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**"SPEAKING THE TRUTH IN LOVE"**  
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## Science Leads Us Closer to God

SCIENCE is making us better Christians. Science is teaching men how to co-operate more intelligently with God; it is teaching men what God's laws are, and how to obey them. Science is increasing our belief that the human soul is the greatest thing in the universe, the supreme purpose of the Creator.

These are a few of the impressions which I carried away from a talk with Michael Pupin on what science means to a man's spiritual life.

Michael Pupin came to America fifty-four years ago as an ignorant peasant boy of fifteen. Recently he was elected president of the American Association for the Advancement of Science, one of the highest scientific honors in the world. What he says, therefore, is the outcome not only of profound scientific knowledge but also of an intimate knowledge of life—its hardships, struggles, disappointments, and successes.

"When I was a boy in Serbia," said Dr. Pupin, "I used to spend part of my time, with other boys, herding the grazing oxen that belong to our fathers. At night I was enchanted by the stars, blazing in the firmament. I imagined that the light of these stars was a message from God telling us the hour of the night and the direction of the approaching dawn.

"When the vesper bell would ring, my mother, a pious woman, would say: 'Michael, do you hear the divine message which calls you to the altar of God?' Thus gradually I began to imagine that the sound of the church bell also was a message from God.

"It is not surprising that in my boyhood days I often asked myself two questions: What is sound? and, What is light? A search for an answer to these two questions has undoubtedly directed my scientific career.

"Sound, I found as a scientist, is due to the vibration of material bodies. But the physical vibrations are only a small link in the connection between the man's mind and the language of sound. And the more I think of this, as a scientific man, the more do I recognize that my boyhood fancy was right—sound is a message to our souls.

"Today, when I hear Kreisler playing, or any other great musician, I feel that he is making the vibrating string speak a language which is a true message from heaven.

"Light, I found, was a series of tiny electronic pulses sent throughout space from the sun and stars. And just as sound sets going the nerves of the ear to carry messages from the external world to the internal world of the human soul, so these electronic pulses set going the nerves of the eye which carry their messages to the brain. There, the soul deciphers and interprets their meaning. All these vibrations receive their true meaning only when the soul deciphers their message. And the more I think of it as a scientist, the more do I feel that those gleams of light from the quiet stars which fell upon my eyes as I tended the oxen, were really messages to the soul, declaring the glory of God.

"Now, since science finds that the physical universe, with all its electrons in motion, receives its true interpretation only as its messages reach the soul which alone can decipher these messages, does it not lead logically to the belief that the soul of man is the greatest thing in the universe? Indeed, does it not lead to the belief that the human soul is the highest purpose in God's creative energy?

"Sometimes we sneer at our puny earth, saying 'It is such a tiny speck of dust in the universe that it cannot amount to much. A star like Betelgeuse—that's a big thing.' But is bigness the true standard of measure? True, Betelgeuse is enormous, nearly three hundred million miles in diameter. Our whole solar system could swing around inside it. But what is Betelgeuse? Nothing but a big gas bag—that's all. With all its size, it has no soul. It cannot hear the call which I heard as an ignorant boy, to worship at the altar of Almighty God.

"These big stars are only the beginning of God's creative energy. The human soul, in so far as science can penetrate, is the last chapter of cosmic history as far as it has been written. It is in the soul that Divinity resides. And when we think of that, we are not so small. Science has found nothing in the universe which even compares in importance with the life of man.

"Wherever science has explored the universe, it has found it to be a

Condensed from The American Magazine (September, 1927).

Michael Pupin as told to Albert Edward Wiggam.

manifestation of a co-ordinate principle. It leaves us no escape from the conclusion that back of everything there is a definite guiding principle. We

are faced with two alternatives: either the law and order of the universe is the result of haphazard happenings; or it is the result of a definite intelligence. Now, which are you, as an intelligent being, going to choose?

"Personally, I believe in the Divine Intelligence, because it is simpler and more intelligible. It harmonizes with my whole experience. When you see the stars, each moving along its own prescribed path with a precision impossible to attain in any mechanism constructed by man, when you see a seed grow after a definite plan into a tree, or a baby develop into a self-directing human individuality, can you believe that it is the result of haphazard happenings? Such a belief is beyond my understanding.

"Moreover, is it reasonable to suppose that the soul, which is the most important thing that creation has achieved, will perish when the physical body dies? Is the soul going to have existed in vain? It does not seem possible to me. Science does not offer mathematical proof of the immortality of the soul, but it gives us plenty of grounds for intelligence in the development of the soul. My personal belief is that everything that happens in this great universe is for a purpose; and that purpose is the development of the human soul. That is where science and religion touch. Science adds immeasurably to the foundations of religious faith. Science will strengthen religion—as it has strengthened mine.

"My light from science does not contradict a single element of the religion which my mother and the people of my native village held when I was a boy. Science has simply brought me to a higher, broader view of the Creator.

"That is the real pleasure of scientific work. The purpose of science is not merely to make material things, inventions to increase wealth and blessing. If science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal touch with Him; if science does not assist me in carrying out the Divine purpose, then I am a failure as a scientist. But science has made me a better Christian; I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God."—The Reader's Digest.

### A MORNING PRAYER

By Maryon J. Boccelato

O Lord, earnestly and reverently I pray  
That Thou will keep me this day  
From the things I ought not to do.

Lord, help me to be slow to speak,  
Humble and forgiving and meek  
With careless words unthoughtedly spoken.

Let me be swift to hear and understand  
The call and need of my fellowman,  
Not for my glory but Thine.

Help me to be cheerful and unafraid,  
To trust implicitly in Thee as my aid,  
Conquering all hurt, pain and doubt.

And all through the trials of the long day,  
I pray Thee have Thine own way,  
Leading me to night's kindly shelter

Where the still small voice of my soul  
Will rejoice in the day's victorious goal  
And sweet peace be my reward. Amen.  
First Baptist Church, Memphis.



# Editorial

The worst state in our union now is Despair.

When did you ever hear a sermon preached from Jude?

Don't blame the Lord for your worthlessness. He didn't take the life out of you!

"Slicker bandits appear."—Headline. Now we understand what went with our raincoat.

The Nashville Banner defines a motorcycle as "chaos on wheels." Let somebody find a better definition.

Hambone has a hard time keeping his theology straight, but he is about as true as many others of today.

You can teach a horse to drink liquor, a monkey to smoke cigarettes and a man to do almost anything else.

It will take Davidson County and Tennessee ten years to remove the vile-smelling scum produced during the Liggett trial.

It would give us a lot of pleasure to sit in on some good phrenologist while he examined the heads of some of our lawmakers.

The agony of the Nashville trial will not soon be over, for another fool expression has been turned loose—"I don't remember."

The hardest thing a girl has to learn is that pretty as she may think she is, she needs more than lipstick and eyebrow pencils to make real men admire her.

Some of the Baptists of today who are clamoring for centralization in our denominational machinery will be among the first to rebel against autocratic power when centralization has gone too far.

Mayor Howse of Nashville, some years ago, made a bold denial of charges relative to places of vice in Nashville. Now, with the testimony of the Liggett trial before the public, he'll have to go back and revise some of his statements.

Peter, James and John got scared when they saw their Lord transfigured before their eyes. And many a modern church member gets scared the minute a transfiguration appears because of a genuinely spiritual service.

Some infidel must be behind the effort to have a law passed in Tennessee that will make it compulsory for every child to learn a verse of Scripture daily. Such a law would do more to make children hate the Bible than anything else the devil could invent.

We pay the state legislators good money to come to Nashville biennially. And when they get here, they sit two hours a day five days a week discussing laws that have been made in hotel rooms and swapped for passage. At least that is the impression we get from reports.

Isn't it funny? People everywhere are maligning imaginary Andy Gump's imaginary friend Austin for his duplicity in robbing a poor girl of her sweetheart, and some of the same people are sympathizing with Liggett whose record is a real one. But such is life—today.

We suggest that the next legislature spend its time in removing from our statute books a lot of outworn and antiquated laws. For instance, there is a law that requires drivers of teams to do certain things. Only an old-timer would have any idea what the law means, and there is absolutely no need for it today. Hundreds of laws are out of date and need to be cancelled.

## WESTERN RECORDER THROWS ON THE LIGHT

Our readers will remember some comments we had shortly after the last meeting of the Baptist World Alliance, relative to the activities and statements of Dr. John MacNeill who was elected president of the body. In last week's Recorder (January 31st) Editor Masters pulls off the cover and lets in the light on the whole affair. An interview is given which Dr. MacNeill gave to Mr. R. E. Knowles of the Toronto Star and which appeared in that paper June 29, 1928. We glean a few paragraphs from this interview.

K. "You are considered, generally, as an enthusiastic denominationalist. Is that correct?"

M. "That's far too violent a definition. I am a loyal son of my church—but not so as to interfere with the broadest fellowship. Probably one thing that had prompted the opinion you quote is that for seven or eight years I have been in the forefront of the fight for the very life of our denomination—you know what I mean—and of McMaster University. I regard our triumph now as complete, however."

K. "Are you a Fundamentalist or a Modernist?"

M. "Neither. I dislike the terms. I'm a progressive conservative."

K. "What is your ultimate ideal?"

M. "A form, some form, the best form, whatever it may be, of united power. But there is great peril—we have proof of it in Canada lately—of forcing union too rapidly." (This question and answer came as a result of a question relative to Baptists unionizing with other denominations to which Dr. MacNeill replied: "At present, I honestly believe the Baptist Church can best fulfill its function by retaining its individuality."—Editor.)

In reply to the question, "What is your reaction to this thing—this tremendous bound to one of the topmost pinnacles of the religious world?" Dr. MacNeill replied: "My natural sensation is one of chastened pride that this honor has come, not so much to me, as to the Canadian Baptist Church and to our whole Canadian citizenship. And a very deep joy springs from the assurance that this action of the Alliance in choosing me is a vindication, a glorious vindication, of our position and our strivings in the great battle we have been waging. And solemnly thankful for this—the Baptists of the world have spoken. Their voice none can misunderstand or ignore."

We give the last words in heavy type emphasizing them just as did Editor Masters. We do it because that is what Dr. MacNeill denied having said, or at least what was drawn by inference from an article which he sent to the Baptist papers of the world soon after this reputed interview was published. Dr. Masters intimates that his repudiation of this interview was given only through Southern papers, the reason for that being very plain to all who know the liberality among most other Baptists of the world.

But the reporter on the Toronto Star has stood behind the published interview. In a letter addressed to Dr. John W. Ham and dated October 28, 1928, he declares:

"Everything I have set down as from the lips of Dr. MacNeill came in substance and essence from his lips. The quotations are substantially correct."

"Surely Dr. MacNeill will confirm this. It is four months since I wrote the interview. There has been, here or hereabouts, no hint of dissent on his part, either by voice or pen. I have since met him personally, but there is not the faintest evidence that he disavows anything of the interview. He saw all (the published interview), and of course had he considered anything inaccurate or misleading he would, both privately and publicly, have registered his dissent long before this."

This declaration from the reporter of the Toronto Star settles the matter. Dr. MacNeill did make the declarations attributed to him, and these declarations show where he stands. Inferences are easily drawn from his words, and the prime ones are that Dr. MacNeill is in love with the union idea, that he understands Baptists well enough to know that the time is not ripe for him to espouse

the union cause, that he did declare his election as a vindication of his fight against the Regular Baptists of Canada, and that he is not an orthodox Baptist as Southern Baptists count orthodoxy.

We need not go into the matter of his nomination. That has already been discussed. We need not go into other matters that came along in the Alliance meetings. We have already referred to some of them, especially to the speeches of Dr. Potent and the president of Chicago University. But we must go into the matter of the seeming effort on the part of Dr. MacNeill to deceive Southern Baptists by denying in substance the meaning of the interview which he gave the Toronto Star. A man who will say one thing and then seek to deny it is unworthy the fellowship, to say nothing of the fellowship of a true people.

Thickening clouds grow over the harvest field of the Lord Jesus. He shall not be without his true disciples. Churches holding to the fundamental beliefs of true Baptists have existed ever since Jesus called out the first group or "assembly" while he was here on earth. The name "Baptist" is a hallowed one and will prevail as the title designating pure New Testament churches even though it may become necessary for a new alignment of all true Baptists throughout the world.

## THE BIBLE INSTITUTE

A few weeks ago we carried a telegraphic communication from President W. W. Hamilton of the Bible Institute, New Orleans. This telegram was to the effect that approximately \$35,000 was demanded by February 1st to save the institution. Further word from the Institute brings details of the pressing need if we would save the institution for our great work.

The bonded indebtedness of the Institute is \$250,000. A note in bank of \$73,900. This note with \$25,000 of the bonded debt plus \$10,568.25, or a total of \$109,468.25, was due February 1st. At least \$35,000 of this amount was expected by the banks on date of maturity, says Dr. Hamilton, but the failure of the Christmas offering led the bankers to demand payment of the full amount of more than \$100,000.

The property of the Institute is now conservatively estimated to be worth \$750,000, but it is worth far more than that to Southern Baptists.

make payments on the debt of the Institute might precipitate a crisis for our whole denomination by causing the banks to grow panicky over the loans which they are now carrying for us.

In order to meet the crisis in New Orleans the faculty and other workers of the Institute agree to borrow money on their life insurance policies and on personal notes in order to pay every cent possible. The trustees signed a personal note to prevent the failure, and they now come to ask pastors and churches and Christian workers in general to help them in their sacrificial efforts. "Any contribution, however small, will be received with gratitude," says Dr. Hamilton, "and will be an investment bringing amazing returns in this great missionary school in the greatest missionary territory within the Southern Baptist Convention."

We give this information for two reasons. First, we want our people to realize that there are pressing obligations upon us if we would save our institutions for the future. The Bible Institute is one of the greatest assets Southern Baptists have. It opens up a field for practical Christian training such as we do not have elsewhere in all the world. New Orleans is a mission field with practically every phase of our mission work to be done right there. Foreigners of nearly every nationality among whom we do mission work are living in that great metropolis of the South, and there are hosts of Americans who need our message.

A second thing involved is the appeal that all moneys raised for the Christmas offering be sent immediately to Secretary O. E. Bryan. Some churches have reported contributions, but the money has not been sent in. Every day that the offering is withheld from Dr. Bryan's office means that much additional interest to be paid and that much less good that the money will do the cause for which it was given. Surely our churches do



not mean to delay and cause this waste, for their money is not drawing interest where it is, while the money it is supposed to cover is drawing interest and their delay in making remittances is only jeopardizing our denominational credit.

Let us once more put our hands to the wheels and make a strenuous effort this year on behalf of the Co-operative Program. Let new autos and radios and other luxuries go by the way and let us seek to save our credit and our cause, the Lord's credit and the Lord's cause!

#### YOUNG MEN IN THE CONVENTION

William Russell Owen has addressed on Open Letter to Chairman M. E. Dodd of the Committee on Arrangements for the next Southern Baptist Convention. In this he points out what he believes will be two significant changes in the order of business. First, he asks for more time for definite missionary messages, and, secondly, there should be more attention given to the young men who need training for their work.

Concerning the first, he says, in part: "The missionaries who sacrifice most ought to have the post of greatest honor at our gatherings. In order to make room for these speakers, he suggests that the morning hours be given to deliberation, the afternoons to conferences on various subjects, and the evenings to inspirational services. To provide time for the younger men, he suggests: 'The afternoons, or a part of them, might be dedicated to the hosts of our brethren who are able and modest—missionaries and zealous pastors and laymen—who carry untold and undiscovered messages in their souls, but who are crowded out by virtue of a becoming and native reticence which all of us admire but few properly appraise.'

