enough as it is without organizing any more."

W. M. S.: "But think what we could accomplish if all the women and young people were organized. Our gifts would multiply and so would the number of our missionaries, and with the number of our missionaries the number of our converts. Millions are divine unsaved while we are merely 'getting along well enough,' as you say."

Y. W. A.: "And the women and young people themselves need to be enlisted. No wonder so many of them are sickly and weak spiritually, when they lack the proper diet and exercise to keep them strong and healthy!"

W. M. S.: "Yes, and the organized women and young people need the exercise of enlisting others, lest they, too, become self-satisfied and indifferent. I am depending on them to carry this through. Which reminds me, I have some work to

do this evening. Intermediate R. A., can't you walk with Mother to Station RUBY? I have a message to broadcast to all my state, associational and local workers."

Intermediate R. A.: "Sure. Good night, folks!"

W. M. S.: "Good night, everybody."

(Exeunt W. M. S. and Intermediate R. A.)

Layman: "I thought you youngsters said all these plans were a secret?"

Y. W. A.: "Oh, no! Trust Mother to get ahead of everybody. The plans are all hers. What we thought was a secret is that we are all going to help. But Mother knew she could depend on us to do our part. So I guess there will be no surprise after all unless you men do decide to plan one for her. But I must say 'good night' to you. I have some letters to write to all the girls in Duck River that have not reported any new organizations yet. We girls always want to be in on everything and it will be a shame if any of us fails to have a share in the final victory." (Starts to leave.)

Layman: "Don't go yet. I want to hear some more about this. What can I do to help?"

Junior R. A.: "Why, Dad, you could help us boys. Mother is the best pal a boy could have, but she has to go with the girls on their camps and help them with all their work, and it would be lots of help if you would look after our meetings and camps and everything. Why, our Northern Baptist cousins just strut because their dads lead all their chapters."

Layman: "Oh, of course your mother could not go camping with you. She's afraid of snakes and—"

Junior R. A.: "Afraid of snakes? Why, Mother's the best sport you ever saw. She's not afraid of snakes or anything."

Intermediate G. A.: "And she knows all about woodcraft and first aid."

Junior G. A.: "And she can cook as good things over a camp fire as she can at home."

Layman: "Well, she used to be afraid of even a worm."

Y. W. A.: "That went out with hoop skirts, Dad. Mother keeps abreast of the times. She has to hold the interest of intelligent women."

Layman: "I imagine it's you youngsters who keep her young as much as it is the intelligent women. If Mother and the children are going to keep abreast of the time it looks like Dad is going to have to keep abreast of the family, but I hardly know where to begin."

Y. W. A.: "Why, I think Junior R. A.'s suggestion is a good one, Daddy, and so is Dr. Hudgins' advice. You are getting a bit thick around the waistline, you know, and I heard you tell Dr. Crouch you were too short-winded to lift much of the debt from the mission boards. This book 'Keeping Thin' ought to be lots of help to you."

Layman: "So it will. And how about these other books?"

Y. W. A.: "Oh, they are wonderful! They will make you so enthusiastic you can't do enough. You will want to enlist everybody."

Layman: "I will begin reading them at once; then, I think, I shall start my activities with the rest of you, in Duck River. With the whole family working together toward one great aim there is no reason why we should not succeed, and if we succeed in one association we can succeed in all."

Y. W. A.: "And if we succeed in all, Daddy, the whole world will have reason to rejoice with us that our Mother is fair and forty."

Layman and children: "But not fat!"

(Exeunt all.)

WANTED—Old Envelopes from Letters written before 1875. Old United States and Confederate stamps wanted. Highest prices paid. GEORGE HAKES, 290 Broadway, New York.

CHATTANOOGA, THE CONVENTION CITY

By Mrs. Raleigh Crumbliss, W. M. U. Publicity Chairman

With all meetings, including those of the Woman's Missionary Union, conveniently grouped under one roof in a magnificent new municipal auditorium equipped with every facility for properly fulfilling the requirements of such gatherings, unsurpassed hotel accommodations within easy access to this building, all Baptist homes of the city extending a warm welcome and scenic and historic attractions than which no city in the country can boast of any more interesting, visitors to the Southern Baptist Convention in May will find Chattanooga one of the most delightful places in the country for an affair of this kind. It was because of its nation-wide reputation as a convention city of more than usual charm that the Southern Baptist Convention came to Chattanooga in 1921, following the invitation delivered at Washington by Chattanooga Baptists, and it was not difficult at Louisville last May to get the big meeting to vote to come back to Chattanooga.

