

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

Volume 95

NASHVILLE, TENN., THURSDAY, FEBRUARY 28, 1929.

Number 9

## Shall Our Country Churches Keep Step with Life?

**E**NON Baptist Church of Carroll County, which stood on the right of way of the Austin Peay Highway, is being moved a distance of several yards in order that the highway may run a straight course from Trezevant to McKenzie."

Thus does the Carroll County Democrat begin a significant story. The march of progress is going irresistibly on. Regardless of what may stand in the way, it goes on! The little cottage home, the palatial mansion, the church house, even the graveyards, must be moved when they stand in the path of the new day and its development.

And how tragic it is that Tennessee Baptists haven't realized what is taking place! Development on every hand and along every line save that of our plans and programs for the country church! We adopted a program a century ago and there has been practically no change. We spend millions each year in urging the well-to-do churches to climb to "standards," but what are we doing to enable the entire denominational field to hold its own with modern progress?

Fortunate is Enon Church that she could move her building off the route of the highway! Hundreds and thousands of country church houses are being left from a quarter mile to fifty miles from the highways. Enon Church can move her building back, add modern equipment and be ready to meet the new day. But her more unfortunate sister churches cannot do so. They are left on the lines of communica-

while their members move away from the neighborhood of the old house. Slowly but inevitably the little country church of a half century ago is dying and Tennessee Baptists, yea, Southern Baptists, are doing practically nothing to provide a substitute for the new day.

### What Must We Do?

We have studied the situation for twelve years and longer. There can be but one answer to the question of commanding importance for us now. We must meet the new day's demands by providing churches where the centers of new life are going to be. People are not going to remain in the remote backwoods sections many years longer. They are going to do what they have done in every nation the world has known—when population grows they are going to draw together in urban groups. Soon we shall see along all the great highways of our nation villages of from 500 to 5,000 people, according to the fertility of the soil about them. These people will be, in the main, farmers who cultivate their fields but who live in the centers of life. We are going to prove unwise stewards of our sacred trust if we do not immediately launch a movement that will look to the consolidation of the rural church group, to the erection of modern church plants at strategic points along the highways, to the development of a ministry that will care more for doing the will of God than for securing city pastorates that pay big salaries, and to the salvation of the people who leave their isolated homes for the trying and tempting innovations of the urban Centers.

### What We Need

First of all, we need missionary workers who know how to enter into the life of the rural church members and lead them to see the tragedy that will inevitably confront them unless they take immediate steps to consolidate and

move their meeting places to strategic locations on the thoroughfares. We know numbers of places in Tennessee where two, three, and as many as five churches could be consolidated and formed into an active, virile, full-time church with resident pastor and all modern equipment. As they are, they are slowly dying because none of them can support an able pastor even for quarter time preaching. Once the near proximity of the church houses was a necessity, but not now for one seldom finds a farmer who does not own an automobile. Even the poor tenants have some kind of a car. Ten miles today means far less than two miles meant thirty years ago.

Secondly, we need to change the methods of preacher-training so that men will undertake the rural problem. We have failed somewhere when we have produced one group of missionaries who are willing to go to foreign lands for \$800.00 per year and another group who will not work on mission fields here at home for \$1,800.00 per year and expenses! Something is wrong with that system of college and theological education which takes the crude rural lad and lassie and, after keeping them for from four to seven years, sends them into the world to spurn the sections that gave them birth and rearing! If proper emphasis were placed upon the glories of the Home Mission task, there would be no dearth of Home Mission workers.

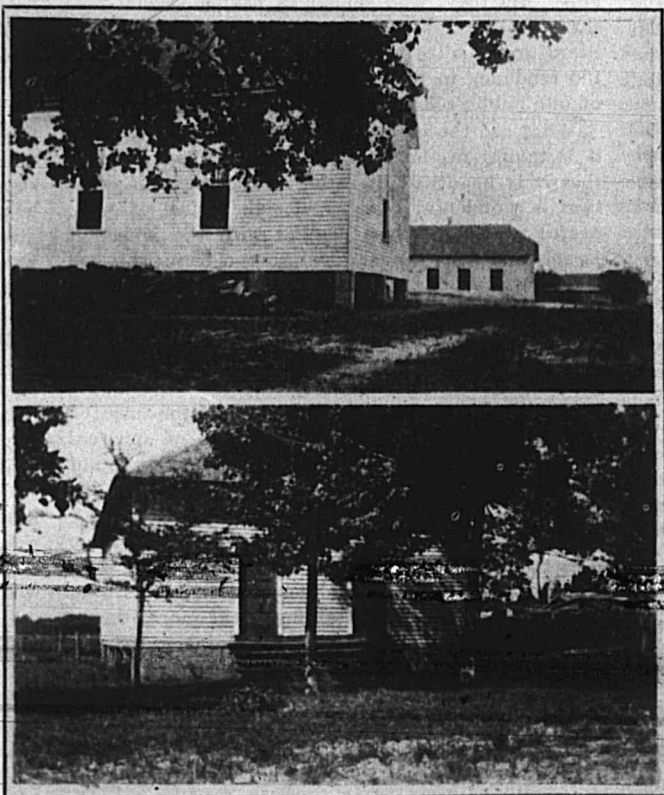
Thirdly, we need a missionary program that goes further than the development of church organizations. What have we profited if we gain every standard man may set up and forget the standard of the Lord Jesus? We must have more men and women on the mission fields of the home-land who give their time to establishing and promoting new churches that will man the strategic fields and absorb the members of the older churches that are dying. Many men and women whose lives have been spent in the old "home church" will never consent to its discontinuance.

We think just now of a gray-haired patriarch who was superintendent of the little Sunday school where we went as a boy. The railroad came through. Modern progress, three decades ago, demanded that the old location be surrendered. The church was wise enough to vote such a movement. A small minority did not go to the new church but long since their community has been deserted, only two or three families live near the old church site and the new site is the center of a little town. So will it be everywhere.

### What Others Are Doing

While Southern Baptists are discussing abolition of their Home Mission Board and many states are doing nothing but appeal to their members to pay debts, other bodies are at work among the rural folk. The Seventh Day Adventists, the Holy Rollers, the Nazarenes, the Church of Christ, the Russellites, the Mormons,—these and others are going quietly about their business of making proselytes of rural Baptists and their children. And more subtle and powerful than they, is the Modernistic movement headed by such institutions as Vanderbilt and the Federal Council of Churches, who are entering our Baptist meeting houses, many of them never having any other service, and there sowing seeds that will spring up to destroy New Testament Christianity. When these seed spring up into a harvest we shall see Unitarian churches called "Community Centers" established at every strategic point in our rural sections.

(Continued on page 5)



THE NEW AND THE OLD COUNTRY CHURCH HOUSE

In the lower picture we see one of the little rural church houses that have served their day and are rapidly passing off the scene of action. The little, one-room building, located off the highways, is inevitably doomed to fall into ruin. Above is the picture of a modern rural church house located by a modern rural school building. The entire plants are not shown, but the situation is revealed. The consolidated rural school must be accompanied by the consolidated country church. The buildings will be located at the center of the community life. Sooner or later the pastor's home and the teacher's home will spring up near these buildings. Then will follow stores, filling stations, garages, community houses and such. If Baptists hope to save the day, retain their rightful hold upon rural life and place the Church of Jesus Christ where it will do the best work, they must immediately command the situation, establish churches at these coming centers and place live, aggressive pastors on the fields.

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# Editorial

We never did see any use in making saucers so big unless society will let a fellow cool his coffee in them.

♦ ♦ ♦

If we had no other proof of the heathen origin of Valentine Day, we would have enough in the kind of valentines we see in the shop windows.

♦ ♦ ♦

De sun do move! So declared John Jasper in one of his matchless sermons. Now comes a modern scientist and makes it begin to look like John was right.

♦ ♦ ♦

This "pay-as-you-go" business of road building in Tennessee is getting on our nerves. We thought three cents per gallon was fast enough, but now it's five cents per same with the speed limit taken off!

♦ ♦ ♦

Now it's happened! "Lindy" has become engaged. Perhaps it wasn't so difficult for a timid man to propose to a lady in a foreign country. At any rate, we have learned why he loved to fly to Mexico.

♦ ♦ ♦

It still happens. Many church members finally go to attend a service at their meeting house—but they go in a hearse. They would enjoy it a lot more if they were to go in an automobile or on foot.

♦ ♦ ♦

We do not mind the five-cent gas tax. What makes our blood boil is to see a 20,000-pound truck or bus running ahead of us, taking all the space and breaking to pieces the road we paid to drive over.

♦ ♦ ♦

With the introduction of the new Vatican State, we may look for the day when America, like nearly all European countries, has the clerical and anti-clerical parties. We made a long start in that direction in 1928.

♦ ♦ ♦

One preacher said not long since and with some gusto: "I don't care for the editorial efforts at wit." Making those efforts for the fellows who don't care, he said, is like making those efforts for the people who like a little sauce with their cake even if the sauce is sometimes savorless.

♦ ♦ ♦

And still they come—those Baptist papers. It begins now to look as if we are to return to the day when Baptist papers and Baptist schools were the most common institutions in the land. Let our great churches turn their buildings into secondary schools with good teachers, and there we will be again!

♦ ♦ ♦

Some folks have mighty poor judgment. In "Church Business" for February, there is a picture in which a group of pioneers are shown erecting a log meeting house. In the foreground a man is splitting a large log in halves and he is driving in the big wedge with an axe. Now, whoever saw a man split logs in any such way? Had the artist known his subject, he would have had the man using a large wooden maul.

♦ ♦ ♦

Mr. Hoover has changed the old adage, "When in Rome, do as the Romans." Hereafter, every true Christian should cry aloud, "When visiting, cause your hosts to do right!" In Rio de Janeiro, Herbert Hoover did not drink wine nor whiskey which his hosts were accustomed to serve. On the other hand, they drank coffee with him. What a lesson on temperance for the whole world, and how we ought to thank God that we elected a man who would support our temperance program!

♦ ♦ ♦

## CAN YOU MATCH IT?

Pastor J. C. Miles of Lockeland Church, Nashville, has his pride pricked now and then just as do all other open-eared preachers. Recently his daughter, Helen, had persuaded the three-year-old neighbor child to remain for the preaching service. During the sermon he whispered to little Helen: "Did't your daddy say a bad word?"

"No," she replied with assurance in her voice.

"Well, it sounded like it to me," came the lisping reply.

When he got home, his mother asked him how he liked the preaching, and he replied: "Why, mother, he didn't preach! He just got up and fussed. He fussed the whole time an' the people never said a word."

His mother insisted that he was not fussing, but preaching, whereupon the little man said with finality: "Well, it sounded mighty like fussing to me." (Is there a lesson in this for us preachers?—Ed.)

## THE CUNNING OF JACOB

There is before our State Assembly a bill to make compulsory upon public school children the memorizing of Scripture verses. The sponsors of this bill, some of the finest women and men in our midst, seem wholly unconscious of the trend toward which such measures drive us. We sometimes wonder how innocent of the real purpose of such measures their promoters are, but we take the view, in this instance, that they have in mind only the noble purpose of teaching children beautiful passages of literature.

But do they know whither their movements to introduce Bible study into our public schools are leading our little ones? Have the sponsors of the proposed new measure stopped to think of its real end? Do they, who submit to having special passages of the Bible combined into a text book on literature, realize what will ultimately happen if the tendency to thrust the Bible into the curricula of our public schools is not stopped?

What are the children told about the Bible when it is taught in the public schools? **They are told that it is beautiful literature.** The story of creation is wonderful poetry! Isaiah is full of wonderful poetic passages dealing with the hopes of Israel that some day she will have a King who will free her from bondage to foreign countries! Jonah is a marvelous parable! Of course no whale ever swallowed such a man! But the parable teaches some splendid moral lessons! And on and on we go with our children learning only two facts about the Bible: (1) It is fine literature, not the inspired word of the Eternal for the direction of spiritual life and moral character! (2) Its revelation is not divine and supernatural; it is merely beautiful literature.

