

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Volume 94

NASHVILLE, TENN., THURSDAY, APRIL 12, 1928

Number 15

## A Bold Program for Deacons Who Want to "Deak"

(Paper presented by I. W. Shannon, Jr., of Tulsa, Okla., upon his election to the chairmanship of the deacons in the First Baptist Church. Brother Shannon is the son of our splendid Nashville layman, I. W. Shannon.)

Faced with the tremendous responsibilities of the chairmanship of this board of deacons and two weeks in which to think it over, I have concluded to base my acceptance of the honor on the concurrence of our beliefs on certain underlying principles that should govern us. I have been trying to visualize a goal toward which we should work and ways and means of reaching it. In doing this I have found many things which as a deacon I have not been doing, but which as chairman I should want every deacon to do. It makes a difference which side of the fence one is on.

First: Every deacon should attend every deacon's meeting, be on time and stay through. Each one should attend Sunday school, morning and evening services each Sunday, prayer meeting each week, and such other meetings about the church as may affect the particular phase of work delegated to him.

Second: Our plan of organization provides that definite phases of our work be delegated to individual deacons, and we should understand that each deacon should make a thorough study of his particular work and become expert in it. He should accept full responsibility for it and work with full authority so long as he works in conformity to the policies of the board and in connection with the finance committee when finances are involved. Each deacon should make a written report of his work at each regular meeting. Each one should at once provide himself with books and other means whereby he can study the general duties of a deacon, and find out what a deacon is for. Perhaps we should have a school where our pastor can instruct us.

Third: As I understand it, we do not occupy any seats of authority. We are merely set apart by the church as leaders to do its will in so far as we can interpret it, certain details of management having been delegated to us wherein we shall use our own discretion. We are not elected by the church to satisfy whims, but rather to act with conviction.

Fourth: Our actions should be the result of unanimous conviction under the leadership of the Holy Spirit. Politics have no place in church work. Generally speaking, majority rule is not sufficient for a board of deacons. Absence of a deacon, however, from a meeting should close his mind and mouth to criticism of any action.

Fifth: The relation of pastor and deacon is important. Both are officers in one institution and neither can work apart from the other. Co-operation of each with the other is essential to the success of the work of either. They must be more than co-operative; they must be one in spirit and purpose. Individually there must be a bond of brotherly love, kindled by a reposing of confidence in one another, sharing troubles and sorrows; there must be sympathy. A deacon should not "hold out" from the pastor nor the pastor from the deacon. They should pour out their souls to each other. Frequent visits of deacon to pastor and pastor to deacon are necessary.

Sixth: The social life of our church should be developed. Our group plan should be worked. New members and converts should be visited by deacons who will instruct every one and lay before them our program, helping them to find a place of service. If we had more of social intercourse

among church members with the cause of Christ as the inspiration, we would have less need of card parties, dances, etc., to satisfy the restless spirit within us. Because we do not provide this social life it is often said that when one is a consistent church member he has no social life.

Seventh: No sort of institution can operate without money. No individual should share the benefits of a church without supporting it financially or receiving financial aid from it. This conforms to the teaching of Christ, and the plan of financing as set out in the Bible is tithing. Bazaars, bake sales, rummage sales, etc., lower the dignity of the church and minimize its worth in the eyes of the unsaved whom we seek to enlist. Common sense business methods should be used to secure money from the church membership without apology, and certainly it should be used in the expenditure of such money. A program of education and enlistment in tithing should be carefully planned and followed by deacon and pastor working together. Each deacon individually should be a tither in be-

lief and practice, keeping his payments and all pledges up to date. We cannot expect the membership to do better than we do.

Eighth: I am not one who believes a man can or should be a better man just because he is a deacon, but I do know that if we have been selected with the scriptural plan in mind the church thinks it has selected those who have proven themselves. It requires considerable conviction in this day and time to live a life without compromise with sin. There are many things which men do that may not be a sin within themselves or for the one who indulges. There are some practices which in the passing of time may be placed beyond question, but which are now in question. Paul said that if eating meat offend, do not eat meat. I am of the opinion that it is a rare exception, if ever true, that one who dances, plays cards, attends shows and ball games on Sunday, and does kindred things, ever could lead a lost soul to Christ. A church leader who practices these is questioned by the rank and file, and these things should not be indulged in by the pastor, deacons, superintendents, teachers and leaders generally. Ac-

(Continued on page 5.)

## Was Roger Williams a Baptist?

By  
M. R. ELLIS, in The Baptist

### A HISTORY OF THE ESTABLISHMENT OF THE BAPTIST CHURCH IN THE COLONIES

It was announced recently that statues in memory of ancient divines are to be placed in the Cathedral of St. John in New York, among them being one of Roger Williams, "Father of the Baptist Church in America." Being familiar with the traditions and history of his time and activities, I took exception to this as a historical error. Since Roger Williams was never a Baptist, and was during his whole life one of the most vigorous antagonists of the church of England, this statue will be, at least, an anomaly. There is no evidence that he was ever associated with any religious organization. Together with his bitter opposition to the established church, his persistent efforts to gain for himself and others individual freedom for religious thought and action, we can readily understand how he avoided all forms and doctrines. It is unfortunate that too many so-called "histories" have been written, and that many of them are quite inaccurate. (Charles Kingsley resigned his professorship in Cambridge, where he was teaching history, "because it is a tissue of falsehood.") But, out of this historical melange, one who tries to visualize the environment and conditions as the early pioneers found them, and to sift the facts from the many stories that have been accepted as "history," can give proper credit to the leaders who deserve it.

I shall confine myself to the questions of the establishment of the Baptist church in the colonies, and the charter upon which our civic liberties were founded. The honor for both belongs to Dr. John Clarke, founder of Newport, R. I., in 1639. Roger Williams was contemporary and active, and in no way should one deprive him of his deserved fame, but I would replace the laurel upon the brow of him to whom it rightfully belongs. Let us review the matters as briefly as possible.

Hating the denomination of religious and civic affairs by the church in England, Williams sailed for Boston, seeking freedom from its restriction. There he landed in 1631, where he found the Puritans, or Conformists, exercising a more arbitrary government than he had known in England. Disobedience to this authority was punishable by

banishment, physical torture and even death. "Witches" were punished and Quakers hung on the Boston common. The "Separatists" had been established at Plymouth about ten years. (Out of this colony has grown the Congregational Church.) Salem was practically under Boston domination. During the following five or six years Williams traveled between Boston, Plymouth and Salem, preaching antinomianism, separation of church and state, absolute religious and civic freedom and the right of the Indians to ownership of the land. In Plymouth he affiliated with the "Separatists," but not without friction. In Boston and Salem his affiliations were with the dissenters who objected to the autocracy of the Puritans or Conformists, but there were no Baptist organizations or societies in either of the colonies. His agitation resulted in his arrest, trial for "heresy and blasphemy" and sentence of banishment. His home was in Salem at the time. Some weeks were allowed him before execution of the sentence. He anticipated the constables by a few days, and fled to the wilderness, making his way to Narragansett, where he found lodgment with the tribe of that name. The location is now the seaside resort of Narragansett Pier. He and the Indians became warm friends, and his influence with them and neighboring tribes subsequently saved many of the Rhode Island colonists from massacre. This was in 1637. I have seen illustrations in "histories" of this event, representing Williams, clad like a prince in flowing robes and picturesque hat, stepping on shore from a fancy, modern rowboat, the Indians on shore in full-feathered regalia, arms outstretched to receive him. He did not land from a boat, but made his way, approximately seventy-five miles, on foot through the forest, maintained on his way by the Indians. The "boat" route would have taken him two or three hundred miles on the open ocean outside of Cap Cod. It would have been impossible for one to make this long trip through the wilds of Massachusetts and present himself to the Indians in such faultless attire. Such illustrations and descriptions show the absurdity of much "his-

(Continued on page 5.)

## EDITORIAL

### SOMETHING TO REJOICE OVER

*Your pastor if he has courage enough to tell you of your sins.*

Some people like you because you are not big enough to oppose them.

Economy means for some folks doing without one thing in order to buy another.

If you want to be a soldier of the cross, do not try to wear the uniform of the world.

"Keep your temper" is advice easily given, but not always easily observed by the giver.

Don't worry about the cool weather of April. You'll be crying, "My, how wahn!" soon enough.

When you get tired and weary in the service of right, just remember that your strength lies in your dependence upon the hand of the Lord Jesus.

We might keep on guessing, but it is safe to stop with this one. Some of the "dark horses" to appear in the coming presidential conventions are sure to be wet and slick.

There is not an angel in heaven who has power to harm one hair of our heads, yet hosts of so-called Christians spend a lot of time praying and offering sacrifices to the saints.

"Every cloud has a silver lining," but what good does that do the fellow who is out and down. What he needs is not to be told about it, but to be shown how to turn the cloud inside out.

God's greatest dynamic in the world is manhood. What a tragedy that so much of the dynamic should be allowed to go to waste by being soaked and silenced by sin and all its devices.

If you want to have a good time, surrender yourself to the Lord Jesus, enter actively into his service, keep on going until your church reaches some great soul-winning climax and your cup will run over.

"Our men are waking up!" The expression is often heard these days. Yes, and when they do wake up, we are going to see a new day, regardless of whether they get up on the right side of the bed or not.

The action of the Maryland Race Track Operators in excluding Harry Sinclair's horses from the races reminds us of the old story of the man who had a pet skunk which always became ill when one of his pigs was allowed to tarry too close to his quarters. "It do" seem a shame that the race track element of Maryland should have been so sensitive about the "oil" on Harry's hands, while it is so polluted by the filth of Maryland's Augean stables.

### PUSSYFOOTING

"We can side-step live questions or delve into antiquarian researches which are eminently safe. We can, and frequently do, straddle controversial issues and flee to the safety zone of the fervent reiteration of obvious platitudes. Or we can occupy ourselves with the mere cranking of ecclesiastical machinery and shrink from the dangerous business of prophetic leadership. But, as Jesus asked long since, 'If we become insipid, what good are we?'" (From "Preaching Values," by Lucecock.)

The words are worthy some real consideration in this day of popularity-seeking. "If the salt has become insipid!" Oh, preacher of the word! Have you ceased to draw because your messages are made up of ponderous platitudes?

### CAN YOU MATCH IT?

Dennis Wilson of Judson Church, Nashville, gave us this bit of childish inquisitiveness: His little four-year-old was talking with him about an airplane which was roaring overhead on a recent Sunday afternoon. After a long string of questions had been asked and answered, the little lad became silent for a moment, then stumped his dad with this question, seriously put: "Will the airplane run over God and hurt him?"

### FINE INFORMATION FOR WORKERS

We have just received some interesting tracts from the Foreign Mission Board. One of them is "Southern Baptists in the Field of World-wide Missions" prepared by Dr. T. B. Ray. The other two are from the pen of Dr. Love and one of them was the last work he did in that line before his stroke. These are entitled, "Five Tragedies" in Southern Baptist Life" and "How can One Help Foreign Missions?" These may be had by writing to the Foreign Mission Board, Richmond, Va.

### NEW LESSONS IN SCIENCE

We call special attention to the series of articles begun last week setting forth many of the fallacies of Modernists and undermining their foundations in geology. Our readers are already familiar with Mr. Allen who is kind enough to let us use these articles before publishing them in book form. We earnestly suggest that every pastor study them, clip the series and save them. We suggest that every public school teacher be asked to read the entire series with open mind. There is no effort at display in these discussions. Mr. Allen places the simple and yet absolute facts before the public and is willing, as are all fundamentalists, to stake everything on an impartial interpretation of the facts.

You can go on believing what the dogmatic evolutionists assert. For that matter, you can believe almost anything if you are not diligent enough to want to investigate and discover the truth for yourself. Follow these discussions. Week by week, the foolishness of the reasoning of modernists will be revealed, truth will be presented, and you will then be able to reach correct conclusions.

### REAPING WHAT WE SOW

Dr. John H. Kerr once asked a specialist in child psychology when the training of a child should begin. The great scholar replied: "One hundred years before it is born." Then to prove his assertion, he gave the account of the German family with its record of sin. It is about as follows. The figures, we think, are accurate.

A German had two sons who came to this country and married two sisters of the underworld of one of our cities. A record of the two families was made by skilled investigators after 100 years had passed. During that 100 years there had been 1,200 descendants, and 709 of these were traced by the investigators. Of these, 140 were open criminals who served an aggregate of 140 years in prisons; 280 others were petty criminals or mendicants; 100 were moral lepers. Several had committed suicide and several had been insane. The offspring of the two evil women had cost the state of New York \$1,308,000!

But why did Dr. Kerr not go to the Word of God? There he would have found the declaration of the eternal, "The sins of the father [parent] are visited upon the children to the third and fourth generation." And this is none other than the moral side of the eternal law of heredity.

The woman who loves the affairs of this world so that she stultifies her nature, denies the cry of her heart and robs the future of its rightful heritage from her womb is a traitor to herself, to humanity and to God. If God wanted her to be barren, he would have made her so.

We notice that the folks who make the most noise about cultural salvation never invite harlots and thieves and the little children from the slums to enter their homes and receive some of the culture which they enjoy.

### ATTENTION, TOURISTS, TO BAPTIST WORLD ALLIANCE

We are calling attention to the fact that the time for the Baptist World Alliance draws near. Several have written the editor expressing their desire to go by automobile to this meeting. We therefore call your attention to some necessary matters connected with the tour.

1. Get your credentials from Secretary O. E. Bryan, Nashville, else you will have trouble getting by the customs officials on the Canadian border and will be unable to get into the convention hall.

2. Write and secure your own hotel reservation. Rooms in hotels run from \$1.25 on up per person per day. Good rooms may be had in private homes, and there will be ample parking space for all autos at the convention hall. Write Dr. Geo. T. Webb, chairman, Committee on Hotels and Boarding Houses, Baptist World Alliance, Toronto, Canada.

3. If you intend to stop at hotels on the way, you should arrange for reservations and prices before starting else you are apt to pay much higher rates.

4. If you propose to camp enroute, secure a good automobile Blue Book, locate the possible tourist camps and write ahead for information, addressing the Chamber of Commerce or Automobile Club of the town where you wish to stop over night.

5. If it is your purpose to join the party that is going by way of Washington, New York and Albany or Boston, write the editor immediately, giving him the dates when you can leave Nashville. He will then arrange the best possible starting time for all who wish to "trek" with his party.

6. If this trip will prevent your attending the Southern Baptist Convention in Chattanooga on May 16th, then go to Chattanooga and leave off the World Alliance.

### A SOUTH-WIDE PAPER AGAIN

Dr. J. J. Taylor is out now with a plan to have the Sunday School Board start a South-wide weekly paper. He piles up a lot of figures to show what an awful thing it is for Southern Baptists to publish the state papers at the present cost and suggests that the Executive Committee of the Southern Baptist Convention ask for financial statements of these papers, a digest of which should be presented to the convention at Chattanooga.

To all of which we wish to make a few suggestions which it will be well for our brother to keep in mind and for all of his mind to remember:

1. The original cost of the denominational papers has nothing to do with the issues involved. It is freely granted that much more was paid for them than they were worth, but it was paid because Baptists owned the stock!

2. The present deficits in operating these papers have nothing to do with their intrinsic worth to the denomination. It would be of interest could we know what proportion of receipts the various state agencies expended for publicity before they secured the papers. It would be interesting to know just how much Missouri pays annually for her special bulletin. Certainly it would be worth far more should she pay the same amount for space in the Word and Way. And if we were to dispose of our state papers and have one big South-wide paper, the cost of special publicity in the states would far exceed the present cost of deficits on the papers.

3. The Executive Committee of the Southern Baptist Convention has no business meddling with state affairs. As a matter of information, it could give many facts to the convention, but it has absolutely no business giving its time to meddling with affairs in our various states, and we do not believe it will ever have any inclination so to do. It is costing Southern Baptists around \$30,000 a year now and needs no more work to increase the cost.

4. The Sunday School Board is already publishing papers that interfere with the circulation of the state papers, and should it undertake to launch another (as some seem to be anxious it should), there will be a protest from the states that will be

louder than mere words. Competition is a thing that can be worked from two ends of the line.

5. Why should Dr. Taylor advocate a paper published by the Sunday School Board? We thought he wanted an independent paper, that he really tried to help launch a great independent paper! Is it that, having failed to put over the American Baptist, he now wants the Sunday School Board, with its fabulous profits, to subsidize the religious newspaper business of Southern Baptists by throwing its influence and wealth and power behind a weekly?

6. Has Dr. Taylor forgotten Home and Foreign Fields? The Sunday School Board has tried it and failed to make it pay in spite of the fact that the whole convention territory is before it. It runs a deficit of some \$10,000 per year. Having failed in one of the most fertile fields among us and with absolutely no competition, how does Dr. Taylor hope to have it succeed in the face of boundless competition?

Let us say once more: We are for an independent Baptist newspaper. We believe the welfare of the South will be advanced by such a publication as is the Watchman-Examiner among Northern Baptists. But the brotherhood will find hard sledding for any scheme, from whatever source it may originate, that would have some southwide agency launch a newspaper to compete with our state papers and to seek further to centralize our denominational life within the hands of the few agencies some of which are already being eyed with suspicion by the brotherhood.

7. Finally, whenever our denominational leaders quit seeking for something new, quit chasing strange ideas, and settle down to work with the things all Baptists love, we shall hope to see a new day.

**SAFEGUARDING THE BAPTIST MINISTRY**

(Paper prepared at the request of the Nashville Baptist Pastors' Conference.)