But those who attended the convention before will find things even more to their liking on the occasion of this year's meeting. Whereas before, the sessions were held in the temporary tabernacle erected for Billy Sunday and dedicated to the service of God by the greatest revival ever held in Chattanooga, this year's meetings will be held in the large Memorial Auditorium dedicated to the boys of Chattanooga and Hamilton County who gave up their lives in the service of their country during the World War. This building, costing more than a million dollars, is one of the biggest and handsomest memorials of the World War in the entire country. It contains one great hall seating 6,000, another hall seating 1,300, another hall accommodating 500, two large special meeting rooms accommodating more than 200 each, and a vast exposition hall. In the main hall where the big sessions of the convention will be held is a pipe organ which is pronounced one of the really great instruments of its kind in the world. This organ is regularly played by Edwin Lemare, regarded as the world's foremost pipe organist, and every Sunday afternoon during the winter is devoted to a free organ recital by him.

The Hotel Patten, which has been designated as convention headquarters, is only four blocks from the Memorial Auditorium. This is a twelve-story building, containing more than 400 rooms, and is one of the South's most modern and up-to-date hostleries. Housing of many conventions has given its management an experience which peculiarly equips this institution for giving that warm-hearted hotel service which visitors enjoy. In addition to the Patten, there are many other hotels. The Read House, a new two-million-dollar hotel, with 400 rooms, was just completed two years ago and is five blocks from the auditorium. Others are: The Park Hotel, 100 rooms, a block and a half away; the Ross, two blocks away; the Annex, four blocks away; the Northern, six blocks away; the Grand, eight blocks away, but directly opposite the terminal station; the Austin, six blocks away; and the Eastern, four blocks away. Mr. I. B. Merriam, care of Chattanooga Boiler and Tank Company, Chattanooga, is chairman of hotel reservations.

Every visitor to Chattanooga wants to take in the city's points of interest, so several interesting sightseeing trips in comfortable cars and with well-informed lecturers are available. Included in such tours are the following: Lookout Mountain, famous in song and story as the scene of the "Battle above the Clouds" during the Civil War days, from the point of which one sees right at hand the

beautiful valley of the Tennessee River with its famous Moccasin Bend and in the distance the mountain peaks of six other states; Chickamauga National Park, scene of the bloodiest battle of the Civil War and one of the most stubbornly fought conflicts of all history, now used as a memorial park, traversed by beautiful roads and decorated with hundreds of interesting monuments erected by the states whose soldiers battled there; historic Missionary Ridge, scene first of an early mission settlement among the Indians, for which it was named, and later as the battleground where the turning point of the Civil War was reached, the defeat of Bragg's army there being followed by Sherman's march into Georgia and to the sea; Orchard Knob, which was General Grant's headquarters during the battle of Missionary Ridge; the National Cemetery, one of the most beautiful in the country, where some 18,000 soldiers are buried; and beautiful Jackson Park.

Because of the many interesting associations of the Civil War that the city has for the veterans of both the Confederate and the Union armies, Chattanooga in 1913 had the unique honor of entertaining both the convention of the United Confederate Veterans and that of the Grand Army of the Republic. It is the only city of the country which has ever done this.

Signal Mountain, an hour's ride by trolley and shorter by automobile, is also an interesting place to visit. From its point the magnificent gorge of the Tennessee River, where it eats its way through the mountains, can be seen as well as a panorama of the Tennessee Valley for fifty miles. Signal Mountain is also the site of the nationally known Signal Mountain Inn, resort hotel, with its surrounding settlement of beautiful homes, golf course and mountain scenery.

While Chattanooga has a far-reaching reputation for its unrivalled scenic attractions and its interesting historical associations, visitors will also be pleased to see something of its great industrial life, since it is the foremost manufacturing city of the South, embracing within its metropolitan district some 500 factories turning out yearly 2,000 different manufactured articles. Next to Philadelphia, it is said to be the biggest textile center in the country, and it turns more iron and steel into manufactured products than any other Southern city.

As a churchgoing city, Chattanooga is pre-eminent, having a church membership in proportion to its population which few cities in the country can outdo. For this reason, its church spires are thick and prominent. Among these on every hand are those of the Baptist denomination.

NEW BOOKS REVIEWED

When Antichrist Reigns. By Oswald J. Smith. 148 pages. Price \$1.00 net. Published by the Christian Alliance Publishing Co., New York.

This is a book for the times. The author gives evidence of long and patient study of Scripture prophecy and careful consideration of the times in which we are living. He sees in the unrest of the peoples, the return of the Jews to Jerusalem, Mussolini's dream of empire, Bolshevism, agnosticism and atheism the fulfillment of "end-time" prophecies, and issues a clarion call to Christian watchfulness and activity. Such a call as this ought to result in a world-wide revival. It lays Christians under grave responsibility.

J. R. J.

The Voice of Thanksgiving No. 4. The Bible Institute Colportage Association, Chicago. Full cloth edition, 55c postpaid.

This new hymn book is worthy of first consideration by the churches. It contains 383 hymns, the cream of the old and many new ones that are destined to live. We gave careful consideration to the message the words convey and found them sound in Scripture teaching. The music is worshipful, elevating. There are two features of the book to which we would call special attention. One is the "thematic pages" at the end of the book which makes possible the inclusion of many familiar songs which would otherwise have been crowded out, and the other is the responsive readings at the close of the book. There are forty of these selections and they are so arranged as to develop the fundamentals of Christian doctrine in consecutive order. This is the first selection of responsive readings that we have ever seen that really gets the readers anywhere.