Who will keep the Bible from having the Bible thus read and learned in our public schools? Only Unitarians and their kind who hold that it is only uninspired literature containing great moral teachings, the very thing the sponsors of the bill advance as their argument for wanting it passed!

We rebel at the idea of making the state a party to any effort to remove from the thinking of our people the idea that the Bible is anything other than a book of religion. To be sure, it contains the world's most perfect examples of literary art. To be sure it contains the world's finest short story. To be sure it contains the world's highest moral precepts and noblest ethical teachings. To be sure it carries the highest revelation of the nature and workings of God. But that does not make it subject to the fancies of those who would thrust their own religious views upon the public by having the Bible presented to the coming generations merely "as the type of fine literature."

You cannot separate the Bible from religion nor can the Bible be presented without teaching religion! It is a book of religion and intended for that. Incontrovertable evidences prove the statement to be true. Wherever the Bible has been left in the hands of the people, with no interpreter save the heathen minds themselves, it has resulted in the formation of religious communities who worship God and accept Jesus Christ as their religious King. And it is utter folly to think for a moment that any teacher, with certain religious convictions, is going to teach Bible stories, assign memory verses and read "ten verses daily" without giving to her work a religious slant. She may be ever so innocent of the purpose so to do, but she cannot help doing it since religion is life expressing itself!

We think that time has come for our legislative bodies to concern themselves with the character of our civil and criminal laws, with the nature of the law enforcing agencies, with the conduct and rep-

utations of their own members, and to let the Bible alone to be used wherever men and women who believe it wish to propagate it without making the taxpayers pay the bills!

## FIGHTING FUNDAMENTALISTS

That is the title given them by the editor of the Baptist Record, of Idaho. Somehow the name sticks with us and grows in significance. We claim to be a Fundamentalists, and we have not reached the place where we are ashamed of the title. But we realize that there are more than one kind of Fundamentalists just as there are more than one kind of Modernists. And the Fundamentalist who fights the most in the open arena seems to be the kind that we are not.

We have little confidence in the kind of fundamentalism that some Baptists boast. They accept the fellowship of any and everything as long as they agree on the Second Coming. They claim to be Fundamentalists, but they fellowship open communionists, alien immersionists, them who teach salvation by works, and even go so far as to denounce all Baptists who love their doctrines too much to compromise them by entering into their pet union meetings and movements. Furthermore, they seem to think that Fundamentalism consists in standing off and hurling epithets at all who do not accede to their demands about personal liberty.

The kind of Fundamentalism we profess is that which makes us stand steadfast within the midst of the believers whom we serve and with whom we serve. When they do that which we believe to be wrong, we oppose it, sometimes very emphatically. When one of them raises his voice in support of a heresy, we challenge him. When heretical practices crop out here and there, we call attention to them that the brotherhood may be warned. We believe we can serve the Lord Jesus better by fighting within the ranks than we can by getting on the outside.

If the day ever arises when we can no longer tolerate the present Baptist organizations because of their superfluous heresies in doctrine and practice, we do not have to worry about where to go, for there will be several hundred thousands of our brethren ready and waiting to take over matters and turn the heretics out. They did it about one hundred years ago when the anti-mission element was turned out. We have too much property involved, too much money invested in schools and other agencies to be willing to walk out and leave all of it in the unholy hands of Modernists while we seek to build from the ground up.

Furthermore, we do not believe we have gained a single thing when we leave home because there are snakes in our house and go to a neighbor's where there are other snakes of which we are more afraid. We are more afraid of some of the pet doctrines of the fighting fundamentalists than we are of the doctrines that some of our Baptist brethren espouse. e. g. We had just as soon hold fellowship with a Baptist church that practices open communion and alien immersion as to go out and hold fellowship in a union meeting with people who practice these things. Or again, we had rather mix with Baptists who accept the post-millennial view of the coming of Christ than to mix with pedo-Baptists whose chief virtue is that they are premillennialists, the view to which we lean.

Fighting Fundamentalists are all right if they will fight the right enemies. And if some of the leaders in the militant Fundamental army would use their influence and power to clean out heresies in Baptist ranks instead of using it to court favor with any and everybody who holds to a certain doctrine nowhere mentioned in connection with the plan of salvation, we would have more assurance of success in our fight for truth. We love the Fundamentalist because he believes in supernaturalism. We covet the influence of Fundamentalists in Baptist ranks because it is needed. We fail, however, to find where Fundamentalists can help the cause of Christ as represented by orthodox Baptist churches when they align themselves with all sorts of heretical teachings and practices in their efforts to overthrow a single brand of Modernism.



## Oh, Whiskey! How It Damns!

According to the Baptist Record of Iowa, there was staged recently in a Russian town a great demonstration against the use of alcohol. Vodka is the same for Russia that ale is for England, beer for Germany, "vin rouge" for France, and whiskey once was for America. Prior to the world war Russia had prohibited the manufacture and sale of vodka, but the prohibition broke down along with everything else in that ill-fated land. Today the workmen labor in the Soviet factories, earn their money, go to the Soviet saloons and spend it for vodka. It is but the repetition over there of what was true in our land only a few years ago.

The demonstration that must have shaken the city and that ought to arouse the world was staged by 1,500 children. They formed in a parade and, carrying suitable placards, marched to a factory where their fathers were working and there cried aloud their protest against "the spending of the wages of their parents for vodka while their children had to go without shoes even during the bitter winter weather."

Does it sound natural? To our boys and girls it sounds like a bit of foolishness, for they have never known the curse of the saloon and the liquor traffic. They hear a lot today about bootlegging and moonshining. They hear the unadulterated falsehoods of the friends of alcoholic drinks and the constant and malicious propaganda of the Association Against the Eighteenth Amendment. They see the ugly side of prohibition all the time because the newspapers are deluded into thinking that only the unusual constitutes news, therefore the mass observance of the prohibition laws of our land is not news!

Why do not our preachers and teachers recount the pictures of the saloon days? Why do not the elder people reveal the stories of the old saloon days to the young folk and do it in all the hideous colors of that outlawed curse? It has not been long since our own land witnessed the deplorable plight of millions of her people which plight was due to the sale of liquors. We have seen them, poor little half-starved, half-naked waifs huddled together, wondering why somebody who was big enough to not make a bad day's business spending their money for liquor so they could buy food and clothes. We have seen them, wretched wrecks of womanhood, starved and beaten into submission, crooning a lullaby to miserable little waifs who snuggled against shriveled and milkless breasts satisfied only to gratify the instinct for nursing, too numbed by cold and hunger to cry out longer for food!

We have seen them, hundreds of wretched street urchins, darting here and there about the streets, picking up anything that looked like food, seizing every opportunity for stealing and growing wicked and terrible in their little minds—and this while their fathers were standing with feet on Governor Smith's brass rail "blowing off the foam from the beer" which was purchased at the cost of human lives that they had brought into the world. Today those same little street urchins are mature men and women, and America is paying a colossal crime bill because she allowed their parents to spend their earnings for liquor instead of giving the little ones a chance. Chicago had the most notorious quarter in the nation, down in Hinkey Dink's dive, and from among the inhabitants of that quarter have come the "knights of Chicago's Terrible Nights" in this very month and year of our Lord!

And while we play at the job of enforcing our prohibition laws and silently endure the wet propaganda children in Russia are marching down the streets in the bitter cold, barefoot, pleading with the state to stop their daddies from spending their money for alcohol! While we tolerate a lot of criminal officers who, for the sake of a little money or because they hate prohibition, will not seek to enforce our laws, little children over the wide world are pleading for the passage of laws like ours! While the ballyhoo artists fill our secular newspapers with falsehoods about the "failure of

our prohibition regime" and the street corner orators are dinning the ears of the passersby with lies about the wreck and ruin coming to our young people because of our prohibition regime, tens of thousands and thousands and thousands of little ones in liquor-soaked nations are hungry, naked, starving and in their little souls the seed of anarchy are growing! Who could, as a little child, respect the nation that tolerates a system which allows beastly and depraved men to treat their children so?

Woe to him who tarries long at the wine! Yes, the old writer was true, for he saw beyond the wine cup into the future when the drinker would have to stand at the judgment bar of eternity and answer for his own wasted life; when he would have to see before him the deformed in body, mind and soul whom his alcohol-soaked body had thrust into the world and who had been robbed of a chance to secure any help from society that would enable them to overcome the handicaps born with them because of his depravity! Woe unto him! Yea, because the prophet of God saw down the corridors of time the day that would come when the crime and bitterness, hardness and depravity of spirit begotten in the offspring of drunkards and other alcohol addicts would spring forth into a ghastly harvest such as Chicago's underworld is knowing in these days of terror!

Woe unto churchmen of today who buy the outlawed alcohol! Woe unto them who evade the laws of the land and make the stuff in their homes! Woe unto an enlightened citizenship who, knowing the depravity to which alcoholism will lead, wink their eyes at the open disregard of our laws and will not use their voice and their vote to break down the opposition to our prohibition regime! From Russia, France, Germany, England and her vast domains, China, Japan, India—yea, from all the world—little children raise their anguished voices and cry with enfeebled wits and emaciated bodies, "O America, help us stop our fathers from spending for drink the money we so sorely need for food and raiment! Help us stop the manufacture and sale of intoxicants before our souls become so embittered against the governments of the world that universal anarchy will break out through vengeance against the social order they allow to be the victims of an accursed business from which only the brewers, distillers, saloonkeepers and criminally debauched politicians have profited!"

Oh, Alcohol, how it damns! It damns the unborn child to go through life with untamed appetite leading it either into gluttonous practices in eating food or in seeking stimulants! It damns the parents to grow from bad to worse until the last vestige of parental nature has been destroyed and only the beastly appetite rules! It damns womanhood to go bearing burdens too heavy for her shoulders until her cry rings out on the chill air only to be silenced by the stroke of a hand from the brute which alcohol has made out of her husband, or brother or father! It damns society by turning decent men and women into lustful debauchees who create an underworld full of the pangs of hell and by drawing like a mighty maelstrom at the outer edges of the social body, ever glutting its insensate and damned soul on the youth of the land! It damns governments by making of politicians debased and criminal traitors who, for the sake of a little money, will sell their souls to the devil, see their land ruled by the liquor anarchists and its youth fed into the mill from which ultimately they will come forth reeking with the filth of lewdness, anarchy and revolution!

Have American preachers forgotten? Have American mothers forgotten? Have American statesmen forgotten? It seems so, but God has not forgotten! And the same voice which pronounced the woes against the winebibber has uttered a curse against the nation that harbors and develops winebibbers!

America will help answer the cry of Russia's children or the God of Russia's children will turn their curse back on America.

JAMES T. WARREN

President of Carson-Newman College, Jefferson City, Tennessee.



**Born, Corinth, Miss.** Lived subsequently at the following places in Tennessee: Sharon, Martin, Rockwood, Murfreesboro, Jefferson City.

**Schools attended.** Sharon (Tennessee) High School; Hall-Moody Junior College; University of Tennessee, Summer School; Columbia University, Summer School; Peabody College.

**Positions held.** Superintendent of schools, Rockwood, Tennessee; teacher in a rural school; vice president of Hall-Moody Junior College and later president of Hall-Moody; vice president of Tennessee College; president Carson-Newman College.

**Degrees held.** Bachelor of Science and Master of Arts from Peabody College.

**Facts regarding Carson-Newman.** Owned and operated by the Tennessee Baptist Convention. Present student body 375. Co-ed—boys 173, girls 202. Faculty members 29. Total endowment of the school, \$521,000.

**Present scholastic standing of Carson-Newman.** Member of Association of Colleges and secondary schools in the Southern States and a member of the American Association of Colleges. Located 29 miles east of Knoxville on Southern Railway.