The large amount of publicity given during recent months to criminal deeds committed by men who are classed as ministers of the gospel has led us to the point where we must give grave consideration to some means whereby we may safeguard our ranks as ministers of the Lord Jesus Christ. From petty larceny to the most diabolical forms of immorality and even murder, the reports run the scale. And it matters not who may be the criminal, whether priest or renegade evangelical, only the fact that he is a preacher as a rule gets by the editorial staff of the secular press.

Baptists are more handicapped than any other religious body when they try to deal with this matter, for they have but one way of dealing with a preacher who goes wrong, and usually it is difficult to use that. They can only take the matter up with the church that ordained him unless it be that the church where he holds his membership shall discipline him and then advertise the fact to the denomination at large. Our best safeguard lies in preventing irresponsible men from being ordained, to be so careful that few if any save the most trustworthy shall be given the moral and legal sanction of an ordaining council.

But how shall we do this? The question introduces us into a long discussion which cannot be given in small spaces. We venture to make the following ten suggestions or "commandments" which, if churches and ministers will observe and obey, will go far toward keeping from the ranks of our ministry them who bring disgrace and shame.

1. Be sure the man has a definite and indisputable call. Here we are dealing with a very sacred matter and must depend largely upon the declarations of the candidate for ordination. However, we can be cautious and slow and by careful examination not only of the candidate himself, but of the church to which he belongs and of his personal acquaintances, we may become sure of the matter. A pretty good rule for every pastor to press home upon aspiring candidates for the ministry is, "If you can refrain from entering the ministry and be happy, then do it." Furthermore, we should press home to every candidate the fact

that a call to preach does not imply the necessity for ordination. Let us remember that in apostolic days men were ordained unto specific tasks, not just to preach the gospel.

2. Be sure the candidate has a fit life. Many a blot is placed upon the record of the ministry by men who have been ordained in spite of their reputations. This brings into view the wisdom of the scriptural command, "Lay hands suddenly on no man," which, being interpreted, means, "Lay hands upon no man soon after he has been converted or soon after he has moved among you." The church and the ordaining council should be absolutely assured that the candidate has a consecrated life and that it has been dedicated wholly to the work of the ministry.

3. Be sure that the candidate has a deep sense of integrity. By this we mean that he knows what is becoming in a minister. If he is careless in his financial life, he is apt to bring reproach upon the ministry by loose handling of his own personal accounts; and if he cannot keep himself out of debt or will not pay his own debts, he is apt to be a poor bishop of a church the financial life of which will depend largely upon his ability to lead. Case after case of preachers, whose reputation for honesty in their finances is bad, might be cited. We do not believe that our Lord would have such men ordained to be pastors or missionaries or evangelists.

4. Be sure he has a sense of propriety. This may seem a small matter, but the reputation of the ministry is vitally involved. It is a little thing for a man to sit at the table and pick his teeth. It is seemingly an insignificant thing for him to keep his hat on in an elevator, or when he is talking with ladies on the street. It seems nothing for him to spit on the sidewalk, and we have even heard of men who would expectorate on the floor of the platform while preaching. A crude, coarse jest may not sound bad to some preachers. Semi-profanity is too often heard among preachers. But, whether we like to be told of it or not, these and all kindred things give offense to people of refined natures, and they are at the bottom of much of the ill report under which our ministry labors. Therefore, a man who is crude, coarse, vulgar, and who does not try to become refined, should not be granted the honor and distinction of being ordained to the full work of the gospel ministry. Nowhere in the works of the apostles, save when Peter denied his Lord and swore, do we have a record of coarseness and crudity on the part of a called preacher of the Word.

5. Be sure that he is of a studious nature. No man can be an honor to his church and a credit to the Lord who is too lazy to study. Our Primitive Baptist brethren held to the opposite view because they misinterpreted some passages of Scripture. Timothy was of a fine family and already learned, but Paul commanded him to "give diligence" which included study, and throughout his life the great apostle Paul studied. He loved his books and kept them with him.

6. Be sure that the candidate is loyal to the denomination. No one is more apt to bring reproach upon the ministry of his people than a denominational renegade. If a candidate cannot answer quickly, enthusiastically and without any mental reservation whatever, questions about his denominational doctrines, and answer them aright, he should not be ordained. And any man who is untrue to the faith of the church which ordained him and to the denomination which that church represents, is unfit to be given legal sanction to function in any realm of the ministry of that church.

7. Be sure that he is an uncompromising supernaturalist. We mean by that that he accepts without question the miraculous in our religion and in the Book of our religion. He who has questions about the virgin birth, the resurrection, the second coming, the miracles which Jesus wrought and all other supernatural matters involved in the teachings of the gospel and the law will be an unsafe man to be sent out to try and preach to the lost of the world. Whenever a man comes to the place where he openly and honestly denies the supernat-

ural in our religion, he has thrown aside the very foundations of moral righteousness and sooner or later will bring reproach upon his brethren of the cloth.

8. Be sure he is a man of prayer. No man can preach who does not pray. Prayer is the generating force for all spiritual power, and without it preaching becomes a hollow mockery. A man who spends much time in real earnest secret prayer will not be apt to fall into gross sin of any kind. If he does not pray, and pray much, there is little probability that God has called him to preach.

9. Be sure he is a friend of sinners. The hardest task of the pastor or evangelist is to love sinners. The constant emphasis against sin tends to create antipathy for sinners. It takes a great heart and a big sympathy for the preacher to follow Jesus into the homes of sinners and sit at meat with them. Human nature, especially that fine type of which real ministers are made, shrinks from touching the leprous and stooping beside the fallen. But the man who cannot enter freely and fully into the temptations of the lost and damned can never hope to lead them out of their darkness into light.

10. Let him be unafraid. The shame of the ministry of our day is the preacher who is too big a coward to risk encountering public disfavor by preaching the Word as it is. He who is afraid to follow Jesus against ecclesiastics, to follow Paul against heretics, to follow John against political rogues, to follow the hosts of others wherever the path of duty and rectitude leads, is unfit to bear the name of a minister of Jesus Christ, and certainly he can never hope to be a good pastor or evangelist or missionary. Therefore, never let a church or council ordain a coward. If he is not a fearless Baptist, let him remain without the pale of them who have been set apart for the special services of the church and the kingdom.

These things have been given out of a sincere desire to help the brotherhood realize the importance of being sure of their work before they lay their hands in ordination upon any man. Our reputation is a precious thing, for it involves the reputation of our Lord. Therefore, let churches be slow about calling councils for ordination of men. And let our preachers be very cautious about accepting invitations to ordain them about whom they know nothing save that they want to be ordained.

I know it is more agreeable to walk upon carpets than to lie upon dungeon floors; I know it is pleasant to have all the comforts and luxuries of civilization; but he who cares only for these things is worth no more than a butterfly, contented and thoughtless upon a morning flower; and whoever thought of rearing a tombstone to a last summer's butterfly?—Henry Ward Beecher.

**BRETHREN, HELP US OUT!**

We are trying to get our list of associational meetings ready for publication. When we asked Mrs. N. B. Fetzer for a list, she surprised us by saying that there are 31 associations from which she has not received the minutes. We are publishing that list and wish to make the following request:

If your association is listed and you happen to have a minute for last year and can spare it, please mail it to the Baptist and Reflector immediately. Don't wait for some other member of your association to do this. We can manage with a dozen copies, but we cannot get along without one.

- |                   |                   |
|-------------------|-------------------|
| Big Emory.        | Midland.          |
| Campbell County.  | New River.        |
| Chilhowie.        | Nolachucky.       |
| Crockett County.  | Northern.         |
| Duck River.       | Providence.       |
| Fayette County.   | Robertson County. |
| Gibson County.    | Sevier.           |
| Grainger County.  | Stockton Valley.  |
| Holston.          | Sweetwater.       |
| Indian Creek.     | Walnut Grove.     |
| Jefferson County. | Weakley County.   |
| Knox County.      | William Carey.    |
| Madison County.   | Wiseman.          |

## Is the Earth's Age Carved in the Rocks?

By BEN F. ALLEN, A.B., LL.B.

### 3. LOST KINSHIP, FALSE LOGIC, AND HYPOCRISY

(The Fish Tale Continued)

I continue the fish tale merely as an illustration. Hundreds of other things could be used, both plants and animals, to illustrate the same principles.

The lung-fish buries himself in about eighteen inches of mud during the dry season, for he frequents streams and lakes that dry up in certain seasons. What breathing he does is through crude air sacs from which his blood, during his long sleep, gets enough air to keep him alive. Just how the fin-hand fish got a fin with such likely possibilities is not shown, likewise how the lung-fish got his air sacs is also neglected. The kinship is broken both backward and forward. Hundreds of other kinds of fish living in the same waters never had these air sacs nor any other kind of lungs. All the lung fishes we find in the rocks are full-fledged lung fishes, with no progress or difference among them, though some of them were fifty to one hundred times larger than any living now. (James G. Dana, "Manual," page 487; "The Case Against Evolution," pages 117-124; Prof. Chas. A. Kofoid, Science, April 6, 1923, page 397.) He is dropped without being traced one step, and no attempt is made to show he ever met and interbred with the fin-hand fish so that the hand and the lungs could join in the same body. But little things like that do not seem to be important. This is almost as bad as the practice of placing the lung fish and the fin-hand fish on opposite sides of the fish family tree.

Now the question is: With such a gap, the widest possible gap, between the lung fish and the fin-hand fish, how could the hand and the lung fish join in the same body? The fin-hand fish has no lungs. You see to account for the origin of lungs the chain is broken. If you cannot have both, which will you have, lungs or hands? Take your choice.

Seeing this situation, it is now contended that the lung-fish is one of the very latest fishes—that is, one of the youngest fishes found in the rocks. In other words, the rocks in which it is found are called the youngest. But this looks fishy and suspicious to me, for it seems that the age of the lung fish has been deliberately brought forward by jugglery in order to be used in the family tree of man more conveniently. We see all this same squirming contradiction all the way through the great museums where the remains of all kinds of animals have been arranged in classes and rows to look as much as possible like proof that all have come to be what they are by gradual change to more complicated forms. Not only is this idea being taught in the public schools at our expense, but millions of dollars of public tax money and private donations are being spent in every effort to convince the people. (And they are gradually being convinced.)

But when they have arranged all the kinds of fish in a row according to their fins, they find that, though the row of changing fins looks good for their theory, there are perhaps a dozen other more important parts of the fish that show positive evidence against it. Arranged on any other one part of the body they give the same result. They may arrange them and rearrange them, time after time, but they will never get anywhere except to deceive the ignorant and help to confirm those who wish to believe their theory anyway. All kinds of animals, and plants as well, are arranged in graded series in this way. Skeletons of horses and near-horses are arranged in carefully graded series from little to big, as well as the bones of men and ages, to make an outward showing that one came from the other.

Some of the very foremost leaders in this theory admit that such arrangement may have just the opposite meaning from that intended. (Dr. Henry F. Osborn, Ency. Brit., Vol. 20, page 586.) The question is: By what part shall we judge the evolution of an animal; by its feet, by its head, by its

eyes, by its fins, by its lungs, or stomach, or the way it bears its offspring? Which? It seems impossible to decide, logically, for if we take any one of them we will find the others denying the results we get. It is a blind alley. How can this establish the boasted rock age system?

But even these same men who admit that such arranging is untrustworthy, some of them in charge of the greatest museums in the world where the remains of animals are on display, where millions of school children swarm through every year, go right on arranging them this way. Dr. Henry F. Osborn is one of them, and he is president of the National Museum in New York City, the greatest in the world. How long shall we allow the blind to blindfold our children?

### (4) A BRIDGE BUILT OF TADPOLES

Just here, after such wild guessing at the origin of lungs, they attempt to bridge over to the frog merely by saying that the young lung fish is very much like a tadpole. Hundreds of other young fish that look like the tadpole are ignored. Judging by mere outward appearance and ignoring arbitrarily things that do not support the theory seem to be the method of reasoning and judging evidence. It would be easy to examine these things inwardly and find out exactly wherein they are similar, for several kinds of lung fish are still living. But suppose they are exactly alike, so far as the best man can tell, how could one grow into a frog and the other into a lung fish unless the difference was there in spite of the failure to find it?

The only way I can imagine how this baby lung fish became a tadpole is that once upon a time a school of tadpoles invited a baby lung fish to go on a swimming party with them. In the capers they cut, the baby lung fish tried to do the same stunts the tadpoles did, and his muscles and gistles, and even his very thoughts and ambitions in life, became like the tadpoles! He literally loitered with the tadpoles till he forgot he was not a tadpole and became a tadpole and grew up into a frog. He forgot himself into frogdom.

I had to let my mind work out these details of the lung-fish-tadpole story while I was whiling away another twenty million years which they refuse to fill in between the frog and the next higher animal. Speaking of frogs, Professor Shipley says: "They represent the 'bridge' between fishes and amphibia." These are his exact words. By "amphibia" he does not mean a "fib"; he means reptiles or animals that live on both land and water. (Debates on Evolution, page 21.) How many of you would risk crossing on a bridge made of tadpoles, especially if you could not see just how they were joined together so as to make a safe bridge? Professor Shipley and his friends do it all the time. He tried to win a great debate by building a tadpole bridge for the judges to cross on, but they declined. No evidence of such a bridge has been found in the rocks. The frogs of today are miserable degeneration. The rocks yield frogs ten feet long that lived in the old world. (Prof. A. Sternberg, "Popular Science News," May, 1902, pages 106, 107.) But they were all just frogs. There had been no change of kind.

### (2) Feathers from Scales

From those animals called reptiles that creep or crawl on land or in water and lay eggs, like snakes and lizards, birds are supposed to have evolved. Feathers, he says, came from scales, and are scales merely frayed out much longer and finer. But, I ask, what made the scales fray out to feathers? They would answer "The need, caused by a change in surroundings." But, I ask, how could that cause it? And this is about as far as they could go. If you wish to strip any evolutionary process stark naked, just begin to ask for causes, ultimate causes. This is its blind side, as all its followers admit.

If these feathers did grow from scales by a gradual and extremely slow rate of change, why can't we now find in the rock-record of the past,

or even among the living today, at least one creature in which the scales are fraying out to feathers? In fact, why aren't they just as plentiful as any other kind? There is a kind found only in the rocks with a long tail like a calf and teeth in its head, but all of them are alike. There is no gradation or difference or tendency to change in kind in any direction in this tailed and toothed bird.

### (3) Universal Degeneration

But, instead, every bird found, either in the rocks or alive today, is as much of a distinct bird as he ever was, except for that universal loss of size and beauty and quality suffered alike by all the plants and animals on earth today as compared to those buried in the rocks long ago. This difference between the life in the rocks and the life now living is agreed upon by all. There is no dispute on this point. This is a world of runts and dwarfs. Hundreds of examples could be given by comparison. Wheat grains, 4,000 years old, found in Egyptian tombs, were planted by a New South Wales farmer. They sprouted, grew very tall, and developed seven heads to the stalk. Pictures in Egyptian tombs show wheat with several heads on each stem. Pharaoh, you know, dreamed of seeing seven-eared grain. And the point that the life buried in the rocks shows no signs of progressive variation within each kind may as well be agreed upon, for no evidence from the rocks worthy the name is offered to dispute it. It is universally acknowledged that no actual changes are found in the rocks.

### MESSAGE FROM BURMA—JUDSON HIGH SCHOOL, MOULMEIN, BURMA

By J. Howard Whitt

To Friends of Tennessee: I had a fine voyage to Burma most of the way; the Atlantic was very rough, and we were delayed two days on account of a storm. Many times I thought the sea was going to claim the passengers as her own, but the same God, who made all the wonders of the sea, allowed us to land safely on the shore of England.

I spent only a few days in England. When I landed at Liverpool, I went immediately to London and spent most of my time there in the wonderful and interesting old city. Much of my time was spent in the Westminster Abbey. I had one of the greatest experiences of my life while visiting that cathedral. One of the first tombs I visited was that of David Livingston. I was touched as I looked upon the tomb of the great man of God. I knelt down by the tomb and prayed. The following words are written on the tomb: "All I can add in my solitude is, may heaven's richest blessings come down on every one—American, English or Turk—who will help heal the open sore of the world."

The trip through the Suez Canal was very pleasant and interesting. On our left was Palestine and on the right Africa. It was an inspiration for me to sit on the stern of the ship and look across the hills of Palestine, thinking that I was looking over some of the land where the Master walked. I wanted very much to go to Jerusalem, but time would not permit.

Again I was reminded of the Biblical history as we passed through the Red Sea. We passed where tradition says that the children of Israel crossed the sea. Mt. Sinai could be seen at a far distance from the Red Sea.

We went into port at Marseille, Port Said, Egypt, and Port Sudan, Africa, in the southern part of Africa. The uncleanness, the negligence of sanitation, the acceptance of filth and vermin seemed to be a matter of course for those people. Port Sudan was much better in every respect than Port Said.

It was about four o'clock p.m. when we passed the Rock of Gibraltar, a marvelous piece of scenic beauty. The British have built a fort upon the rock. It was not long after we passed Gibraltar until we witnessed one of those famous Mediterranean sunsets. The sight of the Rock of Gibraltar in the sunset remains an invaluable and ineffaceable impression upon my memory. Soon after the sunset the deliciousness of the evening was upon us, and as the darkness deepened we found ourselves

in that beautiful, awe-inspiring moonlight. One of the greatest sights I saw on the trip to the East was Mt. Stromboli. The volcano was in action. Many miles away from the mountain you could see the smoke coming out of the opening. It was just about dark as we started by, and the lava and high blazes of fire were coming from the mouth of the volcano—an impressive and fascinating sight.

Burma is an interesting country and at the same time it is very beautiful. I arrived at Moulmein on January 28, 1928, and received a great welcome from the missionaries and students of Judson High School. This is one of the oldest mission schools in Burma. The old pulpit that Dr. Judson made by his own hands is in the mission bungalow. It will be placed in the new Burmese Church when it is finished. Also, Judson High School is using the room where Dr. Judson translated the Bible into Burmese language for a classroom. So the whole mission compound is very precious to the memory of Dr. and Mrs. Judson.