J. R. J.

Studying for Service. By J. R. Black. Published by the Baptist Sunday School Board, Nashville, Tenn. Cloth, 60c; paper, 40c.

This is a study course book for Junior B. Y. P. U. It is brief, concise and adapted to the needs of the boys and girls of the junior age. It contains information relative to the Bible, the organization of Southern Baptists, Christian conduct, missions, prayer, and the earthly life of Jesus. The author has had large experience in the line of work which the book covers. It seems to us too brief on baptism and the Lord's Supper.

The Meaning of Church Membership. By Mrs. A. L. Crawley. Published by the Sunday School Board, Nashville, Tenn. 60c cloth; 40c paper.

The book has been prepared for the purpose of inspiring boys and girls "to be loyal to the teachings of the New Testament and that it may lead them to appreciate the privilege of working for Christ in the churches to which they belong." It is one of

the best, sanest, most comprehensive books of its kind we have seen. Our children will not be misled if they are taught the contents of this volume. Baptism and the Lord's Supper are clearly set forth and there is no compromise with modern heresies. We recommend the book to all pastors for many of them will profit from a study of it. We recommend it to churches for all their young people. The discussion of close communion is too brief to convey all the truth.

Present-Day Dilemmas in Religion.

By Charles W. Gilkey. Published by the Cokesbury Press, Nashville, Tenn. \$1.50 net.

The volume is made up of the Cole Lectures delivered by Dr. Gilkey before Vanderbilt University. It is what one would expect, an effort to justify modern thought and practice in the realm of religion. The first chapter "Dilemmas True and False" sets forth the basis of the lectures and contains some splendid ideas. But as usual with a keen thinker, the premise is made the basis for some utterly unwarranted conclusions. He uses many quotations from literal scholars and theologians. He plays upon the fact that the great religions of the world had their origin among Orientals who had a great love for and peculiar adeptness in the use of symbols and cites the book of Jonah as an illustration of symbolism which occidentals have accepted as "a literal fact."

Yet, running through the volume there is a lot of profound thought, splendid advice and worth-while philosophy. It is a striking example of the earnest efforts of modernists to reconcile their scientific philosophy with their religious experiences and to make their scepticisms about the fundamental teachings of the word of God fit the "mass psychology" of the race in things religious.

Mother: "This hurts me more than it does you, Billy."

Billy: "Don't be too severe with yourself, mama."—Methodist Advocate.

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AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. J. G. Lott has resigned as pastor at Water Valley, Miss., to accept a call to the pastorate at Sumner, Miss., effective April 1st.

Rev. Lum H. Hall of Martin has accepted the care of the church at Marlow, Okla., effective April 1st. It is a source of regret to have this good preacher and splendid gentleman to leave Tennessee.

Architects have been selected for the \$100,000 Sunday school and church addition to be built by the Broadway Church, Knoxville, Dr. B. A. Bowers, pastor. A committee recently obtained \$125,000 in subscriptions and was authorized to borrow on these for immediate building operations.

A revival will be held in Temple Church, Memphis, Rev. E. F. Campbell, pastor, in which Rev. F. D. King of Sanford, Fla., will do the preaching. It will be his fourth revival with the church. The services begin Sunday, March 25th, and continue two weeks.

Lowrey Memorial Church, Blue Mountain, Miss. Rev. Robert L. Lemons, pastor, began a revival Sunday in which the preaching will be done by Dr. W. J. McGlothlin, president of Furman University, Greenville, S. C.

The current issue of the bulletin of the First Church, Shawnee, Okla., contains a strong sermon by the pastor, Dr. J. W. Gillon, beloved in Tennessee, on "The Reasons Why Baptists Do Not Observe Easter." It is a thorough and exhaustive treatise on that subject.

The revival in the Second Church, Jackson, the pastor, Rev. W. P. Reeves, doing the preaching, is accomplishing great good. Brother Reeves has the sympathy of the brotherhood in his anxiety about his wife who is in a hospital in Alabama.

April 1st Rev. George C. Gibson, associate pastor of Broadway Church, Louisville, Ky., becomes active pastor of the First Church, Tifton, Ga. He is no stranger in Georgia.

Rev. A. W. Reaves, who for four years has been pastor of Grant Park Church, Atlanta, Ga., has resigned to accept a call to the First Church, Jonesboro, Ark., where a wonderful field awaits him.

Mr. P. L. Johnston, until lately religious editor of the Miami Herald, Miami, Fla., has been elected editor of the Florida Baptist Witness to succeed Dr. J. W. Mitchell, resigned. He is a native of Georgia and a graduate of Mercer University.