**Editorial.** The protest outlined in the editorial, "The Protest Outlined in the Editorial," is a protest against the failure of religious institutions that they have failed in the religious lives of their students. These institutions are now trying to redeem themselves by electing deans of religion to do what Christian colleges have been doing all the while. Standardization of Baptist colleges is helping them to re-establish confidence of the people.

**N.B.**—The above sketch is inserted in the interest of Christian Education in the State of Tennessee. Similar sketches of presidents of other Baptist institutions will subsequently appear.

**FRANK H. LEAVELL,** Tennessee Member, Education Commission of Southern Baptist Convention, Nashville, Tennessee.

### IN TOUCH WITH GOD

By Mrs. M. E. Parmelee

Lord, thou didst never hide thy face,  
Nor turn away from me;  
I turn from thee.  
Careless I get, neglect to pray;  
Keep not in touch with thee, each day,  
Then soon I wander far astray.  
Blindly groping, I seek thy face,  
But try in vain, my steps retrace,  
Until I pray.

God shows the way  
And takes me back to try again,  
Then in my heart comes this refrain:

"How can I ever happy be,  
Unless I keep in touch with thee?"

Non omnia possumus omnes.—Virgil.



## THE DIVORCE QUESTION

By J. J. Taylor

Three elements enter into every normal person of mature years, and so into society in general. They are conscience, sex, religion. Religion expresses the human relation to God. Sex urges race continuance. Conscience demands the rejection of wrong and the pursuance of right in all things. All right action depends primarily on knowledge, and knowledge on instruction. An infant grows up pagan, Jew, Christian, Mohammedan, according to the teaching given, and in each case conscience is satisfied because of what has been taught.

Sex is the basis of the marriage relation. It involves a mystery beyond the range of human understanding. It is the source of transmitted life, and rightly perceived it is a sacred thing. Among the Dravidian races of India it finds expression in a form of worship. But under the sway of passion sex often becomes a subject of jest, a motive to sin and crime, a source of disease and wretchedness and repulsive death.

Current variations and contradictions in marriage laws and customs result from false teaching. In South Carolina no plea is sufficient to win a legal divorce; in Nevada almost any plea wins. Throughout the country the ratio of divorce to marriage is increasing, in some sections running as high as one to two or higher. And such conditions arise out of the instruction which the people receive. The truth on the subject does not vary; whenever the truth is rightly proclaimed, the people's conscience will respond, and they will come into the light, seeing eye to eye and speaking the same thing. The masses get right, when their leaders know and teach the truth.

Biased by tradition and prejudice and other considerations, reputable and otherwise reliable scholars represent, or rather misrepresent, Jesus as narrowly approving divorce; but they pervert the Scriptures and make void the word by their mistake. Under such perversion bishops and deacons sometimes indulge a form of divorce, putting away their wives and marrying others, and then have the audacity to hold their places as church officers.

Sometimes weaned away from their true partners through lust; they put them away, often lying against them to make out what they erroneously call a Scriptural case, and after marrying their new affinities they pretend to feel justified in what they have done.

Jesus nowhere sanctions the rupture of the marriage tie. On the contrary, he cited against the practice the original purpose of God, and he appealed to the centuries of history. He harked back to the beginning, when created *zakar* and *nekebar*, *arsen* and *thelu*, male and female, joining into one a man and his mate, as by tongue and groove the carpenter makes into one the two pieces of board. From Adam to Moses there was no divorce. When Moses allowed divorce, he brought in neither court nor jury nor any third party; he put the matter entirely in the husband's power, and he made no provision for a husband to be put away. Jesus apologized for Moses and rejected his position: "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so." God did not change his mind, because Moses came on the scene: "I am God; I change not."

The person performing the marriage service is right in calling marriage God's first institution for the welfare of the race. It came in uncounted centuries before the church and is in no sense a Christian sacrament; but the Romanist also is right in regarding marriage as an ordinance of God, which is not subject to human control. The advocates of divorce cannot cite a single Scripture giving a human agency authority to change or annul any divine appointment, marriage included. Of this special matter Jesus says: "What God hath joined together, let not man put asunder." The inhibition is absolute, positive, limitless, final: "Let not man [be he legislator, judge, jury, pope, priest, preacher, husband, or any other] put asunder." And men do well to heed the divine decree.

This decree is supported by other Scriptures.

Claiming his Lord's mind, St. Paul says: "Let not the wife depart from her husband, and if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." The language refers primarily to church members, but it gives the Lord's mind, and it is without limitation or exception.

The sanctity of marriage is further shown by its symbolic use. In Ephesians the apostle says the husband is head of the wife, as Christ is head of his church. He urges husbands to love their wives, as Christ loves his church and gives himself for it. He says it is all a mystery; but he sees the twain as one, just as head and body constitute one being, and when the two are parted death and dissolution issue. If for any cause husband and wife may be justly parted, then according to the symbol the Lamb may be justly separated from his Bride.

When Moses forsook the divine plan and introduced divorce, he did so to meet existing conditions: "Because of the hardness of your hearts." This world is not an ideal place. Embarrassing conditions often arise, and they must be met in the best possible way. However a man regrets his mistakes, he is obliged to bear their consequences. The pimp who loses his sight through sinful indulgence is not doomed at last to lose his soul, but he is blind for life. The brawler who gets his arm shot off may also get religion, but he is maimed till death.

Likewise the much-married man is much married, but he is not doomed to hell. The cynic may say he has hell enough here, but he is not beyond the hope of spiritual redemption. Jacob had two wives, David many, Solomon a thousand or more. There is neither reason nor revelation for inflicting physical punishment on a bigamist or a trigamist. All paganism allowed more wives than one, and Jesus came to save sinners, but not to break up their homes. Their adulteries were not unpardonable, but their salvation did not relieve them of their domestic responsibilities. They could be Christians, but they could not represent the official life of the church. They could be church members, but they could not be bishops or deacons, for the bishoprick and the deaconship were limited to men who were husbands of only one wife.

## SOME INTOLERANT THINGS

## 1. Love is intolerant.

God is love; so God is intolerant. He will be first or nothing.

"Thou shalt have no other gods before me." (Luke 14:26.)

God first; no one before Him. He takes no second place. God will brook no rival. Not only must there be no one before Him; there must be no one beside Him.

"Ye cannot serve God and mammon." God will have no one before Him, no one beside Him, no one in with Him.

"If any man love the world the love of the Father is not in him."

## 2. Truth is intolerant.

Jesus said: "I am the truth." He was intolerant. "I am the door: all that came before me are thieves and robbers." "I am the Way: no man cometh to the Father but by me."

Buddha, Confucius, Zoroaster, Mohammed, Mrs. Eddy, Joe Smith, Pastor Russell, Mrs. White, the pope—the vicar of Christ—and all others who teach salvation except through Him are thieves and robbers and cannot get in.

All truth is intolerant. One church is not as good as another. He calls all churches not built by Him synagogues of Satan or "harlots." The Catholic Church is the "mother of harlots," and all churches that come out of her that are not older than her the Lord Jesus called "harlots."

## 3. The Bible is intolerant.

"All Scripture is inspired of God." "The Scripture cannot be broken." "Thou hast magnified thy word above all thy Name."

There is the same difference between the Bible and all other books there is between Christ and all other men. It is the "Word of God which liveth and abideth forever."

To say the Koran is a good book is a lie. To put the writings of Buddha on a level with the Bible is sacrilege and impiety.

"Thy Word is truth," said the Son of God.

## 4. The gospel is intolerant.

There is but one gospel. No accountable being was ever saved without it.

"Though we are an angel from heaven and preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Hardshellism which denies the necessity for preaching the gospel is as wicked as Unitarianism or heathenism which denies the deity of Christ.

## 5. The blood of Christ is intolerant.

Peter said: "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift damnation and many shall follow their damnable ways, . . . whose judgment now of a long time lingereth not and their damnation slumbereth not."

To deny that "Jesus paid it all" is damnable heresy and will shut those who teach or believe it out of heaven. The only folks in heaven are those "who washed their robes and made them white in the blood of the Lamb."

## 6. Christianity is intolerant.

Theodore Parker well said: "There may be comparative religions, but Christianity is not one of them."

In New Testament days it was "the way." Jesus said concerning that way: "Straight is the gate and narrow is the way which leadeth unto life and few there be that find it." Comparative religions are all in the broad way and all end in the pit of perdition.

## 7. The once-delivered faith is intolerant.

There is only one true faith—many false ones. It is the "faith once for all delivered unto the saints," and we are told to epigonize for it. We are told to "agonize to enter in at the straight gate," but epigonize for the faith. Maintaining the faith is more important even than salvation.

This faith is intolerant towards "new truth" and "science falsely so called." John, the apostle of love, was the most intolerant of all the apostles. He it was who said: "Any one who is advanced and will not remain by the doctrine of Christ does not possess both the Father and the Son. If any one comes to you and does not bring this doctrine, do not admit him to the house—do not even greet him, for he who greets him shares in his wicked work." (2 John 9-11, Moffatt's Translation.)

More intolerant language was never written than that. No parliament of religions in that. No Unitarianism in John. No "new truth" for John. If new, it is not true; if true, it is not new. If it is not as old as the New Testament, it is not the truth. How accurately John does describe the "advanced" thinkers of our day! Note what he says about them: (1) They have not God. (2) They have not Christ. (3) Their works are wicked. They are tearing down the Bible and the once-delivered faith. (4) Do not give them a place to speak. (5) Do not even show them any hospitality, lest you be partaker of their wicked works.

What an indictment against Shailer Matthews, Harry E. Fosdick, and all their ilk and kind, who boast of being "advanced thinkers" and "modernists!"—News and Truth.

Lyman P. Haily of Louisville, state B. Y. P. U. secretary of Kentucky, was in Chattanooga last week in a training school being held with the young people of First Church.

According to a statement from Frank M. Wells, he has been invited by Bishop Wells of the Mormon Church to lecture in the great assembly hall in Salt Lake City. He and the bishop are distant relatives, so he says.

First Church, Paris, was hostess last week to a great teacher-training school in which Mr. Hudgins and some of his workers were aids. A great time was enjoyed among those splendid people.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.



PETER VS. CEPHAS

By J. H. Grime

I hesitate to offer a criticism of any statement in philology from any one possessing the erudition of Brother G. M. S. And yet I study the Book for myself, and feeling that his statement in the Baptist and Reflector of February 7, 1929, on the title of the Apostle Peter is misleading, I offer these thoughts.

The apostle's original name was Simon or Simeon, but when he was converted and chosen by Christ for the apostleship, his name was changed to indicate his character. The significance of this name was "a stone," or fragment of a rock. This name took on different forms in different languages. The Greeks called him *Petros*, the Romans *Petrus*, the Syrians *Cephas*, and later the English called him *Peter*. One name, signifying "a stone," yet different forms to accommodate different tongues. That Peter and Cephas are one and the same, it occurs to me there can be no question. I have two different copies of the Greek Testament, and they both in John 1:42 read, "Keepas, ho hermeeneuetai Petros" (Cephas, which means Peter). King James makes Cephas mean "a stone," taking the literal meaning of both Peter and Cephas. Out of twelve different translations in my possession the remainder translate *Petros* and *Keepas* as one and the same name. Then Murdock's translation of the Syriac gives the apostle uniformly the one name of Cephas.

Brother S. says, "In Galatians 2:11 my Greek Testament does not say Peter, but Cephas." But I can reply that both the Greek texts that I have give Peter and not Cephas. It is a fact, however, that the Vatican manuscript gives Cephas instead of Peter in Gal. 2:11, and some of the textuaries have followed the Vatican, which accounts for the difference in the texts.

There need be no surprise that Paul in his writings sometimes reverted to the Syriac. He no doubt spoke the Syriac freely. He was ordained in Syria, and Antioch in Syria was his missionary headquarters through his ministry, and when he talked with Syrians and had occasion to speak of Peter, by necessity, he called him Cephas, for nothing else would have been intelligible. It depended on what language Paul spoke in as to what he called Peter.