I am happy in my new work, and I am more convinced now than ever that God led me to accept the work here at Moulmein. In addition to Judson High School, I am superintending Thaton school for girls, about forty miles from Moulmein, toward Rangoon.

Even though I am with the Northern Board, I cannot forget the dear old Southern Baptists, and I pray for the work there and in the foreign fields. I devour the Baptist and Reflector when it comes. It is binding me with the Baptist work of Tennessee and my friends and co-workers.

May God ever bless the B. Y. P. U., Sunday school and evangelistic work and W. M. U. of Tennessee!

February 6, 1928.

#### WAS ROGER WILLIAMS A BAPTIST?

(Continued from page 1.)

tory." There is no confusion in regard to the history of Williams prior to his departure from England. He was the son of a tailor in London, the possessor of an exceptionally bright mind and an aggressive nature, and secured a good education for his time. Now that we have him safely located in Narragansett, let us go back to Boston.

#### Dr. Clark Comes to America

This same year, 1637, there landed from England, together with two brothers and a few friends, John Clarke, whose family name dates back to feudal times. He was a man educated far beyond the conditions of his time, bearing the titles of D.D. and M.D. It must be remembered that the Baptist Church was organized by religious exiles who fled from England to Holland. [He misses the mark here in two counts.—Editor.] Dr. Clarke had obtained a liberal education in England and in Holland, where from the University of Leyden he received the degrees of D.D. and M.D., "being familiar with Greek, Latin, Hebrew and medicine," and ordained a Baptist divine. He also sought unrestricted religious and civic freedom. Finding this impossible, as had Williams, he gathered together about three hundred dissenters (among them the famous Anne Hutchinson), and sailed away for unincumbered land. In 1638 this party landed on the north end of Aquidneck island (now Newport), in Narragansett bay. Portsmouth was established. Exploring the island, they moved south and established Newport. In the spring of 1638 a civic compact was signed and a Baptist Church organized. Dr. Clarke became its pastor, retaining that position during his life. He was also the moving spirit in municipal and civic affairs and the physical doctor of the colony.

Meantime, in 1638, Williams, with about twenty followers, moved from his retreat at Narragansett up the coast to a point where Providence is situated. There they kneeled and thanked "Providence" for their liberation. Thus came the name of that prosperous city. A civic compact was drawn up by Williams and signed by thirteen of his followers, five of them using the "X" mark as signature. Evidently they had no high degree of education. Let us consider the environment. An ax was the only available implement, and trees

the only building material; the "log house" was the result. Here the religious impulses of the group found free action. They built a church. The required dimensions were not great for the accommodation of twenty people. Among Williams' following was Ezekiel Holliman. (One historian calls him Holyman.) They adopted the Baptist faith, which required baptism. Since none of them had been baptized, it was arranged that Holliman should baptize Williams, and then Williams baptized Holliman and others. (Some historians say this was by immersion; others say it was by effusion.) Upon this baptismal episode, pathetic if not absurd, has grown the tradition of Roger Williams' fame as a Baptist. It is not unlike the cherry tree story of Washington's boyhood, or the apple tree and sword stories associated with the surrender of Lee to Grant at Appomattox. All are myths, magnified by repetition into historical importance. After four or five months of this experience, discovering his error, Williams abandoned the project and retired to his estate in Narragansett, bought from his Indian friends with wampum and beads, then current exchange with the Indians.

He there became a "seeker." This was Williams' only appearance in the Baptist arena during his life. Providence struggled along for many years as a mere settlement, while Newport was growing rapidly: "One hundred families joined them during the first year." In his description of contrasting conditions between Newport and Providence, Richman, in his "History of Rhode Island" (page 32), says: "Now that the island of Aquidneck had become a political entity, the contrast between it and the entity (or non-entity), Providence, was marked in the extreme. By Providence there was symbolized individualism both religious and political, a force centrifugal, disjunctive and even disruptive. By Aquidneck (and especially by the Newport part of it) there was symbolized collectivism, a collectivism thoroughly individualized as to religion, but in politics conjunctive and centripetal."

#### A BOLD PROGRAM FOR DEACONS WHO WANT TO "DEAK."

(Continued from page 1.)

ording to the Bible, deacons' wives are equally responsible. No man is or can be perfect, but the lives of leaders should reflect Christ, else who can be his witnesses? Consecration and conviction with courage to follow conviction are necessary. Slipshod living and slipshod church management are not effective weapons against the devil, nor can the Holy Spirit use them to win souls. If there be certain leaders who do not fit into such a program, I am not in favor of signing up campaigns or plan of abuse and dismissal, but I do favor a concerted effort through prayer to so strongly reflect Christ that the entire membership and outside will point out this church as one which exemplifies Christ whose religion is worth while.

Ninth: The purpose of the church is to afford worship for the members and provide a means for winning the lost to Christ. Our duty and that of our pastor is to so plan and manage that our worship may be worship indeed and that inspiration and means and ways be provided and executed to cause our church to be a soul-winning church. Everything we do should have as its ultimate objective worship and actual conversion of the sinner.

Tenth: I shall not suggest how much each deacon should read his Bible and engage in prayer, but will say that he should do so enough to assure himself that his life and especially his thoughts and acts as related to the work of this board and the church are actuated by the Holy Spirit.

Eleventh: Every committee or other meeting of any department of the church should have prayer audible and silent. No committee or other meeting should be held during Sunday school, preaching or prayer meeting hour.

Twelfth: If every member of this board, along with the pastor, is ready to subscribe to what I have set out in this paper, file it as a matter of record in the minutes, give expression to it in the

daily life, project it into the activities of the church and its members, really be about the Master's business, and it is now the unanimous will of this board and pastor that I act as chairman, I shall through prayer endeavor to know the will of the Holy Spirit and function to the best of my ability. On any other basis it would be an injustice to this board, the pastor, the church and myself to serve.

#### WORDS OF CHEER FROM CHINA

By Eugene Sallee, Kaifeng

Greeting from Kaifeng! Doesn't that sound good? We reached Chengchow February 7th.

After my operation in Shanghai I immediately began to make plans to return to Honan. Mrs. Sallee wrote to Marshal Feng while I was still in bed and requested him to telegraph us whether he was willing for the women to return. I wrote to our ladies in Shantung and told them that I planned to try to return and bring with me Mrs. Sallee and Miss Hare, and told them that if they were willing to take the chances I would be glad for all who wanted to join the party. Messrs. Townshend, Victor Koon and Bostick are planning to come in from the east. We looked longingly for the telegram from Marshal Feng, which was slow in coming, but we planned to go ahead anyway without it. On January 28th we received the following telegram: "Mrs. Sallee, Shanghai: Your letter January 8th received. Marshal Feng welcomes all back again. Diplomatic Bureau."

The party of eight left Shanghai on January 31st for Hankow. The party included Misses Cox, Murray, Humphreys, Walker, Hare, Alexander, Mrs. Sallee and myself. We still did not know whether we would get permission from the consul in Hankow, as there had been no change in the government's policy since last April. However, we decided that unless we ventured something we would certainly not get here. In Hankow we informed the consul of our plans and told him that unless he forbade us coming it was our plan to return to our work. In reply he wrote a letter in which he did not forbid, but strongly advised against the ladies coming. All were willing to come on at their own risk, and so we are here. We secured Chinese passports from the Nationalist government in Hankow, and these have been vided by the Honan government. With a bodyguard of seven women, I felt perfectly safe!

When we reached Chengchow Marshal Feng was at the arsenal in Kung Hsien. I stayed over in Chengchow two days to see Marshal Feng and help get Miss Murray settled. The marshal returned late Thursday night and Friday Mrs. Sallee and I called on him. He was, as always, most kind and cordial. I asked him if it would be possible to have Mr. Lawton's home vacated for Miss Murray. He at once gave the order for the home to be vacated, and Miss Murray has already moved in. She lived for a few days in the room next to Mrs. Ma, back of the church. Before we left Chengchow Miss Murray sent a cable to Mr. Lawton requesting him to come back to China.

The four of us came on to Kaifeng Friday afternoon. When we reached Kaifeng about dark I left the ladies on the train and came on to the compound to see what chance there was of getting a place to sleep. Our school buildings and residences have been used for several months as a hospital for wounded soldiers. I found the head doctors occupying our house. Fortunately they had been kind enough to keep my study, where my books are, sealed and so that room was vacant. I went back to the train and got the ladies, and we slept the first night in our own house. Our home has been entirely vacated and Mrs. Sallee has been extremely busy cleaning up during the past few days, and things are beginning to look like home again. Misses Cox, Alexander and Hare are at present with us, but we have the "promise" of their home in a few days.

There have been more than 2,000 wounded soldiers in our school compound at times, but at present there are not more than a thousand. For a few days they were buried as many as fifty or sixty a day, but at present not more than one or two are

dying daily. We have established friendly relationships with those in charge and have begun work among the wounded soldiers. All are delighted beyond words to be back, and we trust that we have made no mistake.

At present the line of battle has been pushed outside Honan frontiers, but of course no one can tell what the ultimate issue will be. So far as we are able to tell there is absolutely no anti-foreign feeling here at present, and the authorities are entirely friendly. If the revolution succeeds, as it now looks that it may, we believe that conditions will continue to improve.

## QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

### No Attention Paid to Unsigned Questions

**Q.** What is the church-branch theory?

**Answer.** In brief it is that theory which places the various denominations of Christianity upon a common plane declaring each to be a branch of the "True vine" which is Jesus Christ.

**Q.** Is there any scripture to support it?

**Answer.** So far as we can discover, there is none. It is but the figment of imagination on the part of them who would cover up all the heresies in the Christian world and make all denominational teachings valid whether they conform to the teachings of the New Testament or not.

**Q.** Is it true that Roger Williams founded the Baptist Church in America?

**Answer.** Absolutely not! Only the followers of Campbell, the ignorant Pedobaptists and a few disloyal Baptists who do not know history hold to such an idea. Get Dr. Campbell's "History of Baptists," Volume II, and learn the truth. Watch the Baptist and Reflector.

**Q.** Has a spirit ever been a subject of gospel address. (1 Peter 3:19.)—L. R. R.

**Answer.** The question grows out of the interpretation of the words, "By which also he went and preached to the spirits in prison. Which aforetime were disobedient when once the long-suffering of God waited in the days of Noah while the ark was a preparing." The clear, simple interpretation and one that does no violence to any other scripture is that the same Spirit that quickened Jesus after his death was the one that in Noah's time preached to the spirits of men imprisoned in wicked human bodies and by a wicked and godless environment. Augustine, Lumby, Myers, Carroll, John Gill, the predecessor of Surgeon, and many other great scholars take this view. The other interpretation, that Jesus preached to imprisoned lost souls while his body was in the grave, does not fit the scriptures and arose out of a desire to sustain the declaration in the so-called Apostles' Creed that Jesus descended into hell. This interpretation cannot stand in the face of the whole Bible because: (1) Every utterance of Jesus about the lost after death contradicts it. (2) There is no scripture that can be used to indicate a "prison" into which souls go. Hell or heaven is the abiding place of the spirit when it leaves the flesh. There is no need of preaching in heaven. The impassable gulf prevents preaching in hell. (3) The interpretation does not fit the context in which the passage appears.

**Q.** Did Christ preach to the spirits in prison or did Noah do the preaching spoken of in the verse?

**Answer.** Noah did the preaching. The same spirit that quickened Christ from the dead was active in the world in the day of Noah, and while the ark was being builded Noah preached. This spirit preached in person in that he, we must believe, convicted the wicked souls of their sinfulness and of the judgment to come. But in spite of all only Noah and his family believed.

**Q.** Did the spirits of men ever have a chance to repent and believe or will they ever have a second chance at salvation?

**Answer.** The above answers are sufficient for the first part of the question. In reply to the latter part, the Bible is unambiguous. There is not a single passage of scripture (save the above) which can be construed as teaching that the wicked dead have a chance to repent. Revelation 22:11 clinches the whole matter. In the original text we have it emphasized, "He that is unjust will go on being unjust or will be more unjust still," etc.

**Q.** Why do some Baptists observe Easter and pre-Easter services since Easter is nowhere taught in the Bible and is of pagan origin? Are they not heretics?—L.

**Answer.** Baptists observe Easter just as they do many other customs, just because it is a custom. We are sure that if they would realize fully all that is involved in the celebration and if they would recognize how much of heathenism they are accepting in it, our people would not be guilty of the observance of the rite or holiday any more. Certainly, in so far as they are consciously observing the occasion with its heathenism, they are heretics. They are the same kind of heretics, though, as the ones who know to spread the gospel around the world and yet will follow the pagan in ignoring the world.

**Q.** Is there any scripture for or against observing the Lord's Supper on Passover night?—R.

**Answer.** So far as we can recall, there is none. Jesus said, "As oft as ye do this," thereby leaving his disciples absolutely free to observe the memorial whenever they wish. It may be observed by a church at any time or at every time it gathers for worship. Personally, the writer thinks it would be a gracious and beautiful thing to have only the church family gather once a year for the observance of the Supper when no one but the members of the church should come. This would fittingly be done at an evening hour, but would not prevent the observance of the Supper at other times during the year.

Send your offering to your State Secretary before April 30th.

### POLICIES AND METHODS OF THE ANTI-SALOON LEAGUE

(Extracts from editorial in the American Issue, March 31, 1928.)

The Anti-Saloon League, from its inception, has had a definite single objective. Its policies have been clearly defined. Its methods have been open, frank, and well understood.

#### The Object of the League

The League's general policy is stated in its constitution, Article II, and is as follows:

"The object of this League is the extermination of the beverage liquor traffic, for the accomplishing of which the alliance of all who are in harmony with this object is invited. The League pledges itself to maintain an attitude of strict neutrality on all questions of public policy not directly and immediately concerned with the traffic in strong drink."

The mission of the Anti-Saloon League was not completed with the adoption of the Eighteenth Amendment. Its great task is unfinished. The extermination of the beverage liquor traffic will not be complete until the illegal, as well as the legal traffic has been destroyed.

#### Unity Primarily Necessary

The League has always recognized the basic fact that the only hope for success against the beverage liquor traffic lies in the unity of effort among individuals and groups who are opposed to the liquor traffic and are willing to co-operate for its extermination. Motives of individuals and groups may differ. They may spring from economic, social, religious, political or other sources. All, however, who are in harmony with the one purpose to exterminate the beverage liquor traffic, have always been invited to ally themselves with the League.

#### Co-operation

Those who are willing to ally themselves with the League by virtue of the fact that they are in harmony with its object, may co-operate in numerous ways. The use of one's influence, the giving

of one's time and effort to campaign or educational work, the contribution of money, various kinds of co-operative effort in the building of sentiment, the securing of legislation and the observance and enforcement of law, all represent types of co-operation upon the part of those who are in harmony with the League's object. The Anti-Saloon League does not reject the support of public officials or private citizens because of their political, religious or social views. The League has consistently refrained from any sort of interference with the views of its supporters and co-operators upon questions other than the one having to do with the beverage liquor traffic. It has consistently refused to accept contributions to its work which have any strings whatsoever attached or which either directly or indirectly are intended to influence the League in the determination of its policies.

#### Political Parties and Candidates

The party affiliation of individuals who are in harmony with the League's objective and are therefore willing to co-operate, is not a matter of concern to the Anti-Saloon League. On the other hand, the League has always been pledged to avoid affiliation with any political party as such.

The League seeks to unify all elements of society that believe in the overthrow of the beverage liquor traffic, regardless of party affiliation. There have been many local options and other elections in which the liquor problem was vitally involved, in towns, cities, counties and states, which would have been lost but for the support in various ways of individuals who themselves were not teetotalers but who recognized the justice and merit of the prohibition policy and therefore supported it.

#### Legislative Policy

In seeking enactment of laws and the enforcement of the same, the League has always accepted support from state legislators, congressmen, governors, President, and others, without regard to their party affiliations and without going into their personal habits as to the use of intoxicating liquors, just as in local option and prohibition campaigns the proponents of prohibition have always welcomed the voting co-operation and support of all groups and individuals without going into the question as to their views on other social, moral, political and religious issues.

In pursuing such a policy the League does not in any sense endorse or sanction the attitude of such public officials on any other public question. The League's historic policy has been to invite the co-operation of all who are in harmony with its object—namely, to do away with the beverage liquor traffic, and the fact that any legislator or public official co-operates with the League in the effort to realize this particular objective has no connection with the attitude that he may take on any other public question.

#### DR. BARTON AT LEWISBURG

By C. D. Creasman, Pastor

Last Sunday we had the profitable pleasure of having Dr. A. J. Barton with us at Lewisburg. I just feel like I want to say that he delivered one of the most practical, timely and spiritual sermons I have heard in many a day. Our people were greatly moved by his appeal to go forward. Even the children were held in closest attention throughout the whole sermon.

He came to help us plan the completion of our building program, and I have high hopes that we will not stop until the last job is done and paid for. Our people realize that we have a big task ahead, but they are going to stay under the load until it is lifted. There are none finer than this noble band of men and women, and I believe that bright, happy days are ahead.

If a man empties his purse into his head, no one can take it from him.—Franklin.

Human learning with the blessing of God upon it introduces us to divine wisdom; and while we study the works of nature, the God of nature will manifest himself to us.—Bishop Horne.

# PUBLIC OPINION

## WHY NOT?

There is a good deal of discussion now about how to get the pastorless churches and the churchless preachers together. Well, now, haven't we about usurped the Lord's prerogative in enough places? And shall we not allow him a leeway here?—Baptist Record.