Evangelist W. C. McPherson of Eagleville began a revival Sunday, March 11th, with the church at Cattelburg, Ky., of which Rev. W. C. Pierce is pastor. It is his second engagement with that church. That is not surprising when it is recalled that many consider Brother McPherson the most satisfactory of any Southern Baptist evangelist.

Rev. J. B. Andrews of Martin is happy over a Bible institute lately held with Mt. Vernon Church, near Dyersburg, in which sermons and addresses were delivered by Dr. E. L. Carr of Jackson, F. J. Harrell of Dyersburg, O. W. Taylor of Halls, H. A. West of Obion, Lum H. Hall of Martin, and Preston Ramsey of Henning. The meeting is spoken of as a real spiritual feast, and the church has called for another one next year.

Rev. W. A. West of Bemis declines the call to the church at Huntingdon for half time.

Rev. Handsford D. Johnson has resigned as pastor of the First Church, Valdosta, Ga., to accept the care of Broadway Church, Louisville, Ky., succeeding Dr. Spencer Tunnell.

Dr. Albert Bell Vaughn of the First Church, LaGrange, Ga., was lately given a great reception in honor of his seventy-seventh birthday. He and his wife were presented with a plate filled with gold coins.

Dr. Geo. W. Truett of Dallas, Texas, is to lecture to the students of Ouachita College, Arkadelphia, Ark., under the Alymer Fleniken foundation. The lectures are to be heard from April 9 to 13.

During March the sermons of Dr. M. E. Dodd of the First Church, Shreveport, La., are being broadcast by Station KWKH of that city. It was our pleasure to hear the greater part of his sermon Sunday night, March 4th, on "Thou Shalt Not Covet." It was a wonderful message.

Rev. Frank Q. Crockett of Tunica, Miss., is to be assisted at an early date in a revival in which Rev. M. A. Treadwell of Little Rock, Ark., will do the preaching and Rev. Lester A. Moon of DeWitt, Ark., will lead the music.

It is understood that Jas. H. Felts of Marion, Ill., editor of the Illinois Baptist, is to run for the Illinois state senate. We don't see how he can successfully edit and legislate at the same time.

A revival is to be held in Pierce Street Church, Little Rock, Ark., Rev. R. L. Austin, pastor, beginning Sunday, April 22nd, in which the preaching will be done by Rev. G. M. Workman of Bearden, Ark. These are both native Tennesseans and former honored and useful pastors in this state, and hosts of friends will wish for them great success in the campaign.

The First Church, Spartanburg, S. C., Dr. W. L. Ball, pastor, has had the opening service in the new \$140,000 building. Dr. E. Y. Mullins of Louisville, Ky., delivered the address of the occasion. The new pipe organ cost \$25,000 and is of the Skinner type.

In Broadway Church, Louisville, Ky., a state conference of the laymen of Kentucky will be held beginning Thursday, March 15th. The meeting is sponsored by the State Board of Missions, Dr. C. M. Thompson, corresponding secretary.

A handsome new church was recently dedicated for the congregation at Winchester, Va., Rev. Edward T. Clark, pastor. Dr. T. Claggett Skinner of Lynchburg, Va., preached the sermon. At the same time he presented for the congregation an exquisite silver service to the pastor and his wife. The church plant cost \$100,000.

The debt-raising campaign in Beech River Association for Union University, Jackson, was launched last Sunday with addresses by Mr. I. B. Tigrett and Dr. J. J. Hurt at Lexington, Dr. J. E. Skinner at Parsons, Mr. A. V. Patton and Dr. R. E. Guy at Luray, and Dr. H. E. Watters at Darden.

Rev. J. E. Outlaw of the Second Church, Sapulpa, Okla., was called to Right, Tenn., last week by the sad death of a sister and the critical illness of his mother. Friends sympathize with him.

Rev. C. B. Prince accepts the care of Arcadia Church, Spartanburg, S. C., succeeding Rev. C. M. Griffin, who did a great work there.

The First Church, Columbus, Miss., Rev. J. D. Franks, pastor, is to launch a revival Sunday, March 25, in which Dr. R. G. Lee of Memphis will do the preaching.

By THE EDITOR

Dr. George W. Truett is scheduled to deliver a course of lectures before the students of Ouachita College, Arkansas, April 9-13.

On account of pressing engagements, the Press Association meeting scheduled for Memphis next week has been called off. The next meeting will be held in Chattanooga during the coming convention.

Editor and Mrs. J. S. Compere of the Baptist Advance are rejoicing over the advent of a granddaughter, Margaret Elizabeth Hickerson, daughter of Pastor and Mrs. C. V. Hickerson of Russellville, Ark.

Word and Way: "When the saloons were in operation and the liquor traffic was licensed and the breweries and distilleries were in operation, there sprang up all over the country 'Keeley Cures' for liquor victims. At one time there were more than three hundred of these 'Keeley Cure' institutions. Now nothing is heard or known of them. Prohibition has put them out of business."