#### We Need to Think

We appreciate the spirit of our friend and brother and see the trend of his argument, but we wish to keep constantly before our readers one fundamental fact. The Southern Baptist Convention was not organized to train public speakers nor to give time for our missionaries to make reports of their workings. If we keep in mind the fact that the convention was set forth upon a mission of fostering missions both at home and abroad, we shall have a better chance to appreciate its position among us.

We appreciate Dr. Owens' position regarding the convention needs from them. We have repeatedly declared that our convention is suffering from centralization. Not centralization of power, but centralization of influence. For several years we have looked upon a few of the so-called "leaders" with much the same attitude as the Romanist assumes toward his priest. These great and good brethren are not responsible for the condition, nor is any criticism of them intended by calling attention to the fact.

It is not going to help matters simply to try and have more time for speaking before the convention. If we were to plan a program that would last seven days, we all know that two-thirds of the messengers would be gone ere the fourth day had well begun. And if a large group of brethren were assigned places on the programs of the convention, who have been going very long know that half the convention would go out sight-seeing unless some great debate over doctrine or polity were on. Ideals are easily imagined, but idealism is not attained in any human organization through mere planning.

A further fact ought to be stressed right here. The Southern Baptist Convention is not an inspirational gathering. We have passed the day when Brother Blank could arrange a program, put up the "big guns," get a roar of oratory and a deluge of tears, and then "take up a big collection." We do not need that any further. The mass of men and women who now go to the convention go for the serious purpose of planning what they believe to be best for the kingdom program, and they have learned during the past ten years that wise plans never are made in the heat and emotion of great speeches.

The debacle of the 75 Million Campaign stands before us. The debacle of some of our state cam-

paigns is before us. The failure of many church efforts to put over big days by means of an emotional service is not uncommon. Southern Baptists have passed out of the old era of spasmodic emotionalism into the dawn of a new era wherein sane, serious business methods will be applied; and if these are to be worthy of application, they must be born of calm, quiet and serious deliberation.

#### What We Need

This editor's opinion relative to the needs of the convention may not be worthy of consideration, but he has studied the whole matter very seriously for the past five years, and he has been watching all other religious bodies for facts relative to their annual meetings. We are firmly convinced that our convention needs three things aside from the tremendous need for a cessation of doctoring and tinkering.

1. We need a smaller representation from the churches. There is nothing to warrant the continuance of the present basis of representation except tradition, and that is about the hardest thing Baptists have to overcome. Everybody who goes to the conventions knows that there is no occasion to have present several thousand messengers. Only a tiny per cent of them have a chance to enter the deliberations. Very few of them care about more than one major item of business, and when it is disposed of they leave and seldom return. A representation of not more than 2,400 people could more nearly approach the basis of deliberation.

2. We need to have an auditorium in which messengers only may occupy the sections about the platform and a rule that prevents anybody from speaking or voting who does not occupy a messenger's seat. That would bring the convention into close proximity, would remove the cause of much confusion, would safeguard the body from spurious votes, and would make it far more difficult to stampede the convention by emotional appeals and fanciful programs.

3. We need a five-day program backed up by churches that positively will not pay the expenses of their messengers unless they agree to remain throughout the convention sessions. A church or a group of churches sending a messenger to the convention and paying all his or her expenses has a right to expect service in return, and it ought to check up on them who are sent and refuse to pay the expenses. With five full days for deliberation, with a carefully arranged program, with strict adherence to the rules about time limits for platform and floor, with less officiousness on the part of denominational employees, with more love for the world program, we could get a chance for all and a new day for our denomination.

#### IT'S COMING

The latest thing of interest concerning the gathering clouds of opposition to the cigarette evil is the announcement that the United Restaurant Owners' Association has opened a campaign against the cigarette propaganda. According to the Presbyterian Advance of Nashville, one of our widest awake exchanges, the evident reason for their movement is the effect the cigarette habit is having on the restaurant business. Cigarette fiends are as a rule light eaters, and light eating cuts down the income of the restaurants.

We are familiar with recent advertisements in which such statements as this are found: "When I want sweets, I smoke —," "I smoke a — to keep petite," etc. Thus says the Advance: "The erstwhile coffin-nail has become the symbol of physical fitness and grace! Smoke more, eat less sweets. We catch the Restaurant Owners' point of view. However, their plea is not to be despised because it has a material end in view. It is probable that if it had not been for them, the attention of other people would not have been called to this misleading advertising, and it does demand serious consideration. . . .

"Since this 'personal testimony' idea apparently directed largely at youth and women, also features the paid advertising of many brands of tobacco, now (as well as that of some other products not regarded as altogether harmless) there seems to

be raised also the question of what is and what is not misleading advertising. It might seem that the Better Business Bureau—or some other organization not expecting profit from the advertisers—might well make public pronouncement of just where the line is to be drawn."

It's coming! The tobacco manufacturers are exactly like the whiskey manufacturers were in days ago. They moved heaven and earth in order to get an increasing patronage of their business. They resorted to every possible ruse in order to create a desire on the part of young people and old for their product. Flaming whiskey advertisements lined all the highways, and one of the favorite beer signs was that of a fat, laughing man with the foaming cup before him. The liquor manufacturers never showed the pauper-breeding saloon. They never showed the poor half-starved wives and children of the drinkers. They never showed the bleary-eyed lunatics who had lost their mental balance because of liquor. They never showed the criminal-inclined youths who hung around the barrooms until they had committed some crime. No! They showed rather the cozy front of the saloon with the bright lights, well-dressed men, the free lunches, the sparkling wine and foaming beer and a ruddy, smiling bartender.

The tobacco manufacturers are doing likewise. They do not show the hollow-cheeked boys and girls who have been smoking since early childhood. They do not show the hollow-cheeked women who have become cigarette fiends. They never tell the story of the men who have gone to insane asylums because of the effects of nicotine on their nervous systems. They never publish the facts relative to the effects of nicotine in mothers' veins upon their unborn children. Somehow they seem to have silenced the doctors on the question of nicotine poisoning, and today even reputable practitioners will tell young people that there seems to be no serious results from smoking cigarettes.

But the signs of the times are before us when legitimate business opens up its guns on the misleading propaganda of the cigarette manufacturers. The combined forces of the Christian churches failed to break the stronghold of liquor upon America; but when the conscience of legitimate business was once aroused by the fight of the Christian forces, when the devastating effects of the liquor interests upon legitimate business was once realized, when forces, liquor was doomed!

And the cigarette business will force the issues so far as tobacco is concerned. The manufacturers of cigarettes, having struck a veritable bonanza, will never stop their efforts to make friends out of every living soul on the globe. Profits unbelievably great seem to be going their way. And in order to hold the support of the producers, they manipulate the markets so that the farmers receive a big price for the weed. Out into the open they have come, just as we predicted about three years ago they would, and now the billboards, newspaper advertisements, and other schemes are being resorted to in order to make smokers out of the women. How rapidly they are succeeding in their plan, only the tobacco vendors know.

A man does not have to be a teetotaler in order to realize that some things are becoming dangerous. It is a practical impossibility for one to smoke cigarettes long without inhaling the smoke. There is where the gravest danger lies, and for that reason the cigarette is the most subtle and dangerous form of tobacco. And once formed, the cigarette habit, like the dope habit, is a terrible enemy to overcome. We need to be thinking about the matter seriously and sincerely, and fathers and mothers need to keep a more careful watch over their little ones in order to prevent their forming the cigarette habit at least before they have become fully developed physically and mentally.

Indifference never won a cause nor added to human happiness.

A boll weevil, like sin, destroys because it strikes at the tender fruit-source before the life is developed far enough to make it able to withstand its effects.







gave nothing to charity. But it named the Toledo Museum the recipient of the total \$250,000 and specifically required that each purchase made with this money should have clearly inscribed on it so all could read it: "Purchased through the generosity of John Williams." By this means he felt that his money would still be his with his name on it even after he was dead. He felt that the newspapers would give glowing accounts of his generosity and that his selfish love of money and of himself would be gratified in a permanent manner. He must have delighted to think of how his rela-

tives, who had naturally been expectant of their rich uncle's wealth, would be chagrined at his wisdom in keeping his money as his very own, even in death.

God pity such misers! They think they have money. They have it not. It has them. He possessed \$250,000. He thought he was, as the world says, worth \$250,000, but in fact he was worth nothing. Mrs. Bartley truly kept her money through life eternal. John Williams in truth lived poor, died poor, and is now poor and miserable and blind and naked.

## The Doctrine of Election By W. RUFUS BECKETT, Th.D.

### I. The Doctrine Presented

With the hope of presenting the truth on this subject from a different angle and with the purpose of ascertaining what the Scriptures teach concerning this doctrine, I ask the readers to be patient and sympathetic until I shall have presented these articles. In this first article I present four prominent theories:

**I. Locke's Theory Stated:** In his "Commentary and Paraphrase of the Epistles of Paul" he sets forth the theory of Nationalism. According to this work, election consists in the choice of certain whole nations into the pale of the visible church catholic (universal), which choice, however, relates purely to their privileged conditions in this world, extending not to their collective eternal state in another world. This teacher based his theory on the absolute good pleasure of God, who through the exercise of His sovereign power, led Him to choose the posterity of Jacob, rather than that of Esau, that upon earth they should become His peculiar people and be made the depositaries and preservers of the true religion. I shall discuss all of these theories after they have been briefly presented, under the caption, "What the Scriptures Teach Concerning Election."

**II. Faber's Theory Stated:** "The idea is that of an election of individuals into the pale of the visible church, with God's moral purpose that through faith and holiness they should attain everlasting life; but yet with a moral possibility of their abusing their privileges even to their own final destruction." In support of this theory he advances the argument that we never find one particular set of Christians addressed as being especially elect to the exclusion of all other Christians, who, together with the converted world at large, are thence exhibited as reprobates. But we constantly find that all the members of the local church addressed are collectively saluted as being in God's purpose and design elected through holiness to glory. He urges the conclusion that Paul taught the Romans that the terms election and elect are used in the same sense in which they are used in the Old Testament, and clearly in the Old Testament election was into the pale of a visible church or theocracy. He sees further, in Paul's letter to the churches, that the apostle indicates the election of whole churches, and he reasons from these letters thus addressed to the churches as units, that the election taught is simply and only to external church privileges.

If this man had not been celebrated for his scholarship, his arguments would have made little impression upon the minds of those who were seeking the true doctrine of election as taught in both the Old and the New Testament. In the next theory we are coming to make inquiry into one that is held by many of the denominations of our day. This theory appeals strongly to the average man, for it magnifies the manward side of salvation, and we have ever been prone to lean in that direction.

**III. Theory of Arminians Stated:** "This theory of election asserts that: (1) The salvation of individuals is the result of their own choice and perseverance. (2) The election made by God is simply an election of a class, that is, of all persons who would believe. (3) So far as the election of individuals took place in eternity, it was only as God foresaw what would be the result of the election of a class. (4) That it is an election made

upon condition that they would accept the offer of the gospel."

The former theories have been occupied with the election of whole nations or the election of the members of the church to external privileges. This theory gets closer home to the individual and makes much of him as such, with the power of contrary choice in full working order. The thought of the sovereignty of God in this theory is allowed to fall almost from view, and certainly it is out of focus in the main argument. Consequently, the exact number of the elect cannot be determined beforehand, but must be left to the number who may choose to put their faith in Jesus and join the ranks of the saved somewhat like receiving volunteers into the army of a country.

**IV. Theory of Calvinists Stated:** "That God of His own purpose has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to him or them, but of His own good pleasure." Dr. Boyce says: "Whether we should believe this doctrine or not depends entirely upon whether it is taught in the Scriptures. We have no other possible way of knowing anything upon the subject."

We may summarize the Calvinistic theory in five points:

1. Election is an act of God and not in any sense the result of the choice of the elect.
2. Election an eternal purpose, or choice, on God's part.
3. Election to salvation and not to mere external privileges.
4. An election of individuals and not of classes.
5. Simply according to God's own good pleasure.

God has stated very clearly that He has no pleasure in the death of the wicked and is not willing that any should perish. If we assert the Sovereignty of God and the Free Moral Agency of Man, we introduce afresh the age-old controversy which received great attention and consideration at the hands of Mr. Calvin and all those holding his theory of election. The most consolation that they have been able to give us is that these doctrines are true, but that they are at the same time irreconcilable. When these twin doctrines are given a chance to be heard in the light of the Bible, many of the inscrutable mysteries will immediately vanish, and the dust which has been thrown into the air will settle upon the theories, but the Word of God will be as free as the palm tree in the midst of the desert.

God is sovereign and has the right to do and also the power to do what He will. He is the Creator of the world and the people that dwell therein. He owns the world and has the undisputed right to do whatever His pleasure may suggest, and no man has the right to offer any suggestion to God about His creation or to expect to receive anything from Him. God made the plan of salvation before He made the world, and I think He did that, not only because He is sovereign, but because man could not have anything to do with the plan of redemption, consequently could not boast, be lifted up with pride and fall into the condemnation of the devil. On the other hand, man is just as free to accept or reject the plan of God for his salvation as God was free in making that plan just as He wished it to be made.

This does not preclude the all-knowledge of God and that He knows how many will be saved and how many will be lost; but it does remove from the doctrine the objections that have been made against the sheer weakness of the argument that these doctrines are irreconcilable and cannot be understood, but must be accepted and believed, whether it be found reasonable or possible. God is sovereign and has the right to make such terms as are pleasing to Him. Man is a free moral agent and can accept what has been offered to him or he may reject any and all offers that may be extended to him. But, in doing so, he must face the inevitable responsibility of choice. If a man is lost under an arrangement like this, he has no one to lay the blame to but himself; but if God should choose some and deliberately leave him out, he would have a reasonable complaint to register against such a plan. God can do as He pleases, but He cannot do wrong. He cannot declare His love for the whole world in the death of His Son, and say, "Whosoever will let him come," and at the same time, by decree, or neglect, make it utterly impossible for him to come.

In the next articles I shall discuss election as found in the Scriptures—Election of Christ and not individuals.

Nashville, Tenn.

## QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

**Q.** How can we arrange our church finances so as to protect the church and safeguard the reputation of our treasurer?—B.

**A.** We suggest a brief policy that will, we believe, do both: (1) Have a committee of three deacons (or your finance committee) receive the collections. (2) Let all money be counted by these brethren before it is turned over to the treasurer. (3) Have the committee make out the deposit slips in duplicate, one for the committee, one for the bank, and one for the treasurer. (4) Have the treasurer make a complete and itemized report monthly to the church and likewise the receiving committee make its report. (5) Have all receipts for money sent for missions and other outside objects returned to the pastor of the church or to the "finance committee." (6) Have all these accounts audited by a competent committee or a certified accountant at the end of each year.

**Q.** Should the pastor ever be treasurer of a church?—B.

**A.** Under no conditions would we advise a pastor to assume such a responsibility; and if he does, he is most surely headed for trouble.

**Q.** What do you think of a church that votes to give a certain per cent of its income to missions and benevolences and then does not send that per cent in?—J.

**A.** A frank answer compels us to say that the church is guilty of two grave offenses. First, it breaks faith with its members. When I give to a budget, 25 per cent of which is designated to missions and benevolences, I have designated that much of my gifts to those objects, and the church has no right to use it otherwise. In the second place, the church is doing that which is known in business as "misappropriation of funds" which is an offense the law will not wink at! Selah!

**Q.** What do you think about tobacco, its culture, manufacture, and use? If I will not allow my boys and girls to use it, is it right for me to grow it for the other man's boys and girls to use?—J. L.

**A.** This question has arisen again and again during the growth of the ideals of the Lord Jesus. The whole tobacco industry is evil because its ultimate effects on the human family are evil. Every argument once presented by the advocates of liquor in favor of making and selling it are now made for tobacco. It is right for him who knows the evil effects of the weed to make his living in some other way than by growing it. God will bless him

(Turn to page 8.)