## AIN'T IT SO?

"Let Burbank's developments alone a few years without continued effort to hold them up, and they will revert back to the original variety. So with all plants and animals. Instead of inherent forces pushing everything on up towards a higher and still higher form of life everything in nature shows that the tendency is downward. So long as this stubborn fact exists evolution is impossible."—Exchange.

## THE "BAR" TRUTH

Dr. Charles R. Jenkins, of Macon, Ga., former president of Wesleyan College, asked a very frank question of a former saloonkeeper in a neighboring city:

"My friend, you have been in the liquor business and you know some things. Is there any truth in the statement that there is more liquor sold under prohibition than in the days of saloons?" The ex-saloonkeeper replied: "Doctor, I do not care for you to quote me, but I know in the days of saloons I sold on each Saturday more liquor than is sold in this city now in a month, and there were forty other saloons here."—Baptist Banner.

## LIBERTY OR TOLERATION?

Some folks think it is broad to be "tolerant." That is the difference between Baptists and Protestants. Protestants believe in being "tolerant;" Baptists believe in soul liberty. Eighteen Baptist churches in Denver published in the Denver Morning Post, March 10th, the following:

"Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24.)

Denver Baptist churches invite all lovers of religious liberty versus toleration to worship with them Sunday, March 11th, to honor the memory of Balthasar Hubmaier, who suffered martyrdom at the stake in Vienna, March 10, 1428.

Why of Baptist martyrs and principles named in the Catholic Index with Luther, Zwingli and Calvin as one of the four "heads and leaders of heretics," he was the only one to die a martyr's death?

Reformer among "The Reformers," Hubmaier exalted the plain teaching of the New Testament concerning believers' baptism, salvation by free versus sacramental grace, the priesthood of all believers versus the priesthood of a class, and the democracy of each church, with Christ as its head, above tradition or expediency.

Hubmaier died protesting not only against the tyranny of Rome, but against infant baptism, and unconverted church members and the use of force and compulsion in matters of faith and religion by any church or state, Catholic or Protestant.—News and Truth.

## THE PRICE OF LOYALTY

So long as a people remain loyal first to Jesus Christ and to the authority of the Bible, so long will worldly minded people bombard them with the accusation of prejudice and extreme individualism. For this is the most plausible weapon with which the world can fight to break down their giving primary allegiance always to Jesus Christ and His truth. Therefore the world will never change from this policy, which is one of its most effective weapons against vital Christianity. It is effective, but it is at the antipodes from the spirit of Christ, though it unflinchingly masquerades as being His spirit.—Western Recorder.

Don't forget! Books close April 30th.

## KNOWLEDGE WORTH HAVING

That God is, that God is the rewarder of them who seek him—these facts of life are proved not by argumentation, but by experiment. What if we cannot explain? We can still enjoy. What if we cannot define? We can still know—know with that kind of knowledge which cannot be shaken by all the argumentation of the race, the knowledge of personal experience. In the days of Jesus there was one who could not understand, could not explain, could not define, could not classify, but who could say from the depths of his being, "One thing I know, that, whereas I was blind, now I see." The fact of God and of his love will be incontrovertibly proved if only men will make the great experiment.—Presbyterian Advance.

## FOR LAYMEN ONLY

There are so many lay preachers among the Baptists of Great Britain that the Baptist Times, London, has a special department weekly for these devoted men. It is called "The Lay Preachers' Column," and is edited by a justice of the peace. I may remark in passing that in England a justice of the peace weighs more in the public mind than we, who are accustomed to different conditions, might suppose. Why are our gifted laymen so unwilling to preach? I preach regularly to at least ten men who could preach attractively, ably and to edification; and yet I am certain that if I had a stroke of paralysis on a Friday my loyal deacons, instead of asking one of this group of ten laymen to preach on Sunday, would seek diligently for a "preacher" even though the "preacher" when found might not be half the preacher that one of them could be if he put his mind to it. Think what a relief it would be to the mind of a pastor the week he was kept in bed from Monday to Saturday by a cold or some other ill which flesh is heir to, if instead of worrying over the preparation of two sermons for the following Sunday, he could ask his wife to telephone to two of his laymen to take his place on Sunday, feeling certain that each of them not only would be willing to preach, but would jump at the chance.—O. C. S. Wallace, in Maryland Baptist Church Life.

## WHAT DO YOU THINK ABOUT THIS?

Please give this your careful consideration and write the editor immediately what you think about this proposition. Let your reply be brief and to the point. Is it a good proposal? If not, then what is wrong with it? In the meantime, make your plans to go to Chattanooga for the convention.

This is to give notice of my purpose to introduce a resolution at the approaching session of the Southern Baptist Convention which would provide for the retirement of the administrative heads of all the convention boards and institutions at the age of sixty-five. The proposed resolution would provide for a reasonable pension to be paid to such retired officials provided they shall have been in the service of the denomination for as long a period as ten years at the time of their retirement. It would also confer upon each of the several boards and institutions the right to provide a pension where the term of service has been even less than ten years, and it will be within the discretion of the board or institution interested to fix the amount of such benefit as all the circumstances may, in their judgment, direct.

The purpose of this resolution is plain. It assumes that the strenuous task of executive leadership in these responsible positions is far too heavy for men in advanced life. It is easy to conceive that there might be occasional exceptions to this rule, but such exceptions will be exceedingly rare. There will be far more frequent situations where the work of the denomination will suffer by reason of incapacitated men holding over beyond sixty-five, and where removal for such cause would provoke dissatisfaction and division. Any strong man will build up through the years a personal following which would resent any effort at his displacement except through the operation of a uniform method which would make retirement both automatic and honorable.

It is practically sure that voluntary retirement in the interest of denominational efficiency cannot always be depended on to solve this problem. This is not said in any spirit of unfriendly criticism, but in recognition of certain inevitable facts. It is most likely true that very few, if any of us, will recognize the point where we "pass the peak" and start the downgrade of slowly diminishing resources. Because of this fact the very ones whose retirement might be most desirable for the work's sake will be least likely to realize it, and nothing would be more embarrassing or more difficult than to make specific request for retirement under such circumstances.

Of course it is not meant to intimate that much of the finest service and best thinking is not done by men past sixty-five. On the contrary, the release of these men from administrative detail and executive responsibility would enable them to do some of the most valuable service of their whole careers. It would certainly afford them opportunity to be of very valuable assistance to their successors, and thus save these necessary changes of administration from any disturbing reactions, and the proposed resolution aims to take care of these faithful men, as well as to safeguard the interests of the denomination.

(Signed) LUTHER RICE CHRISTIE.

Ponce de Leon Ave. Baptist Church, Atlanta, Ga.

The books close April 30th. Send your offering now!

## RECEIPTS AND DISBURSEMENTS, MARCH, 1928—CO-OPERATIVE PROGRAM

Southwide		
Foreign Missions	25%	\$ 7,500.00
Home Missions	11 1/4%	3,375.00
Christian Education	8 1/4%	2,475.00
Ministerial Relief	4 1/4%	1,350.00
New Orleans Hospital	1	300.00
	50%	\$15,000.00
Southwide		
State Missions	18%	\$ 5,400.00
Christian Education	19	5,700.00
Orphans' Home	8	2,400.00
Memorial Hospital	5	1,500.00
	50%	\$15,000.00
Grand total		\$30,000.00

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

Carson and Newman College	5%	\$ 1,500.00
Union University	5	1,500.00
Tennessee College	5	1,500.00
Hall-Moody Fund	3	900.00
Ministerial Education	1	300.00
	19%	\$ 5,700.00

The following designated funds have also been received and disbursed:

Home Missions	\$4,740.24
Foreign Missions	1,276.58
State Missions	170.02
Orphans' Home	500.00
Ministerial Relief	2.87

Executive Board, Tennessee Baptist Convention,  
O. E. BRYAN, Secretary-Treasurer.

## DEACON BUMPUS. By R. M. Hickman



I can remember when the "sody fount'uns" used to close up for the winter.

Every imitation is evidence of the real value of the thing imitated.

If "material prosperity" came only in proportion to "spiritual prosperity," the land would be suffering from a grievous famine.

## THE NEWS BULLETIN

### CREASMAN GO TO LEWISBURG

C. D. Creasman and his splendid companion are moving at an early date to Lewisburg where they will assume their duties with the Baptist Church, to which Brother Creasman has been called as pastor. They have been in Nashville for some months, during which time they have been doing special work for the Sunday School Board. Brother Creasman was formerly pastor of Third Church in Nashville and went from there to Island Home Church, Knoxville. Lewisburg is to be complimented and congratulated upon their success in getting this splendid team of workers.

### BELOVED LAYMAN DIES

Word came last week of the death of William K. Peoples of Philadelphia neighborhood. He was the son of the Rev. S. C. Peoples and was just 23 years old. He united with the Philadelphia Church when a lad and was a consistent member, faithful in attendance at Sunday school and B. Y. P. U. He possessed musical talent and was always willing to assist in the church programs. "Besides his religious ability, he possessed a fine gentlemanly character, was always courteous, kind, unselfish and thoughtful," states the Loudon paper.

### IRON CITY TRAINING SCHOOL

Pastor J. M. Hitt of Iron City reports the close of a splendid church training school. Miss Wilma Bucy of the W. M. U. was with them and led the women. The pastor taught the young people. Pastor and Mrs. W. E. Davis of Lawrenceburg were with them. At the close of the school a W. M. S. was organized, and the pastor presented 19 diplomas for work done in the Sunday School Manual. Brother Hitt says: "Miss Bucy is a delightful speaker."

### PASTOR PROVES TO BE GREAT EVANGELIST

It is fine indeed when a pastor can lead his people in a great revival. Second Church, Jackson, has just had the experience of going into a soul-winning campaign with the pastor leading and another member leading the singing. Pastor W. P. Reeves and Singer J. E. Skinner led in the revival just closed. Clerk J. E. Duncan, in sending a report of the meeting, says:

"The church fee's greatly blessed of the Lord in securing Brother Reeves as pastor. He presents the word of God fearlessly and without apology. This revival, if not the greatest, was one of the best ever held in the history of the church. The membership seems more united and are doing more personal work than ever before."

There were 78 additions to the church as a result of the meeting. Forty-eight made professions of faith, 47 were received for baptism (the other uniting with another Baptist church), 30 came by letter, and one by restoration. The last night of the meeting there were 16 additions for baptism and 11 by letter. One hundred and twenty-one members have been received into the fellowship of the church during the pastorate of Brother Reeves, beginning last November.

### A PRINCE AND A REVIVAL

Beloved and honored Pastor A. E. Prince of First Church, Brownwood, Texas, reports a gracious revival recently held with them. Pastor J. Howard Williams of First Church, Corsicana, Texas, did the preaching and Harry Wootan, edu-

cational director of Gaston Avenue Church, Dallas, led the singing. Sixty-two were received into the fellowship of the church, making a total of 275 additions during the nine months that Dr. Prince has been pastor.

### ROGERS AT McEWEN

J. M. Rogers, former pastor at Greenbrier, has accepted the work at Oak Grove Church, McEwen, and is on the field. He reports the outlook bright for the future of this body. An all-day program has been arranged for April 15th. The Sunday school has been doing specially good work. Brother Rogers has some Sundays unemployed and would be glad to communicate with churches near McEwen.

### CHURCH CELEBRATES FORTY-FOURTH ANNIVERSARY

The Springfield, Ky., Baptist Church celebrated its forty-fourth anniversary on the last Sunday in January. Two of the charter members are still with the church and two others are living. The editor was pastor of this body for five years and rejoices over every bit of interest from it. The records for eight years of the life of the church have been lost. From 1892 there have been 14 pastors, and the church bulletin for January 29th states: "The highest number of baptisms for any year was 62 and was during the pastorate of the Rev. J. D. Freeman. The next largest number was 50 and has been during the present pastorate of J. D. B. Adams."

During the 36 years the church has contributed for local purposes \$61,506.27 and for missions \$39,054.60. This body made a fine record during the 75 Million Campaign, and is set for a greater program. Pastor Adams is a fine leader and is especially capable with young people. The church orchestra of last year was one of the best musical organizations in all that part of the state.

### CORNERSTONE LAYING AT ST. ELMO

On the afternoon of April 1st St. Elmo Church, Chattanooga, formally laid the cornerstone of their new building. The weather was ideal for an outdoor service, and a large congregation had gathered. R. W. Selman read the scripture lesson. A. T. Allen led in prayer. The editor of the Baptist and Reflector delivered the address. The chairman of the building committee placed the various articles in the box and laid the box in the cornerstone. J. N. Bull led in the closing prayer.

The church is to be congratulated upon their proposed building. They are hopelessly handicapped now by lack of room, but the new building will provide them with ample equipment for a school of many hundred and for all other departments of their church. Pastor L. C. Clark is happy over the outlook, and the entire church is enthusiastic. It was a joy to the editor to have fellowship with them on this special occasion.

### WORK OPENS UP IN GRAND JUNCTION

Word comes from Grand Junction that the work is opening there with promise of great growth. Pastor W. C. Skinner, who recently went from Trezevant, has been given an enthusiastic reception. He is giving half of his time to Grand Junction and the other half to Saulsbury. The former church has just finished a beautiful modern bungalow pastor's home, and Brother Skinner and wife are thoroughly enjoying this. On the night of April 3rd the members of

the Grand Junction Church surprised the pastor and family by coming for an informal reception which resulted in the parsonage pantry being overloaded from an old-fashioned pounding.

### COSBY ACADEMY

By Adelia Lowrie

Friends will be interested in knowing that Cosby Academy has had a gracious revival. This mountain mission school and small country church owes a debt of deep gratitude to Dr. Arthur Fox, pastor of First Baptist Church of Morristown, for his sacrifices and labors among us. Our very souls were stirred by the wonderful power of the gospel messages. As a result our community was reached and blessed as never before, the lost were saved, wandering ones were brought back to the Lord, and His people greatly revived. Every unsaved boy and girl in the dormitories was reached except one back-slidden boy. Pray with us for him, and join us in praying for three members of the senior class who were not reached. "The Lord hath done great things for us; whereof we are glad."

### INTERESTING BIT OF HISTORY

"Sometimes up an' sometimes down" goes the refrain of a negro spiritual. That has been true of the church at Edwardsville, Ill. The Watchman-Examiner recently carried a story of the work done there by Earle D. Sims, the Church Invigorator of the Northern Baptist Convention. The first Missionary Baptist Church in Illinois was established at Edwardsville in 1828. In 1831 Jonathan Going and John M. Peck visited the field, and their work in the state resulted in the organization of the American Baptist Home Mission Society the following year. The church led in the organization of the Illinois convention which is still operating under a charter received while located in Edwardsville.

For many years the organization has been practically dead and has done little. Brother Sims has revived interest in the work, and it is now hoped that the historic church will become again a factor in the Christian life of the state.

### LOYALTY TO ORDERS

Prince George Hotel Bellboys Get Badges

Seven bellboys at the Prince George Hotel, New York City, are wearing gold badges today, which were presented to them by A. M. Gutterson, manager, in recognition of "exceptional service" during the last five years.

The bellboys are Melvin Nichols, John Easterling, Elliot Williams, Phillip Patton, William Campe, Russell Woods, and Oscar Hall.

One boy received his medal for his refusal to become a bootlegger. The guest, while not receiving what he desired, was pleased at the boy's honesty and reported the boy's answer, which was: "Sorry, sir, but I can't help you out no way, shape or form. This is a very particular hotel and we boys got to live up to orders."

### TWO MORE CHURCHES PUT PAPER IN BUDGET

Pastor F. R. Barnaby of Bluff City Church gladdened our hearts with a list of all the resident families in his church to which the paper is to be sent. Brother Barnaby has only been on this field for a short time, having come from Knoxville where he was pastor of Grove City. He sends in a report of the work in which he says that the work is growing in a splendid way. A laymen's brotherhood has recently been organized, and at the recent meeting the men voted to put the Baptist and Reflector in every home in the church. We are delighted with these words from Brother Barnaby and trust that the Lord will continue to bless this field.

We were also glad to have a list from the church at Fosterville. While this church is small, we are also glad to welcome it into our Baptist and Reflector family, and pray for God's blessings on this field and the pastor.

### EDITOR'S FRIEND DIES

The editor was shocked by the sudden death of Mr. George Greer of Nashville. The home-going of this beloved Baptist layman came a few days ago after a brief illness following an operation. He has been employed for years by the Baptist Sunday School Board and was one of the most loyal, faithful and honored members of Belmont Heights Church, Nashville. During the pastorate of the editor Brother Greer seldom missed a service and gave his time to every undertaking for which he was qualified. His happy smile, friendly handshake, bright optimism and brotherly love will be missed by the church and by all his fellow laborers at the Sunday School Board plant.

We extend to his bereaved wife and his splendid children our heartfelt sympathy and bespeak for them much joy as they anticipate meeting the husband and father over there.

### PRESIDENT WATTERS HONORED

President H. E. Watters of Union University was honored last week by being elected head of the Tennessee College Association which met in Nashville in connection with the State Teachers' Convention. This is an honor well placed and deserved. Dr. Watters has been president of Union for several years, during which time he has built up one of the largest summer schools to be found among all our Baptist colleges. Union University justly boasts of having connection through her students with practically all the public schools in West Tennessee. The campaign for the payment of debts and for the endowment of the institution is now on and should be given hearty support by all our brotherhood.

### OUR FRIENDS

J. B. Alexander, Bructon.  
Mrs. W. H. Robinson, Chattanooga.  
Mrs. J. W. Massey, North Chattanooga.  
S. W. Rutledge, North Etowah.  
Mrs. J. W. Painter, Maryville.  
J. W. Painter, Maryville.  
Rev. S. M. McCarter, Tazewell.