Baptist Standard: "The total amount collected by the Baptist Missionary Association for the quarter ending January 31, 1928, was \$11,861.12. This is \$3,958.47 per month. There are a good many Baptist churches in Texas that do more than the whole B. M. A." And at least one in Tennessee that gives more in a quarter than the entire B. M. A. raises in a year.

The death of Mrs. W. H. Jenkins of Waco, Texas, mother of Mrs. George W. Truett, took away from Baptist ranks one of the sweetest and most precious of God's saintly women. She will be missed by hosts of friends who have known her through her associations with Baylor University.

Brother T. H. Farmer of Leesburg, Fla., sends in a renewal to the Baptist and Reflector and states that he has been a reader for fifty years. He says: "I wish every family in the South would subscribe to it."

Mrs. S. V. Bailes of Knoxville writes asking that her address be changed to Jacksonville, Ala., where she has gone, hoping to gain in health and strength.

Brother W. W. Bailey assisted Rev. W. R. King in a meeting at Smoky Mountain Academy recently.

Dr. John A. Davison, pastor of First Church, Clarksville, and Dr. Powhatan W. James, pastor of Emmanuel Church, Nashville, exchanged pulpits on last Sunday.

"The Rev. G. P. Fielder, pastor of Mt. Herman Baptist Church underwent an operation for appendicitis March 8th at the Clarksville hospital," states the Clarksville Leaf-Chronicle.

Dr. A. J. Holt, beloved in Tennessee, recently dedicated his 157th church. It was Pleasant Grove, a country church in Florida.

Baptist and Reflector

(Continuing the Baptist Builder)
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JOHN D. FREEMAN, A.M., D.D., Editor

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Beulah B. Y. P. U. Association met with the First Church, Martin, last week end with a fine attendance and good spirit. The editor had the pleasure of attending two sessions and of speaking to them Sunday afternoon.

A fine Bible institute is on this week with the church at Dresden. Governor Horton opened the program Sunday with two fine addresses. The contract has been let for the completion of the building which will be a thing of beauty and a real workshop.

Weakley B. Y. P. U. organized an associational union the first of this month. Brother Jesse Daniel has been doing some splendid leading among our West Tennessee young people. They held their first meeting in Dresden. Tom Cates of Gleason was elected president.

Rev. L. P. Royer, pastor of Tabernacle Church, in Nashville, announces that he has some open dates for revivals with churches needing a preacher.

Dr. W. M. Wood, pastor of Belmont Heights Church, Nashville, will be with the Tabernacle Church of that city in a revival meeting, beginning March 18th, and is expected to run two weeks. The pastor, Rev. L. P. Royer, and members are expecting a great uplift spiritually, with a large ingathering.

The Nashville city B. Y. P. U. is holding its annual training school this week at the First Baptist Church. Among the teachers and speakers for the week are Mr. David N. Livingston, Mr. E. E. Lee, Dr. John L. Hill, Mr. J. P. Edmunds and Mr. and Mrs. J. E. Lambdin.

Dr. S. P. Brooks was honored with a testimonial dinner given by the citizens of Waco, Texas, on the twenty-fifth anniversary of his presidency of Baylor University. An address was delivered by Congressman Tom Connally.

We regret to learn of the misfortune which came to the church and pastor of Humboldt last Sunday morning. Just after breakfast fire was discovered in the pastor's home, and before it was extinguished most of the building was wrecked and the pastor's furniture badly damaged. Insurance partly covered the loss.

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PASTORS' CONFERENCES

CHATTANOOGA PASTORS

First: Dr. J. W. Inzer. Dr. Ellis A. Fuller: Racing with Horses and The Land of Beginning Again SS 1,107, BYPU 175, by baptism 6. Tabernacle: J. P. McGráw. Back to Bethel and Personality of the Devil. SS 369, BYPU 54, by letter 2, by baptism 11. East Chattanooga: J. N. Bull. Paul's Confidence in the Gospel and Hezekiah's Prayer. SS 347, for baptism 10, baptized 10. Rossville Tabernacle: Geo. W. McClure. J. B. Tallant: Our Best and The Great Salvation. By letter 1, by baptism 1, baptized 1, conversions 17. Avondale: D. B. Bowers. I Would Not-Let Him Go and A Man on Trial for His Faith. SS 315, BYPU 85, by letter 5, by baptism 5. Northside: R. W. Selman. L. H. Miller The Home and Influence. SS 308, BYPU 81, by letter 14, by baptism 28, statement 3. St. Elmo: L. W. Clark. The Common Path and The Folly of Forgetting God. SS 286, BYPU 73, by letter 2. Calvary: W. T. McMahan. True Worship, Dr. L. A. Brown SS 228, by letter 2, by baptism 5. Chamberlain Avenue: Carl R. McGinnis. Dr. D. A. Ellis: The Compelling Power of Love and The Condemning Sin. SS 177, by baptism 2. Concord: Rev. M. F. Ewton. The Attractive Church and A Young Woman's Choice SS 106, BYPU 58. Ooltewah: A. G. Frost. The Benefits of a Christian Life. SS 65, BYPU 25. Oak Grove: Geo. E. Simmons. Rev. Guy Atkinson: The Last Voice of the Old Testament and A Sick

Man Who Didn't Like His Medicine. SS 165, BYPU 93, by letter 5. Eastdale: J. D. Bethune. My Hero and Heroine and The Tragedy of Misplaced Faith. SS 160, by letter 1. Spring Creek: J. L. Marlow. Two Worshipers and Things in the Way as We Go Down to Hell. by letter 2.