## LIMESTONE COLLEGE

Limestone College, a senior college for young women, located at Gaffney, S. C., is a fully accredited college under the standards of the Association of Colleges of the Southern States. Limestone has made remarkable progress in recent years. Considerable money has been given the institution by the local community. In the last four years the college has erected a hall of science, a fine arts building, a physical education building, and a president's home. The institution is owned by the Baptist Convention of South Carolina. It is not only a member of the Southern Association of Colleges, but also of the American Association. Dr. R. C. Granberry is the president.

## BAPTIST TIMES WORRIED

## Will It Last

A special correspondent of the "Observer" has been making an "attentive" study of prohibition in America during a journey from Massachusetts to California. He has devoted himself to two issues of special importance, the first of which is, "Will it last?" The presidential election has answered that question with a resounding "Yes." Governor Smith, the "wet" candidate, has disappeared in the avalanche. So far as there was any clear issue between Hoover and Smith, it was prohibition, mixed up inextricably with prosperity or uncertainty. And in the minds of the great majority of thinking Americans, and especially of the business world, prohibition and prosperity are almost interchangeable terms. There can, then, be no question that prohibition has come to stay. Even had Smith been elected, his election would not have affected the certainty of its continuance, for the present law, which is now an article in the constitution, can only be repealed by a majority of three-quarters of the states composing the Union. Nothing like such a majority is conceivable in the present state of public opinion in America.

## Does Prohibition Prohibit?

The second question asked by the writer in the "Observer" was, "Does prohibition prohibit?" and this does not admit of such a definite answer. If by prohibition is meant the complete banishment of alcohol from private and social life, it certainly does not prohibit. Liquor is provided for guests at social functions and, generally, any one can get it who is prepared to pay the price.

But the writer concludes, this "rather nasty, furtive scheming to dodge the law is in pathetic contrast with the real splendor of the major operation of the prohibition law." The writer continues:

"For in the broad national sense, prohibition does prohibit. The American people as a whole drink nothing but iced water, coffee, and fruit juices. There is no public drinking. The private drinking is so furtive and often so difficult that, though no doubt a large trade is done in whisky and gin, it can have no serious effect on the broad results of prohibition."

This was true of New York. In California, 3,000 miles away, which is reputed to be a very "wet" state, he found the same state of things:

"In 'wet' California at large you find this state of things: Seventy-five per cent of the working men owning their own homes; three families out of every four owning a private motor car; high wages; good feeding and excellent clothing; every working class family taking its leisure on the road, on the seashore, in the woods or the mountains; all with an ample margin not only for their theaters, their magazines and their automobile costs, but for saving and investing. They do invest largely—in industrial concerns and in their city bond issues.

"These people do not drink. They have, it is safe to say, even less inclination than opportunity. The employers of these people—even those who offer cocktails to their private guests—would rather a cocktail were never shaken on earth again than that prohibition should cease or be modified."

How can we expect to compete with people like these, while we go on spending £300,000,000 a year on drink?—Baptist Times, London.

## POLLUTING THE STREAM OF LIFE

One of the most awful things that has occurred in recent years has been the "Liggett Trial" in Nashville. The court, if reports are authentic and we may read between the lines of the secular press, fairly reeked with the dirt and moral filth of the scandalous crime. Matters, that only a short time ago were held only when the courtrooms had been cleared of spectators, were given openly, and the attorneys seemed to revel in their license. The audiences that crowded the courtroom sat, so we think, like vultures gobbling up every morsel of filth that came to their minds. Stuff, vile as death, was published in the daily papers, and the cries of protest from helpless fathers and mothers went unheeded by the court and the press. Appeals to the editor came from various sources, but what could he do? Even the church members will pay thirty-five cents a week for the filth-carrying secular paper, but they will not pay five cents for their own denominational organ which, with its kind, alone seeks to stay the tides of moral depravity now inundating our nation.

## PETER VS. CEPHAS

Now, I want you to read this article, and I shall not have to publish it again. Several years ago I published an article on Galatians 2:11, showing that Cephas is not Peter, and Peter is not Cephas. It is true Christ said to him that he would be called Cephas, which has been done many thousand times; but Christ, himself, never called him Cephas.

Before the twelve were clothed with power from on high they were as common men—selfish, ambitious, scrambling for preferment; but after the day of Pentecost we find them in perfect agreement.

I have searched diligently, more than once, and I can find no place either in my Greek Testament, or in the English Bible, where Cephas evidently means Peter, I find no sentence in which the name Cephas is coupled with an apostle. But I have found wherever either Paul or Peter refers to the other, it is in the most respectful and reverential way. There is no doubt in my mind that Paul refers to Peter when claiming not to be a whit behind the chiefest of the apostles, and when Peter refers to Paul in one place he speaks of him as having said some things hard to be understood, with the unpleasant result of his own destruction. When two men dispute, it is evident that one of them, and perhaps both, do not know what they are talking about. In Galatians 2:11 my Greek Testament does not say Peter, but Cephas.

The supposition that the apostles, who were inspired, disputed among themselves appears almost as strange as to think of the Trinity disagreeing. Such a thought is repulsive.

Can you think that one would play the coward at Antioch who faced the angry powers of Jerusalem and in Jerusalem defied them, and went to prison before he would comply with their demands? that one who faced Ananias and charged him with being an ally with Satan and had lied to the Holy Ghost; one whom God had invested with such power; one who said to Simon when Simon betrayed his mercenary motive, "Thy money perish with thee, thy heart is not right in the sight of God, thou art in the gall of bitterness and in the bond of iniquity"; one who stood up in Jerusalem before a crowd of highly prejudiced Jews, and so defended himself for having preached to a congregation of Gentiles that even they said, "Then hath God also to the Gentiles granted repentance unto life," one who stood up, the first speaker in the meeting in Jerusalem, in which apostles, elders and Christian Jews had met to settle the question whether circumcision was necessary to salvation, and said, "God put no difference between us and the Gentiles, purifying their hearts by faith"—can you think that such a one quailed before a few Jews in Antioch?

Peter's speech silenced the opposition. No one after that said that a believer had to be circumcised to be saved, and Peter took his seat. In the silence that immediately followed his speech Bar-

nabas and Paul made their speeches; then James. Now, after these four speeches, the vote was unanimous that circumcision was not necessary to salvation.

I have too profound a reverence for the apostle Peter to think for a moment that he ever played a coward after the day of Pentecost.

I think I have said enough. Don't let me have to call your attention any more to this matter. Don't let me hear you say that any one of the three men who, Paul said, thought that they were pillars, was the apostle Peter.

G. M. S.

## RECEIPTS AND DISBURSEMENTS FOR MONTH OF JANUARY, 1929

Southwide		
Foreign Missions	25%	\$ 6,800.00
Home Missions	11 1/4	3,060.00
Christian Education	8 1/4	2,244.00
Ministerial Relief	4 1/2	1,224.00
New Orleans Hospital	1	272.00

50% \$13,600.00

Statewide		
State Missions	18%	\$ 4,896.00
Christian Education	10	5,168.00
Orphans' Home	8	2,176.00
Memorial Hospital	5	1,360.00

50% \$13,600.00  
Grand total \$27,200.00

The 19% for Statewide Christian Education divided as follows:

Carson and Newman College	5%	\$ 1,360.00
Union University	5	1,360.00
Tennessee College	5	1,360.00
Hall-Moody Debt	3	816.00
Ministerial Education	1	272.00
19%		\$ 5,168.00

The following designated funds were also received and disbursed:

Foreign Missions	\$11,084.58
Home Missions	603.23
State Missions	795.81
Orphans' Home	1,600.00
Ministerial Relief	146.55
Tennessee College	200.00
Union University	2,667.50
W. M. U. Training School	1,100.00

## CHRISTMAS DEBT OFFERING

December, 1928	
Executive Committee for Expense	\$ 260.58
Foreign Missions	2,475.54
Home Missions	1,113.99
Christian Education	816.93
Ministerial Relief	445.60
New Orleans Hospital	99.02
Total	\$ 5,211.66

January, 1929	
Executive Committee for Expense	\$ 587.10
Foreign Missions	5,577.54
Home Missions	2,509.89
Christian Education	1,840.59
Ministerial Relief	1,003.96
New Orleans Hospital	223.10

\$11,742.18  
Total to date \$16,953.84

O. E. BRYAN.

## ARE YOU THAT GREAT SINNER

Go ye into all the world and preach the gospel to every creature. The greatest sin against God and mankind is to withhold the gospel from the benighted nations. Not to be actively missionary is disobedience to the Lord and cruelty to man. Indifference and selfishness are ruthlessly sending both women and men to everlasting suffering and darkness. Our Lord put into the constitution of the church: "All things whatsoever ye would that men should do to you, do ye even so to them." The rich should give; the poor should give. Pennies should be in the collection right beside the thousand dollar check. Lord have mercy on us.

G. M. S.



## WERE WOMEN PERMITTED TO SPEAK PUBLICLY IN NEW TESTAMENT CHURCHES?

By Paul R. Hodge

With 1 Corinthians 14:34 and 35 and 1 Timothy 2:11 and 12 in mind, many would say that Paul, at least, was opposed to women's voices being heard in the public assemblies of the churches. On what grounds then may we or any one else justify woman's modern freedom, or, if any one prefers, her license, in taking part in church services? To be perfectly fair, some of our brethren do not justify it at all. That is to say, they are opposed to women being heard in the public services of the church, and do not hesitate to advocate their view. Others seem to think that while Paul did forbid it, we are simply to tolerate it to conciliate our women. Some dismiss the matter by simply saying that Paul was a bachelor, somewhat of a woman-hater, and therefore is to be overlooked for some of his cranky notions.

Whatever else we may think, we must certainly avoid the last view expressed. The matter must not be so lightly dismissed. We must not think that the things Paul wrote, and which have been incorporated into the Word of God, are merely his opinions, to be merely tolerated on our part. This involves the rejection of his apostolic authority, of the divine and infallible inspiration of that large portion of Scripture which came from his pen, and ultimately of the revelation which the Lord Jesus gave through him concerning both the doctrine and practice of His churches.

But did Paul have a rule that women were to be entirely excluded from speaking in the public worship of churches? Another passage, not mentioned above, seems usually to be overlooked; possibly because it too does not quite harmonize with woman's modern freedom. But is the fault entirely with Paul? May not some of our modern laxity tend too much to the other extreme?

But, be that as it may, this passage—namely, 1 Cor. 11:1-16—seems to me to show incidentally that Paul had no iron-clad rule that forbade women from participating in public worship. I say incidentally, because the subject of the passage is the propriety of woman's dress as a sign of keeping to her divinely appointed place in union with the headship of man over creation, and not the propriety of women's dress in public services. But at verse 5 Paul says that "every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." Again in verse 13: "Judge in yourselves: is it comely that a woman pray unto God uncovered?"

To narrow the discussion down to a point let us ask: Was it *private* praying or prophesying of the women with their heads uncovered that Paul was discussing the propriety of, or *public*? And this raises another: Would Paul discuss the propriety of how a woman should dress for her *private* praying? And then what would be the sense of *private* prophesying? Evidently prophesying, whatever it meant, was a public ministry.

It seems clear then that the women at Corinth were taking part in public prayer and at least one other form of public speaking in the church services. Now does Paul here give the slightest hint of such participation being improper or out of order? And does not the very discussion of the propriety of her dress rather imply that she is not to be excluded from these forms of public speech? If women were to be entirely forbidden to participate in public worship, wouldn't this have been the place for Paul to have said so, instead of discussing their form of dress while participating?

In view of this, when Paul later in this same epistle forbids women from speaking in the church (chapter 14:34-35), the question arises as to whether he meant to forbid any and all forms of participation, or whether he meant to forbid *disorderly speaking and disorderly interrupting of the services* by speaking impudently or in questions. The context ought to help us. The subject matter of the 14th chapter of 1 Corinthians, especially of the latter part from verse 26 on, is concerning the proper observance of order in public services. Read it

for yourself and see. There were even times and circumstances when the men were commanded to "keep silence in the church." (See verses 28 and 30.) Now if the women at Corinth were in the habit of talking and asking questions in such a way as to disturb the proper order of services, this is the place where that disorder should be corrected, and this is the place where Paul does correct it. But if it were a question of excluding women entirely from public speaking, the place to have said that would have been in chapter 11.

But even if Paul meant to forbid the Corinthian women entirely from speaking in church, it would seem to be because they had not learned to observe the rules of propriety by which such speaking was to be regulated. But that is quite different from making an iron-clad rule that would forbid all women for all time.

But what about 1 Timothy, chapter 2, the only other passage that bears directly on this subject? Well, here the subject is prayer. "I will therefore that men [Greek, 'the men,' as distinguished from 'women' in the next verse] pray everywhere, lifting up holy hands, without wrath and doubting." (Verse 8.) Then he adds: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array," etc. (Verse 9.) If, now, the subject of verse 9 is not the same as that of verse 8—namely, prayer—and if, in other words, he is not here also discussing the propriety of woman's dress as she engages in prayer, what then is the sense of the words, "in like manner also"? The meaning seems to be that "the men" should pray everywhere, lifting up holy hands, etc., and in like manner that the women should pray everywhere, remembering, of course, to see to the propriety of their dress while doing so. (See any good commentary on these verses.)

But what about the next two verses (11 and 12)? "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." And then the reason for this order—namely, the priority of the creation of man, and the priority of the transgression of the woman. (Verses 13-15.) In regard to "learning" and "teaching," it must be understood that "teaching" in the New Testament sense was something quite different from what we mean by teaching for example, in our modern Sunday schools. Then it meant the impartation of doctrine in the authoritative sense, the setting of doctrinal standards, especially prior to the time when the New Testament Scriptures took their final form. Then the function of teaching implied authority, and you will note that in this same connection Paul adds that he suffers not a woman to "usurp authority over the man." I doubt if in our modern churches even the men are to set doctrinal standards with quite the same authority that had to be given to leaders before the Scriptures were complete. And in contrast to "teaching" here, "learning" meant the reception of authoritative teaching. The passage seems to mean that in the sense of imparting authoritative doctrine, the women were rather to learn in silence. But in the light of Paul's discussion in 1 Corinthians, and again in this very passage, of the propriety of women's dress while engaged in public services, does this "learning in silence" mean a rule for the exclusion of women from all forms of public utterance in the churches for all time? In the light of this discussion I leave the reader to judge.

With hand on the spade and heart in the sky  
Dress the ground and till it;  
Turn in the little seed, brown and dry,  
Turn out the golden millet.  
Work, and your house shall be duly fed:  
Work and rest shall be won;  
I hold that a man had better be dead  
Than alive when his work is done.

—Alice Cary.

The Primitive Christian of Jackson has ceased publication. The Gospel Advocate takes over its mailing list. Instead of two of a kind, there is now one of its kind.

## I CAN WAIT

Brother W. C. Golden of Nashville handed us the following which was clipped from an issue of the Baptist and Reflector, some forty years ago. We pass it on because of its message and the memories it will rekindle in many a reader's heart.

"Upon his seventy-third birthday, Dr. J. R. Graves wrote a short note to the Baptist and Reflector, the first he had been able to write for some time and the last publication, probably, which came from his pen. He closed by quoting that beautiful little poem which will be of interest here:

### AMEN

I cannot say  
Beneath the pressure of life's cares today,  
I joy in these;  
But I can say  
That I had rather walk this rugged way  
If Him it please.

I cannot feel  
That all is well, when dark'ning clouds conceal  
The shining sun;  
But then I know  
God lives and loves, and say, since it is so,  
Thy will be done.