### Our New Friends

Bructon: Mrs. Kirk Hogan, Mrs. John Neible, Dr. L. E. Trevathan, Mrs. Santa Wilkins, Mrs. Sarah Boyd, Mrs. L. D. Fletcher, Mrs. L. C. Hardin.  
Chattanooga: Mrs. R. G. Breining, Mrs. Bruce Freeman, Mrs. H. P. Allen.  
Etowah: Mrs. J. C. Grayson.  
Harrogate: Rev. U. T. Lingar.  
Maryville: Mrs. C. V. Wilhoit, L. M. Reed.  
Tazewell: H. C. Brooks.

### ENTERS GENERAL EVANGELISTIC WORK

We are calling attention to the fact that Rev. R. L. Cole has gone into the general evangelistic work. For a number of years he has been evangelist for the Executive Board of Texas. He is one of the sanest and soundest among our Baptist brethren and is a preacher of splendid ability. He was born and reared in Kentucky, near Paducah, and fits well into the Tennessee situation. We take pleasure in recommending him to any church in Tennessee that desires evangelistic help. For the last twenty years Brother Cole's ministry has been in the West. He is not so well known over this way, but he will make good wherever he has opportunity. Any one wishing to get in touch with Brother Cole may address him in care of Dr. D. B. Clapp, pastor of First Baptist Church, Paducah, Ky.—O. E. Bryan.

**THE SERMON  
FOR  
THE WEEK**

**THE FOUR GREAT "ALLS"**

By S. M. McCarter

Text: Matthew 28:19, 20.

There are many gracious truths that come to our minds when we read these two verses, but as we were reading them the other day there loomed up before us afresh, like some mighty mountain peaks, four great alls—all authority, all nations, all things and all the days. These four great alls ought to be very appropriate and helpful to our good women just after the week of prayer for the work of the Lord throughout the whole earth. They ought to have a peculiar interest to us, for they come to us as among the last words of our Lord while on earth. Such words like the words of our loved ones, as they bid adieu to this world, ought to linger with us and never be forgotten, but carried out as His last will and testament to his church.

The very last words of our Lord as recorded in Acts 1:8 give us the divine order in these four great alls. Jesus as our prophet has preached the scheme of God's universal love for all sinners, and as Priest he has offered himself as the propitiation for the sins of the whole world and as King he has triumphed over sin, death, hell and the grave. Our Lord in every sense of the word was fully qualified to speak with unquestionable authority, and we as a church should hear his voice today. If we think of those early disciples as soldiers, this verse was their marching orders; if as statesmen starting out to found a spiritual kingdom, it was their constitution; if as physicians, it was their remedy for the sin-sick souls; if as teachers, it was their text book; and if preachers and Christian workers, it was the subject matter for all their teaching and preaching. We must not change it nor modify it, but believe with all our hearts that it is our business to carry it into all the world. Let us briefly study these four great alls, for they are essential to the life, growth and work of our churches.

**I. All Authority**

1. In heaven. Our Lord means by this word to say: My authority was given to me of God and is therefore complete and eternal life promised in my name, and it is my doctrine that must be proclaimed until this world is subdued and brought to the foot of the cross. His mediatorial authority in heaven is what enabled him to say, "Go ye therefore," and we must do it.

2. In earth. No one can truthfully deny that Jesus once lived upon earth, that he was manifested in the flesh to destroy the works of the devil. His birth, early life, character and influence cannot be denied and for this reason he could say: "All things have been delivered unto me of my Father." This authority in heaven and on earth gives Christ the right to command the service of his church, and it should be our privilege and joy to obey.

**II. All Nations**

Christ is now the desire of all nations. Haggai (2:7) said: "The desire of all nations shall come." The divine command was to make disciples in all the nations. Not one nation is left out. The superscription on the cross was written in three great languages of the world—Greek, Hebrew and Latin. The world by language, trade and influence is closer together today than ever before, and every nation is needing the gospel as the only cure for its sin-cursed life.

Southern Baptists gave last year for the winning of all nations to Christ \$2.26 per capita or, to be more specific, about four million Baptists gave a little more than a million and a half to our foreign work.

Let us remember Christ's command to preach the gospel to all nations. The disciples were slow about giving the gospel to all nations. Persecution drove them out from Jerusalem. They were to tarry at Jerusalem for the promised gift of the Holy Spirit and then go into all the world. At our conversion we begin at home, but as our renewed nature grows we extend our vision until it becomes world-wide. After a while we can say, with Paul, "God hath made of one blood all nations." At one time China was a walled nation; Japan's ports were sealed, transportation slow and hard, and the heathen people were prejudiced against Christianity. But most all of these obstacles are removed today, and we can go to all the nations if we will.

Christianity is essentially a missionary religion. It must be active or it becomes chilled at heart. It must be enlarged or its very center tends to be defaced. It is the business of Christianity to make disciples. The nations of this earth are needing the principles of Christianity as perhaps never before, and it is the work of our churches to carry the gospel message to all nations.

**III. All Things**

The gospel is intensive as well as extensive. It reaches the whole man. If we teach all things, we will reach the threefold nature of man—body, mind and soul—or the physical, the intellectual and the spiritual. Baptists are individualistic. We believe the church exists to reach the individual. We first win to Christ and then train for Christ.

The all things means we must keep the commandments. This commission was not addressed alone to the eleven disciples, but "the above five hundred" were present and the teaching of all things is the business of the church today. God's commands are plain and simple and we must obey and teach them.

We have a host of trained preachers and teachers, but we have a mighty host of untrained preachers and teachers or would-be preachers and teachers. Ignorance always stands in the way of the spread of the gospel. "My people perish for the want of knowledge" is true in more ways than one. We ought to support our seminaries, training schools and every good movement that is put on by our leaders to enlist and train our preachers and Christian workers. How important teaching and training is, and our people should believe it and do it.

**IV. All the Days**

Christ will be with his church, if it is a going church. The divine order is "Go and I will be with thee." This makes the work of the Lord easy. It is not a drudgery unless you are trying to do it without Christ. Let us take Christ's way and do his work according to his word and will.

Our power to do his work is in Christ, led by his Spirit. We need men, money, church buildings, schools, hospitals and books. But our greatest need is faith and power in the Holy Spirit. We can have the cannon, the ball and the powder, but all will be powerless without the spark of fire. All our machinery is good, but without Christ it is powerless and useless. The need of our churches is a greater spirituality. No matter what may be the task, the hardships, the trying hours, if we are doing the will of God, Christ will be with us.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5:16.)

**OBITUARIES**

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

**MRS. BARILLA NIXON PERKINS**

The closing of the year 1927 brought with it the closing of a life most beautifully spent—that of Mrs. Barilla Nixon Perkins, who was born December 26, 1853, and passed away January 1, 1928, at about midnight.

Mrs. Perkins belonged to one of the pioneer families of the state. Her grandfather, Martin Miller, was born in England, but was brought to America when an infant. When only a lad he enlisted in the Continental army, serving from December, 1776, to his honorable discharge, January 27, 1780. He also served in the war of 1812. He was married to Sophia Banks of Lynchburg, Va., January 28, 1807.

Her father, Joseph Hamilton Nixon, served in the Mexican war. She had three uncles—James, Martin and Edwin Miller—who served through the Civil War.

Her life was in keeping with that of the family. She joined the Baptist Church in her early girlhood and lived a faithful, consistent member all her life.

She was married May 1, 1871, to Mr. T. J. Perkins, who lived only a short time. To this union was born one daughter, Mrs. W. T. Eastes. Her devotion to this daughter was perfect.

The Golden Rule of her life was love to God and so to live as to never awaken a pang in a human heart. Her life was spent in tireless, unselfish service to others. Her unflinching sympathy and sunny cheerfulness reached far beyond the confines of her home circle and were an inspiration to all who came in contact with her.

She had been in failing health for two years, suffering from heart attacks for the last few weeks of her life. The end came so suddenly that we hardly realized she was going till she had slipped away—quietly and peacefully, without a struggle.

She is not dead—only awaiting our coming to that blessed home prepared for the pure and good.

Her remains were laid to rest in the cemetery at Dixon Springs not far from her girlhood home.  
Nina Fergusson.

**TRIBUTE TO THE MEMORY OF MRS. LAURA BRYAN**

We, the members of the Woman's Missionary Society of the Shop Springs Baptist Church, desire to pay humble tribute to the memory of our deceased sister, Mrs. Laura Bryan, who departed this life at the home of her son, Dr. Wirt Bryan, Houston, Texas, on January 26, 1928, aged 64 years and two months.

As a member of our society she was faithful and generous, wise in counsel and always ready to respond to the call of duty to witness for her Savior and Lord. Her words of testimony linger with us as the blessings of a mother in Israel, and her beautifully unselfish spirit and liberality set before us a high standard of spirituality and of service, and was an example worthy of our emulation.

She has left us a rich legacy and will be missed both in her church and in the community in which she lived. As a housewife she was diligent and devoted, ever mindful of the needs of her family and with open doors to guests in her Master's name. To her and her husband, the late John Bryan, Jr., were born eleven children, eight of whom are still living, and one of whom (Dr. Nelson) is a medical missionary of the Southern Baptist Convention in China. As a neighbor she was kind and thoughtful of others, ever generous in judgment and in speech,

considerate and attentive to those who were in distress or want.

To a remarkable degree she lived the religion of Jesus Christ and exemplified the spirit of her Savior. Her deep pity and spirituality were always in evidence, even though her humility and lowliness of mind featured her religious life. She lived the life of a conquering and triumphant faith and ever possessed the calm of an implicit trust in Him in whom she had believed.

Committee: Mrs. W. B. McMillon, Miss Nettie Henderson.

"Let not your heart be troubled; ye believe in God, believe also in me." (John 14:1.)

**HOLY LAND**  
Big Christian Cruise to Palestine and Egypt, sailing on June 15th. From \$695.  
Student and High Class Tours to Europe, from \$575.  
For Itineraries Write  
**THE WICKERS TOURS,**  
Richmond, Va.

**THE PERRY PICTURES**  
Reproductions of the World's Great Paintings. Size, 5 1/2 x 8. Postpaid.  
**TWO CENTS EACH**  
for 25 or more  
Send 50 cents for 25 Art Subjects, or 25 on the Life of Christ, or 25 for children. Beautiful 44-page Catalogue as a Picture for 15 cents in coin or stamps.  
The Perry Pictures Co., Box 50, Malden, Mass.

**Church Furniture**  
WORK OF THE HIGHEST QUALITY  
AT REASONABLE PRICES  
Write for Catalogue  
**BUDDE & WEIS MFG. CO.**  
JACKSON, TENNESSEE

**Kellam Cancer Hospital**  
Incorporated  
1617 W. Main St. RICHMOND, VA.  
We cure Cancers, Tumors, Ulcers, Chronic Sores, X-Ray and Radium Burns without the use of the Knife, X-Ray, Radium or Serum.  
I have personally known of a number of cases of cancer that have been cured at the Kellam Cancer Hospital. The Kellams can and do cure Cancers.  
J. W. Porter, D.D., LL.D.,  
Editor the American Baptist,  
2030 Confederate Place,  
Louisville, Ky.

**Church and Sunday School Furniture**  
Send For Special Catalogue  
**The Southern Desk Co.**  
Hickory, N. C.

Manufacturers **TENTS, AWNINGS, PAULINS, GOSPEL TENTS** A SPECIALTY.  
We rent Tents.  
Oldest Tent Company in the South.  
W. D. Smith Tent & Awning Co., 136 1/2 Marietta St., Atlanta, Ga.

**"FULTON QUALITY" GOSPEL TENTS**  
You can save money by getting our prices before you buy. Write our nearest factory today.  
**FULTON BAG & COTTON MILLS**  
(Manufacturers since 1870)  
Atlanta Dallas Brooklyn St. Louis Minneapolis New Orleans

**EDUCATIONAL DEPARTMENT**  
 STATE EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION  
 W. D. Hudgins, Superintendent  
 Headquarters, Tullahoma, Tenn.

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

**SUNDAY SCHOOL ATTENDANCE,  
 APRIL 8, 1928**

Nashville, First	1652
Chattanooga, First	1376
Knoxville, Bell Avenue	1254
Knoxville, First	1056
Memphis, Central	1050
Memphis, First	972
Memphis, Bellevue	956
Memphis, Temple	895
Knoxville, Broadway	853
Knoxville, Fifth Avenue	700
West Jackson	697
Memphis, Union Avenue	685
Jackson, First	659
Johnson City, Central	578
South Knoxville	545
Memphis, LaBelle	541
Nashville, Judson	519
Nashville, Eastland	490
Chattanooga, Tabernacle	483
Nashville, Belmont Heights	475
Nashville, Edgefield	475
Memphis, Prescott Memorial	442
Humboldt, First	434
Fountain City, Central	432
Knoxville, Deaderick Avenue	418
Chattanooga, Central	409
Paris, First	405
Chattanooga, Rossville	401
Nashville, Park Avenue	397
Memphis, Speedway Terrace	392
Chattanooga, Avondale	383
Elizabethton	382
Chattanooga, St. Elmo	373
Chattanooga, Northside	365
Memphis, Seventh Street	364
Memphis, Highland Heights	337
Chattanooga, Ridgedale	336
Alcoa, Calvary	332
Nashville, Third	331
Rossville, First	327
Sevierville, First	327
Knoxville, Island Home	316
Chattanooga, Calvary	314
Fountain City, First	301
Memphis, Boulevard	300

**SUNDAY SCHOOL NOTES**

**MR. AND MRS. EDMUNDS LEAVE  
 TENNESSEE**

Mr. and Mrs. J. P. Edmunds, our B. Y. P. U. leader and wife, leave the state to take up their new duties in Arkansas. I am sure that I am speaking for all our paid force when I say that we are sorry that they have to leave us, but our prayers and best wishes go with them. They have done faithful and painstaking work during this short year with us and have made a place for themselves in the hearts of all our people who have learned to know them. They go to a field freighted with possibilities, and we pray that they may measure up to the great task that Arkansas offers them in their new field.

I am also sure that I speak for the workers over the state when I say for them, "Good-bye and God bless you both!" Now the way to show our love and appreciation for them is to rally to the forces left in the state in carrying forward the plans already laid for our young people's work. Every paid worker will give attention to the B. Y. P. U., and we are confident that we will soon be organized again to push the sanest and greatest B. Y. P. U. program in the South. May the peace of God and His constant presence attend you!

**EAST TENNESSEE SUNDAY  
 SCHOOL CONVENTION**

Miss Ella Louise Landress, the new secretary of the East Tennessee Convention, will give a full write-up of the convention which met at Rockwood, but we are saying just a word

about it in advance of her report. The convention met on Monday night and closed Wednesday afternoon on schedule time. Mr. T. L. Cate was re-elected president and Miss Ella Louise Landress, 903 East Ninth Street, Chattanooga, was elected secretary and treasurer. Mr. H. D. Rule, Etowah, was chosen vice president.

The addresses and conferences were all of high order and exceedingly practical. The work done by the various conferences help the people wonderfully, and we are indebted to those who had a part in them. Mr. Wyatt Hunter, of Mississippi, conducted the administration conference; Mr. W. A. Harrell, of the Sunday School Board, led the young people and adults; Miss Virginia Lee, the intermediates; Mrs. John Davis, the juniors; Mrs. Lawson, the primaries; Miss Cullen, the beginners; and the cradle roll, Miss White. The addresses were all of high grade and to the point. Some problems were frankly discussed, but were so discussed that whatever of criticism might have been made was helpful and constructive in its nature.

**MIDDLE TENNESSEE SUNDAY  
 SCHOOL CONVENTION**

Next week is the Middle Tennessee Convention at Carthage, and we are making the last call to our people to attend this great convention. The program cannot be excelled, and the entertainment is free and hearty. Please send the names of all who are expecting to remain overnight at this meeting so homes may be prepared before we get there. This will help those entertaining and relieve the anxiety of those being entertained. The East Tennessee Convention was the best we have ever had, and the West Tennessee Convention is on this week, but the report will be forthcoming later. It will be over before these notes are read, hence we are not making mention of it at this time, but expect a fine attendance and good meeting. Press the announcement next Sunday in your church and school.

The schools sending in money for the Middle Tennessee Convention so far are as follows: Columbia, \$5; F. E. Burkhalter (personal), \$5; Richard City, \$2; Altamont, \$2; Red River, \$2.50; New Middleton, \$2.50. Let others who wish to have part in this expense carry their money to the convention and hand it in to the treasurer, Brother L. S. Sedberry.

**YOUNG PEOPLE AND ADULT DE-  
 PARTMENTS**

**Classes Registering During March**

T. E. L., Bluff City, Mrs. H. H. Cloyd, teacher.  
 Foursquare, Butler, Anna May Merryman, teacher.  
 T. E. L., Dyer, Mrs. D. B. Landrum, teacher.  
 Dorcas, South Royal, Jackson, Mrs. J. R. Adair, teacher.  
 Kingdom Builders, Kenton, Mrs. R. K. Bennett, teacher.  
 Young Matrons, East Fifth Avenue, Knoxville, Mrs. Douglass Hudgins, teacher.

**Standard Classes**

Amoma, Union Avenue, Memphis, Miss Gulda Aylesworth, teacher.  
 Fidelis, Orlinda, Rev. A. M. Nicholson, teacher.

**Intermediate Awards During April**

All intermediate awards up to 1927, 597. Total of all awards to date, April 1, 1928, 699. Gain during year, 102.

**Intermediate Classes Registering  
 During March, 1928**

Brownsville, Always Ready, Mrs. H. H. Hurt, teacher.  
 Etowah, Always Ready, Coghill Church, Nora Mull, teacher.  
 Chattanooga: Always Ready, Highland Park, Miss Veneta Owen, teacher.