MEMPHIS PASTORS

Bellevue: Robert G. Lee. Recipe for a Happy Life and Hands Off. SS 995, prayer meeting 396, additions 20, by letter 15, professions 5, baptized 4. First, A. U. Boone. The King of Kings, Dr. A. U. Boone; Salvation Needed and Found, Rev J. R. Black. SS 939, prayer meeting 131, by letter 2, profession 1. Temple, E. F. Campbell. Winning a Brother to Christ and Jesus Finds Philip. SS 721, BYPU 114, by letter 3. LaBelle: E. P. Baker. Ten Reasons Why We Should Tithe and Song Sermon by choir, The Cross. SS 479, BYPU 193, prayer meeting 98. Speedway Terrace: J. Norris Palmer. A Tree in the Lord's Vineyard and John 1:29. SS 411, BYPU 67, by letter 2. Highland Heights: E. F. Curle. Forsaken. SS 327, BYPU 101, additions 4. Seventh Street: I. N. Strother. Without God and Without Hope and What Must I Do to Be Saved? SS 312, BYPU 45, by letter 2. Boulevard: J. H. Wright. Regeneration and Consecration. SS 310, BYPU 118, for baptism 1, baptized 1. Greenland Heights: R. C. Blaylock. Honoring the Lord with Our Substance and Invitation to the Thirsty. SS 81, prayer meeting 40.

Eudora: J. E. Bell. J. G. Chastain. Prayer and The New Creature. SS 50, BYPU 25. Merton Avenue: E. J. Hill. God's Laid Up Goodness and Will Ye Also Go Away? SS 215, BYPU 105, for baptism 2. Eastern Heights: W. L. Smith. Lawlessness and The Ransomless. SS 129. Forest Hill: S. P. Poag. Romans 12 and John 14:7. Rowan Memorial: J. W. Joyner. Building the Wall and When Sorrows Are Past. SS 121, BYPU 38.

NASHVILLE PASTORS

Judson: R. E. Grimsley. Christ in the Heart and The Kind of Neighbors We Like. SS 561. Grace: L. S. Ewton. Breaking Down the Middle Wall and Receiving the Kingdom a Little Child. SS 545, BYPU 151. Belmont Heights: W. M. Wood. Four Reasons for Church Attendance and Definiteness in the Christian Life. SS 512, BYPU 90, by letter 3. Eastland: John A. Wray. Last Words of an Old Man and What's Your Hurry? SS 448. Edgefield: John H. Moore. Symbols and W. C. T. U. SS 400. Park Avenue: E. Floyd Olive. Following Jesus and A Solemn Truth and A Glorious Assurance. SS 395, BYPU 106, baptized 3, by letter 1. Immanuel: P. W. James. Is Life Worth the Living? and The Light of the World, Jno. A. Davisson. Third: W. Rufus Beckett. The Deacon's Work and God Loves Sinners. SS 315, BYPU 98. North Edgefield: O. F. Huckaba. The High Cost of Low Living and Jesus the Way to Spiritual Life. SS 247, BYPU 55, by letter 1, for baptism 1, prayer meeting 77, profession 1. Calvary: W. H. Vaughan. Prayer the Greatest Power in the World and a Ready Man. SS 165, BYPU 35. Seventh: Edgar W. Barnett. Relations of Works to Salvation. Broth-

er J. A. Bacob of China preached. SS 242, BYPU 61, profession 1. Lockeland: J. C. Miles. My Father's Will and A Call to Prayer. SS 314, BYPU 63, by letter 1. Grandview: J. R. Kyzar. The Tragedy of Doing Nothing and A Narrow Road—Few Travelers. SS 198, BYPU 45, for baptism 1. Tabernacle: L. P. Royer. The Glory of Cross Bearing and Swift Passengers to Eternity. SS 161, BYPU 42, prayer meeting 31.