It would seem that Brother S.'s purpose is to clear Peter of any mistake. Well, Peter was a man, just a man; he says so in so many words, Acts 10:26. Peter was bold and rash and impetuous. He was just such a character as was needed in case of emergency. He showed his nature when he struck off the ear of the servant of the high priest. He was the man for Pentecost. He fitted into the occasion at the house of Cornelius. A great man, but sometimes when cool and deliberate he played the moral coward. This was true when he followed his Lord "afar off." Matt. 26:58. It was true when he denied his Lord. Mark 14:71. It was true when he cowered before his pending death. John 21:18-21. Is it any wonder then that he should fear the treacherous Jews? Gal. 2:12.

Peter certainly was not superior to Paul, and yet Paul tells us of his own faults and failures in Romans, seventh chapter. Paul and Barnabas, two of the greatest and best men of Bible history, had a "sharp contention and parted asunder." Acts 15:39.

The Lord rebuked Peter's rashness in these words, "Peter, get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Matt. 16:23.

I honor Peter for all that he was and did in the service of the Lord, but I would not hide his imperfections.

Lebanon, Tenn.

Dr. Austin Crouch of the Executive Committee supplied for Immanuel Church, Nashville, on February 17th. Pastor James is improving and hopes soon to be back in his pulpit.

REFLECTO'GRAPHS

By R. E. Grimsley

The optimist counts his chickens before they hatch; the pessimist refuses to count them after they hatch.

The flu epidemic has subsided and the murder trial is over, but we are to have several weeks more of the State Legislature.

They had a serious accident at the home of Mr. Jones' married daughter the other day. The young mother dropped hot ashes in the baby's eyes.

"It is a disgrace for any man who has spent most of his life in the service of our denomination to die a rich man."—W. Rufus Beckett.

There are as many types of pre-millennialism as there are pre-millennialists. One pre differeth from another pre in glory.

The Legislature now in session has passed a bill, and the Governor has signed it, requiring that application be made for marriage license five days before they are issued. Young people who become afflicted with "love at first sight" will be compelled to give the question of marriage at least five days' consideration before hitching up.

We have a law in Tennessee requiring all teachers in our public schools to read before their pupils each school day not less than ten verses of Scripture, without comment. If a teacher should read the twenty-third Psalm and stop, she would be subject to indictment, for there are only nine verses in the twenty-third Psalm, and it is a violation of law to read fewer than ten verses. If a third-grade pupil in a city school, hearing the twenty-third Psalm read should ask, "What is a shepherd?" and the teacher should explain, she would be subject to arrest, for the law does not allow her to comment. Page the fool-killer again!

We are told of an artist who painted the picture of a cow getting up from her resting place. She had gotten up on her hind legs first. He may have been a splendid artist, but he had evidently never seen a cow get up.

Not long ago Bud Fisher gave us a picture of hornets stinging little Jeff on top of his bald head, and the fun of it was they were stinging with their mouths. If a hornet ever stung Bud Fisher, he certainly did not pay close attention to its mode of procedure.

Poe, in that immortal poem, "The Raven," has the raven sitting above his chamber door casting its shadow on the floor. Looks like a physical impossibility.

The writer of the poem, "Forty Years Ago," says:

"Close by that spring upon an elm  
You know I carved your name.  
Your sweetheart's just below it, Tom,  
And you did mine the same."

There are thousands of little country boys who can scarcely read or write but who would tell you at once that no one could carve his name on an elm.

Moral: Never try to explain or illustrate something you do not understand. For instance, the Calvinistic theory of the doctrine of election.

Ah, why

Should we, in the world's riper years, neglect  
God's ancient sanctuaries, and adore  
Only among the crowd and under roofs  
That our frail hands have raised? —Bryant.

Man always worships something; always he sees the Infinite shadowed forth in something finite, and indeed can and must so see it in any finite thing, once tempt him well to fix his eyes thereon.—Carlyle.

SHALL OUR COUNTRY CHURCHES KEEP STEP WITH LIFE?

(Continued from page 1.)

What Shall We Do?

Let us remember that general work of the nature involved in a great south-wide rural program cannot be done by the states. We must have some general agency to do it. Therefore, whether we continue the Home Mission Board or not, let us not dare to make such a change as will forestall an immediate program for the salvation of our rural work.

Let us arrange our denominational work so that more money can go into development of new fields. We have the utmost sympathy for the work that is being done in developing the city churches. We do not regret the time general workers spend in the urban communities. But we do consider it a tragedy that so much of the time our denominational workers spend is given to the city churches that are well able to care for themselves and in urban centers where already live hosts of well-trained workers. Our Sunday School Secretary, Mr. Hudgins, is making some progress in the direction of rural work, but his department can never handle the problem alone. The Sunday School Board is doing something to help by supporting rural summer workers, but part-time work in any rural field is next to complete squandering of the money. We worked as a missionary for two years and we speak whereof we know. **Nothing will ever solve the rural problem and save our Baptist cause in the country districts but competent pastors who live on the fields.**

Finally, we must bring our constituency to realize that Foreign Missions does not constitute our only missionary task. We would not take one bit of glory away from that vast enterprise, but we tremble at the thought of our nation's falling a victim to the unregenerate foreign element at home while we are trying to save nations abroad. Here is the negro with his increase in numbers, his growing race consciousness and his developing race pride and ambition. Here is the increasing horde of foreigners coming along to the Southland because its riches are just being discovered. Already New England is a ~~part of~~ annexation to the foreign province of Quebec in Canada. Southern Texas and New Mexico are rapidly becoming Mexican, while the Gulf states, on their southern borders, are taking on an Italian tinge.

These facts, together with those mentioned in connection with the rural church, give us something tremendously big to think about and to plan for. **We shall commit denominational suicide and prove unworthy a sacred trust the moment when we curtail our home mission work.** Whether, then, we believe in continuing the Home Board or not, we must not for one moment consider decreasing our home mission work. On the other hand, the call of the rural church ought to awaken within us the greatest home mission enthusiasm we have known in our entire denominational life.

WORK

Never work by the clock, young man,  
If you wish to succeed in the game.  
Do all the honest work you can;  
It may bring fortune and fame.

The fellow who keeps his eyes on the clock  
Will never succeed in life.  
He's sure to become like a moss-covered rock,  
And never a hero in strife.

Do all the work that comes your way  
With a ready and willing hand;  
Turn not from honest tasks away,  
'Twill make of you a man.

When the evening of life draws near,  
And your shoulders with age are bent,  
Then you may with a conscience clear  
Thank God for a life well spent.

—Dennis Wilson.



## NEWS AND VIEWS

**Porter M. Bailes** is called to First Church, Tyler, Texas, states the East Texas Baptist of last week. James T. McNew was the former pastor of this great church. He resigned some five months ago. Dr. Bailes has been pastor at Lakeland, Fla., for some three years and has built up a great organization. It is probable that he will accept the Tyler call.

**Judge Bryan**, father of Mrs. O. E. Bryan, died at his home in Wharton, Texas, on February 22nd. He was a staunch and loyal Baptist layman who knew our doctrines and who ever defended them. He was, for several terms, judge of the court of his county and was a highly honored and respected citizen. On account of an attack of influenza, Mrs. Bryan, wife of our beloved Executive Secretary, was unable to attend the funeral. Baptists throughout the state will sympathize with her and hers.

**Can You Realize It?** In 1900 the bicycle craze had the country by the heart. ten million bicycles were on the roads and streets of the nation. Parking space was at a premium in some parts of the cities. Speed cops arrested the "scorchers" as the speed fiends were called. The League of American Wheelmen was an organization of bicycle owners so strong that they maintained lobbies in legislative halls, and its members secured reduced rates at all leading hotels. How things do change!

**Hip-Flask Citizens** are going to feel the effects of the new wave of patriotism that is beginning to move the land. In New York City, the other day, an Irishman was before the United States Court, awaiting his turn to complete his naturalization proceedings. A real American was behind him, saw a flask in his pocket, saw him drink from it, and had enough red blood in his system to raise a protest. The Irishman tried to destroy the evidence, but the judge postponed his naturalization one year. If every citizen had the loyalty and courage of him who stopped the lawless Irishman in this case, we would soon have a better country.

**Chattanooga News** makes a strong point in the following words relative to the debate on prohibition between Senators Reed and Borah: "His (Reed's) debate with Senator Borah was interesting only in the fact that Reed dragged forth all the hoary platitudes, while Senator Borah argued for a law which has been a boon and which proved its worth in the overwhelming vote against liquor registered at the last national election." One of the finest bits of work ever done in the Senate was the great prohibition speech of Senator Borah, a speech which Reed had to acknowledge and compliment by a hearty handshake.

**In Politics** we are confronted by the rapidly approaching time when the South and the West will

be compelled to join hands against the foreign-dominated East if we are to maintain our American ideals of morality and government. Let men criticize the officials and the policies and acts of Congress, but let every loyal American stand foursquare against them who criticize our form of government and its right to enforce the will of the majority upon all its citizens. To do less is treason. And to allow the East to continentalize our national life will be suicidal to our moral and social fabric. Party or no party, America's future lies in the hands of the South and the West.

**Editor Was Surprised** on the evening of the 22nd when Mrs. Freeman sprang a birthday dinner on him. He had a little inkling of the affair, but was delightfully surprised when Brethren A. J. Barton of Atlanta, O. L. Hailey, G. C. Savage, John L. Hill, Austin Crouch, Powhatan James, J. R. Kyzar, Frank Burkhalter, Hight C. Moore, and Kelley White of Nashville came trooping in around six o'clock and when the dining room doors were opened to show a table decorated in honor of George Washington. It was a delight to have fellowship with these brethren and to be reminded of our own birthday even if the party had to be staged three days ahead of time.

**Mencken Gets Another Blow.** In an editorial of February 19th the Nashville Tennessean gives the notorious iconoclast, H. L. Mencken, another good jibe. In speaking of some complimentary remarks made by him during last year, relative to Southern literature, the Tennessean says: "Mr. Mencken's quarrel with the South is that so many people belong to and attend churches down this way. His quarrel with the churches is that he holds them to blame for prohibition. If Mr. Mencken showed some relenting toward Southern writers recently, it was because he had hopes that the South would embrace Al Smith's view on prohibition, or, if it did not exactly embrace them, at least back up Mr. Smith and put him in a place where he could help make those views effective. The chances are that Mr. Mencken's views as to the state of literature in the South have become more pessimistic since the election."

### KNOXVILLE FIRST CHURCH SENDS \$57,571.86 TO CHRISTMAS OFFERING

This great church has kept up its regular contributions to the Co-operative Program apart from its Christmas offering. Fifty thousand of this Christmas offering is a gift from Brother J. H. Anderson.

In view of the fact that the Baptists of the South so completely failed to respond to the appeal for the Christmas offering, we should more earnestly appreciate Brother Anderson's gift and the gift of that great church. This example should be a rebuke to the rest of us and an encouragement to go on in the Master's work in a larger way.

Whatever may be the mistakes of the Home Mission Board, we should not fail to move straight forward in the Co-operative Program and correct errors when we come to the Southern Baptist Convention. All of us have a right to speak at the

Southern Baptist Convention. Some have suggested withholding Co-operative funds because of dissatisfaction with the Home Board's compromise of the Carnes case. We believe that the majority of Baptists can be trusted in convention assembled to correct any errors that are fundamental. Certainly we have had enough to humiliate us as Baptists. It is heartening beyond words to have great loyal Christian statesmen to lead in the right way as Brother Anderson has done.

The Knoxville First Church stands without a peer among Southern Baptists. The humility and genuine Christian spirit manifested by the pastor and his entire membership is beautiful. Let us thank God for them and take courage.