Daughters of Ruth, Northside, Mrs. D. W. Lindsay, teacher.  
 Halls, Sunshine, William Chapel, teacher.

Johnson City, Central.  
 Queen Esther, Miss Mary White, teacher.

Volunteer Band, Freddie Lee White, teacher.

Golden Rule, Mrs. Roy Land, teacher.

Eagles, Mrs. Spools, teacher.

True Blue, Mrs. W. C. Newton, teacher.

Friendship, Mrs. W. J. Vaught, teacher.

S. O. S., Mr. Phillips, teacher.

True, Trusted, Tried, Mrs. C. E. Feathers, teacher.

Pure Gold, Mrs. J. R. Hagan, teacher.

Ambassadors, Mr. Akard, teacher.

Kingsport, True Blue, Mrs. H. D. Hicks, teacher.

Morristown, Pure Gold, Miss Mary D. Pettie, teacher.

Nashville: Queen Esther, First, Mrs. C. E. Connibear, teacher.

Knights of the Round Table, First, P. E. Carleton, teacher.

Sunshine, First, Mrs. Amos Edwards, teacher.

Eagles, First, J. E. Moss, teacher.

Friendship, First, Mrs. S. H. Chastain, teacher.

Miriam Maids, Edgefield, Miss Mabel Odom, teacher.

Faithful Followers, Grandview, Miss Bernice Baker, teacher.

True, Trusted, Tried, Belmont, Mrs. W. C. Todd, teacher.

Queen Esther, Belmont, Miss Urabee Preston, teacher.

True Blue Girls, Belmont, Mrs. W. P. Phillips, teacher.

Sam Jones Memorial, Judson Memorial, J. Woodfin Jones, teacher.

Golden Rule, Judson Memorial, J. W. Jones, teacher.

**Standard Classes**

Bonath, Belmont, Nashville, Mrs. Roy Easley, teacher.

The books close April 30th. Send your offering now!

**SUNDAY SCHOOL MEETING AT  
 ROCKWOOD**

The East Tennessee Sunday School Convention held its annual meeting the First Baptist Church of Rockwood on April 2-4, inclusive. Rev. John A. Davis, pastor, and the members of the Rockwood Baptist Church acted as hosts to the convention and most cordially opened their homes to the visiting delegates from Knoxville, Lenoir City, Jefferson City, Morristown, Maryville, Harriman, Loudon, Etowah, Athens, Cleveland, Chattanooga and a number of small towns and rural churches of the mountains of Tennessee.

Each morning and afternoon simultaneous conferences were held, dealing with the several phases of the Sunday school work. These were in charge of Miss Elizabeth White of Nashville, Miss Elizabeth Cullen of Memphis, Mrs. W. P. Lawson of Knoxville, John A. Davis of Rockwood, Miss Mary Virginia Lee and W. A. Harrell of the Sunday School Board, Roy Hunter of the Mississippi educational department, and W. D. Hudgins, David Livingstone and Miss Zella Mai Collie of the Tennessee educational department.

Every speaker on the convention program brought a worth-while message, but among the most outstanding addresses were those of Roy Hunter and Dr. O. E. Bryan, secretary of the Tennessee Baptist Convention. Mr. Hunter's subject was "The Textbook, the Bible," and he brought out the beauty of God's Word in such a way as to endear it to every one present. Dr. Bryan

used as his text John 15:8, "Herein is my Father glorified, that ye bear much fruit," and very impressively brought out the magnitude of the Sunday school's task.

"Reaching Our Constituency through the Associational Organizations" was another address numbered among the most helpful of the entire convention. In it Mr. Hudgins presented the need of associational work, its progress so far, and its inspiring results. His message revealed to the delegates the accomplishments they could achieve in this field of endeavor.

At the business session Tuesday morning T. L. Cate of Harriman was unanimously re-elected president, T. D. Rule of Etowah and Miss Ella Louise Landress of Chattanooga were elected vice president and secretary-treasurer, respectively.

The 1929 convention will meet at the First Baptist Church of Morristown on April 8-10, 1929.

**Every Young Man and Woman  
 who will write us at once for a catalog is  
 On the Right Track**

to success and fortune. We have helped thousands and can help you. A postal brings full information.

**DRAUGHON'S BUSINESS COLLEGE**  
 Knoxville, Tennessee.

**SAVE CLOTH FROM LOOM  
 TO YOU**

1/8 TO 1/2 MILL ENDS AND REMNANTS

Satin Striped Shirting, Rayon Gingham, Celanese Voil, Cotton and Rayon Poplins, Rayon Satin, Draperies and Upholstries.

Write for Samples and Prices  
**NATIONAL WEAVING CO.,**  
 Dept. R, Lowell, N. C.

**MOVING?**  
 Packing—Storing?  
**SANDERS** Transfer & Storage Co.  
 220 Capitol Blvd.

**CHURCH ARCHITECT**  
**WELLINGTON J. H. WALLACE**  
 A Christian gentleman who knows how to plan and erect church buildings. A Baptist, therefore understands the needs of Baptist churches. Ready to consult or to plan.  
 167 8th Ave., N. Nashville, Tenn.

**AN OPPORTUNITY FOR YOU**  
 For 42 years we have made money for others. More Bibles are sold in one year than any other book in the world. You can make money selling Bibles, Testaments, and Religious Books. Whole or spare time. Write today for full information.  
**WILMORE BOOK & BIBLE CO.,**  
 443 So. Dearborn St., Chicago, Ill.

The Comfortable  
**Great Northern Hotel**  
 CHICAGO



Former Guests Represent 90 Per Cent of the Daily Arrivals

**TRAVELERS select the Great Northern for its wonderful location in Chicago's "Loop". They return because the large comfortable rooms, homelike environment, attentive service, excellent food and moderate charges make it an ideal hotel.**

400 Newly Furnished Rooms  
 \$2.50 a day and up. Sample Rooms \$4.00, \$5.00, \$6.00, \$7.00 and \$8.00.

Walter Craighead, Manager  
**DEARBORN STREET FROM JACKSON TO QUINCY**  
 New Garage One-Half Block

**LAYMEN'S NOTES**

**THE CLEVELAND MEETING**

Possibly the best program ever put on in the state was put on at Cleveland last Friday, April 6th. Not so many in attendance, but the speeches and conferences were extremely helpful and interesting. The meeting started off by a short devotion conducted by Rev. D. B. Bowers of Avondale Church. The first regular speakers were late and one or two absent, so the writer started off by speaking a few minutes on the Unified Program and its advantages. Following this, Mr. T. H. Haynes, who got up the chart outline of the Dollar and Where It Goes, gave a most interesting discussion of the dollar and how it is spent, giving in detail the causes represented in all the mission and benevolent causes and the amount given to each. Then Dr. Henderson suggested a round-table conference, and many helpful suggestions were made as to the associational and local brotherhood organizations. The morning session reached its climax in the great address brought by Dr. J. T. Henderson on "The Outlook for Southern Baptists." We have been hearing him for twenty years, but this was the best address we have ever heard along this line by any one. It was inspiring, informing, encouraging and thrilling.

After a splendid lunch served by the ladies of the First Church, we resumed the program with devotions led by J. W. Christenbury of East Chattanooga. Those speaking in the afternoon were Mr. Black and Mr. Childs of Knoxville, both of whom made excellent talks along the line of service through the Unified Program. Mr. Hunter closed the afternoon program with a talk on "The Bible as Man's Safe Guide."

Supper was also served in the church basement. After supper Mr. E. H. Raulston presided and Mr. Hunter brought his famous address on the "Bible Man's Text Book," followed by Dr. Bryan in a great address on "The Great Commission." Both were well received and the day pronounced by every one to be the greatest we have had in many a day.

Mr. N. B. Fetzer taught a stewardship class at Seventh Street Church, Memphis, recently, and Brother Barnett has the following to say about it: "Brother Fetzer taught the class and did it well. One of the best classes that we have ever had in the church."

Rev. C. M. Dutton reports from his church in Providence Association a fine class in stewardship and says the people are greatly enjoying the same. He orders books for another church to be taught by Brother Stapp.

Dear Brother Hudgins: We are planning to have the fifth Sunday meeting of the Grainger Association at the Rutledge Church the latter part of April. Instead of the general arrangement of the program for the meetings, we are planning to have the entire day of Saturday, the 28th, devoted to laymen and church officers' work. We will make a special effort to have every layman, church clerk, deacon Sunday school

officer and teacher as well as the pastor of every church in the association present. I feel that we will be able to have something unusual in this, and think it will be a great meeting.—C. B. Cabbage, Rutledge.

**B. Y. P. U. NOTES**

Mrs. R. L. Sanders, First Church, Memphis, writes:

"Dear Friends: In handing you the Bykota Union report for the quarter, I know you will be pleased to have your attention called to some splendid things about these young people. They are the 16 and 17-year-old boys and girls who form our newest senior union.

"We now have 22 on roll, every one of whom is a contributor to the church, and 21 of them tithers. We hope to make this 100 per cent before our next report. All of our members have had a study course during the past year except one, and she is planning to do some special work in an effort to bring up that point to 100 per cent. Last night our union grade was 92 per cent, and would have been better except that we meet at 6:15 and the time slips up on the folks and they come in a few minutes late.

"Our quarterly socials have been the most enjoyable we have ever had, and the young people always say they never have such good times anywhere as at the B. Y. P. U. parties. So convinced am I of the personal interest you office people take in the work I am presuming on your time to tell of a most unique experience the young people had. On February 15th our church read the New Testament entirely through, beginning at 2 o'clock in the morning and closing at 8:30 at night. Certain minutes of the day were assigned individuals, and the Bykota Union asked for the time, beginning at 5:30 in the morning. We had then only 17 members, and 16 of them were there in their places at 5:29, to sit in line waiting their turns to read. We stayed to listen to the reading until 6:15, when we went to a tea room for breakfast together. We read the Bible reading for that day and for our prayer sang "Break Thou the Bread of Life." By the time we had finished breakfast it was time for the young people to go to school (they are all in high school), and they went directly from the tea room to school."

A B. Y. P. U. training school is on this week at Belmont Heights, with Miss Roxie Jacobs and others on the faculty.

Greenfield has just closed a good school in Sunday school and B. Y. P. U. work, with Mr. Daniel and Brother Carlton helping Brother Wood in the class work.

Plans are being made now for the regional conferences in June and also for the State B. Y. P. U. Convention. Nothing will be left undone in order to make this convention a success.

Let all the reports and notes be sent to the Tullahoma office until we can get arrangements made to care for the same otherwise. All reports should be sent there all the time. All secretarial work is done at this office, and so everything should come here for files and awards.

Let some one suggest a slogan for our 1928 B. Y. P. U. convention. Who will send in a suggestion?

March was a great month in study course work.

Encouraging letter from Dyer: "Dear Brother Hudgins: I want to tell you how we profited by the B. Y. P. U. study course on March 18-24. Brother Jesse Daniel was in charge and taught the senior manual. Eleven took the examination.

Brother L. P. Ramsey of Henning taught "The People Called Baptists." Ten took the examination. Mrs. L. P. Ramsey taught the intermediate manual. Thirteen took the examination. Mrs. L. W. Ferril of Dyer taught the junior manual. Twenty-two took the examination. This was a very fine course, both in point of instruction, and in interest taken by our people.—J. B. Barr, General Director.

Whiteville has on a B. Y. P. U. training school next week, with Mrs. Dubberly, Jesse Dannel, D. L. Sturgis and Dr. R. E. Guy teaching the courses.

Beulah Association is putting on a men's program in all their churches. Union City is organizing a brotherhood right away, and the program will include all the churches before the campaign is over.

**THOMAS W. WRENNE & CO.**  
 D. P. WRENNE, President Bankers Incorporated A. D. 1889  
**MONEY TO LOAN**  
 Ocean Steamship Agency  
 Wrenne Bank Building Phones 6-8194—6-8195 Night: 7-5851-W

**Dodd College**  
 A Standard Junior College for Girls  
 SHREVEPORT, LOUISIANA

---

*Dedicated to American Women and Their Homes*

OFFERING

Academic Courses  
 Religious Education  
 Home Economics  
 Fine Arts and  
 Physical Education

Under the guidance of accredited teachers expert in their Departments; in buildings all new and equipped with the latest and best; in an atmosphere thoroughly Christian; with a background of the finest culture of the old South and the best methods of the new; designed to fit young women for the highest and best in modern life and especially for their noblest business—that of making a home.

---

*Work Offered in the Last Two Years of High School and the First Two Years of College*

---

The Next Session Begins September 25, 1928

---

*Room Reservations in the New Residence Halls Should Be Made Early*

---

For further information write  
 DR. M. E. DODD, President  
 Shreveport, La.

**SHREVEPORT**  
 A Charming City of  
 Handsome Homes  
 Magnificent Churches  
 Comfortable Climate  
 and  
 Cultured People

**FREE**  
 A GENEROUS SAMPLE

**AMAMI SHAMPOO**

It imparts to the hair the sheen of sparkling cleanliness and leaves a delightful bouquet you'll never tire of. Eliminates dandruff. Does not color the scalp. Send this ad with your name and address. We will send the sample absolutely free.

FRICHARD & CONSTANCE  
 Dept. 44 45 Warren Street, New York

## WOMAN'S MISSIONARY UNION

President	Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
Treasurer	Mrs. J. T. Altman, 1584 McGavock St., Nashville
Corresponding Secretary	Miss Mary Northington, Nashville
Young People's Leader	Miss Victoria Logan, Nashville
W. M. S. Field Worker	Miss Wilma Bucy, Nashville
Young People's Field Worker	Miss Cornelia Rollow, Nashville
Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.	

### TRAINING SCHOOL GIRLS IN TENNESSEE

Our W. M. U. Training School closes the last of April, and many of the girls desire to stay in this section until time to go to Chattanooga for the Southern Baptist Convention. They will be happy to teach mission study classes and to help in any way in the churches en route from Louisville to Chattanooga. They can come either by the Southern or L. & N. and N., C. & St. L. If you would like to have a class the first or second week in May taught by a training school girl, write Miss Northington, 161 Eighth Avenue, N., Nashville. The only cost will be her entertainment while in your midst. It will be a wonderful opportunity for you. Write today. First come, first served!

### WHICH WOMAN ARE YOU?

#### I Do Not Belong to the Missionary Society

1. I think I can be just as good a Christian without belonging to the Missionary Society; too many organizations in the church now.
2. It would increase my financial obligations in every way, and I am already overburdened.
3. I haven't time to give to the meetings and the many extra calls of the Missionary Society.
4. I think my first duty is to my home and my family.
5. I haven't much faith in sending great sums of money to the heathen when there are so many at home who need it.
6. I do not believe that I am really needed.

#### I Do Belong to the Missionary Society

1. I can probably be just as good a Christian, but certainly not as intelligent and as efficient a Christian; there is no other organization in the church that has for its sole purpose the carrying out of His last command: "Go ye and preach the gospel to every creature."
2. I tithe my money; therefore my missionary obligation becomes a joy rather than a burden.
3. I love the work of the Missionary Society; I find time for the meetings and all other calls, even if I must let slip some of my social engagements.
4. Since belonging to the Missionary Society, I find my own spiritual life has been deepened and my outlook on life so enlarged that I am better able to direct my home life and the needs of my children.
5. I believe firmly that we cannot evangelize the world unless we Christianize America; and we cannot Christianize America unless we evangelize the world.
6. I am the fruit of missionary effort; therefore, it is my duty as well as my privilege to help carry out the command of our Lord. I believe I am greatly needed and expected to do this.

### SWEETWATER ASSOCIATION

The W. M. U. quarterly meeting of the Sweetwater Association met at Loudon Baptist Church on March 21st. Mrs. J. H. McGuire, superintendent, presided. Mrs. E. F. Kincer, superintendent of the Providence Association, led the devotional, followed by Mrs. Queener reading a portion of Malachi and Second Timothy.

Mrs. McGuire announced that this was a joint meeting of the Sweetwater and Providence Associations. This being a day of distinguished

visitors, the superintendent introduced to the audience in order Mrs. W. L. Stooksbury, vice president of the East Tennessee division of the W. M. U.; Mrs. Smith, divisional leader; Miss Powell, Mrs. Smartt, all of Knoxville; and Miss Kathleen Mallory, corresponding secretary of the S. B. C. of the W. M. U. Mrs. Stooksbury, leading, was followed by a number of ladies on "How I Was Won to the W. M. U. and What It Meant to Me."

Miss Mallory followed with a very interesting talk on the Southern Baptist Convention which meets at Chattanooga on May 14-20. She gave a wonderful description of the great and good things that are in store for the W. M. U. visitors. She also gave a beautiful description of the ruby, a six-pointed stone, the most precious of all stones, with each facet representing something that the W. M. U. stands for—namely: Praise, peoples, study, service, sacrifice and prayer.

After the service of a sumptuous plate lunch at noon the meeting was resumed by song and prayer. Mrs. Stooksbury brought a message in song, with Mrs. Todd presiding at the piano.

"Have Thine Own Way" was the subject for the evening. Mrs. Smith and Dr. Queener both gave interesting talks. Miss Mallory delighted the audience with a talk on "I Looked Unto Him and Became Radiant." Rev. R. A. Todd followed by reading a portion of Revelation and taking the subject, "The Progress of the Gospel Message of Jesus Christ," from which he revealed many truths. The closing prayer was led by Rev. O. D. Fleming.—Mrs. J. M. Carter, Secretary.

### BIG HATCHIE W. M. U. MEETS WITH RIPLEY CHURCH

Unusually good was the attendance at the quarterly meeting of Big Hatchie W. M. U. with Ripley Baptist Church on Tuesday, March 27th. Weather was ideal and the several baskets of spirea, Narcissi, fruit, blossoms and violets used in the church decorations gave a delightful breath of the spring time.