I cannot speak  
In happy tone. The tear drops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek,  
Until made glad.

I do not see  
Why God should e'en permit some things to be  
When He is love.  
But I can see,  
Though often dimly through the mystery,  
His hand above.

I do not look  
Upon the present, nor in nature's book,  
To read my fate;  
But I do look  
For promised blessings in God's Holy Book  
And I can wait.

## TILL HE COME

By Bishop Edward A. Loring, 1862

Till He come! O let the words  
Linger on the trembling chords;  
Let the little while between  
In their golden light be seen;  
Let us think how heaven and home  
Lie beyond that "Till He Come."

When the weary ones we love  
Enter on their rest above,  
Seems the earth so poor and vast,  
All our life-joy overcast?  
Hush, be every murmur dumb:  
It is only till He come.

Clouds and conflict round us press:  
Would we have one sorrow less?  
All the sharpness of the cross,  
All that tells the world is loss,  
Death and darkness, and the tomb,  
Only whisper "Till He Come."

See, the feast of love is spread,  
Drink the wine, and break the bread:  
Sweet memorials—till the Lord  
Calls us round His heavenly board;  
Some from earth, from glory some,  
Severed only till He come.

## CAN YOU MATCH IT?

"All the baptisms administered by the Baptists are to put them into the Baptist Church nowhere mentioned in the New Testament."—F. B. Srygley, in Gospel Advocate.

"All our oldest and wisest men were baptized by the Baptists."—D. Lipscomb, editor of the Gospel Advocate.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."—David. (Furnished by J. T. Oakley.)



## DEACONS AND THEIR WORK

By E. D. Poe

(Note: The writer of this article is pastor of a church which maintains a board of forty deacons and forty deaconesses. This article is a part of a sermon preached at a morning service in his church recently.)

The Scripture basis for what I have to say is contained in the following passages: Acts 6:1-7, 1 Timothy 3:8-13, and Romans 16:1, 2.

The most important task of the pastor, after winning men to Christ, is to train up an adequate body of lay workers to help him carry on the work of the church. Wherever a church has failed it has been due to a failure to produce such a body of lay workers. It is at once apparent, therefore, that every pastor should give good heed to this most important duty.

To this end I sketch here the Bible qualifications for deacons and suggest some of their duties:

**I. The Deacons' Personal Qualifications.** The Bible is very explicit upon this point.

1. "Deacons must be grave." That does not mean that they shall be like a graveyard, gloomy, much less pessimistic. Grave, as used here, means that the deacon must be a gentleman of gravity and dignity, full of wisdom and understanding.

2. They must not be "double-tongued." Of course we expect deacons to be truthful and honest, able and tactful enough to deal with any number of people without talking one way to one person and another way to another. This is important. In the Lord's work we have to talk things through, and in "a multitude of counsel there is wisdom," but deacons should be frank and honest as well as consistent in their dealings with all parties. A most important characteristic.

3. They must not be "addicted to drink."

4. They must not be "greedy of filthy lucre." A lay leader in the church should be a model of business integrity and of stewardship. Deacons who are "robbing God of tithes and offerings," or are covetous, and put material gain above the kingdom of God, are not fit to serve as lay leaders.

5. They must "hold the mystery of the faith in a pure conscience." That is; they must hold the Christian doctrine firmly and conscientiously. "The Fatherhood of God; the Sonship of Christ; the Church as the family of God's children, the pillar and buttress of His kingdom, as God manifests Himself in the flesh, proved to be divine by the Spirit He manifested; beheld as such by angels; preached among the nations; believed on throughout the world; received up in glory." These are some of the fundamentals sketched by Paul, which must be held by those who would serve as deacons. (1 Tim. 3:15, 16.)

6. They must maintain the Christian ideal of the home. "The husband of one wife, ruling their children and own houses well."

7. They must be "proved." They are to be people who have lived the Christian life long enough and well enough to prove to the church that they are trustworthy.

So we see that, so far as his personal life is concerned, a deacon must be a model church member, a safe pattern for all to follow.

**II. Their Work.** Their work is to help the pastor in carrying on the work of the church. This is attested in Acts 6:2, 3. "Then the twelve called the multitude of the disciples, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint to this business." This passage suggests the idea of lay helpers in the Lord's work, and justifies us in the view that the deacon is to be the lay helper in all the church work.

I remind you of some of the specific duties assigned to our deacons:

1. They are expected to look after all the charity work of the church, under the direction of the pastor, or with his advice.

2. They are to look after the church building, seeing that all things are kept in order.

3. They are to assist in the ordinances, seeing

that proper preparations and provisions are made for the proper observance of these.

4. They are to be regular and faithful attendants upon the church services and co-operate with the pastor in getting all other members to become faithful and regular attendants upon the services of the church. The most important task of the pastor and deacons in this day is to keep up church attendance. The deacons can do much to make the Sunday school, the B. Y. P. U., and all other groups contribute to the preaching services. Unless the pastor can depend upon the help of the deacons just here, these groups tend to become weasels sucking the life-blood out of the preaching services of the church.

## REFLECTOGRAPHS

By R. E. Grimsley

Q, for a William J. Bryan in the social world to rise up and say: "They shall not crucify modesty on a cross of brass!"

Why aren't country churches as popular with city people as country clubs are?

Take care to discharge all your duties of this life and your future heaven will take care of itself.

If you can't fall in love with the work you are trying to do, you had better drop out of it. Either fall or drop.

If you live up to the requirements of your own religion, you will not find much time to ridicule the religion of others.

We get tired of hearing the man at the foot of the ladder tell us "there's room at the top." How does he know when he hasn't been up there?

We know an old lady who is so dumb that when we were taking an offering for the Carnes shortage she said: "I ain't goin' to put nothin' in; they weren't no sense in lettin' that feller git so fur behind with his board bill."

Men can succeed in this world without an education. We knew a man who was never

in school, but he was a success in the world. He had to because he couldn't write his name.

An optimist is a pastor who believes that every member of his church is perfectly satisfied with him and his work; a pessimist is a divinely called preacher who thinks God has not provided anybody to hear his message.

When Mr. Carnes is tried before the court for embezzlement, if only the jurors who are not guilty of "robbing God" vote for conviction, we predict that the trial will end with the acquittal of Carnes or a "hung jury."

5. They are expected to visit. The sick, the troubled, the poor and needy, the stranger in the community, the prospective member, the back-slidden, the non-attendant—all of these are folks the deacons should visit. The pastor's time can be greatly spared for other matters and his work multiplied tenfold and more if the deacons will only do their part of the visiting. The more serious calls should be made by the pastor; but there is a deal of work here that the deacon can and should do.

6. They are expected to be hosts and hostesses in the house of God. Eighty deacons and deaconesses in a church can create such an atmosphere of hospitality and welcome that no stranger should ever feel lonesome in such a church.

7. They should help to enlist the membership of the church in financial support of the church. By their example and by active co-operation with the finance committee they are to seek to enlist every member of the church in regular and systematic support of the church. Especially are they expected to help make the annual every-member canvass for the support of our church program.

8. They should lead their districts (we have forty districts in our church field, with a deacon and a deaconess in each) in our community prayer meetings. This is an important service that every deacon can render to the betterment of our church and the upbuilding of our people in Christian living.

9. They are expected to boost their church. By a good word for the church, the pastor, by loyalty and friendly admonition and exhortation, they can do wonderful things for their church.

These are a few things that ought to be said about the deacon and his work. The deacon who serves well "wins a good position for himself." It is an honorable and glorious place of service, and as we turn towards the new year God grant that our deacons all over the land may do their very best to measure up to God's requirements of them. —Religious Herald.

## QUESTIONS AND ANSWERS

(From page 5.)

in the undertaking, too, if it is entered upon for conscience sake.

Q. Should I encourage locating a tobacco warehouse in my community or should I oppose it? Or should I remain silent for fear I might offend some of my best friends?—J. L.

A. One whose life and deeds prove his words to be of a deep conviction and not merely the outbursts of a fanatic need never fear to speak out on moral issues. However, when an evil is so firmly entrenched as is the tobacco industry, it is best to plan and carry out a system of instruction that will create a generation who, knowing the ill effects of tobacco, will outlaw it as the present generation has outlawed the liquor traffic. In other words, it is our opinion that for one to attack a strong industry single-handed and alone will do his cause more immediate harm than good.

Q. Please give me an explanation of Genesis 22:11.—J. L.

A. The verse contains a clear declaration concerning the condition of them who are wicked. A free translation brings out the full idea of the original text: "He that is unjust will go on being unjust still [or still more], he that is filthy will go on being more filthy still, he that is righteous will go on being righteous," etc. The Lord Jesus was revealing unto John the conditions of mankind in the present age. It is the unanswerable reply to the advocates of repentance and forgiveness after death. It forever closes the doors to them who think and teach that, when Jesus comes again, he will have forgiveness for them who died in rebellion against his will. "As the tree falleth, so shall it lie," conveys the meaning of this verse. Whosoever will not hear, and respond to, the call of the Lord while in possession of his human faculties, will continue to rebel against His divine will after death. In other words, he will go on becoming more and more wicked and ungodlike.

Q. When ought a church to hold a revival meeting?—Anx.

A. Every time the members grow cold and indifferent and begin to refuse to attend services, to contribute to the Lord's work and love one another. Revivals ought to be for the purpose of stirring up the saved. The churches ought to carry on the work of evangelism or soul-saving all the year round.

Q. Who is the best evangelist we can secure to hold our meeting?—Anx.

A. We presume you mean, what kind of evangelist is best. We cannot give names through this column. We can declare with deepest conviction avoid the professional, money-grabbing, sensational evangelist. He will care little about your church; what he will want is crowds. He will think less about the lost than he will about getting a "big report" for the press. There are sane, professional evangelists, some of them princes in Israel, but they are men who are willing to help churches and will not demand a "union meeting" before they will come to you. Never secure an evangelist who is not a staunch supporter of your own denomination and an ardent advocate of the doctrines for which your church stands.



# THE NEWS BULLETIN

## FAITHFULNESS

From Mrs. Sam McCullie of Jacksboro we have an interesting letter, and because of its message we pass on a part of it. She says:

"I am always ready to do all I can to help save the lost. The good Lord, year before last, raised me from the dead. I had nine operations, and He is the only one who could have rescued me. I promised Him always to do all I can. I have two boys who are Sunday school workers, and by the help of the Lord I have two others I want to train. I sure have to watch. Jacksboro Baptist Church is doing good work, and a good many of the members are taking the Baptist and Reflector."

## SURPRISE PARTY FOR DR. SAVAGE

On the morning of February 4th Dr. G. M. Savage of Union University was given a surprise party by a group of his friends. The event was in celebration of his having reached the fourscore year mark in his eventful life. A splendid program had been arranged, with H. L. Winburn of Arkadelphia, Ark., and Henry Alfred Porter of St. Louis making the principal speeches. Dr. Savage is a professor in the university and is known and loved by a great group of men and women who have sat under his ministry through the years. At the age of 80 he is strong and hearty and still gets a real thrill out of living and serving the Lord Jesus whose humble disciple he has been for many years.

## MADISONVILLE ON UP-GRADE

Pastor S. W. Rutledge sends a word of cheer for the paper and a little news from his new field of labor in Madisonville. The flu hit them pretty hard, but the epidemic is abating. It struck Brother Rutledge the first week he was in Madisonville and laid him up for several days. The new church building is now under way. The first class with ten teachers getting their diplomas. February 11th they begin a B. Y. P. U. training class. Their Sunday school is growing and interest in all departments of the church is increasing. Mrs. Rutledge is planning a campaign for the paper as soon as the flu has left the field open for her work. Such workers never fail to enlarge the Master's kingdom.

## GREAT YEAR FOR OWENSBORO

Robt. Humphreys of First Church, Owensboro, Ky., sends us a brief statement relative to their work for the year closing December 31st. At their annual business meeting held in January, the treasurer reported total gifts of \$58,225.68, of which \$9,566.55 went to missions and benevolences. The average attendance at Sunday school was 766. The net gain in membership of the church was 105. All departments of the church reported substantial gains in membership and attendance and the spirit of enthusiasm and confidence was high. Brother Humphreys went from Central Church of Bearden about two years ago and has made a fine place for himself in the life of his Kentucky field.

## A REAL MISSIONARY

Fred H. M. Smith of Columbia has been doing some real missionary work since giving his life to the gospel ministry. He took charge of the work at Hohenwald last June when the church had not had regular preaching for more than four years. Many of the members had gone over to other denominations and the house had been loaned to the Nazarene people. Upon leaving the seminary in May of last year, Brother Smith took the work, reorganized the

church, restored the house to its proper business, and has had a total of fourteen additions. They now have twenty-nine members and are doing some good work. A mission station has been organized and its congregations have grown from 16 the first Sunday to 106 on a recent Sunday. He also serves Fairview Church for half time. These fields pay only a meager salary and with the aid given by the State Board pay less than \$30 per month.

This is real mission work, but every one knows that a preacher cannot live on that small amount. We take the liberty of mentioning this matter because it shows the spirit of some of the men who are doing the real home mission work and proves false the frequent declaration that "all preachers are after is the money." Surely with such an example as this before us, we will want to increase our contributions to State Missions and to the whole program, for everywhere in the South are fields like this that need our support.

## HOW TO SAVE THE PREACHER

A few weeks ago we had a statement from Brother Owen concerning the amount of work he had done for a church and the meager pay he had received for his services. He wrote under the caption, "What Is to Become of the Preachers?" Now comes an interesting letter from another brother, entitled "I Enjoyed Reading Your Paper," in which the writer sets forth a program for Brother Owen to follow in reviving the church. He says:

"Let me tell this brother and all other preachers in like condition how to make improvements in such miserable conditions. Make one more appointment with the church and fill it. Sing, 'O Where Shall Rest Be Found, Rest for the Weary Soul?' Then preach a sermon, using as a text the latter part of John 11:39, 'Lord, by this time he stinketh.' Sing the song, 'The Lord is Raising the Dead.' Mine ear attend the sound! Then walk out of the door and hang crepe on it and bid the undertaker go down and take charge."

"When you get home call up St. Peter and tell him to watch the gates, that there is a congregation trying to dead-beat their way through by starving their pastor to death. Write out an account of the transaction and publish it in all the denominational papers. It may not stop the trouble altogether, but I think it will have a fine effect, for it will act as the story goes: A little boy was going down the road holding to the tail of his calf, knocking the puddles dry with his bare feet. A by-stander cried to him: 'Young man, you will never stop that calf that way!' Whereupon the boy shouted back: 'I know it, Mister, but I am slowing him up a little.'"

"If you cannot stop the way many of our churches are doing, let's slow 'em up all we can."

## EDITORS HOLD CONFERENCE

The annual conference of the editors of all Baptist papers published in the South met in Mobile Wednesday. P. I. Lipsey of the Mississippi Baptist Record is president and J. S. Compere of the Arkansas Baptist Advance is secretary. The meetings were held in the assembly room of the Cawthorn Hotel. Among the subjects discussed were "Journalistic Ethics," "Securing Syndicated Articles," "Distribution of Co-operative Program Funds," "Future of the Home Mission Board," "Newspaper English," "Special Editions," "Forty Years as an Editor," and others. These meetings are of vital importance for the men who seek to make our denominational newspapers

worth while, for they give time for discussions covering the many problems ever coming up for solution. The editor of the Baptist and Reflector was in attendance.