O. E. BRYAN, Corresponding Secretary,  
Executive Board, Tennessee Baptist Convention.

### SPECIAL ANNOUNCEMENT

The Tennessee W. C. T. U. asks that every one possible work at the splendid task of securing signatures from Tennessee's young people to the pledge in support of prohibition. The country is being sown down with falsehoods about the amount of drinking among young people and the opposition to prohibition among them. Let us help the cause by heeding this request of the W. C. T. U. Copy the following pledge on a piece of foolscap paper and get every young person possible to sign it. Thousands ought to go in from Tennessee by next Monday. Mail Sunday without fail to Mrs. Grace W. Robins, McKenzie, Tenn.:

**Pledge:** "With President Hoover I want prohibition to succeed. I want to give prohibition its chance. That the constitution may be protected and orderly government preserved, I declare my purpose to abstain from the use of all alcoholic liquors as a beverage; to support and defend the eighteenth amendment and thus contribute to the success of prohibition."

## QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

From North Platte (Nebr.) Dept.

**Q.** Our new pastor, just out of a divinity school, says he does not believe the Bible accounts of Adam and Eve, that the Bible contains mistakes, that it is not necessary to believe that Christ died for sinners in order to be saved.

**A.** We ought not to be surprised that one who rejects the Genesis account of creation and of the entrance of sin in the world should also reject Christ's atonement for sin. When our Lord was here in the flesh He said to His enemies, "For if ye believed Moses, ye would believe me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

**Q.** What is the Scriptural method of raising money for a church?

**A.** The Bible method of raising money for God's work is to give it or get others to give it. The

### WHAT A BUDGET PASTOR SAYS ABOUT THE PAPER AND THE CHURCH

"If the churches of Tennessee could come to see the great importance of putting the BAPTIST AND REFLECTOR into our Baptist homes, our people would grow in all the Christian graces, and in a few years our whole situation would be revolutionized. The printed page is the greatest single factor we have today in moulding sentiment and in shaping character. What we read determines in a very large measure what we believe and do. Ninety per cent of the printed matter that we read in our dailies and magazines is simply slush and sentimental trash. No church can reach a high degree of efficiency whose members habitually feed their minds and hearts on this sugar-coated poison. 'Evil communications corrupt good manners'."—A. H. Huff, Pastor of First Church, McMinnville.

This church has the BAPTIST AND REFLECTOR in its budget. The pastor speaks out of experience. If you want a live, loyal church, put the BAPTIST AND REFLECTOR in your budget and send it to every family represented in your church.



method is founded upon spiritual laws. The way of blessing in material things is to honor the Lord with our substance. To adopt other means of raising money for the cause of Christ is to deprive one's self and others of a means of grace. When we feed people or sell them something they simply pay for what they get. They obtain no spiritual enrichment. The Bible method of raising money is by tithes and free-will offerings.

Q. What is the fundamental error of Russellism?

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

### IV. Conclusion

We have found in the former articles that God's choice was not Nationalism—whole nations being chosen, or Church Election—whole churches being elected; that neither the theory of the Arminians nor the theory of the Calvinists was God's plan; but the election of Jesus Christ in eternity to be the saving Lamb of God, slain in response to the universal love of God, and upon a sincere invitation to all men to come to Him by faith and have life, and placing the responsibility upon each one who neglects this great salvation.

Some form of the word "elect" is used in the Bible about twenty-seven times. I shall note only a few of the more common passages: Let us examine a few statements in the ninth chapter of Romans. This is the home base for the predestinarians—"Jacob have I loved, but Esau have I hated" (v. 13). From the first utterance of this chapter it is evident that Paul is anxious for his brethren as a nation as compared with the Gentiles. He calls attention to the fact that God had chosen them as the depositaries of the covenants, the law, and from whom came the Christ. He explains, "For they are not all Israel, which are of Israel," and that because they are Abraham's children does not necessarily mean that they are God's children.

I do not understand all about the potter and the clay mentioned by way of example in this chapter, but I do feel comfortably at home with the passage. We are told (in verse 21) that the Gentiles who have not after righteousness, have attained to righteousness, even the righteousness which is of faith. We are also told how Israel had failed to attain to the law of righteousness, "Because they sought it not by faith, but as it were by the works of the law" (v. 32). The last verse of this chapter makes me think of John 3:16, and really this harmonizes this chapter with about three hundred more passages in the Bible that tell how a person is accepted and saved, or just how he has persisted in his own way, and not built upon the foundation of the Lord. I insist that the last verse of the ninth chapter of Romans is the key to that passage, and that it will exactly fit the lock on the kind of Nationalism taught with reference to election; and that it will surely fit the lock on the door of the potter's house—"Behold, I lay in Zion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed."

Now, let us pass to the eleventh chapter of Romans for a brief glance, "Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. . . . For if God spared not the natural branches, take heed lest he also spare not thee." If this refers to the individual with regard to salvation, there would arise some question about the final preservation of the saints, but, as it evidently refers to the Jews and Gentiles as nations—one flourishing and bearing fruit, the other broken off and withering—there are two words that explain the place of responsibility—"faith" and "unbelief."

In closing this discussion, I wish to present an example of what I have been contending for in these articles: It is a scene in just a normal home. We have the father, mother, three sisters, and three brothers at the breakfast table. This home is owned by the father and mother, the children are

A. All fundamental errors of Christian doctrine usually are concerned with the Person of Christ. Russellism teaches that Christ was a created angel, not God, and that He became only a perfect human being. His human existence ended upon the Cross. He never rose from the dead and nobody knows what became of His body. Being a mere man no real value attaches to his death. Man will have another chance during the millennium, which will decide whether he will have everlasting life or extinction of existence.

all minors and each one is a liability, financially speaking, and the parents are furnishing the provisions needed for the table. They also furnish whatever is needed at school. In short, everything necessary is supplied. Since the children belong to the parents and since they have no right to say what the parents shall put on the table or furnish anywhere, the parents are sovereign. The children are free moral agents, they may refuse to eat if they will, yet this is a mystery and we shall never be able to unravel it.

The father at the head of the table helps the plate of each member of the family except little Ben. They all begin to eat while little Ben cries. His father explains to him that he is sovereign, and that he acts according to his good pleasure, that Ben must ask no questions and must never think that his father is capricious in withholding food from him. This is just one of those inscrutable mysteries with which we are perplexed in this life. "Hush, Ben!" But that boy cries louder and the other children ask the question, "Why do you give us such a generous helping while our little brother is left with an empty plate?" This normal, loving father replies, "All of these things are mine, you children belong to mother and me, and we have the right to act thus. Why, children, before you were born, mother and I decided to elect five of our children, and having elected them, we shall give them food and clothes and educate them for places of usefulness in this life; we do not regret it. They all start in a row, "Election or no election, Ben is hungry!"

Do you believe that eternity would be long enough in which to convince little Ben that his father acted impartially in calling six children to come to breakfast and helping only five plates, and that his father was not responsible for his condition.

Now, let us take another view of this home. The parents supply everything, they help each plate just alike, and all of the children begin to eat except Ben, who pokes out his lip and will not eat, saying, "I'll die before I will eat what you have provided, you must get something better than this food." The parents calmly relate the conditions, "We have done the best we could, and no change is going to be made because one of our children has made this unfair demand." If little Ben dies of starvation because he rebelled and would not have the food which would have saved his life, who is responsible?

DEACON BUMPUS

If the farmers would contribute to political campaign funds as generously as some of the big business interests, "farm relief" would be given immediately.

A "blotter" is a piece of thick paper that we search for while waiting for the ink to dry.

Some people are so humble they pay their church dues with anonymous checks.



Free men freely work. Whoever fears God, fears to sit at ease.—E. B. Browning.

### TALKING ABOUT PREACHERS

Ex-Gov. Malcolm R. Patterson in his "Day by Day" column in the Memphis Commercial-Appeal, makes a note of how eager the newspapers seem to be to publish the antics of preachers when they stray from the straight and narrow way. He refers first to the case of Mrs. Aimee Semple McPherson of California and says if everything the newspapers have published were put in book form the five-foot book shelf of Dr. Charles W. Elliott would long since have been filled and more. Then he refers to the case of the young preacher from West Tennessee who recently deserted his own wife and ran off with the wife of one of his members. At bottom it is a compliment to the ministry that it creates such a sensation when one goes wrong. It shows that it is something unusual. As a rule unusual events constitute news. Some newspaper man once told a cub reporter: "If a dog bites a man, that is not news; but if a man bites a dog, that is news." Governor Patterson says that for every minister who stumbles and falls there are a thousand "who stand upright and steady." That is very true. No class of people in the world stand in a fiercer spotlight than the preachers. The light which bears upon their lives and character is as fierce as that which used to beat upon thrones when thrones were in vogue. The governor wisely concludes: "Without religion, the priests, and the preachers I do not think our civilization could long endure. A godless people would soon be a people in despair."—Clarksville Leaf-Chronicle.

### HOME BOARD SCHOOLS NEEDED

By W. T. Burdine, Principal

Newton County Academy, Parthenon, Ark., will have been doing missionary work in the hills of Northwest Arkansas for nine years June 1, 1929. This little school started in an old frame school-house in September, 1920, with Miss Minnie Cochran as principal. She had about twenty high school students at that time and she gave the first accredited work ever done in Newton County. Scores of pupils and other children in the public school as well as residents, in the community were led to Christ that year. Newton County Academy has now grown to the valuation of about \$35,000.00. We have ninety in high school, the greatest number of students ever assembled in this county. We make every effort to let Christ be supreme on the campus. We have great need for more equipment, but in this awful time of depression we are not going to ask for too much. What Baptists in this region are crying for is the continuation of the work of the Home Mission Board here for at least ten years. Our people are working heroically for its maintenance.

With no public high school in this entire county, this school is using its opportunity to reach the masses through the county teachers. This year we have sixty-two per cent of the county teaching force under our instruction and Christian influence. The teachers of the county look on N. C. A. as a great missionary lighthouse. We are just to the point where we can do the greatest service to our people; we have just recently broken down the superstitious report that we are Catholics. They now come and embrace our little school and its influence.

With ten years to go on before public schools can interfere in this missionary field, Southern Baptists have a great opportunity. They have the possibility of sending out hundreds of trained Baptists to serve the Lord in every way. One strange fact manifests itself here—practically all of our graduates go out to greater fields of service and never come back. They feel that they have been sent out and do not desire to return. With hundreds of the best and purest of the Anglo-Saxon stock yet common to these mountains before us, our school has a great unfinished task before it. We do not intend for "Judas," in the person of Clinton Carnes, to stifle our work, the Lord being our guide and helper.

Free men freely work. Whoever fears God, fears to sit at ease.—E. B. Browning.



## DR. LAWRENCE DECLINES TRIP

In a communication sent out through the Bulletin of the State Mission Board of Missouri, Secretary J. B. Lawrence says, relative to the trip to the Holy Land which had been voted him by the Board, "I have thought the matter through and my judgment is that I should not leave the work for this trip this summer. All the indications for the progress of the Kingdom work in our state are favorable. The spirit of co-operation is spreading and growing stronger. Our people are catching step. They are thinking together. We are just in the beginning of our program of stewardship-education. I have just begun to get acquainted with the people and the people with me. We are beginning to move in the right direction and no one can afford to loosen the traces which hold him to the load. I must stay in and pull until we get to the top of the hill. And that is the reason that I cannot go."

## FRATERNITY BOYS STAND TRUE

At a recent conclave of representatives of the Delta Tau fraternity held in Nashville, the matter of prohibition came under consideration. According to the Nashville press, these young men from various schools over the country reported unanimously that drinking among the students was on the decrease. Conditions are not as bad as they were a few years ago and they are growing better all the time. And finer still, these young men went on record as opposed to drinking in their fraternity houses and adopted drastic rules against it. We rejoice to learn of this good work, for it means another black eye for John Darleycorn and another libel bill against the advocates of prohibition abolition.