KNOXVILLE PASTORS

First: F. F. Brown. So Great Salvation and Neglect, by Dr. Carter Helen Jones. SS 1,147, for baptism 14, by letter 14, professions 3. Jefferson City, First: C. W. Pope. Why Go to Church and What a Sinner Must Do to Remain Lost. SS 384, for baptism 2, baptized 1, by letter 2. Broadway: Dr. B. A. Bowers. Jesus and His Gospel and Prepare to Meet Thy God. SS 872, BYPU 100, for baptism 3, by letter 5. Fifth Avenue: J. L. Dance. Some Methods of Jesus with Men. Douglas Hudgins preached at night. SS 716, BYPU 160. South Knoxville: J. K. Haynes. The Desire for a Better Country and The Desire for a Better Life. SS 447, BYPU 118. Central, Fountain City: Leland W. Smith. Branded Christianity and Contrasted Ways. SS 415, BYPU 110, by letter 2.

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NO WAY TO WIN A BREACH OF PROMISE SUIT

Ma's Ole Man Begins to See Light on Value of Publicity

Dere Ma:

Seein' as how the wether man ain't going' to let me out of the house this mornin', I lowed I might as well write you a line to let you know that I am well an' hopin' this will fine you the same.

I been here with Bro. Dickens an' that mishunerry feller an' we been havin' a good time talkin' 'bout things in general an' folks in special. That mishunerry has been 'bout quite a spell an' what he don't know 'bout churches an' their needs ain't much. He shore is a stickler fur our churches to give the members a chancet to know what is going on the world.

An' dog my cats, ma, if he ain't come nerely makin' me believe he is right. Fur instunts, he spring this idee on us this mornin'. We wuz talkin' 'bout the way we treet these papers of ourn an' he come right out an' sed as how we wuz makin' 'em root hog or die an' then sed they had as much right to be in our church progrums as the Sunday school literatoor.

Wall, at fust the idee didn't stick in my ole hard brain pan but atter I had a chancet to pour it over, I believe he is right. You an' me been gittin' the paper for years. It has become sich a reg'lar part of our livin' we wouldn't think of doin' thout it. But thar's a whole passel of the members as ain't never had it. They don't know what it is nur what it would tell 'em.

Take fur instunts, Sam Dant. You ricummember when he et dinner with us the last time, he wuz fussin' 'bout the way our leaders squander the money which we raise. Whar'd he

git hole of that kind of idee? He got it from some other disgruntled feller lack hissself who don't never read the papers but 'pends on other talkers fur his news. Now the fact of the bizzness is, as we saw in the 'Flector last week, that there ain't no more savin' institooshuns anywhar than is our Baptist work. Instead of it costin' lack Sam sed, it costs less than five cents out of ever doller to do our great work.

Suppose now, our church wuz sendin' the paper to Bro. Dant! Well, he jist nacherly would read some an' when he seen a head line what says, "Where the Money Goes," he would be shore to read that an' learn the truth. **It ain't what a feller says that convicts him in court; it's what is put down in black and white.** I would'nt a-been 'fraid of yore gettin' a breeches of promise soot out'n me fur what I sed before we wuz married but I shore would-a been a fool to go up agin some of the letters I writ you. In the same way, the rattle-tail talk of the gossipers ain't goin' ter stand much chancet when it has to go into heads whose eyes has already seen the truth in print.

Now you kinder study 'bout this matter an' git yore mine made up on it 'fore I git thar 'cause I'm jist nacherly bound to spring the matter of our church puttin' the Baptist and Reflector in our expenses from now on an' I shore don't want to have to debate the proposition with you.

March 7th.

Yore Lovin' Ole Man.

P. S.—The March lion came roain' in up here an' believe me, he will ruin my reputashun as a wether profit unless he tucks his tail an' gits out before the end of the month.

See That Your Friends Have It—Put Your Paper in Your Budget

IT ISN'T FALSE RUMORS THAT HURT OUR CAUSE, IT'S THE LACK OF TRUTH.

NEWS BULLETIN

(Continued from page 9.)

were characterized by spiritual power and unwavering loyalty to the inspired Book. It is stirring, it is thrilling, it is encouraging to see our Baptist pastors rallying to the fundamentals of God's inspired Book. The subjects stressed most were the doctrines of grace, the characteristics of the New Testament Church, the second coming of the Master, and missions.

Most of the preachers of Stone Association and a few laymen were present all or part of the time. Brethren Tucker and Geiger and their wives were highly appreciated guests from Livingston, and Oak Grove of Riverside Association, and Brother Bilyeu from New Salem Association.

Bountiful lunches were served in the basement of the church house each day by a different group of women, and the sweet fellowship of this lunch hour was another blessing that went to make up a week of blessings.

We should not forget to mention that Brother Hudgins, the man who worked out the plan and the details of these wonderful conferences, was with us Sunday, February 26th, and delivered two most helpful addresses.

There is nothing stale about a Bible conference. Let us keep them going.

DEACONS ORDAINED

J. H. Bundrant and O. K. Hunerwadel of Waynesboro were ordained deacons of the Baptist Church at that place last Thursday evening. The editor, Pastor C. E. Patch and Deacons A. W. Cole and C. W. Hampton constituted the council. A much larger group was to have been present, but an unprecedented rainstorm prevented others from getting there. Brother Bundrant is a splendid farmer and business man of the section, living in Waynesboro. Brother Hunerwadel is the county agricultural demonstrator and is a son-in-law of Pastor B. A. Bowers of Knoxville. Both men are fine fellows, interested in the Lord's work, and promise to become good leaders of the work.