## TRAINING SCHOOL AT BELMONT

Belmont Heights Church, Nashville, held one of the most successful training schools of her history during the week of January 20th. The faculty was composed of Pastor and Mrs. Kelley White, W. T. Eastes of Grace Church, Dr. A. L. Crabbe of Peabody College, Rev. L. V. Carroll of the Y. M. C. A. Graduate School, J. N. Barnett, H. E. Ingraham, and W. A. Harrell of the Sunday School Board, and Deacons Clarence Allen and V. S. Phillips. Inspirational addresses were delivered by Dr. R. M. Logan of Argentina, Mr. Frank Leavell of the Sunday School Board, W. A. Harrell, Dr. D. S. Campbell of Peabody College, and Editor Freeman. The average attendance was 110, and the total awards for the week's work 90.

On the first evening of the week a blue and gold seal banquet was given by the church. It was a splendid occasion and showed the strength of the teaching force of the church. Some twenty of the teachers have gold seal diplomas and about fifty have blue seal diplomas. A delicious luncheon was served, and after a few remarks by the editor, Dr. R. M. Logan thrilled every heart by his message concerning the work in South America. Belmont Heights Church was the first church in the Southern Baptist Convention to attain the standard of excellence set up by the Sunday School Board.

## SEMINARY ANNOUNCES SOUTH-WIDE CONFERENCE

The Southern Baptist Theological Seminary at Louisville, Ky., is to hold its first annual Church Administration Conference, emphasizing evangelism and stewardship, March 4 to 15. A staff of men of accomplishments in these fields have been engaged for the special program and opportunity will be afforded those attending to visit the Seminary classes and make use of the Seminary library.

Like any other conference, it is necessary to restrict the number of guests who can be cared for during this conference. It will therefore be necessary for friends who plan to attend to communicate with us and make reservations. Those who apply first will be given first choice of rooms in Mullins Hall and quarters in selected homes in Crescent Hill adjacent to the Seminary grounds.

Expenses will be kept down to bare costs. Lodging and meals will be approximately \$2 per day, with no additional fees. Detailed information will be given upon request.—Gaines S. Dobbins, Chairman.

## GREETINGS TO THE BROTHERHOOD

By J. T. Oakley

I am happy to salute the faithful in Christ Jesus. In good health and at the 78th mile-stone, I have more calls than I can fill. I am back in the land of my nativity where fifty-nine years ago I began preaching the glorious gospel of salvation through faith unto good works God has ordained we should walk in. I am grateful that I have been called and the call accepted to Round Lick at Watertown, within a few miles of my birthplace and the beloved church I served before going to Hartsville's pastorate of eighteen years. Into the fellowship of Round Lick Church I baptized my first fourteen converts fifty-five years ago. It is an unspeakable joy as I am in the radiant glow of life's setting sun to be honored with the fellowship of this dear old church which was organized 120 years ago in sight of where I now live. I also serve Macedonia Church at New Middleton, three miles from me and am in my seventh year's pastorate. A great and grand old church. And the last but not least,

I serve Riddleton Church, which is one of the very best churches in the country. It has the distinction of having the best A-1 Sunday school of any fourth-time church in Tennessee.

The good Lord has been good to me and mine. I preach every Sunday and am generally busy most of the time through the weeks. I am happy and pray God's blessings upon

(Turn to page 16.)

## A New Intelligence Test

Washington, D. C.—(Special)—Reliable statistics indicate the startling fact that the average person cannot hope to pass even an elementary intelligence test without being "up" on important political, scientific and international current events. The man or woman who bases expectations of being judged intelligent on what was learned in school or college is doomed to failure. For this reason alone over 3,000,000 people make the Pathfinder their mentor and guide. This remarkable illustrated weekly magazine from the nation's capital puts things so clearly and briefly that one is repaid a thousand-fold by investing 15 cents in the next 13 big issues. The editor says it costs him a lot of money to make this liberal offer, but it pays him to invest in the thousands of new friends who are hurrying to take advantage of it. Just send 15 cents in coin or stamps to the Pathfinder, Dept. 230, Washington, D. C., and be assured of 3 months of amazingly good reading.—(Adv.)



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# EDUCATIONAL DEPARTMENT

Sunday School  
Administration

W. D. HUDGINS, Superintendent  
Headquarters, Tullahoma, Tenn.

Laymen's Activities  
B. Y. P. U. Work

## FIELD WORKERS

Jesse Daniel, West Tennessee.  
Frank Collins, Middle Tennessee.  
Frank Wood, East Tennessee.

Miss Zella Mai Collie, Elementary Worker.  
Miss Roxie Jacobs, Junior and Intermediate Leader.

## SUNDAY SCHOOL NOTES

## WHAT THE FLU HAS DONE

In our reports this month you will see that we have been cut short in every line of our work because so many of our training schools have been called off or postponed, and those that did hold were not well attended, making the records fall off from what they have been. The following summary for January will make this very noticeable:

## Teacher Training

Association	Dips.	Other A'wds.	Total.
Big Emory	2	2	4
Big Hatchie	5	5	10
Chilhowee	13	13	26
Gibson County	1	1	2
Jefferson County	1	1	2
Knox County	3	28	31
Lawrence County	1	1	2
Madison County	2	2	4
Nashville	14	14	28
New Salem	1	1	2
Nolachucky	12	12	24
Ocoee	11	37	48
Robertson County	10	10	20
Shelby County	9	9	18
Stone	1	1	2
Sweetwater	10	10	20
Watauga	1	4	5
Out State	1	1	2
<b>Total</b>	<b>40</b>	<b>129</b>	<b>169</b>

## B.Y.P.U. Study Course Awards

Big Emory	1	1
Campbell County	6	6
Concord	4	4
Hardeman County	10	16
Holston	7	38
Holston	2	45
Madison County	22	11
Maury County	2	9
McNairy	5	5
Nashville	1	1
New Salem	14	14
Ocoee	37	2
Riverside	5	5
Shelby County	9	14
Watauga	5	25
<b>Total</b>	<b>159</b>	<b>219</b>

## Sunday School Administration

Big Emory	1	1
Knox County	28	28
Nashville	1	5
Shelby County	12	12
<b>Total</b>	<b>42</b>	<b>5</b>

## Church Administration

Big Emory	15	15
Chilhowee	1	1
<b>Total</b>	<b>16</b>	<b>16</b>

Total of all awards, 257; other awards, 353. Total, 610.

## UNION UNIVERSITY TRAINING SCHOOL

The training school for Sunday school and B. Y. P. U. workers of Jackson, held at Union University, closed Friday night with an average of a little more than 200 in attendance. This, too, was one of the best working schools it has been our privilege to attend for some time. There were eight classes, taught as follows: Senior Administration B. Y. P. U., by Mr. Byron De Jarnett of Kentucky, with more than 60 enrolled; Junior and Intermediate Leaders' Manual, by Miss Jacobs, with about 25 enrolled; Training in Bible Study, by Miss Landress, with more than 20 enrolled; The junior course,

"Study for Service," by Miss Senter, with a fine enrollment. The Sunday school classes were Building a Standard Sunday School, by the writer, with 28 enrolled; Sunday School Manual, by Jessie Daniel, with around 30; The Pupil Life, by Miss Collie, with more than 15; and Teachers That Teach, by D. L. Sturgis, with 20. The workers all did good work, and the pupils were interested and did good work all the way through. The churches co-operated beautifully. First Church had around 100 and West and Second brought each more than 50. Some three or four from East Chester and a few from other places are not included in the count. We have been in all our schools round about, but we have never seen together a finer bunch of young men and women and never a better behaved bunch. They are ladies and gentlemen in their deportment and the general spirit of the school the finest to be found anywhere. Mr. De Jarnett became very popular with the faculty as well as the student body, and all were delighted to hear him on many occasions other than the study classes.

## THE REELFOOT LAKE CAMP, AUGUST 11 TO 16

We had the privilege of meeting with the local committee of the Beulah Association last Tuesday at Union City and a very fine conference was held and many matters of importance discussed regarding the program for Beulah Association. Among the other things discussed was the Reelfoot Lake camp. They have decided to put on this camp and will arrange for the entertainment and program. The local committee can be gotten together and plan definitely about the details. Committees were appointed to investigate the various problems pertaining to this program and place of meeting and will report to a larger group March 7th. Certain restrictions will necessarily have to be made on account of limited equipment and danger of the lake. No younger people than 17 will be admitted unless accompanied by their parents or some one else charged with their welfare and deportment. No risk will be allowed either for the danger of bodily injury nor to the morals of our young people. Announcements will be made later concerning the program and general regulations.

## OVERLAPPING OF MACHINERY

There is a growing complaint everywhere about the overlapping of our programs and activities in the various organizations and departments of our church life. We are in danger of going to the other extreme, however, and cutting out things that ought to go on because we cannot control the tendencies. The time has come, in our thinking, when the churches and denomination should express their minds in this matter and come to some conclusion. It is hard for a general worker to know just what to do on the field when there is one class urging organization to the limit and another deploping the tendencies coming from such organizations. These matters should be settled within the denominational conventions and churches, and then those who are chosen to promote the work should confine themselves to the program outlined by the churches instead of making programs for the churches to follow.

We are becoming rapidly convinced that we do have too much machinery. When it comes to the place when two inside organizations of the church or denomination have to overlap in their programs in order to hold certain groups in their unit and duplicate programs just because it is necessary to hold their standards, it is high time that the churches are speaking out on these things and telling those in the lead where to stand. In many of our churches we have the same individuals and many times exactly the same groups of individuals in two or more organizations, all set to do the same things. Each organization is trying to cover the whole church program in order to hold and record both persons and activities in that particular line.

It is our conviction that we have come to the place when we should organize the church and put in a new program of activities that will cover the whole commission. Furthermore, a study of the census reports from all over the state show that only a very small per cent of boys and girls below twelve are converted, and these are nearly all in our town and city churches. Therefore, it is our conviction that the Sunday school should handle all the children up to twelve where the major emphasis is on the teaching of God's Word, the only means of bringing them to a knowledge of Christ in conversion. All the other organizations should give all this over to the Sunday school workers; and if there be any need of these coming to the training service at night, these same people can plan the program and care for them better than any one else. Then, too, we believe that programs made for training Christians should not be used in organizations dealing with unsaved boys and girls, nor should we have them in organizations that are called services of the church. This all leads them to believe that all they need to do is to add their names to the church register. I fear this is loading our churches down with unsaved members who will never be trained nor will they ever be in harmony with a real religious program, for they cannot understand spiritual things so

Those above twelve should be in training service if they are saved, and should not be asked to participate in other activities that are so much alike. The habit of using these intermediate boys and girls in two separate organizations and reporting them to separate heads is out of the question, for a lot of the requirements are overlapping and should be ironed out. Men should handle boys and women girls. The younger leaders who are directing the junior and intermediate B. Y. P. U.'s today are not capable of handling them in many cases. In fact, to bring a bunch of young boys and girls together and allow them to be unruly and even boisterous in the church is training them in the wrong direction. Matured men and women should handle this matter. The young people should be given over to the training service, and when they reach the age to leave the B. Y. P. U. they may go into the women's and men's organizations if they choose, and they should every one of them. To give these over to the women's organizations means the doing away with the B. Y. P. U., and soon you will have no young people in your church. For unless you enlist and train them from the time they are converted and use them in your church program, you will lose them as soon as they are old enough to realize that they are boys.

In many of our smaller churches we do not need anything but a good well-organized Sunday school. Many times we are trying to run so much with the same leaders in all that nothing is half way done. Then when leadership is developed and the constituency grows, add whatever is needed to care for the needs. Much of the work now being done through

the special organizations can be done through organized classes and not load the church with additional machinery.

So much is required by all the various class and departmental standards that much overlapping is necessary and a lot of time used that could be utilized for something else without loss to the work. For instance, the requirements for business meetings, socials, etc., require every standard and so many of them that there is no end to the demand upon the time of the individual, when a social all held together and under the direction of the right kind of leaders should count for all and thus save a lot of meetings. The business meetings might be held in a combined session, allowing the groups to have their session and then come into the general organization with their reports and recommendations and do it all the same hour. Why should a class in the Intermediate Department have to have a business meeting every week. Not enough business for all that; and if there is, some of it ought to be cut out and more time given to teaching the Bible. The same thing is true with all the other departments and organizations.

In some instances the Sunday school is overlapping with the programs of other organizations and are putting into the departmental programs the same material as is being used in the B. Y. P. U. and other organizations. All this would be relieved if the church was properly organized and the work co-ordinated and the forces all be made to co-operate in the carrying out of the commission instead of every fellow trying to set up a series of programs for his own line of work. The Sunday school in the morning session should be confined largely to teaching the Bible and whatever elements of training should be done in training services. The same people can do it and handle the same individuals without another organization. In some cases the same boy is asked to do three separate and distinct lines of daily Bible readings and some of them so demanding that it requires much time to do it all. In our organized classes and departments we have so many meetings of various kinds that we cannot find enough nights in the week to hold them all. Then in the B. Y. P. U. and the R. A. and G. A. and Y. W. they have a like number, many times using the same young people, until there is no time left for the home. The younger people are trained away from the home to the detriment of both the home and the boy.

Then there is an overlapping of programs in our Sunday's work that is calculated to minimize the regular services. The Sunday school closes with a great, rousing service and so does the general organization of the B. Y. P. U., and these are sometimes liable to overshadow the services following. If the services can be so combined as to make one help the other, we will have greater results. We have too many services all built alike. The church program should be made and all the others should be a part of this one program.

All this has not been said to criticize nor to disturb what we have going on. I am writing this from my very heart because I see the tendencies out before us, and we must make corrections on the inside of the church and not allow others to force us by bringing pressure from another source. It is time the leaders of our various educational agencies are getting together and consulting about these things with a view to bringing about a reasonable solution of this problem. We should not count the one a grouch nor a critic because he differs from others in regard to these fundamental things. I am willing to cut from our program anything that will be needful to bring about a solution. I would like to see done the thing that is right regardless of what this department fosters and undertakes to propagate.



### A STATEMENT

There has come from many sources requests that this department foster camps for boys and girls as others are doing, but it is my judgment that that is not our line. This is purely the educational department and should confine itself and activities to educational lines. We cannot compete with other organizations promoting these camps for boys and girls. We believe that too much of this is being done anyway. The boys are being trained away from the home too much as it is. We want to foster everything that should be done, but we are not willing to become responsible for caring for a lot of boys and girls with all the dangers that naturally go with such activities. We cannot handle the responsibilities of the parents altogether. We must confine our work to teaching and training for church membership and service.

### SUCCESSFUL TRAINING SCHOOL

Under the leadership of Mr. W. D. Hudgins, superintendent of Sunday School and B. Y. P. U. work for Tennessee, we have been having at Union University this week the best training school that Jackson has yet put on. Every night there have been between 200 and 300 representatives of the various Baptist churches of Jackson and some seven or eight different courses of instruction have been conducted by experts in the several lines. Most of them belong to the regular field force of Tennessee, but several outsiders have been brought in to take care of the large number of classes.

First Church has had so far 100 or more present each night. West Jackson has had around fifty each night, and Second Church has had an average of about forty-five.

These courses of study have not only been profitable in themselves, but they have also furnished occasion for delightful fellowship among the workers in the various churches. Christian love and harmony reign supreme among the Baptists of Jackson, and it is always delightful for us to get together. "Go Forward," church paper, First Baptist Church, Jackson.

Mr. Collins reports a fine day at Greenwood, Union Association, but there being so much flu and pneumonia the school was postponed until a later date. Mr. Howell is doing some very good work in Union, and we are helping to pay his expenses from the profits from our record system. This is the first profits taken from the Record Company, and it is being put back into our work. All we make on this will go to promoting Sunday school work in our state so long as we are connected with the work in any definite way.