## NOTED LAYMAN DIES

Dr. Jacob J. Brooks died last week at his home in Bearden where he had been practicing medicine for 45 years. He was 72 years of age, a member of the Bearden Baptist Church and a splendid worker. He was born in West Virginia. Rev. J. M. Anderson, of Morristown, and the funeral. He is survived by his widow, two sons, S. S. and Willard H., two brothers, L. L. and R. N. and a sister, Mrs. Charles Arnold.

## WARD ORDAINED TO PREACH

On the 17th of February First Church, Ringgold, Ga., ordained to the gospel ministry R. H. Ward. The Presbytery was composed of Brethren L. H. Sylar, W. C. Tallant, E. L. Tiffany, W. H. Cummins and Deacons T. L. Brotherton, J. H. Young, Ernest Chapman, I. C. Williams, J. A. McClain, O. N. Merritt, J. P. Mitchell, C. C. Carlton, O. C. Massingill and Clarence Robinson.

L. H. Sylar served as moderator and J. P. Mitchell as clerk. W. C. Tallant preached the sermon. Brother Sylar questioned the candidate. E. L. Tiffany led in the ordination prayer. Brother Ward has been a deacon in the Ringgold church for some time. During recent months he has served as supply preacher for Tunnel Hill Church, which has called him as pastor and which asked for his ordination.

## LOUISVILLE SEMINARY NOTES

By Charles F. Leek

March 4th is the opening date for the Church Administration Conference and is the opening day for the last quarter of this session. Several have planned to attend the conference and some to remain for additional seminary work.

The enrollment of the seminary to date is 425 ministers which is still the largest in the world.

The churches of Louisville are organizing their laymen to join the round-table discussions for church officers each evening during the coming conference. Dr. Gaines S. Dobbins is urging all who intend to at-

## THE NEWS BULLETIN

## "Saint Patrick," the Great Baptist Missionary

By LIVINGSTON T. MAYS

Since Paul, the greatest missionary of the cross, is "Saint Patrick," and while Catholics celebrate his birthday with the idea that he was a Catholic, the following facts indicate that his faith was in accord with the faith of Baptists of today.

Patricius or Patrick was a member of the church at Dumbarton, Scotland, so were his father and grandfather before him. In A.D. 597 the Pope sent a commission from Rome to examine the heresies of the Church at Dumbarton. The record of the report of the commission to the Pope enumerates the "heresies" found in the church: (1) A married clergy. (2) Did not worship the Virgin Mary. (3) Denied the authority of the Pope. (4) Refused to baptize infants. (They baptized by immersion at that time.) (5) Would not obey church decrees and held the Scriptures as the only authority. (6) Rejected the liturgy of the church.

Patrick says in his "Confessions" that his father was a deacon and his grandfather a presbyter or preacher. They could not have been Catholics who practiced celibacy of the clergy. The eighth century Irish Chronicle says that the first Christians of Ireland whom Patrick led to Christ "had one head, Christ," and that "their pastors were all bishops." There is not a solitary distinctive Catholic doctrine in Patrick's Confessions. They contain such noble expressions as these:

"Christ with me, Christ before me, Christ behind me, Christ within me, Christ beneath me, Christ above me, Christ at my right hand, Christ at my left, Christ in length, Christ in breadth, Christ in height. I bind myself to the power of the birth of Christ with his baptism, to the power of his crucifixion with his burial, to the power of his resurrection with his ascension, to the power of his coming to the judgment of doom."

Patrick was captured by pirates and sold to a North Ireland cattleman when he was sixteen years of age. After six years of terrible suffering and of horror at the Druid religious ceremonies which he often witnessed, he escaped to France, thence to Scotland, where he persuaded his church to send him as missionary to Ireland to preach to his former captors. He had often in slave days peered through the brush at the Druid priest as he, with a golden knife, cut the sacred mistletoe from the boughs to fall on a silken sheet, and had witnessed more tragic heathen ceremonies. With true Christian spirit, he returned to give them the gospel.

The king of Tara's Hall once a year had all fires in Ireland extinguished and visited the death penalty on any who kindled a fire until the morning on which he rekindled the sacred flame from which all others must be lighted. When the dawn of the holy day approached, Patrick kindled a great fire on a

hill. Patrick bravely declared that he kindled a flame which would not be quenched until the Light of the World, Christ, should illuminate all Ireland. Like Paul before Agrippa and Felix of old, he preached with unflinching courage the truth of God, until the king trembled and believed.

This triumph of the gospel was followed by a revival which swept Ireland for several years to come until it was said that when Patrick came he found no Christians. When he died, there were no heathen in all that land. He was truly the greatest missionary since Paul.

Knoxville, Tennessee.

tend the conference to send in their applications for rooms. The fee will be \$2.00 per day for lodging and meals and no additional fee will be charged.

Jacob Gartenhaus, lone missionary of Southern Baptists to 500,000 Jews of our Southland, visited Louisville recently and visited the seminary where he began his training ten years ago and began his missionary work among his own people who persecuted him severely. He made his interesting and commanding appeal for interest in his program and lamented the fact that Southern Baptists are losing an exceptional opportunity to win to Christ hundreds of Jews who are ready to receive Him. His budget for his work is only \$4,000 per year including his salary.

## A PREACHERS SON

Melville E. Stone, dominant figure in the Associated Press for many years, has just died at the age of 80 years. He was the son of a Methodist preacher and has lived to throw honor upon his sainted father's name and upon the ministry of the Lord Jesus. He is but another of that long line of men and women who have hurled an undeniable answer at the critics who love to cant, "He's a

preacher's son; what else did you expect?"

The Nashville Tennessean pays him a splendid tribute in an editorial of the 18th of February and among other things points out the effort he put forth to make the Associated Press a reliable medium of news gathering. Of this the editorial says, "Whether it was because his father was a Methodist minister or for some other reason, Mr. Stone, while he was a dominant figure in the newspaper world, impressed upon those to whom his influence extended the importance of accuracy and exact statements. The Associated Press failed to carry some interesting stories sent forth by rival organizations, but when a story bore the Associated Press imprint the reading public knew it was true as the most painstaking and scrupulous adherence to the information derived by correspondence could make it."

## CELEBRATES THIRD ANNIVERSARY

Pastor R. N. Owen celebrated his third anniversary with First Church, Elizabethton on the 17th of February. It was a great day with the church. 617 attended Sunday School the largest attendance in the history of the church. A special program was

had at the conclusion of Sunday School in which Superintendent J. Frank Siler delivered some flowers to pastor Owen and wife and made a challenging address. Among other things, he pointed out the growth of the church under Brother Owen's ministry. 220 have been received by letter. The net gain in membership has been 276 and the present membership is now 770.

"As pastor," said Mr. Siler, "you have not only won the esteem and respect of the membership of the church but you have endeared yourself to all the Christian people of the city. . . . You like Paul, have been tireless and fearless in teaching the plan of salvation as laid down by our Lord and Saviour. You have won our hearts by your humility and by your patience and exemplary life. We wish for you many more years of usefulness in God's kingdom and our prayer is that God may use you here to continue to guide us in paths of righteousness and in bringing tired and discomfited souls to the foot of the cross where they may receive the joy and gladness of a life with Christ."

## NEW SERVICE PLAN

Pastor J. W. Gillon writes to express his appreciation for the approval of their new plan of services and adds some corrections which we gladly pass on. The plan they have is practically that which the editor has advocated. Their assembly period at the close of Sunday School comes only once per month and then for reports. The regular Sunday morning program is as follows:

9:30-9:50 Song and praise service.  
9:50-10:20 Preaching.  
10:20-10:30 Closing appeal and invitation.  
10:30-10:35 March to class and department rooms.  
10:35-10:40 Taking records.  
10:40-11:10 Teaching period.  
11:10-11:30 Department closing and dismissal.

Organized classes teach from 10:40 until 11:30 if they so desire.

In presenting the plan to the church, Dr. Gillon points out two significant things he hopes to accomplish. First, to get the young people to attend Sunday School and secondly, to get the young people to attend preaching. We believe the plan will go a long way to bring about his desires.

## BOYD'S CREEK MAKING PROGRESS

Boyd's Creek Baptist Church, one of the oldest churches in Chilhowee Association, is moving forward according to word from Brother T. T. Lewis of Seymour. Since last May the attendance at Sunday school has increased fifty per cent. The church now has half time preaching and regular business meetings, at which reports of development are presented. At a recent meeting the membership roll was revised and the records show that of the 160 members, 93 are regular contributors to the church membership. Five new deacons have been ordained and on the 17th of February the Baptist and Reflector was presented with the result that six new subscribers were added. We rejoice over such news of our smaller churches. Leadership counts everything. Pray God that He will thrust forth pastors to go to hundreds of our small fields and develop them. It can be done. Boyd's Creek is showing the way.

## TACTFUL EDITOR

Our attention has been called to an error made last week in reporting the Dawson funeral conducted by Rev. J. H. Scissom at Jasper some days ago. The Hustler stated that this minister was pastor of the First Baptist Church at Richard City, when it should have said the Cumberland Presbyterian Church.

This mistake, which, by the way, was the first the Hustler has made this year, was not due to the fact

(Turn to page 16.)





## CREED AND DEED

By H. L. Thornton

Text, "Therefore." (Rom. 12:1.)

Introduction.—The first verse of the twelfth chapter of Romans furnishes the "therefore" of Paul's religious creed. The first eleven chapters of the book of Romans are doctrinal. In them the apostle discusses some of the fundamental doctrines of the Christian religion. The remaining five chapters of the book deal with the practical duties of the Christian life. They are crowded with exhortations to duty. In the word, "therefore," we find the pivot on which the discussion turns from the doctrinal to the practical. By this word Paul emphasizes the relation that the doctrinal sustains to the practical. We see in this the relation of creed to deed. Many people say: "It does not make any difference what one believes if he is sincere." We believe it does make a difference. We shall endeavor to prove that it makes a great deal of difference what one believes even if he is sincere. One may sincerely believe a doctrine that is false. He may be sincerely wrong. What one believes determines his life, character and conduct.

Every intelligent Christian has a creed. It may not be committed to writing. It need not be the creed formally adopted by any religious body. Whatever a man believes is his creed. For one to say that he has no creed is to say that he does not believe anything and to acknowledge that he is an infidel. Prejudice and ignorance of the meaning of words sometimes lead men to say foolish things about doctrines and creeds. Theology is the doctrine of God. It is the science of religion. A doctrine is a principle of one's belief. His creed is a summary of the principles of his belief. It is the natural product of his religious experience and thought. It is his explanation of his religion, or the interpretation of his experience of grace. The man who has no religious creed either has no religion or no brains with which to interpret his experience. One's understanding of his own experience will certainly have much to do with the life he lives and the deeds he performs.

### Paul's Creed the Basis of His Appeal for Service

Let us briefly analyze and study the first eleven chapters of Paul's letter to the Romans in order that we may understand better the doctrines that constitute the basis for his appeal for unreserved and complete consecration of the life to the service of God.

### Sin and Human Depravity

In the first and second chapters and the first twenty verses of the third chapter he discusses the doctrines of sin and human depravity. These doctrines are basic. One's conception of sin will determine his theology. His idea of sin will affect his view of the plan of salvation, the value of the atonement and all related doctrines. Sin is the worst thing in the universe. It is that which perverts and corrupts human nature. It is that which causes all our sorrows and difficulties. It causes all our suffering and disappointments. It brings about every death and digs every grave. It depopulates heaven and fills hell. It destroys happiness and establishes hell in human hearts and homes here on earth. On account of it man's nature is totally depraved. By total depravity we do not mean that man is as bad as he can be, but that his entire nature is affected by sin. Every one is lost

and hopeless without Christ. Even the heathen are lost without the gospel. It seems strange that everybody does not believe this. If God could save the heathen without the atoning death of Christ as presented to us in the gospel, then he could save us without it. If He could save anybody without the death of Jesus, He could save the world without it. If God could save the world without the death of Christ on the cross, then He did a cruel thing when He required the death of His Son to make atonement for sin.