Mrs. Z. J. Scott, superintendent, presided. General topic for the day was "Book of Remembrance." Mrs. W. A. Owen of Covington led the morning devotional, "God's Book of Remembrance," from the wonderful third chapter of Malachi. Just here many earnest prayers were offered, asking for God's presence and power during the day's session.

Miss Julia White, on behalf of the Ripley Church, extended a most cordial welcome, to which Mrs. Ramsey of Henning gave response.

The minutes of the previous meeting were read and approved.

A field worker, Miss Bucy, was present, and at the request of the superintendent talked of our W. M. U. Book of Remembrance for the South and State. Each state headquarters will have this book and Southern headquarters at Birmingham will have a book. Mrs. Scott urged that Big Hatchie strive to reach our Ruby Anniversary plans that we may have a page in this book.

Mrs. T. L. Martin in discussing the first part of her topic, "How I Was Won to the W. M. U.," turned it into an experience meeting, calling on volunteers to state just what led them into the W. M. U. Several told of how they were won to the W. M. U., and what a joy they had found in service. Mrs. Martin concluded her talk by placing before us a personal challenge to earnestly endeavor

to do our part in trying to win others.

Next Miss Bucy brought her real message of the day: (1) Itemized information relative to gifts counted on the apportionment; (2) the Ruby Anniversary quota; (3) correct reports essential for proper credit. She plainly outlined the duties of treasurers of local societies, laying special emphasis on the necessity of prompt and accurate reports to headquarters, otherwise they cannot make accurate ones to Birmingham. She stressed the very great need of training the boys, saying that is the point on which as a W. M. S. we do fall short. Her plea for R. A. work was strong and convincing.

Rev. P. L. Ramsey of Henning gave a splendid talk, "We Can Do It If We Will," referring to our part in the Ruby Anniversary program.

Before the noon hour a little playlet, "Tithing School Demonstration," under Mrs. Roy McCulloch's direction, was given.

The collection amounted to \$16.15. Lunch was served by the local society at the Jeff Davis hotel, followed by the executive board meeting.

The afternoon devotional was led by Mrs. H. W. Tucker, bringing some things Paul said to remember from the first chapter of 2 Timothy.

Mrs. Scott, superintendent, made a short talk on our apportionment. As the reports from the different churches were given an atmosphere of enthusiasm and joy prevailed because of new organizations and apportionments being met, in some instances the apportionment being almost doubled.

The association was delighted to have as guests a delegation from the Dyer County W. M. U., including its superintendent, Mrs. Jones, who gave a brief address.

It was unanimously voted that Big Hatchie W. M. U. send its superintendent, Mrs. Z. J. Scott, to the Southern Baptist Convention, which convenes in Chattanooga in May.

A most fitting and impressive climax to the day's program was the excellent message brought by Dr. McCulloch, pastor of the local church, on the "Stewardship of Gifts."

The next meeting will be in June with Garland Church, Tipton County.—Mrs. Geo. G. McLeod, Secretary-Treasurer.

### CHATTANOOGA IS READY FOR YOU

Following a recent visit from Miss Kathleen Mallory, corresponding secretary of the W. M. U., who went to Chattanooga to confer with the local committee on arrangements for the coming convention of May 14-20, preparations there for the big gathering have entered upon their final stage. During her visit Miss Mallory outlined to Mrs. Will Shepherd and her co-workers of the Chattanooga committee some of the necessary details of the convention and suggested how these could best be carried out so that the sessions would go off with the utmost of ease and convenience for all concerned. Miss Mallory found that plans and preparations already made were along the right line and complimented members of the local committee very highly for the splendid work they have done. She expressed herself as well pleased with everything.

One of the fine things about the arrangements for the convention at Chattanooga is the fact that all sessions of both the W. M. U. and the Southern Baptist Convention will be housed under one roof, in the magnificent million-dollar memorial auditorium, erected in honor of the soldiers of Chattanooga and Hamilton county who laid down their lives in the World War. Because of its immense size and its many meeting halls and other rooms, this building is adequate for all the needs of both conventions.

The Southern Baptist Convention's sessions will be held in the main arena, which seats 6,000, and the

W. M. U. sessions, except these of Monday and Tuesday nights, will take place in the Community Hall, which seats 1,300. The Monday and Tuesday night sessions of the W. M. U. will be held in the main auditorium. In other rooms will be found the committee sessions, the writing room, nursery, general offices and the like. The registration and information desks will be located in the main lobby and the exhibits will be in the exposition hall. In the basement dining room a cafeteria will be operated by the ladies of the Baptist Good Will Center of Chattanooga. This hall will take care of 500 diners at a time.

Headquarters for both the W. M. U. and the Southern Baptist Convention will be in the Patten Hotel, which is just five blocks from the auditorium.

The only W. M. U. affair which will not be held in the auditorium is the council luncheon, which will be in the dining room of the Highland Park Baptist Church, and this is because the ladies of that congregation who will serve the luncheon preferred to have it there. The Highland Park Church is on Union Avenue and is reached by three different car lines—Oak, Vance and Ridge. It is fifteen minutes from the heart of the city.

The memorial auditorium is almost in the very center of town. It is located on the block bounded by McCallie Avenue, Oak, Lindsay and Auditorium streets. In front of it, on McCallie Avenue, the Brainer and East Ridge busses pass and the Oak, Vance and Ridge car lines pass along Oak Street at the rear of the building. Within easy walking distance are the following hotels: Patten, Read House, Park, Ross, Northern, Eastern, Annex and Clifton. Also within walking distance but a little further away are the Austin and the Grand. The newest hotel is the Read House, a two-million-dollar institution which replaces the old Read House.

Inasmuch as many visitors and delegates will find rooms in many private homes during the convention, it may be well to state that car lines from all parts of the city transfer passengers to the Oak, Vance and Ridge lines which pass the rear of the auditorium. Passengers may also alight on Market Street, the main thoroughfare of the city, and walk the two blocks from there to the auditorium.

Some of those who drive to Chattanooga and use their cars while there for transportation may desire to take quarters at the Signal Mountain Hotel, a resort place eight miles from the city on the brow of Signal Mountain. Inasmuch as this is only a thirty-minute drive over a paved road and over one of the most beautiful scenic routes in America, it is believed that a great many will avail themselves of the privilege of staying on Signal Mountain. The hotel is also connected with the city by an electric car line which operates large steel cars that make the trip in forty-five minutes.

For those who may be interested in looking over Chattanooga's many points of scenic and historic associations, sight-seeing busses which run on regular schedules may be found at both the Patten Hotel and the Read House. These go to Lookout Mountain, Chicamauga Park, Missionary Ridge, National Cemetery, Orchard Knob—all of which, while not only offering magnificent scenic views, are associated with Civil War history.

Because of Chattanooga's central location, in the heart of the South, and because of the city's nation-wide reputation for convention hospitality, it is expected that the conventions there will attract more Baptists than any meetings have ever done. In anticipation of a large attendance, local committees are working painstakingly and enthusiastically to provide adequate accommoda-

tions and to make arrangements which will result in a highly successful meeting. In this, it may be expected, also, that the entire city will join, since the gathering is one which will excite the interest of the whole city.—Mrs. Raleigh Crumbliss, Chairman of W. M. U. Publicity Committee.

**EAST TENNESSEE W. M. U. CONVENTION**

Monday afternoon, March 26, at 2:15 the East Tennessee divisional meeting of the Missionary Union met in its opening session in the First Baptist Church, Maryville, and was called to order by Mrs. W. L. Stooksbury, East Tennessee vice president. After a splendid devotional, by Mrs. J. A. Dunn, Fountain City, we were welcomed in a most hearty and beautiful manner by Mrs. A. G. Williams, president of Maryville W. M. U. Mrs. H. M. McGuire, Sweetwater, responded beautifully to the welcome. Mrs. Stooksbury made her report as vice president. After song and prayer we adjourned for conferences. Miss Northington led the conference for superintendents; Mrs. J. H. Brakebill, for presidents; Mrs. W. E. Wauford, for circle leaders; Miss Logan, for young people's leaders; Mrs. J. W. Marshall, for mission study. These conferences were well attended and disseminated much good.

At 6:30 p.m. a most bountiful banquet was served in the dining-room of the church to the young people and their leaders. All praise be given to Mrs. Walters and her efficient committee for the wonderful manner in which they served four hundred plates. Miss Laura Powers, East Tennessee young people's leader, was toast mistress at the banquet.

At 8 o'clock the main auditorium of the church was filled with young people, so that all others present had to occupy seats in the gallery. Miss Powers called the house to order and announced a most interesting program, presented by some of her East Tennessee young people. Miss Mallory stirred us with her talk, "The Y in Ruby is You."

Tuesday morning at 9 o'clock Mrs. Stooksbury called the house to order for a full day's program. Mrs. McNeese, Johnson City, prepared our hearts for the day by giving us a spiritual devotional. We listened with deep interest to soul-stirring talks, made by Dr. E. A. Jackson, from Brazil, Miss Victoria Logan, Miss Northington, and Miss Mallory. These talks were interspersed with music by representatives of Chilhowie Institute.

At the noon hour again the Maryville women demonstrated their ability as perfect hostesses. Mrs. Honeycutt, chairman for the lunch and her committee, served a delicious lunch to five hundred people.

One o'clock found us assembled in the auditorium for the afternoon session, with Mrs. Stooksbury in the chair. After a song and prayer, led by Brother Snow, our souls were stirred and our hearts humiliated as we listened to Brother Chapman, missionary from Japan, speak to us from his experiences and the needs in Japan. Brother Chapman is now in the homeland and at present is pastor at Jacksboro. At this time the ten superintendents present made reports of their year's work. Mrs. Mike Elder and Mrs. Raymond Smith, Maryville, delighted us with a vocal duet. A short business session was held. Reports of the secretary and treasurer were read and adopted. The nominating committee, recommended the following names for election of officers for the next year: Vice president, Mrs. J. W. Marshall; secretary-treasurer, Mrs. S. J. Smith; young people's leader, Miss Laura Powers; mission study chairman, Mrs. J. A. Dunn. Report of the committee was unanimously adopted. Mrs. Stooksbury presented to the audience Mrs. Marshall as her successor, and Mrs. Marshall accept-

ed her new responsibility with a few gracious words. Mrs. W. F. Robinson, Chattanooga, spoke words of appreciation for Mrs. Stooksbury's work during the past two years. She asked that a committee be appointed to write resolutions of appreciation for Mrs. Stooksbury as she retired from office. Mrs. Marshall appointed on this committee Mrs. R. L. Cowan and Mrs. W. R. Griffin. The secretary was asked to write words of appreciation to the three former vice presidents—Mrs. J. H. Anderson, Mrs. W. R. Berry, and Mrs. R. L. Harris—who served so faithfully and who now are not well.

Mrs. Stone, of Cleveland, chairman of the resolutions committee, read resolutions thanking the First Church of Maryville for entertaining in such a beautiful and hospitable manner the East Tennessee Divisional meeting.

On motion, we adjourned to meet in the fall of 1929. Brother Grigsby dismissed us with prayer.—Mrs. W. L. Stooksbury.

**WEST TENNESSEE DIVISIONAL MEETING**

By Mrs. F. F. Blalock

The West Tennessee Divisional meeting of the W. M. U. was held in Trenton on March 29th. Vice President Mrs. C. M. Roberts presided. Miss Mary Northington led in the opening prayer and Miss Victoria Logan conducted an impressive devotional. Mrs. T. D. Crim gave the welcome address and Mrs. Ira D. Parks of Friendship the response. Twelve superintendents were present and gave splendid reports.

Thursday evening Miss Mallory gave an address on "They Shall Be Mine, Saith the Lord of Hosts." Mrs. Roberts spoke on "The Power of Vision." Miss Northington spoke on "My Expectations for the Anniversary Year." Dr. Carmen James, returned missionary, stirred our hearts to do greater things for missions. Mrs. Henry Fowlkes of Dyersburg and Mrs. McAbee and son rendered musical numbers. Mrs. C. M. Thompson spoke on "Christian's High Adventure." Mesdames Hayes, Moore, Hale and Miss Buchanan sang a quartet. Mrs. L. A. Leatherwood of Memphis conducted a consecration service.

The closing event of the program was the young people's program Friday night. A banquet was served at 6:30, at which Rev. C. L. Bowden of Humboldt was toastmaster and Mrs. H. L. Thompson of Memphis and others spoke. A pageant depicting the forty years of the life of the W. M. U. was presented, following which Miss Mallory spoke on "The Y in Ruby is for You." The meeting was good all the way through; the hospitality of Trenton cannot be surpassed. Our next meeting will be held at Milan next fall.

**THE THINGS THAT REMAIN**

While the century was young a group of redeemed ones came slowly down the long shining street through the soft, bright light of the endless day. On them they still bore the marks of many nationalities, and each spoke to the other by the name they had ever borne. With them was one who seemed to be the center of the group, towards whom all looked with particular love and affection.

"And so, Ah Wing," this one said, "your daughter is coming?"  
"Yes," Ah Wing answered, gladly. "The message was brought twelve hours ago, and you, of all others, must be here to meet her—you and those whom you have gathered."

"What joy awaits her!" she who was the center of the group replied, looking through the wide open gate before them.

"Joy!" exclaimed Ah Wing, "Joy! You do not know. You were never a heathen woman. You cannot know."

"No, you cannot know," echoed a half dozen voices.

Swift as light the angels entered with her for whom they waited.

"Oh, that I might see Him, mother!" she exclaimed. "Him first," and with glad feet they led her to the throne, singing as they went, "Unto Him be glory and honor and dominion forever and ever."

But she who had been the center of the group stood looking after them, a smile of unutterable joy upon her face, and as she looked she whispered softly, "The things that remain."

"Mary," some one called her, and looking across the wide field of lilies, she saw an old friend and neighbor coming towards her. "Mary," she said, coming near, "this is not the first time I have watched you come to the gate with an ever-growing company of redeemed ones. We lived side beside. Tell me how it comes to pass. I cannot understand. And I—I have no one. Tell me—"

"There is no praise to me," answered Mary.

"That I know full well," replied her friend.

"He is all and in all, but oh, the joy of bringing all these to Him. Tell me. Our houses were alike, our children the same in number, our husbands good and kind. I cannot understand."

"Back in my life—I cannot just remember when—there came to me the thought of the things that remain. Like a sharp dividing line there marked the things that perish with the using from those other things. And I began to long for those that would outlast time."

"But you did what I did," broke in her friend; "dressed as I did, ate as I did. Why, I remember one dress so exactly like mine—"

"Except the lace," said Mary, softly.

"And your very parlor carpet and mine," went on her friend.

"But mine outlasted yours," said Mary, softly, again.

"I always hated petty economies, you know," said the other quickly, "but I always gave what I had on hand, and we had the same. I do not understand."

"Then, dear friend," said Mary, "I will tell you: I learned when I began to long for what remained that there were no petty economies when made for God. The man who half starves because he is a miser is despised; the man who goes hungry for his country is a hero. Often I wanted the little things you had and no one missed but I. Then I would

ask myself if they might be changed into the things that would not perish. Dear John and I kept a little book, and on it we had written, 'The Things That Remain.' In it we put those things we might have had and deemed all right had we not preferred these others."

"And the children—did they fret?"

"They knew not of the book until they became Christ's, and then they rejoiced to add some things that would remain."

"But it came to little, after all," said her friend. "You, like myself, had little."

"It would have seemed so but for the book; but, adding it there year in and year out, it was fifty dollars in a twelve months, and we kept the book, John and I, thirty years. And do you know," she said, laughing happily, "I found it all written out here."

"Here!" exclaimed her friend, starting.

"Yes, here in the Bank of Heaven, where moth and thieves and rust cannot reach it, and these," she said, as down a long, shady aisle, perfumed with undying flowers, they saw her friends returning to her with the new one in their midst, "These are my interest. These precious ones are the things that remain."

"I, too, gave something," cried her friend. "And I—I have nothing."

"What cost us most to give," said Mary gently, "we followed most with our prayers. But all is His grace, His glory His power. I had not dreamed of this abundant entrance."

"And I am here, saved as by fire!" exclaimed her friend. "It is not what I have lost but those that I might have saved."

"Yes, He had need of them."

"He! He has all," the other exclaimed.

"Not all. For not until He shall see of the travail of His soul shall He be fully satisfied."

"And I might have helped. Ah, could my beloved but know. Had I but taught her. Ah, bright one! bright one!" she cried, starting up, as a shining messenger passed her. "Take, I beg you, a message to earth for me. Breathe into the soul of my best beloved the things that remain."

And down from heaven breathed the words, "The things that remain."  
—Fannie E. S. Heck, in Royal Service.

## Read Another GOOD BOOK



**Christianity and Social Problems**  
*J. M. Price* • \$1.60

From wide investigation and varied experience Professor Price records his findings on the important subject of the message of Christianity on the problems of living together. In a somewhat thorough analysis of institutional life the author attributes its weaknesses to neglect of the simple principles of Christianity and points to those same principles as the basis upon which society must be wisely reconstructed.



**Some Problems of the Modern Minister**  
*Austen K. DeBlois* • \$1.75

It is the contention of Dr. DeBlois that the minister today should be neither priest nor pastor to the neglect of the chief work to which he has been called. He emphasizes the primary importance of the ministry of the Word and writes with great insight and courage upon the increasing importance of the worship aspect of the church's program. His comments are sharp and happily made, tempered by much good humor and written in complete honesty.