The programs are about ready for the three Sunday school conventions, and we believe that they are about the best we have ever seen yet. The main thought running through the entire program is "the Sunday school functioning under the commission." Every session is based upon one statement of the commission. The devotionals are all based upon "Stewardship of the Gospel," and each session begins with a devotion carrying that particular thought. The first morning session is "Stewardship of the Unenlisted," and the program hinges about the "Go" in the commission or "Building the Sunday School." The second on "Stewardship of the Gospel" or teaching, and all the afternoon program deals with some form of teaching. The evening session deals with "Stewardship of the Lost" or "Sunday School Evangelism," with two fine messages on "Evangelism." The second morning hinges around training, and the afternoon to missions. We will try to have this general outline in next week's paper without the names of the speakers. The same general plan is for all three conventions.

### B. Y. P. U. NOTES

A fine piece of work planned by Mr. Frank Collins, our Middle Tennessee man. Frank is conducting a series of training schools in Wilson County, with a definite view of bringing Wilson County B. Y. P. U. up to the standard this quarter. They are working with him in a beautiful way all over the association. He is in Lebanon this week and will be at Watertown, Norene and Mt. Juliet in schools this month.

Carthage has just closed a fine B. Y. P. U. training school under the leadership of Mr. Collins. He taught the Senior Manual and organized a general organization. Twenty were enrolled in spite of the flu and much sickness of other natures. Fourteen took the examination. The general organization was to have been installed last Sunday night.

We were delighted to have with us at Jackson this last week Mr. De Jarnett of Hardinburg, Ky., field man of that state in the B. Y. P. U. work. He taught Senior Administration to a class of more than 60 in the city-wide training school held at Union University. He also spoke to a large number of the religious groups of the school, including the chapel talk. He became very popular with our young people, and we are anxious to have him back with us. He may be with us in our rural campaign next summer for a couple of months.

This week the Knoxville training school is on at Fifth Avenue Church. Five regional schools are on in the afternoon at other churches over the city. The aim is set for 1,600, and we are anxiously expecting a large attendance at all these schools. Mr. Lyman Haily of Louisville, Ky.; Mr. James A. Ivery of Raleigh, N. C.; D. N. Livingstone of Cordova, S. C., will be among others teaching books in this school. Our own Miss Roxie Jacobs and Frank Wood will be members of the faculty.

Plans are being worked out for the regional B. Y. P. U. conventions, and the programs will appear in the next issue. Let every one get ready for these conventions and make them count this time for a great uplift to all who attend.

Do not forget study course week and get ready to put on your training course. It will be impossible for us to furnish teachers for all the churches, and so we are urging that the unions everywhere plan to put on study courses, using local help, and then go to some nearby church and assist them in doing the same thing.

Bolivar school will be put on some time this month or next if the flu lets up sufficiently.

We shall be glad to furnish blanks for reporting study classes, and all you have to do is to write to the office at Tullahoma for them.

### SUNDAY SCHOOL ORGANIZED NEAR ROCKVALE

The Mt. Pleasant Baptist Church, three miles south of Rockvale, is starting the new year in the right way. More than a month ago one of the members, Brother P. D. Todd, asked the writer to come out and help organize a Sunday school. We found the best time would be the second Sunday of January. Despite the cold and flu, twenty-five fine people came together, and the following organization was suggested:

Superintendent, Palmer D. Todd; assistant superintendent, Thomas Reid; secretary-treasurer, Mrs. Palmer D. Todd; pianist, Mrs. R. R. Smith.

Teachers: Class 1, beginners, Mrs. Thomas Heath; Class 2, primary, Mrs. R. R. Smith; Class 3, junior,

Mrs. F. M. Heath; Class 4, intermediate girls, Miss Catherine Jackson; Class 5, intermediate boys, Mr. C. F. Puckett; Class 6, young people, ladies, Mrs. C. F. Puckett; Class 7, young people, men, Mr. R. A. Williams; Class 8, adult women, Mrs. J. F. Adcock; Class 9, adult men, Mr. John Maxwell.

The above organization will be presented to the church in the monthly business meeting two weeks hence, to be elected for one year, or any adjustment the church may see fit to make.

The writer has never found a finer spirit in a meeting where the people were willing to assume the responsibility of leadership than was found with the above officers and teachers. Brother Todd is a natural leader and good singer, and we predict a successful Sunday school with this fine layman in the lead. He has around him a group of teachers that would bring joy to any superintendent who likes to see things move. After grading those present and giving out the literature the teachers were urged to go after their possibilities for next Sunday.

After singing together, "Take the Name of Jesus with You," and closing prayer, this meeting was adjourned until Sunday morning, January 20th at 10 a.m.—Frank Collins.

## Catarrh is Most Common

## Cause of Colds and Flu

Find a man, woman or child who is afflicted with chronic catarrh of the nose and its connecting air passages and you will always find a patient who is most susceptible to more serious diseases. Why? Science explains that catarrh interferes with natural breathing, thus preventing proper oxygenation and purification of the blood by the lungs and also absolutely prevents restful, refreshing sleep. Catarrh is a constant drain upon the nutrition of the body, making the patient weak and thereby susceptible to all germ infections, such as colds, flu, pneumonia, etc.

Your physician will tell you that catarrh is a local condition, not a systemic disease. You must fight it constantly with a local remedy that reaches the spot. Of the many remedies that have been tested for the relief of catarrh, none has given such uniformly successful results to the physician or attained such popular favor as the prescription of Dr. Runion's White Wonder Salve. Applied in the nostrils, morning and night, "White Wonder" gives quick and most delightful relief. Clean, greaseless and absolutely stainless, White Wonder is a perfect example of the finest pharmaceutical art—a joy and comfort to every one who suffers with nasal catarrh.

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 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville  
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

### ONE DAY AT A TIME

God broke the years to hours and days,  
 That hour by hour  
 And day by day  
 Just going on a little way,  
 We might be able all along  
 To keep quite strong.  
 Should all the weights of life be laid  
 Across our shoulders and the future,  
 rife  
 With woe and struggle meet us face  
 to face  
 At just one place  
 We could not go.  
 Our feet would stop, and so . . .  
 God lays a little on us every day.  
 And never, I believe, in all the way  
 Will burdens bear so deep,  
 Or pathways lie so steep,  
 But we can go if by God's power  
 We only bear the burden of the  
 hour. —Anonymous.

### THE PARABLE OF THE MIRROR

One day a certain old rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window.  
 "Look out there," he said.  
 The rich man looked into the street.  
 "I see men, and women, and little children," answered the rich man.  
 Again the rabbi took him by the hand, and this time led him to a mirror.  
 "What do you see now?"  
 "Now I see myself," the rich man replied.  
 Then the rabbi said: "Behold, in the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but you see only yourself." —Moody Monthly Magazine.

Last fall it was the privilege of the Tennessee W. M. U. to send Miss Mildred Jeffers to Tennessee College. It will be remembered that Miss Jeffers was in our Orphanage and graduated at the Franklin High School. Each month a small check is sent by Mrs. J. T. Altman, our treasurer, to her, and most appreciative letters are received in acknowledgment.

"I received the check, and I certainly thank you. What would I do if it were not for your kind help? I cannot understand why the people are so good to me. I am doing my best to live up to the expectations of the W. M. U. of Tennessee, but I feel that I am not worthy of such a great trust. I would be delighted to have some of you come to see me." —Mildred Jeffers.

### IN MEMORY OF MRS. A. J. WHEELER

For eleven years Mrs. A. J. Wheeler was president of the Tennessee W. M. U. and gave of her best to its work. She died January 17, 1919. Because of her love of the union, her husband who survived her several years left a legacy to the Tennessee W. M. U. for a scholarship to our Training School. Each year her son, Mr. Will Wheeler, of Ashland, Ky., sends a check to Mrs. Altman to be used in the union work. This year he wrote the following letter:

"Mother, I believe, is keenly interested in the good work of the Woman's Missionary Union, and her ever-living influence prompts me to aid you in this work. Mother's life was one of unselfish service, and at the Christmas season more than at any time of the year we are reminded that this is the greatest thing in life."

When you dear mothers go on to glory, what kind of legacy will you bequeath to your children? Do your sons and daughters love the Lord's work because of your example? Much depends upon your own attitude. If you complain of the constant calls and the never-ending tasks your children will dread active service when they are older. If you speak of your work as a privilege, then they, too, will love to serve. Be careful of your conversation at home concerning the church and your work.

### LARGEST IN HISTORY

The first year of the 75 Million Campaign was the largest year for gifts in Southern Baptist history. Tennessee W. M. U. gave \$225,798.41 at that time.

For 1928 we broke our own record by giving \$231,728.02. Our Lottie Moon offering was \$22,424.90, which is much larger than any previous year. Let us thank God, take courage, and go forward.

### GROWTH IN ORGANIZATIONS

"Watch us grow!" might be said to be the watchword of the Tennessee W. M. U. Figures are intensely interesting when annual reports are being made. We give the following statistics for the past few years, which shows the gain in the number of organizations:

1924	1,171
1925	1,323
1926	1,463
1927	1,594
1928	2,050

Our big task in 1929 is to foster these babes in our work. Order "Why and How of W. M. U." by Bucy, price 40 cents, from the Baptist Sunday School Board, Nashville, and learn how to "carry on."

### STANDARD OF EXCELLENCE

Now is the time to purchase a new Standard of Excellence. Have your secretary to mark it in the presence of the society at your missionary meeting each month.

The large standard on heavy paper may be secured from W. M. U., 161 Eighth Avenue, N., Nashville, for ten cents. The same size standard on cardboard may be secured from the Birmingham office for 25 cents. Stars for marking may be purchased at any drug store for a dime.

Did you ever try illustrating your standard? For example, the first point, "Twelve missionary meetings," etc. For January the subject was "Personal Consecration." Cut from a magazine a picture of some one at prayer. February, "Where Races Meet," secure a picture of some immigrants. March, "The Negro," will be easy.

If a little thought is given, the entire ten points may be illustrated. The young people will certainly enjoy making theirs beautiful.

Send for the standards for all of your organizations. We do not keep the "Sunbonnet Baby," the standard of excellence for Sunbeams. Send to Birmingham for this. Price 25 cents.

### PLANS FOR FEBRUARY PROGRAM

#### Where Races Meet

Poster: Draw a map of the United States on a horizontal plane so that figures placed on it will be standing "up" on it. Draw or cut tiny ships sailing into the principal ports of entry—New York, Baltimore, Jacksonville, Key West, Tampa, New Orleans, Galveston, and San Francisco. At these ports draw or paste figures

of different races and nationalities coming to America. In the center of the map place three figures: The Indian, underneath print "Native Americans"; the Englishman, with the date 1607; and the Negro, with the date 1619 underneath. At the top print "America," and at the bottom "The Land of All Nations." Give date of program.

Songs: There are many beautiful hymns that are but little used in our general meetings. A quartet could prepare a few of these. With the devotional use "Where Cross the Crowded Ways of Life" and "O God Beneath Thy Guiding Hand." For a prayer hymn use "Lord, While for All Mankind We Pray" or "God Save America." For a special number, try "Hark to the Sound, It Rings from Sea to Sea." On this theme also "Onward, Christian Soldiers," "Rescue the Perishing," "Work, for the Night Is Coming," "Lord, Speak to Me," and, of course, "America the Beautiful," as well as "America."

Playlet: Sometimes a short dramatic sketch gives just the touch of interest that a program needs. "Fare, Please!" requires eighteen characters, but only five have much to learn. If you take a little freedom with the lines, it will not matter, provided you catch the spirit of the character and convey the right thought. The costumes are easily improvised and scenery largely imaginary. The playlet is found in the volume, "Short Missionary Plays," by Applegarth, \$1.50, or may be ordered separately for 10 cents per copy from W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.—Juliette Mather.

### ONE LIFE

One small life in God's great plan!  
 How futile it seems as the ages roll,  
 Do what it may, or strive how it can,  
 To alter the sweep of the infinite whole!  
 A single stitch in an endless web,  
 A drop in the ocean's flow and ebb!  
 But the pattern is rent where the stitch is lost,  
 Or marred where the tangled threads have crossed!  
 And each life that fails of its true

Mean the perfect plan that the Master meant.

—Susan Coolidge.

### SEED THOUGHTS

These thoughts from literature will be helpful. They may be given as "advice from well-known friends," or as "voices from the past," etc.

It is better to wear out than to rust out.—Bishop Cumberland.

The word impossible is not in my dictionary.—Napoleon I.

We should never remember the benefits we have conferred, nor forget the favors received.—Chilo.

Whatever is worth doing at all is worth doing well.—Earl of Chesterfield, "Letters."

Whose house is of glass must not throw stones at another.—Herbert, "Jacula Prudentum."

It is in general more profitable to reckon up our defects than to boast of our attainments.—Carlyle, "Essays."

We are firm believers in the maxim that for all right judgment of any man or thing, it is useful, nay, essential, to see his good qualities before pronouncing on his bad.—Carlyle, "Essays."

Human improvement is from within outwards.—Froude.

That man may last, but never lives, Who much receives, but nothing gives;

Whom none can love, whom none can thank—

Creation's blot, creation's blank." —Thomas Gibbons.

Not in the clamor of the crowded street,

Not in the shouts and plaudits of the throng,

But in ourselves, are triumph and defeat. —Longfellow.

It is much easier to be critical than to be correct.—Disraeli.

'Tis not what man does which exalts him, but what man would do.—Robert Browning.

In doing what we ought we deserve no praise because it is our duty.—St. Augustine.

The reward of one duty is the power to fulfill another.—George Eliot.

I couldn't live in peace if I put the shadow of a willful sin between myself and God.—George Eliot.

Better to have failed in the high aim . . . than . . . in the low aim succeed.—Robert Browning.

Let a man be but as earnest in praying against a temptation as the tempter is in pressing it, and he needs not proceed by a surer measure.—Bishop South.

### DEFINITE ORGANIZED PERSONAL SERVICE

To be done for the spiritual uplift of the community, to be done in Jesus' name, to be done for Christian results, and to be done under the direction of a personal service committee.

Study the needs of the community, then decide who should relieve them.

Inspire members of the society to want to do their part toward making a better community.

## Week End Fares

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Stress doing the larger things, rendering the highest form of service.

What can we do? Remember the aim of all personal service work and all mission work is the saving of lost souls. Remember every visit; every other ministration must be done in such spirit as to make Christ more real to the people we help.

1. Hold cottage prayer meetings.
2. Hold services for sick or "shut-ins."
3. Hold services in prisons.
4. Personal work during revival meetings.
5. Work at Goodwill Centers.
6. Inter-racial work.
7. Work among foreigners.
8. Daily Vacation Bible Schools.
9. Mission Sunday schools.
10. Order personal service blanks from headquarters for list of activities recognized by W. M. U.
11. Distribute tracts, Bibles, and literature.
12. Make a community survey.
13. Study how to raise the standard of health.
14. Support night schools for illiterates.

Judge your efforts in Jesus' name or for Christian results, and your work will always be different.

Can spending the day with one's mother who is sick be counted as "hours of nursing?" No.

Is visiting a neighbor, even though she be sick, or if we carry trays and flowers—is this personal service? No.

Is there a difference between a neighborly deed and things done in His name? Yes.

What are we to report on personal service? Work assigned by the personal service committee.

Are we to go on doing individual personal service work, neighborly deeds, etc.? Yes. Do anything and everything your hands find to do, but report only that which you are asked to do.

What report should the associational chairman send to the superintendent? The matter of keeping statistics on visits, trays, etc., is optional with the superintendent, and you will follow her advice in this matter.

What report shall associational chairman send to the state chairman? Headquarters wants to know: (1) The number of societies engaged in personal service work. (2) The number of societies having personal service committee. (3) The number of societies reporting personal service. (4) The number of conversions resulting from personal service. (5) The number of members engaged in personal service work.—Mrs. Chas. M. Thompson, Jackson.