### Justification Through Christ Alone

From the twentieth verse of the third chapter on through the fourth and fifth chapters of the book Paul discusses the great doctrine of justification through Christ alone. We cannot be justified on account of anything we can be or do.

We have had propounded to us the question, "How can God be just and let a man go to hell?" Foolish question, that! We had better ask, "How can God be just and save a man since he has transgressed God's law?" Justice demands the punishment of the sinner under the divine government just as it demands the punishment of the criminal under civil government. There is only one answer. It is set out in Romans 3:24-26: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Here Paul says in substance that in no other way could God be just and save the sinner than by the propitiatory death of Christ on the cross. No one can be saved without the Savior; no one can be a Christian without Christ; no one can be spiritual without the Holy Spirit and no one can be godly without God. Jesus Christ is the sinner's only Savior.

### Twofold Nature of the Saved Man

In chapters six and seven we have the doctrine of the twofold nature of the saved man. One is the carnal, sinful and unredeemed nature of the flesh, while the other is the spiritual nature. One is acquired by our birth into the world, and the other by our birth into the kingdom of God. Sin controls the carnal, while the Spirit of God dominates the spiritual. The Christian must not let sin reign in his body, but he should recognize its presence. There is a constant conflict between these two natures. Our souls are redeemed in regeneration, but our bodies are not and will not be until the resurrection. In Romans 7:18-20 Paul says: "I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

Astronomers tell us that the sun is a large gaseous body around which the planets of the universe revolve and that these planets are held in their courses by two forces acting in opposite directions. One is the centripetal force which would draw the planets toward the sun, while the other is the centrifugal force which would draw the planets away from the sun. In the spiritual universe God is the center. The spiritual nature of the Christian acts as the centripetal force to draw him toward God and the carnal nature acts as the centrifugal force to draw him away from God. It should be our constant endeavor to yield to the centripetal force and keep the spiritual nature in the ascendancy.

### Security of the Believer

In verses one to twenty-eight and thirty-five to thirty-nine of the eighth chapter Paul presents to us the great

doctrine of the security of the believer. "There is therefore now no condemnation to them that are in Christ Jesus." (Romans 8:1.) This is to us the most precious of all doctrines. It, more than any other, floods our souls with gratitude and joy. As we think of this great doctrine our minds turn to the words of Jesus in John 10:28-30: "I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand. I and my Father are one."

The trusting soul is as safe as Christ, the Saviour, is mighty. He is almighty. Through the riches of His grace in Christ Jesus, God gives us an eternal, spiritual life that can never be forfeited. It is secured by the omnipotence of God. (2 Peter 1:12.) God creates between Himself and us a relationship that can never be broken. (See Rom. 8:35-39.) Just as in nature, He preserves that which He creates so in the realm of grace. He exercises His providence over that which He creates in the spiritual realm, as well as in the natural realm. He gives to the believer an untarnished and untarnishable righteousness. It is the imputed righteousness of Christ. He gives us an acceptance with God that cannot be questioned, for "The Spirit beareth witness with our spirit, that we are the children of God." (Rom. 8:16.) Let us thank God for His eternal salvation and give expression of our gratitude by the best service we can render.

### Predestination

From the twenty-eighth verse of the eighth chapter on through the ninth, tenth, and eleventh chapters, while other themes are discussed, the most prominent doctrine is predestination. Our God is the Sovereign Ruler of the universe. He is omnipotent. Rob Him of His sovereignty and you rob Him of all that makes Him God. We cannot acknowledge His sovereignty without affirming the doctrine of predestination. We cannot accept the Bible as our rule of life and conduct if we do not accept the doctrine of predestination. It is most certainly taught in the Book. To reject the doctrine is to stultify our intellect, impeach the authority of the Bible and dethrone God. We do not understand it. That does not matter much. There are many things we do not understand.

We cannot harmonize the doctrine of predestination with the doctrine of human freedom, which is so plainly taught in the Bible, and confirmed by our own consciousness of freedom. These two great doctrines run all the way through the Bible as two parallel lines. With our finite minds and limited vision we cannot see where they come together. In the great mind of God they must come together somewhere. We must affirm both of them as fundamental doctrines of the Bible and deny neither of them. We are glad our God is sovereign. We could not worship a God who is not, like our

God, matchless in all the attributes of His character.

These fundamentals of the faith constitute the ground for the appeal Paul makes, in the last five chapters of his epistle, to Christians to consecrate themselves to God, to "be not conformed to the world," to "let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another," and so on and on with numerous exhortations to deeds of service. He is simply saying to us that our belief in these great basic truths should so affect our lives that they will find expression in constant service to God and man.

(Continued next week.)

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# EDUCATIONAL DEPARTMENT

<p>Sunday School Administration</p>	<p>W. D. HUDGINS, Superintendent Headquarters, Tullahoma, Tenn.</p>	<p>Laymen's Activities B. Y. P. U. Work</p>
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## FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE,  
FEBRUARY 17, 1929

Nashville, First	1334
Chattanooga, First	1249
Memphis, Bellevue	1146
Memphis, Central	885
Memphis, Temple	819
Memphis, Union Avenue	625
Elizabethton	617
Johnson City, Central	571
Chattanooga, Highland Park	555
Etowah, First	534
West Jackson	524
Memphis, LaBelle	509
Nashville, Grace	501
Nashville, Judson	500
Cleveland, First	414
Chattanooga, Avondale	403
Nashville, Park Avenue	400
Chattanooga, Northside	387
East Chattanooga	367
Ridgedale	356
Memphis, Trinity	334
St. Elmo	332
Murfreesboro	318
Chattanooga, Calvary	317
Memphis, Speedway Terrace	317
Newport	315
Memphis, Prescott Memorial	300

## SUNDAY SCHOOL NOTES

FINANCING CHURCH THROUGH  
SUNDAY SCHOOL

This was a very much discussed topic at the recent South-wide conference and also is a live question all over the states. We believe that this question should have very much consideration. To jump at a thing because it sounds good and easy is not the thing to do. There are some great fundamental principles underlying this matter that should be rightly considered. Our position on this question is this:

First, the church should be so organized that the Sunday school would be the church functioning in the business of teaching. The church should be organized so that the B. Y. P. U. should be the church functioning in the business of training, and so on through all the activities. In other words, the inside activities of the church should be agents to be used by the church to carry out its program rather than to make up its program. The Sunday school should be used by the church to teach the doctrine of giving and then endeavor to train the individual to do the thing that has been taught by enlisting them in the giving just as we should enlist them in every other activity of the church. The Sunday school covering the entire constituency of the church makes it a very helpful agency in enlisting as well as teaching along this line. The school should be used to the limit in all this work. The B. Y. P. U. should be used to train the young Christian to give according to the Bible plan, and so should the W. M. S. and the Laymen's Brotherhood. But it should be the church doing it and not the inside organizations. The tragedy of our church organizations now is that we have used the agencies of the church not only to do the things commanded of the church, but have allowed these inside organizations to make the program rather than the church. In the ordinary church where the Sunday school and the B. Y. P. U. are run as they are and the church related to them as it is, it would be very hazardous to turn over to the Sunday school the business of financing the church. It

would soon be the main thing as it is the case now in many of our churches and the church would gradually disintegrate.

It is our judgment that there should be a compromise plan and that the church should make its program and assume the responsibilities of the entire commission and then so relate and so organize its own membership that the church itself might function in all activities included in the Great Commission, including the financing as well as the soul-winning. Then the church with its regularly elected and constituted servants should use every available agency to carry out this program. The school should be used to its limit, but only as that teacher or that class officer as a member of that church under the commission does his duty through existing agencies at his command. It would be easy for a church to teach the doctrine of stewardship and giving if this matter were taken seriously by those who have the making of the programs of our Sunday schools and other agencies. If this great fundamental doctrine were taught in the school from the primary to the adult department and then the organized department and classes through their regularly constituted officers could be brought to play in the handling of the machinery to reach the individual it would be an easy matter to touch every man. The teacher who teaches the doctrine would have an appeal to the individual to act upon the truth taught as no one else has.

We should not turn this matter over to the Sunday school and allow it to assume that responsibility given to the church. But we must get the two together and use every available agency and convenience to get the thing done that Jesus said do. It is true with everything else. Those who are claiming that the Sunday school should finance the church would not be willing to leave the matter of soul-winning to the ordinary Sunday school to do. But in the same way we should use the Sunday school as a mighty agency for winning the lost. It is one of the most complete organizations for this business, but back of this organization must be the church under the authority of the commission. When those fostering this great doctrine get together in their thinking and so organize the church as to bring every agency into its program and under its authority and then use these agencies for the whole program, we will have a new day in the Lord's church not only in larger finances, but in a larger missionary program for the evangelization of the world. The tendency today is to load onto the Sunday school every available responsibility just because it is organized to put the program over. This agency should be so used, but not under the direction of its own management except as the church directs the management and assumes the responsibility.

## B. Y. P. U. NOTES

INTERMEDIATE SOUTHWIDE  
SWORD DRILL CONTEST

## I. Contestants

Each state will have the privilege of sending one representative to take part in the contest to be held at the Southwide conference. This representative may be chosen in any way deemed wise by the state B. Y. P. U. forces. Elimination contests may be held in the churches, in the association, the district, and at the state convention to determine the representative of the state in the Southwide sword drill contest. Each state should have first and second awards for the winners in the state contest. The intermediate who wins second place will serve as alternate and represent the state in case it is impossible for the winner to attend the Southwide conference. The expenses of the contestant to the Southwide conference will be borne by the individual, the union, church, or in some other way arranged by the state B. Y. P. U. forces.

## II. Rules

1. Contestants will not be allowed to use Bibles with thumb indexes.
2. Only intermediate young people thirteen to sixteen may participate. (An exception to this rule will be made only if the intermediate who wins out in state elimination contest is promoted in September to the senior union.)
3. No contestant will be allowed to refer to the index of his Bible during the contest.
4. The types of sword drills used in the contest will be Scripture-searching drills, book drills, unfinished quotations, character drills and doctrinal drills. The Scripture reading and book drills will be taken from any part of the Bible. The unfinished quotation drills will be taken from the memory verses suggested each week in the Intermediate B. Y. P. U. Quarterly in connection with the daily Bible readings from January 1, 1929, to December 1, 1929. The character and doctrinal drills will be taken from the drills given in the Intermediate B. Y. P. U. Quarterly from January 1, 1929, to December 1, 1929.

5. Five points will be taken from the score of any one who is called down for disorder.
6. Method: The plan given in the Junior and Intermediate B. Y. P. U. Leaders' Manual will be used in the contest. This plan is as follows: Calls: (1) "Mass" means for intermediates, judges and scorekeepers to assemble.

- (2) "Attention," come to attention with Bible at side in left hand.
- (3) "Salute," regular military salute with two counts.
- (4) "Draw swords," bring Bible to waist line, holding it in left hand, with right hand on top. Leader gives

out Scripture or character, etc., at this point.

(5) "Charge," nobody starts hunting for the Scripture until the leader says "Charge!"

(6) "Time out," called by leader. All stop searching.

These calls are given out only at the beginning of the drill except "Draw swords" and "Charge" must be given out when each Scripture is called.

7. Scoring. There will be a leader, scorekeeper, and three judges in charge of the contest.

Each contestant will score as an individual. After the command, "Charge" is given by the leader each intermediate who finds the reference will step forward two steps and raise his right hand. The first to raise his hand is scored ten by the scorekeeper, the second five, and every one who finds the reference before the leader calls, "Time out," is scored one. The judges each time will decide on the scoring. If a contestant is called upon to read the reference, and he reads the wrong one, ten is taken from his score. The contest will last fifteen minutes, and at the end of time the scorekeeper will add the score of each one to determine the winners of first and second places. The highest score will win first place and the next highest will win second place.