LEO HARRIS, JR., SERIOUSLY INJURED

Mercer University Student in Auto Wreck

Many of our readers will remember the splendid address made before the B. Y. P. U. convention at Ovoca last summer by Leo C. Harris, Jr., of Lawrenceburg. The young people were delighted with his forceful message, and we were glad to give it through our columns. Now comes the news that he has been in a serious auto accident at Macon, Ga., which resulted in his suffering a fractured skull, a broken femur and other injuries. His father and mother, Dr. and Mrs. Leo C. Harris, of Lawrenceburg, were called to his bedside immediately and made the trip by auto without stopping. They found him doing well, and the latest report indicates that he will suffer no permanent injury.

THE TAMPA CAMPAIGN SUCCESSFUL

By J. L. Baggott

The Baptists of Tampa as well as the members of the Home Board staff and other evangelists and singers who assisted in the Tampa city-wide evangelistic campaign are rejoicing in the success and wonderful spirit of the campaign. Dr. Duke pronounced it the greatest Tampa had ever experienced, and along with him the pastors expressed their joy in the results of the campaign.

There were fifteen churches in the campaign, thirteen having membership of 50 to 500, and two having around 1,800. The campaign made a great impact on the life of the

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city. Visible results do not measure the true value of a great campaign like this, but up to the great mass meeting held on the closing Sunday afternoon there had been more than 450 additions to the churches, and judging from reports from two of the churches the night services of the closing Sunday of the meeting brought the total up to near the 600 mark.

STUDENT PASTOR MAKING RECORD

Riverview Church, Knox County Association, has recently called J. L. Helton, a student of Carson-Newman College, as pastor and his work is starting off in a very pleasing way, according to information just received. He has been with the church about two months, preaching twice per month, and has won the hearts of the people of the community. A young people's union has been organized and the pastor is now teaching a class in Christian stewardship. Mrs. J. T. Stewart in writing of the work of this young minister, says: "The best part of it is, he knows the Lord. Let us pray that He will send trained workers to all our rural fields."

DEGARMO IN SUCCESSFUL MEETINGS

J. B. DeGarmo, one of our safest and sanest Baptist evangelists, has been holding some splendid meetings during the past months. He was with the church at Jenkins, Ky., where forty adults were added to the church. At Somerset, Ky., he held his thirteenth revival meeting, and there were 49 additions, 46 of them adults. Last week he was with the church at Winter Garden, Fla., with Pastor Sebastian for the second engagement. From there he goes to Mt. Dora, Fla., and then to First Church, Jacksonville, to be with Pastor Len G. Broughton. He sends greetings to the brotherhood in Tennessee.

SMILES

SELECTED

Quick Thinking

"To think this is our honeymoon trip, and you went to the station and bought a ticket for only one."

"Well, well! Now, dearest, what do you think of that? I had forgotten myself entirely."

First Block Away

Voice (on the phone): "Hello! Is this the fire department?"

Lieutenant: "Yes. What is it?"

Voice: "How far is it to the nearest alarm box? My house is on fire and I want to turn in an alarm!"

A foreign pianist was engaged to act as accompanist to an aspiring amateur singer. The singer had bounding ambitions, but her technique was faulty. This defect became manifest at the first rehearsal.

After the poor woman had flatted and flatted until she had flatted practically all her notes, the accompanist waved her to silence.

"Madam," he said mournfully, "it is no use. I gif up der chob. I play der back keys, I play der white keys—and always you sing in der cracks!"—Tit-Bits.

We Sympathize

At a certain French university the students, who had been studying Shakespeare in their native tongue, were requested by an examiner to translate into English the opening lines of Hamlet's soliloquy, "To be or not be."

The following was the result: The first Frenchman declaimed, "To was or not to am." The second rendered it, "To were or is to not." While the third gave a still more liberal

reading, "To should or not to will." —Baptist Banner.

Speed Cop: "What in the world do you think you are doing?"

Young Sap: "I'm driving my car. What'd you think I was doing, flirtin' with the cows?"

Speed Cop: "Well, did you know you were going fifty miles per hour? You are under arrest for violating the speed laws."

Young Sap: "Under arrest? How's that? They guaranteed that I could drive this car as fast as 70 miles with perfect safety."

Coming home from church, little Mary was asked how she liked the service.

"I didn't like it much," said Mary. "It was too long. The bishop preached. I like the dean better than I do the bishop."

"Why, Mary," said her mother, "why do you like the dean better?"

"Well," replied the child, "the dean says, 'Finally,' and stops; but the bishop says, 'Lastly'—and he lasts."—Presbyterian Advance.

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