#### McMINN COUNTY QUARTERLY MEETING

McMinn County quarterly meeting was held with Englewood Church on Tuesday, January 1st. Mrs. Williams took the chair in the absence of Mrs. Payne, who was confined to her room with flu. The meeting was opened by singing our W. M. U. song, "The Kingdom Is Coming."

Devotional service was led by Mrs. Roberson of Coghill, using a part of the first chapter of Ephesians. Prayer by Brother F. A. Webb.

The minutes were read and approved. Also the reports were read at this time.

Mrs. Williams gave an interesting report of the state convention at Knoxville. "Say It with Service" was beautifully told by Mrs. Hurst. "Pass on the Torch to the Young People" was quite helpfully given by Mrs. Elledge. The morning session closed with prayer by Brother Hurst.

Mrs. R. N. Cagle led the afternoon devotional, reading Psalm 84. Prayer by Mrs. Williams.

Our reports showed that during the Ruby Anniversary year we had more than met our apportionment in gifts and new members, but have failed in new societies. We were apportioned twenty and have organized twelve.

Because of the epidemic of flu the attendance was not as good as usual.

The chairman of the Pennant Committee reported as follows: Mission study, Etowah, First. Personal service, Etowah, First. Pin for monthly attendance, Englewood.

Junior pennants: Y. W. A., Coghill; G. A., Coghill; R. A., Intermediate R. A., Etowah, First; Sunbeams, Englewood. Mission study: Coghill Y. W. A.; attendance, Englewood.

A rising vote of thanks was given the hostess church for their splendid entertainment.

The next meeting will be held with First Church, Etowah, the first Tuesday in April. Mrs. Hurst led the closing prayer.—Mrs. G. H. Berry, Acting Secretary.

#### APPRECIATION OF DR. MAYS

Word from Mr. Rollin E. Olds, clerk of Memorial Church, Toledo,

Ohio, brings a commendation for the work done by Dr. Livingston T. Mays as their supply pastor during the winter. He says:

"Dr. L. T. Mays, during his stay in Ohio, has been the acceptable supply in the First, Trinity and Cedar Avenue churches of Cleveland and Memorial Church of Toledo. At our annual business meeting we adopted by unanimous vote an enthusiastic expression of appreciation for his sermons and work, especially his work among the young people. He revived the B. Y. P. U. and made many calls during the flu epidemic. Memorial Church is grateful for his services and helpfulness and wishes God's blessings upon him in his future work."

Brother Mays will be back in Tennessee soon filling some engagements for the Anti-Saloon League.

Men are like trains: they are at their best when on the level.

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*"Thou turnest man to destruction \* \* \* They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

### OF ALL THE GRAY GRANITES, Winnsboro Granite "The Silt of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

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, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.



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



## AMONG THE BRETHREN

By FLEETWOOD BALL

Immanuel Church, El Paso, Texas, has called as pastor Rev. Layton Maddox, formerly pastor at Belton, Texas, and he has accepted.

Rev. Thomas Dill Lide, adopted son of Dr. J. S. Dill, has accepted the care of the First Church, Abbeville, S. C., and is on the field.

Rev. Winston Borum lately resigned as pastor of Temple Church, Ruston, La., but his resignation was unanimously declined.

The church at Ellisville, Miss., loses its pastor, Rev. W. D. Wallace, who resigns to accept a call to Lumberton, Miss.

Rev. F. W. Tinnin, editor of the Baptist Message, Shreveport, La., comes out strongly for the discontinuance of the Home Mission Board.

Rev. J. H. Turner of Jonesboro, Ark., preached last Sunday at 11 o'clock for the church at Bells, Tenn., and at night for the church at Alamo. They are pastorless.

The First Church, Belton, Texas, has secured as pastor Dr. R. C. Campbell of Penland, N. C., who resigned there to take up the work on his new field.

Rev. Earl Ferrell of Jackson has accepted a call to Calvary Church, Silver Creek, Miss., succeeding Rev. W. R. Haynie, who goes to the pastorate at Prentiss, Miss.

Dr. J. A. Ellis of Raleigh, N. C., accepts a hearty call to the care of the First Church, Sherman Texas, and is given a royal welcome by the Westerners.

The church at Jonesboro, Ga., counts itself happy in securing as pastor, Rev. W. C. Sparkman of Manatee, Fla., who took charge February 3rd.

It saddens the hearts of his friends to learn that Dr. Charles Stakely of the First Church, Montgomery, Ala., was recently run over by an automobile and badly injured.

The church at Burnside, Miss., Rev. S. J. Rhodes, pastor, is to have a revival, beginning Sunday, February 17th, in which Rev. D. Wade Smith of Columbia, Miss., will do the preaching.

The contract for the new pipe organ for the First Church, Springfield, has been let, the pastor, Rev. W. R. Pettigrew, announces. The organ will be one of the finest models and will cost about \$7,000.

Rev. J. J. Autrey resigns as pastor of Manuel Church, San Antonio, Texas, as has also Rev. B. F. Dickson as pastor of the First Church, Lorena, Texas. The latter has moved to Lubbock, Texas.

Rev. J. P. Graham of Camden, S. C., has been called to the care of the church at St. Matthews, S. C., succeeding Rev. J. M. Sullivan, who has gone to the First Church, Williston, Fla.

Rev. W. Marshall Craig of Gaston Avenue Church, Dallas, Texas, is doing the preaching in the annual revival in Furman University, Greenville, S. C., which began January 29. Dr. Craig is an alumnus of Furman.

Tatnall Square Church, Macon, Ga., has called as pastor Rev. E. F. Campbell, who lately resigned Temple Church, Memphis. He declined the call to Cedartown, Ga., to which he had also been called.

Prof. A. E. Tibbs, a graduate of Princeton and of the University of Edinburgh, Scotland, becomes assist-

ant to Dr. B. H. DeMent of the Department of Bible Doctrines, Baptist Bible Institute, New Orleans, La.

Evangelist E. A. Petroff of Blue Mountain, Miss., and Singer C. C. Elsey are holding a successful revival in the First Church, Sapulpa, Okla., Rev. P. J. Conkwright, pastor, which will continue until February 10.

Rev. J. L. Boyd of Pickens, Miss., is now engaged in writing a concise history of Mississippi Baptists. He is secretary of the State Baptist Historic Commission. He preaches at Pickens half time and to Bethel and Camden Churches also.

Dr. W. H. Knight of Fort Worth, Texas, is to assist Rev. R. B. Whiteside in a revival at Euclid Avenue Church, St. Louis, Mo., March 10th. A simultaneous revival campaign will be put on in all the Baptist churches of that city at that time.

Rev. Martin Ball of Paris was able to leave the Baptist Memorial Hospital, Memphis, Wednesday, January 30th, after undergoing a very serious operation. The treatment, according to him, at that great institution was the very best to be had.

Dr. Solon B. Cousins of the Second Church, Richmond, Va., who recently declined to be corresponding secretary of the Foreign Mission Board, is doing the preaching in a revival at Washington, Ga., Rev. S. H. Bennett, pastor.

Rev. E. Bunyan Collins of Zebulon, Ga., becomes pastor of Chicopee Church, near Gainesville, Ga., which is a full-time church organized recently near the extensive Chicopee Mills. Brother Collins is splendidly adapted to that field.

Dr. Len G. Broughton of Knoxville is to hold two revivals in Atlanta, Ga., in March. The first two weeks he is to spend with Rev. W. H. Faust at Gordon Street Church and the last two weeks with Rev. W. H. Major at Capitol Avenue Church. He is greatly beloved in Atlanta.

The members of the J. R. Graves Society of Religious Inquiry of Union University, Jackson, are happy over securing Dr. R. G. Lee of Bellevue Church, Memphis, to preach the annual sermon before that society during the approaching commencement of the University.

O. T. Wheeler of Ft. Worth, Texas, becomes educational director of the First Church, Hobart, Okla., of which Rev. Horace Lee Janes, a former Tennessean, is the beloved pastor. This church is supporting two foreign missionaries.

Dr. J. M. Dawson of First Church, Waco, Texas, has rounded out the fifteenth year of his pastorate. The event was celebrated recently with Dr. S. P. Brooks making the principal address. For 1928 the church gave \$23,000 to local work and \$25,000 to missions.

Longview Heights Church, Memphis, Rev. L. E. Brown, pastor, began a revival Sunday in which Evangelist J. B. DeGarmo of Memphis is doing the preaching. Maurice Corzene and Mrs. John H. Patrichios have charge of the music.

In the recent revival at Southside Church, Pine Bluff, Ark., Rev. Thos. L. Roberts, pastor, in which Dr. W. F. Powell of Nashville did the preaching. On one day there were 45 professions and 25 additions, including the chief of police of the city.

Charles M. Timberlake, aged 63, a good man and a loyal Baptist, died Tuesday, January 29th, at his home near Claybrook of paralysis. To his

wife and seven children much sympathy is extended. The writer, assisted by Rev. Roy Crider of Milan, held funeral services at Antioch Church, near Lexington, Wednesday.

Dr. A. U. Boone of First Church, Memphis, began Sunday a series of sermons on "The Seven Churches of Asia." The first was on "The Church at Ephesus." He successfully applied the lessons given by this church to present-day church conditions.

Dr. J. N. Mallory, president of Jonesboro College, Jonesboro, Ark., has called a meeting of the leaders in Baptist affairs in 22 Arkansas counties to meet February 7th at Jonesboro College "for counsel and prayer" concerning the welfare of the school.

Sunday marked the third anniversary of Rev. John H. Moore as pastor of Edgefield Church, Nashville, and the day was observed with special services. The night service was observed as "Bedford County Night" when all Bedford Countians in the city were especial guests.

The Second Church, West Frankfort, Ill., Rev. T. F. Lowry, pastor, has just experienced a gracious revival in which Rev. E. D. Owens of Charleston, Mo., did the preaching, resulting in 33 professions and 31 additions by baptism. Arthur Baker led the singing.

A county-wide revival is being arranged by the pastor, Rev. T. W. Talkington, to be held in Crystal Springs, Miss., July 15th to 28th. Dr. M. E. Dodd and Singer John S. Ramond of the First Church, Shreveport, La., will have charge of the services. Thirty-one churches of Copiah County will co-operate.

Mrs. Mary Emily Pafford, aged 68, one of the Lord's truest saints, died Friday morning in the home of her son-in-law, Deacon J. W. Stewart of Lexington. She was the widow of the late Rev. Virgil Pafford, a leader in the Methodist Episcopal Church. The writer was associated with her pastor, Rev. G. W. Florence, in the largely attended funeral service last Saturday.

Rev. McKinley Norman of Dallas, Texas, accepts the call to the pastorate at Quanah, Texas, declining a position as associate with Dr. A. J. Barton in the church extension department of the Home Mission Board. He acted wisely. There may be no Home Mission Board after next May.

In the Greater Baylor state-wide campaign among Texas Baptists for \$2,000,000 for Baylor University, former students of the school now out of the state gave \$11,000 the other day.

### By THE EDITOR

Pastor W. C. Reeves, First Church, Hot Springs, Ark., has been a victim of the flu, but is again able to be out.

M. L. Tallant was licensed the last Sunday in January to preach the gospel. This honor fell to the lot of LaBelle Place Church, Memphis.

The Strand Bible Class of Central Church, Memphis, recently was rejoiced to have "at least twenty cents" in the classroom—four Nichols!

The Abbot Presbyterian Church of Dallas, Texas, is planning to erect a skyscraper church building, said to be the first of its kind in the South.

Pastor J. P. McGraw of the Tabernacle Church, Chattanooga, says: "We are praying for the defeat of the effort to open the movies on Sunday."

W. T. Hall of Huntland is recovering from an attack of flu and pneumonia and pleurisy. He is pastor of the Huntland Baptist Church and a fine worker.

The W. M. U. of New Mexico went \$1,094 over their Ruby Anniversary goal of last year, according to the

Baptist Message. That's a great report for our far western neighbor.

### EVANGELISTIC MUSICIAN

WANTED—Position as pianist and soloist for evangelistic meetings. Can give the best of references. Address Miss Joy Bailey, 520 Hattie Street, Elizabethton, Tenn.

Singer W. W. Combs of Lawrenceburg is in a meeting in Chattanooga where he will be until the 15th. He has some open dates and would enjoy working with pastors who need his help in their meetings.

Pastor O. F. Huckaba, 236 Foster Street, Nashville, has some open dates which he can use in holding revivals during the coming months. He is too well known in Tennessee to need any introduction from us.

Pastor F. M. Speakman of Leoma and Dr. Leo Harris of Lawrenceburg were welcome callers in the office last week. They had come to Nashville to attend a patient in one of our hospitals.

Pastor Sam P. Martin of Newport, Ky., writes to say that David M. Hughes and wife have entered the evangelistic field once more as musicians. Their permanent address is 525 E. Third Street, Newport, Ky.

Pastor and Mrs. Edgar Eskridge of Lebanon were called home the last of last week on account of the serious illness of a relative. Secretary Bryan supplied for him last Sunday to the great delight of the entire church.

Two men were seriously injured January 28th when the building of Macedonia Church, near Huntsville, Ala., collapsed. The cause of the fall of the building was not given in the news dispatch.

A letter received last week from O. P. Estes of Bogalusa, La., stated that his father was seriously ill and thought he would lose one of his eyes. However, latter word indicates that he is recovering. He lives at Whitehouse.

According to the Western Recorder, Missionaries W. E. Allen and wife (nee Edith Ayers of Et. Smith, Ark.) are leaving for their field of service. No finer young workers are engaged in the Master's business.

Rev. Gordon Hurlbutt of 220 S. First Street, Louisville, Ky., is a possible pastor for some good church, we happen to have learned. He is the former pastor of First Church, Hot Springs, Ark., and an author of several worthy books.

A revival begins at Park Avenue Church on February 10th. Dr. R. Kelly White, pastor of Belmont Heights, will do the preaching. The pastor, Rev. E. Floyd Olive, requests the prayers of all friends for the success of the meeting.

Winnie Virginia May Hatcher arrived at the home of Rev. and Mrs. L. H. Hatcher of McEwen on January 26th. She is a sprightly young lady and promises to make a truly great woman. Her father and an uncle, I. L. Greenwell of McEwen, were in Nashville last week attending Masonic Grand Lodge.

According to a news letter from the Seminary at Louisville, that institution still holds the honor of being the largest of its kind in the world. Crowding it, in enrollment, for first place is the Lutheran seminary in St. Louis. Four hundred and twenty ministerials students are now enrolled in the Southern Seminary.

March 31st has been designated by the Arkansas State Mission Board as a special debt-paying day. Approximately \$100,000 is needed to meet obligations due or coming due April 1st. We sincerely trust the good brotherhood of our native state will rise up and win. Brethren T. D.



Brown, I. E. Taylor, J. I. Cossey, and Ben L. Bridges were selected as the campaign workers.

A great revival has just closed at Southside Church, Pine Bluff, Ark. Twenty-five were received for membership, most of them by baptism, and among them were the chief of police, W. O. Thompson, and R. J. Hodges, parole officer. During the first week Missionary L. A. Robertson did the preaching, and W. F. Powell of Nashville followed the sec-

ond week. Tom L. Roberts, formerly of Nashville, is pastor.

We have made arrangements with the author of "Wings of the Spirit" and "Windows and Wings," two of the finest books of illustrations we have ever seen, and our readers may now secure either volume FREE if they will send us SIX NEW subscriptions to the paper. The regular price of each volume is \$3. Act at once! You need these books if you are a pastor or a teacher.