**Baptist Sunday School Board**  
161 Eighth Ave. N. Nashville, Tennessee

## AMONG THE BRETHREN

### By FLEETWOOD BALL

Evangelist John Hazelwood of Knoxville has just closed a revival at Robbins, lasting eighteen days and resulting in 51 conversions and about 40 additions. It was a very far-reaching revival. He is at present in a meeting at Kettle Island, Ky., and will on Sunday, April 22nd, begin a meeting in the courthouse at Rutledge.

Boulevard Church, Memphis, Rev. J. H. Wright, pastor, began a revival last Sunday in which Dr. J. W. Porter of Lexington, Ky., will do the preaching. C. T. Rutherford will direct the music. A great ingathering is expected.

The First Church, Ada, Okla., inaugurated a revival Sunday, the pastor, Rev. C. C. Morris, doing the preaching. Frank Graziadei of Chattanooga is directing the music and John Josey is the pianist. A goal of 200 new members has been set.

Dr. Louis B. Warren of Atlanta, Ga., is to aid Rev. W. H. Morgan, of the First Church, Hartsville, S. C., in a revival to begin April 15th. These two blessed fellows were schoolmates in seminary days and were most congenial spirits.

The First Church, Pine Bluff, Ark., Dr. S. E. Tull, pastor, will launch a revival Sunday, April 29th, in which Rev. J. F. Tull of Augusta, Ark., will do the preaching. The fellowship between the preachers will be delightful, they being brothers.

Pritchard Memorial Church, Charlotte, N. C., has called Rev. W. H. Williams of the First Church, St. Joseph, Mo., and he has accepted. He is a brother-in-law of Drs. W. J. McGlothlin and Everette Gill. We remember him most favorably from seminary days.

Rev. A. Howard Wilson of Greer, S. C., has been called as pastor of the First Church, Liberty, S. C., and has accepted. He succeeds Dr. Chas. F. Sims who went to the First Church, Greenwood, S. C.

A revival lately closed in Seventh and James Street Church, Waco, Texas, in which the pastor, Dr. W. W. Melton, did the preaching. There were 80 additions. Dr. Melton has been in that pastorate 16 years.

Sam Laws and Miss Ruth Hester of Wildersville, estimable and cultured young people, were married at the residence of the writer who officiated at 1 p.m., Saturday, April 7th, in Lexington. They will reside at Parker's Cross Roads.

Beginning last Sunday a revival is in progress in the First Church, Childress, Texas, in which the pastor, Rev. Geo. A. Curlee, has the assistance of Rev. William H. Joyner of San Antonio, Texas.

Dr. W. R. White has resigned at Greenville, Texas, to accept a call from the First Church, Lubbock, Texas. He lately held a great revival at Quanah, Texas.

On April 1st, the third anniversary of the worship of the First Church, Beaumont, Texas, the aim for attendance in Sunday school had been set at 1,500, and when the attendance record was added the figures stood at 1,526. It pays to set an aim.

The Sunday school classes of the First Church, Dallas, Texas, recently honored Robt. H. Coleman, the assistant pastor to Dr. Geo. W. Truett, with a reception in recognition of the close of his twenty-seventh year of service in that church.

Rev. H. L. Waters has resigned as pastor at Carrier Mills, Ill., effective at once. He formerly labored with great success in Arkansas.

Rev. C. S. Wales of Ripley, Miss., at the invitation of the pulpit committee, supplied the church at Baldwin, Miss., last Sunday at both hours.

Beginning April 15th, Dr. S. E. Tull of First Church, Pine Bluff, Ark., will assist Dr. J. B. Trotter in a revival at the First Church, Hannibal, Mo.

Rev. Elbert F. Hardin has resigned at Wynnewood, Okla., to accept a call to the First Church, Lincoln, N. C. The change was effective April 1st. He is a native of South Carolina.

It will be of interest to his friends in Tennessee to learn that Rev. R. B. Jones of University Church, Baltimore, Md., will preach the commencement sermon of the University of Richmond, Richmond, Va., June 3rd. He was formerly pastor at Jefferson City, Tenn.

Rev. J. W. Dickens, formerly a pastor in Tennessee, has resigned the care of the church at Welsh, La., but has not indicated his plans for the future. The resignation is effective May 1st.

Rev. Harry Leland Martin of Lexington, Miss., a Tennessee product, is doing the preaching in a great revival in his church which is reaching over the whole county. Alvon H. Doty is leading the singing.

Beginning June 3rd, the pastor, Rev. H. L. Carter, will do the preaching in a revival in Central Church, McComb, Miss. O. J. Thompson of New Orleans will lead the singing.

Dr. L. H. Browning, president of Norman Institute, Norman Park, Ga., has resigned that position to accept the presidency of the State Normal School at Cochran, Ga.

Rev. J. C. Grimes of Shellman, Ga., resigned to accept a hearty call to Unadilla, Ga., where a great field awaits him.

According to the last figures received of the revival in Speedway Terrace Church, Memphis, in which Rev. W. E. Farr of Grenada, Miss., assisted Rev. J. Norris Palmer, there had been 65 additions. The church was ten years old March 31st. It began in a residence with 75 members and now has more than 600 members and property valued at \$75,000. The Sunday school has an enrollment of 575 and an average attendance of 400.

Mrs. Thos. McConnell of Princeton, Ky., has not missed a Sunday in Sunday school in eighteen years, and she is only twenty-two years old.

Rev. R. J. Williams of Union City, missionary for Beulah Association, delivered a splendid sermon in the church at Ridgeley on Sunday, April 1st.

Gov. H. H. Horton has accepted an invitation to deliver an address in the church at Trezevant on Sunday, April 22nd, and it is proposed to give him a capacity house.

No little excitement has been aroused among the Baptists of North Carolina by the action of students of Wake Forest College in organizing an Al Smith club. One of the churches of Charlotte denounced vigorously the student club. However, the president, Dr. F. P. Gaines, has declared that he will not interfere with them.

Phinas Earle Trent, a product of Tennessee, strikingly gifted as a debater and orator, yielded recently to a call to preach the gospel, was ordained, and is now pastor of the church at Bostwick, Ga.

Rev. J. Norris Palmer of Speedway Terrace Church, Memphis, will conduct a party to Europe this summer, being gone for ten weeks. His wife will accompany him. He was born near Blue Mountain, Miss., and received his ordination in Lowrey Memorial Church, that city.

The quarterly meeting of the Woman's Missionary Union of Beech River Association was held Tuesday, April 3rd, with the church at Parsons. A most profitable program was rendered under direction of Mrs. S. C. Jones of Lexington, the capable superintendent.

Rev. L. S. Gaines of Williamsburg, Ky., was lately assisted in a revival by Rev. E. Gibson Davis of Tabernacle Church, Raleigh, N. C., resulting in 34 confessions of faith. Carlyle Brooks of Atlanta, Ga., led the music.

There were 40 additions, only five by letter, in the recent revival at Fulton, Ky., in which Rev. C. H. Warren was assisted by Dr. F. F. Gibson of Louisville, Ky. Fifteen or twenty others professed faith and are expected to come in later.

Misses Martha Cross of Whiteville and Mary Elizabeth Ball of Lexington, were chosen by the faculty of Union University, Jackson, to represent that institution in a joint debate with students of Blue Mountain Female College, Blue Mountain, Miss., on Friday night, April 6th.

Rev. H. B. Cross of Clifton Forge, Va., has accepted to care of the First

Church, Bowling Green, Ky., effective April 15th. He is a native of New Jersey and a graduate of the Southern Baptist Theological Seminary.

### By THE EDITOR

It is reported that the legislative assembly of Quebec has voted to exclude children under sixteen years of age from the picture shows. Quebec lawmakers have more sense than their contemporaries of other places.

We are glad to report that Dr. Ben Cox is improving rapidly. He recently underwent a serious operation at the Memorial Hospital in Memphis.

The World's Christian Fundamentalist Association will meet in Chicago on May 13-20. We regret very much that this date has been chosen, for it conflicts with the Southern Baptist Convention.

Pastor T. N. Hale of Dresden has been elected president of a law and order league recently set up in Weakley County.

The article in the Nashville Tennessean of April 5th, signed J. T. Durby, is from the pen of our own J. T. Oakley of Brush Creek. It is a good one well worth consideration.

Some of our readers seem to be disturbed over the interview we published recently. They wonder how it came to pass that Brother Oakley could have given it out without coming to Nashville. Well, Brother Oakley has been in our office recently. We have talked with him many times about these matters. When he set them down in black and white, we arranged them as an interview. That is not an unusual or unethical method of securing an interview.



## Furman University

Greenville, South Carolina

W. J. McGLOTHLIN, President

The oldest Baptist College in the South, and one of the oldest in America.

Situated at Greenville, on the main line of the Southern Railway, in the beautiful Piedmont Section of South Carolina, with an elevation of more than a thousand feet, the Blue Ridge in plain view, and an unrivaled climate.

It is for men only, with Christian influences strong and all its work standard. Large and beautiful campus, excellent buildings and equipment, strong faculty of cultured and active Christian men, splendid student body. Strong, clean and successful athletics of all forms. Beautiful athletic field and gymnasium with swimming pool. Glee Club, band, debating, oratory. Glee Club won Southern cup and championship in 1927 and 1928.

Courses leading to the regular A.B., and B.S. Degrees. Courses in Education and Pre-Medical work. In short, high-grade college work given under the most favorable and delightful conditions obtainable.

Twelve weeks summer school with full college credit beginning June 6.

Next Session Opens Sept. 17. Reserve Room Now.  
For Catalogue and Further Information, Write

President, W. J. McGLOTHLIN

No. 7 University Ridge

GREENVILLE, S. C.

Thirty-five additions for baptism and five by letter constituted the immediate visible results of the revival held with First Church, Fulton, Ky., by Pastor F. F. Gibson of Louisville. C. H. Warren is bishop at Fulton.

Dr. I. M. Haldeman, great Bible scholar and preacher, is able to occupy his pulpit in First Church, Manhattan, after an absence of some weeks. He is eighty-four years old, but strong and vigorous.

The Watchman-Examiner reports the action of Temple Church, Charleston, W. Va., in turning out 200 members and almost immediately having 100 additions. We venture the prediction that one of the additions will do more work than the 200 who were excluded.

If Tennessee manufacturers knew a good thing like some out-of-state manufacturers and merchants know it, they would be patronizing the columns of the Baptist and Reflector.

The Buddhists have erected a great temple in Sacramento, Cal. It is located in the same block with the Baptist church house. Japanese make up the congregation. While we do foreign mission work, foreign religions are doing mission work among us.

H. B. Cross of Virginia has assumed his duties as pastor of the First Church, Bowling Green, Ky. He is a native of Baltimore and a graduate of the Baptist Institute, Philadelphia.

Dr. Len G. Broughton emphatically denies the charge made some time ago by a brother of another denomination that he went to Jacksonville, Fla., with the avowed purpose of making the great old First Baptist Church an open communion church.

"Occasionally we hear some remark concerning 'the mode of baptism.' Why refer to 'mode' as though there were more than one baptism? The immersion of a believer by the authority of a New Testament church is not 'a mode' of baptism; it is baptism."—Baptist Messenger.

According to the Baptist Messenger, the faculty of the Kansas City Theological Seminary has accepted the New Hampshire Confession of Faith with the agreement that when any one finds himself out of harmony with it, he will at once relinquish his position.

Ninety professions of faith and 95 additions came as a result of the revival in Bethany Church, Kansas City. W. Lee Rector of Oklahoma did the preaching, assisting Pastor John R. Bryant.

William H. Williams, brother-in-law of W. J. McGlothlin and Everett Gill, resigns from First Church, St. Joseph, Mo., to accept the call of Pritchard Memorial Church, Charlotte, N. C. Dr. Williams has done a long and lasting work in Missouri, has won a high place in denominational life, and will be greatly missed by his "Show-Me-State" brethren.

Union Ridge Church, near Eagleville, is planning a home-coming day for the first Sunday in May and wish to invite all former members and any other friends of the church to be with them. Special invitation is extended to all former pastors. It will be an all-day service with dinner on the ground. C. M. Pickler is the pastor. A roll call of the membership will also be held.

Smyrna Church, near Chapel Hill, is planning for a roll call day April 22nd. It will be an all-day program with dinner on the ground. All members are urged to be present.

Rev. J. H. Oakley will do the preaching in a revival meeting with Eastern Heights Church, Memphis, W. L. Smith, pastor, which begins April 15th.

J. H. Snow of Knoxville preached for First Church, Lenoir City, last Sunday in the absence of Pastor W. C. Creasman, who was preaching the baccalaureate sermon for Sunbright High School.

Singer Jack Scholfield of Ft. Scott, Kansas, was a visitor at the Memphis Pastors' Conference this week. He was on his way to Texas for a meeting.

Dr. F. F. Brown, pastor of First Church, Knoxville, is conducting a meeting at Calvary Baptist Church, West Asheville, the church of his boyhood days, and the church in which he was ordained for the ministry. Dr. J. L. Campbell, head of the Bible Department at Carson and Newman College, supplied for him on Easter Sunday.

We call attention to the advertisement in this issue of The Wicker Tours regarding their big Christian Cruise and their European tours. If you are going abroad, it will be to your interest to write for itineraries to The Wicker Tours, Richmond, Va.

President Doak S. Campbell of Central College, Conway, Ark., has returned to his field of labor after spending several months doing graduate work in Peabody College, Nashville.

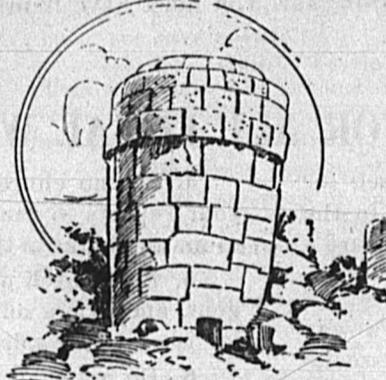
Mr. R. P. Preston, father of William H. Preston, South-wide field worker for the Inter-Board Commission, is seriously ill at the Baptist Hospital in Memphis. The prayers of the brethren will go up for this splendid man of God and his speedy recovery.

Dr. Everett Gill preached at the First Church, Chattanooga, Sunday, in the absence of the pastor, Dr. John W. Inzer.

The amount of the Sunday school collection for missions at West Jackson Church on last Sunday was \$608.60. The Sunday school attendance for that day was 697.

**EVANGELIST CAMBRON ANNOUNCES OPEN DATES**

Evangelist William J. Cambron has opened his spring engagements and will spend the time until Easter in and around Philadelphia. On April 15th he goes to Clay, W. Va. On and after May 1st he will be open for engagements in Tennessee and is anxious to serve our churches. Any churches interested may write him at his home address, Flintville, Tenn.



## Inca Monuments

One of the Ancient Inca Tombs on the high plateau of Peru.

**WHETHER** the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

All that is left of the Monuments and Architecture of the Incas is the granite.

It is well for us to learn this lesson, a fact that is proven by the history of all races—Granite Monuments last longer than any other. Scientific tests prove that granites vary in the quality of durability and show

## Winnsboro Granite

"The Silk of the Trade"

superior to other grey granites. Its flawless beauty, stalwart strength, and great durability, combined with adaptability to design make it the ideal monumental stone.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for free descriptive literature.



Winnsboro Granite Corporation, Rion, S. C.

*B. H. Heyward* Treas. & Gen. Mgr.

## WHEN THE BOOKS CLOSE, IT IS TOO LATE TO MAKE YOUR ENTRY!



The Tennessee Baptist State Convention and the Executive Board of that Convention have instructed that the books be closed on April 30th. All interests involved make this seem to be the best possible plan, and it works for the advantage of the entire Southern brotherhood.

### The Secretary Has No Recourse

Your secretary has no recourse in the matter. Therefore, if you wish your church to receive credit for money contributed this Southern Baptist Convention year, you must have it in our hands before seven o'clock on the evening of April 30th.

### SUGGESTIONS FOR ALL LOYAL WORKERS

1. Let every pastor lead in gleaning the church for offerings. And let every pastor be a brother to the church that is pastorless and help its members secure a worthy offering for missions and benevolences.
2. Let our Associations be worked in such a way that no church will be slighted. In this the associational laymen's organization, backed by good pastors and helped by the W. M. U. can succeed.
3. Let our laymen seize this great opportunity of showing their ability to do things for their Lord's cause. See to it that every church in your association is reached with a program that will result in a real offering.
4. Let no church fail to make an offering. Then your reports to the coming Associations will not have so many blanks in them.
5. Let church and Associational treasurers be diligent, encourage offerings, and be sure that every dollar is sent to Nashville before the close of the month.
6. Do not send a report by wire at the last minute. If you must use the telegraph, wire us the money. Only money can be counted.
7. Let every W. M. U. work to stimulate the offerings and help to secure them.
8. Let every Baptist in the State grasp the opportunity of making our finest record and enter enthusiastically into the gleaning.

### It Will Be Easy to Surpass Last Year's Record

We are now \$2,196 ahead in offerings to the Co-operative Program over the same period of last year, and have the entire month of April left.

Last year the total offering for April was \$90,732.40. We must raise \$78,567 during April for the Co-operative Program if we match last year's record in the Co-operative Program.

**WE CAN EASILY DO THIS. LET US SET OUR GOAL FOR \$100,000 DURING APRIL OF THIS YEAR. THAT AMOUNT WILL GIVE US A GLORIOUS RECORD AND SHOW THE SOUTH HOW TO SOLVE THE DEBT PROBLEM!**

### Remember!

**We have no paid workers. We must depend upon our pastors, laymen, women and young people. ONE CONCERTED AND UNITED AND LOYAL EFFORT DURING APRIL WILL WIN THE ACCLAIM OF OUR LORD, "WELL DONE."**

**EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION,**

O. E. BRYAN, Corresponding Secretary