## PASTORS' CONFERENCES

### SUNDAY SCHOOL ATTENDANCE, JANUARY 27, 1929

Chattanooga, First	1146
Nashville, First	1050
Knoxville, Bell Avenue	906
Memphis, First	772
Knoxville, Fifth Avenue	701
Memphis, Temple	699
Knoxville, First	693
Jackson, First	514
Johnson City, Central	491
Erwin, First	427
Memphis, LaBelle	415
Knoxville, Euclid Avenue	415
Chattanooga, Tabernacle	400
South Knoxville	396
Nashville, Judson	387
Elizabethton	379
East Chattanooga	357
Chattanooga, Avondale	335
Knoxville, Deaderick Avenue	310
Chattanooga, Central	309
Chattanooga, Ridgedale	305
St. Elmo	302
Knoxville, Lincoln Park	302

### PASTORS

Many of your report blanks come in written so as to be "Greek" to us and the printers. We simply cannot set up your reports unless we can read them. If your penmanship is poor, then print your report by hand or else write it on typewriter. Reports that reach us later than Wednesday can-

How to Treat Things That Cause Stumbling. SS 140, BYPU 50, by profession 1.

Centennial: T. C. Singleton. Saved by Grace; God's Warning Voice. SS 111, BYPU 55.

### MEMPHIS PASTORS

Longview Heights: L. E. Brown. Unbelief and Its Unworthy Device. SS 38, BYPU 17.

Calvary: J. A. Barnhill. The Records of the Faithful: J. G. Lott of Sumner, Miss., supplied. SS 247, BYPU 50, for baptism 1, by letter 2.

Hollywood: J. R. Burk. Psalm 40: 1-3; The Final Judgment. SS 174, BYPU 109.

Italian Church: Joseph Papia. Are You Ready to Go to Jesus? SS 36.

Prescott Memorial: James H. Oakley. Jesus Talks to a Woman; Philip's Message to the Ethiopian. SS 247, BYPU 81.

First: A. U. Boone. When Is It Easy to Be a Christian? Dr. Ironside preached at 11 a.m. SS 772.

Boulevard: J. H. Wright. Seek Those Things Which Are Above. SS 189, BYPU 100.

Yale: W. L. Smith. The Budget; Household Foes. SS 100, BYPU 99.

Central Avenue: J. P. Horton. The Holy Spirit; The Lifted Christ. SS 110, BYPU 62.

Eastern Heights: W. M. Couch. Workings of the Holy Spirit; The Wonderful Love of God. By letter 2.

Merton Avenue: S. P. Poag. How to Succeed: Power of Being a Christian. SS 181, BYPU 119, by letter 8.

McLean Boulevard: D. A. Ellis. Good Comfort; Great Riches. SS 118, BYPU 68, by letter 4.

New South: W. L. Norris. The Marred Vessel; The Ministers of Application. SS 138, BYPU 91.

Temple: J. R. Black. Fulfilling the Commission; Up a Tree. SS 699, BYPU 167, by letter 6, for baptism 1, baptized 2.

LaBelle: E. P. Baker. Samuel's Religious Advantages; One Taken, Another Left. SS 415, BYPU 160, for baptism 3, by letter 3, professions 2.

### KNOXVILLE PASTORS

First: F. F. Brown. The Christian Home. SS 693, by baptism 14, by letter 10.

First, Jefferson City: C. W. Pope. Peculiarities of Christianity; Pilgrim's Battles. BYPU 150.

Lincoln Park: H. F. Templeton. The Promise of Sympathy; The Cost of Discipleship. SS 284, BYPU 76.

Broadway: Byron Smith. A World in Pain; The Danger of Delay. By baptism 1, by letter 9.

Strawberry Plains: W. E. Watson. Moses' Call and Decision; The Preacher and the Times. SS 68, BYPU 48.

Immanuel: A. R. Pedigo. The Work of the Spirit; No Compromise. SS 279.

Oakwood: J. W. Wood. The State of the Church; Heavenly Citizenship. SS 256, BYPU 55.

Euclid Avenue: W. A. Carroll. Prayer; Eternal Punishment. SS 415, by baptism.

Central, Fountain City: Leland W. Smith. Some Signs of Spiritual Health; With Jesus on the Mountain. SS 391, BYPU 77.

Deaderick Avenue: Sam P. White. Beginning at the Lord's House; Work, Removing Our Reproach. SS 310, BYPU 71.

Beaumont Avenue: D. A. Webb. The Four Greatest Things; Four Things in Regeneration. SS 139, by letter 2.

Fifth Avenue: J. L. Dance. The Church That Jesus Loved; Running Life's Race. SS 701, BYPU 129, by baptism 1.

Island Home: Charles E. Wauford. Paul before Agrippa; Thomas the Convinced. SS 296; by baptism 1.

McCalla Avenue: A. N. Hollis. The Sins of Ignorance; The All Things of Salvation. SS 238, BYPU 95.

Bell Avenue: Religious Home Visitation; Repair Shops. SS 906, BYPU 175; by baptism 4, by letter 6.

Central of Bearden: C. L. Hammond. God Is Merciful; Youth and Religion. SS 180.

Lonsdale: H. L. Thornton. Tithing and the Church Budget; Stewardship and the Co-operative Program. BYPU 116.

South Knoxville: J. K. Haynes. The Lost Sheep; The Really Wise Man. SS 396, BYPU 100.

Washington Pike: R. E. George. He Led Them Another Way; Christ's love for the Lost. SS 145, BYPU 39.

### CHATTANOOGA PASTORS

First: John W. Inzer, D.D. The Unknown God; King of Kings. SS 1,146, BYPU 89.

Calvary: Rev. W. T. McMahan. The Three Phases; Death and Life. SS 247, BYPU 90, by letter 2, for baptism 2.

Ridgedale: R. L. Baker. Training Teachers; The Priesthood of Jesus. SS 305.

Brainard: Claude E. Sprague. Ideal Church Member in Action; God's Fires. SS 90, BYPU 40.

Clifton Hills: A. G. Frost. Our Belief of the Origin of the Scriptures; Strength and Beauty. SS 212, BYPU 49.

Dayton: W. M. Moffitt. G. T. King. The Mission of the Church.

Central: A. T. Allen. The Girdle of Loyalty; The Reality of Heaven. SS 309, BYPU 80.

Northside: R. W. Selman, I. D. Terman of Africa. Song service. SS 284, BYPU 62, by letter 1.

Red Bank: W. M. Griffith. Forgiven and Justified; Counting the Cost of Discipleship. SS 174, BYPU 40.

Frost Proof Cabbage and Onion Plants Now Ready. All varieties. Prices by parcel post postpaid: 500 for \$1.00; 1,000 for \$1.75. By express: \$1.00 per 1,000; 5,000 for \$4.50. Order now. Satisfaction guaranteed. P. D. FULWOOD, Tifton, Ga.

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**The Southern Desk Company,**  
Hickory, N. C.

### NASHVILLE PASTORS

Judson: R. E. Grimsley. Good Business; Mizpah. SS 387, for baptism 1.

Park Avenue: E. Floyd Olive. The Holy Spirit in a Revival; Such as I Have. SS 260, BYPU 120.

Third: W. Rufus Beckett. Jesus; In His Hand. SS 210, BYPU 77.

Grandview: Jos. R. Kyzar. Roll Call of Church Membership; What Do Ye More Than Others?

Seventh: Edgar W. Barnett. The Holy Spirit in the Old Testament;

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**"Through with the Ring" but still 100% fit**

GENE TUNNEY may have put off the gloves for good. But he's too wise a man to give up the priceless habits of physical training that stood him in such good stead in his profession.

Just before his last fight, Tunney said:

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## NEWS BULLETIN

(From page 9.)

our Zion of the Lord. Brethren, let's keep close to the Lord and his glorious word and let the staggering hindrances of the past be stepping-stones to higher victories for the on-going of Christ's kingdom.

## THE RADIO AND THE SUNDAY SCHOOL LESSON

I. J. VanNess, Executive Secretary

Through the courtesy of the National Life and Accident Insurance Company of Nashville, a period has been set aside every Saturday night over W.S.M. for the exposition of the Sunday school lesson for the Sunday following. This period will be under the direction of the Baptist Sunday School Board and supervised by Dr. Hight C. Moore.

The exposition of the lesson will necessarily be appropriate for all denominations, and we will ask various of our friends to serve us at times in this interesting period. We will, therefore, appreciate the widespread announcement of this new service.

The technical statement is that this broadcasting will be at 6:15, Central Standard Time, every Saturday night over W.S.M., the National Life and Accident Insurance Company of Nashville, Tennessee, wave length length 461.3, frequency 651 kilocycles.

## PASTOR'S DAUGHTER ILL

Miss Ruth Davis, daughter of Pastor and Mrs. Davis, of Lawrenceburg, is in the King's Daughters' Hospital at Columbia, where she went the 30th of January for an appendectomy. Dr. Leo C. Harris of Lawrenceburg performed the operation and reported that there was little infection outside the diseased member. The young lady is doing well and will soon be able to return to her home. She has been in the Middle Tennessee State Normal for the past year.

## BROADWAY CHURCH HAS GOOD YEAR

The annual report from Broadway Church, Knoxville, shows up well. Total contributions of \$38,993 were placed in the church treasury. Of this amount \$20,000 was used for current expenses, \$6,768 went for benevolences, and more than \$7,000 was paid into their building fund. The W. M. U. contributed \$6,753.99, or the exact amount given to missions and benevolences. There were 123 additions to the church during the year, bringing the present membership up to 1,663. The average attendance of the Sunday school for the year was 742 and its total contributions \$4,267. Pastor Byron Smith is rejoicing over the outlook for the future. They plan to be in their new educational building some time during February and will then have a chance to enlarge their school. This is a downtown church with a great field of service.

## NEW PASTOR AT MARTIN

Brother T. E. Baber, recently of Russell, Ky., took up his work in his new field on January 1st as the pastor of the Central Baptist Church of Martin. Work is progressing nicely in this new pastorate. Plans are going forward to complete the church building which includes in the program the issuing of \$25,000 in bonds. Bids are now being asked for seating the main auditorium about 50 feet by 75 feet, also the balcony. Other work to be done will be the installation of steam heat and the partitioning off of the basement for departmentalized Sunday school work. An organ will also be installed. When completed the church will be a \$70,000 structure and the largest auditorium in the town where it is located. As pastor Brother Baber is pleasing the congregation, and there is every promise of a great work to be done. Brother Baber's coming to this church was in answer to the prayers

of the church to send them the right man.

## FINLEY GIBSON LEADS IN GREAT MEETING

Pastor H. S. Summers of First Church, Madisonville, Ky., sends report of their revival which closed on January 27th. Dr. F. F. Brown of Louisville did the preaching and John D. Hoffman of Atlanta, Ga., led the singing. Brother Summers says "they make a great team," and we know them well enough to accept his assertion. Inclement weather hindered somewhat, but the attendance was good. Sixty-nine were added to the church and the entire brotherhood was revived. Pastor Summers sends greetings to the Tennessee brotherhood.

## THREEFOLD ANNIVERSARY

By Ben Cox

One of the most enthusiastic anniversary meetings we have ever had was that held last Saturday, at which time we celebrated the anniversary of Robert E. Lee, the sixteenth anniversary of my pastorate, and the fifteenth anniversary of the noon prayer meeting.

The Central Baptist Church door has not been closed a day for fifteen years. I am sure I am safe in saying that the most interesting and encouraging period of my ministry has been the last fifteen years. Eight thousand people have signed the prayer pledge, agreeing to meet with us at the throne. Six hundred and seventy thousand free meals have been served—to women at twelve and to men at one.

Capt. C. A. DeSaussure, in his own inimitable way, paid a cordial tribute to Lee and spoke also of his great interest in the work of our noon meeting. Gen. R. E. Bullington introduced the veterans individually. They received quite an ovation.

Applause was given to our consecrated negro janitor, Connie W. Anderson, when he was called into the room to receive a check of appreciation. I think I am safe in saying that more credit is due to him for the practical work of the noon meeting than any other human being. He has been entirely responsible for the serving of the six hundred and seventy thousand free meals. Many white men have been led to the Lord by him as they have been working in the kitchen for their meals. One of them who came there years ago was a Roman Catholic, and through Connie's efforts was led to Jesus and later was employed by the Juvenile Court. A little later he was carrying the keys and carried those keys until his death a few years ago.

We are greatly encouraged by having the co-operation of our praying friends, who represent every state in the Union and several foreign countries. In his talk General Bullington made very kindly reference to the work being done by this old church, and spoke optimistically about the new building project which we now have on hand. I hope all who read this will join us in praying that if God does not desire our present plans He will block the project, but if the project is according to His will He will lead us on to prosperity over the head of all opposition.



No Wonder

"I suppose I'm a regular old-fashioned feller," remarked Uncle Josh, "but I cannot appreciate the new bathrobe Brother Harry sent from the city. I tried to take a bath in it the other day, and if it wasn't for being so stylish I could have done much better without it."

- Gibes

Motto for motorists: Pedestrians should be seen and not hurt.—Life.

Another: Say it with brakes and save on the flowers.—Judge.

Don't kid about safety. You may be the goat.—Louisville Courier-Journal.

Time saved at a crossing may be lost in the emergency ward.—Milwaukee Sentinel.

No domestic science course is necessary to enable a girl to make a traffic jam.—Florence Herald.

Any old "skate" can tie up traffic but it takes a rare "copper" to open the lock.—Baptist and Reflector.

"I believe that for every single thing we give away it comes back two-fold."

"That's just my experience. Last December I gave away my daughter, and she and her husband are now back with us."

## She Had "Ancestors"

Dr. J. W. Camack says in the Religious Herald: "A bright college girl, who has kept closely in touch with modern day Baptist speeches and Baptist papers, was asked, 'What people still practice ancestor worship?' 'The Chinese and Virginia Baptists,' was her reply."—Alabama Baptist.

## Flu Signs

Fred Hawkins of the Washington Telegraph says that when you ache and hurt all over and feel like a busted peanut, you have the flu. The editor of the Hope Press wants to know how a busted peanut feels. That's easy. It feels like a man

with the flu.—Little Rock (Ark.) News.

**PARKER'S HAIR BALSAM**  
REMOVES DANDRUFF  
STOPS HAIR FALLING  
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**RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR**  
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Early Scarlet Turnip Radish Seed,  
White Spine Cucumber Seed,  
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Southern Giant Curled Mustard Seed,  
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Mayo's Special Mixture Nasturtium Seed,

with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you catalog and price list of Farm Seeds free on request. 50th year in Seed business.

**D. R. MAYO**

KNOXVILLE, TENNESSEE

## CHILDREN'S COLDS

are doubly dangerous  
after Flu

Physicians advise that the chief danger in this epidemic is AFTER influenza. Then, more than ever, colds attacking a child's weakened system may lead to bronchitis, pneumonia, sinus trouble, abscess of the ear, mastoiditis, or even the dread meningitis.

## Check Colds Without "Dosing"

A peculiarity of influenza is that its toxins leave the digestive system upset. Too much "dosing" further disturbs the digestion and lessens the appetite, just when the child needs nourishment more than ever. Internal medication should therefore be avoided, except on the advice of a physician.

As Vicks VapoRub is applied externally, it can be used freely at the first sign of a cold with no fear of upsetting even the most delicate stomach. Just rub it on the throat and chest at bedtime.

## Vicks Acts 2 Ways at Once

(1) Its medicated vapors, released by the body- warmth, are inhaled direct to the inflamed air-passages, loosening the phlegm and easing the difficult breathing.

(2) At the same time, Vicks acts through the skin like a poultice, "drawing out" tightness and soreness, and thus helping the vapors to break up the congestion.

Of course, Vicks 2-way action is just as effective for adults' cold-troubles as it is for those of children.

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