## III. Awards and Recognition

Awards will be granted to the winners of first and second places by the B. Y. P. U. department of the Baptist Sunday School Board, and their pictures and scores will be published in the Monthly B. Y. P. U. Magazine.

## Suggestions for State Contest

1. Train all the intermediates in each local church in sword drill work for a while, before having the contest to decide on which two intermediates will represent the church at the associational or other group meetings.

2. Insist that each intermediate use and get acquainted with his own Bible, but that no Bible with thumb index will be allowed.

3. The leader in the local union will pay careful attention to the memory verses suggested each week in connection with the daily Bible readings. He will also stress the sword drills given in the Intermediate B. Y. P. U. Quarterly and the Leaders' Quarterly.

## Elimination Contests (Possible Plan)

1. Each church will conduct a contest to decide the two best swordsmen in the church. Then two representatives from each church will come together in the associational B. Y. P. U. meeting to determine the two best swordsmen for the association. (This may be done at a fifth Sunday meeting if association is not organized.) At the district conventions the representatives from the association will contest for first and second places. These district representatives

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BAPTIST SUNDAY SCHOOL BOARD

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will take part in the big elimination contest to be held at the state convention or state B. Y. P. U. assembly.

OUR GOAL FOR 1929

We are again stressing our goal for 1929. We want to increase our enrollment in the schools of the state at least 20,000 over last year. This means a gain of only ten per cent in any one school. That if your school has 100, you must make your average attendance 110 next year, and so with all others. This should be more than easy. It should be made 20 per cent increase. We are reaching only about one-third of our constituency.

2. We suggest 3,000 baptisms from the schools. That means only two to the church average. Some churches ought to have 200 in this one year. Let us get our forces ready for a great ingathering of people into the kingdom as well as into the church.

3. Sixty standard schools. We can think of more than 200 that should be standard with a little effort on the part of all the officers and teachers of the school. Several have expressed themselves as aspiring to this mark during this quarter. Let it be many that will undertake this program of work.

4. Fifteen standard Sunday school associations. Some are close to this mark now, and with a little work on the part of the associational and group superintendents this can easily be done in many of our associations during this year. Let me appeal to every associational board to see that a good live man is elected to superintend the Sunday school work and give him liberty to group the churches and appoint group superintendents until these groups can meet and hold their meetings and elect their own officers.

5. Ten thousand awards this year in Sunday school work alone. We should easily have this number. That means that each association must increase one-third their record for last year. We are making out an apportionment for all the associations and asking the churches of that particular association to help us to get this record. We are making out an apportionment for all the associations and asking the churches of that particular association to help us to get this record. We are making out an apportionment for all the associations and asking the churches of that particular association to help us to get this record.

CORRESPONDENCE COURSES

We call especial attention to the correspondence course outlined below. Many are taking advantage of this offer and are preparing themselves to do a much larger work. Any one can take these or any other course through the mail, and the officers mentioned in the outline are furnished the books free, while others can buy the books and take the courses privately.

We have several special courses which are available for immediate use by applying to the office at Tullahoma.

1. The Regular Courses

The regular courses may be taken through correspondence by applying for sealed questions on any book and returning paper to this office. We shall be glad to furnish lists of all the courses, giving prices of books and stipulations for examinations. The following courses are included: The Normal Course, Sunday School Administration, Church Administration, B. Y. P. U., and Stewardship.

2. Preachers' Courses

For preachers who work among the smaller churches and who get but meager salaries, we furnish the text books free to any one who will study same and stand written test. This includes all the regular courses in Sunday school and B. Y. P. U., as well as stewardship, and some other special books especially helpful to preachers. The plan is simple and is explained as follows:

Any minister may order any book in any course, and we will send him the book and charge to him as to oth-

ers. Along with the book we will send a set of sealed questions. When he is ready and writes the answers to these questions and sends his examination to the office at Tullahoma, we will credit his account with the price of the book and charge same to the executive. The book becomes his property and goes into his library for future reference and use. Every preacher should take advantage of these courses and freshen up on things that are going on. It will benefit the preacher himself and set a fine example for his followers.

3. Sunday School Administration Course for Superintendents

We have also arranged with the Board to furnish free to any superintendent of a country church either the "Sunday School Manual" or "Building a Standard Sunday School," provided the person receiving the book takes a memory test on same. As we do for the preachers, we will charge the book and give credit when examination is turned in. We do this simply to show our interest in the superintendents who give their time without charge to the churches of our state. This will apply to any general officer of a Baptist Sunday school in a small church, provided others than the superintendent study "Sunday School Officers" instead of the other books mentioned.

We urge that every superintendent and preacher take advantage of this offer of the department to help them and order a book at once and begin to study for more efficient service. Your work will be a new experience to you personally and your school and church will reap the benefits of a new found vision of the work.

Write for leaflets giving books and plans of study.

LAYMEN'S NOTES

LAYMEN'S ORGANIZATION—LOCAL BROTHERHOOD

So many have made inquiry about the local brother organization that we give below the form of organization asked for. Since this quarter is set apart as organization quarter, we are making out an apportionment for all the associations and asking the churches of that particular association to help us to get this record. We are making out an apportionment for all the associations and asking the churches of that particular association to help us to get this record.

It is the purpose of the laymen's movement to enlist men in the activities of the local church and denomination and to render service through existing agencies or organizations. We believe in having but little machinery and to allow all the latitude possible to each local organization in carrying out the objects of this movement. We believe, furthermore, that the best place for a layman in the local church program is in the Sunday school and other regular church activities. We need men as teachers and officers of the school, as leaders of the young people, as officials in the organized classes, as committeemen leading in personal service work through the regular church program. However, every organization must have enough machinery to give place for every individual to work and to prevent crossing of efforts and interests.

In small schools in the country and village, where we have no more than one good class of men from 25 to 100, we think the work of the laymen can more easily be done through the organized class work with the laymen's activities added. The men might meet in the monthly brotherhood meetings and discuss the same general topics and participate in the social activities just as a brotherhood, but on Sunday these same men should function through the Sunday school and other church services, rendering service wherever it is possible to serve.

In larger churches, where we have more than one class and where men are engaged in other lines of service on Sunday and cannot meet with the class in their class meetings, we suggest the regular brotherhood organi-

zation as set forth in the following suggested organization. In fact, in either case these various officers and committees might function to good effect.

Following is a suggested line-up of officers and their duties:

1. Director. The director is the executive officer of the brotherhood and corresponds to the superintendent and B. Y. P. U. president. He should be elected by the church and report to the church the activities of the laymen in the regular business meetings. His duties might be outlined briefly, as follows:

(1) He should study the church problems and denominational programs and be ready to line up the men in every movement by the church or denomination.

(2) He should also be a student of men and know how to enlist and use every man in the church in some definite service.

(3) This executive officer should sit with the other executive heads of all the church organizations and deacons and assist in making the church programs and set standards. He will then be better able to put these before his men in an intelligent way, so that they will become interested in helping to carry out these programs.

(4) He, of course, should preside at all meetings and see that the programs are carried out with dispatch. In a word, his duties would naturally fall under heads—planning and presiding. Finding work to be done and directing men while they do it. He should also keep in touch with the various committees and assist in every way possible in making their work effective and resultful.

2. Assistant Director. The duty of the assistant or associate would be to preside in the absence of the director and in every way help him in planning and executing all programs and activities. He might be charged with some definite line of work such as enlisting men in the laymen's work and building up the regular services of the church.

3. Secretary. The secretary should perform all duties pertaining to this office. He should keep a full and complete list of all men of the church, and furnish such information concerning them as might be wanted by any officer or the pastor. He should also keep a list of all men outside the church and facts concerning their religious standing. The lost men should be kept before the evangelistic committee constantly, and proper record made of any who might move or join the church.

4. Treasurer. The duty of the treasurer would be to co-operate with the educational and missionary committees and the church finance committee. He should confer regularly with the church treasurer and co-operate with him in all his various duties. He should enlist through the distribution of tracts on Stewardship and Tithing and other information on Bible giving. He can help line up the men for the annual every-member canvass and co-operate with the treasurers of all the organizations of the church in making ready for this canvass. Much of it should be done through the Sunday school classes and other definite organizations before the time comes for the regular canvass. He should, of course, keep and pay out all money handled by the brotherhood.

5. Reporter. The reporter should keep in touch with the officers of like duties and assist in every way in keeping the work of the entire church before the people. He should also assist the secretary in getting out and distributing all special programs for the men's meetings as well as other church gatherings.

The principal activities will be led by special committee chairmen and their associates, and these will all be discussed under the work of committees.

WAIT ON THE LORD

(Clipped by Rev. I. G. Murray many years ago.)

Wait on the Lord; be of good courage and he shall strengthen thine heart; wait, I say, on the Lord.—Psalm 27:14.

What means it, this twice-given reminder, "Wait on the Lord"? Do we catch any real point in the word "wait" which is specially strong and suggestive at this particular time? I incline to think that, when we analyze our own conception of the meaning of "wait on the Lord," many of us do not find anything particularly clear, or particularly suggestive of courage and a strengthened heart. Some may have thought of "wait on the Lord" as meaning about the same thing as "wait for the Lord," "be patient"; but that grace of patience, however noble and sweet it is, is not the same as waiting on the Lord; it has not the "action" in it. And some may have thought of waiting on the Lord as simply meaning prayer—"Continue in prayer." But, however grand and true a thought prayer may be, it does not convey that peculiar charm of meaning which is reserved for us in this word "wait"—a meaning which, when Hebrew study first discovered it to me, and ever since, has opened in my life a fresh fountain of joy and strength, and has engraved upon my imagination a picture of aspiring and glorious action. There are eleven different words in the Hebrew tongue which, in our common version of the Old Testament, are translated by the single English equivalent "wait." All shades of meaning which can be attached to "waiting" appear in these eleven words—the silence of waiting, the earnestness of waiting, the hopefulness of waiting, the watchfulness of waiting, the slavery or servitude of waiting, and others. But when we come to this word we find a totally new conception, which leads us far from all these other ideas of waiting; and, indeed, causes us to feel that "wait," as we commonly understand the word, is by no means the most vivid translation of which the Hebrew word is capable. The root of the Hebrew word means rope, and the distinctive meaning of the verb is to "tie fast a rope." The two most conspicuous examples of the use of this particular verb—meaning, "to tie fast a rope"—are, one of them, the text, "Wait on the Lord; be of good courage, and he shall strengthen thine heart—wait, I say, on the Lord"; and the other is that text in Isaiah which to some of us holds in itself the very essence of life's hope; "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." If now, instead of using the general "wait," we use the specific expression, "to tie fast a rope" (which gives the distinctive meaning of the Hebrew), behold what a blessed fullness of thought, is created by these two magnificent texts of God's word: "They that are tied fast to the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." "Tie thyself fast to the Lord; be of good courage, and he shall strengthen thine heart; tie thyself, I say, fast to the Lord."—Charles Cuthbert Hall, D.D.

There's a difference between rising to the top and going up in the air.

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## WOMAN'S MISSIONARY UNION

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 Treasurer ----- Mrs. J. T. Altman, 1584 McGavock St., Nashville  
 Corresponding Secretary ----- Miss Mary Worthington, Nashville  
 Young People's Leader ----- Miss Victoria Logan, Nashville  
 W. M. S. Field Worker ----- Miss Wilma Bucy, Nashville  
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville  
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

### MISS KATHLEEN MALLORY, COR. SEC. W. M. U. OF S. B. C., IN TENNESSEE



We are going to be privileged in having Miss Mallory with us in Nashville for two days during the Week-of-Prayer for Home Missions, March 4-8. She is going to visit different societies, and we feel sure that her messages to us will prove most helpful. She has been scheduled to speak as follows:

Monday, March 4, 10:45 a.m., Judson Memorial W. M. S.

Monday, March 4, 2 p.m., Eastland Church W. M. S.

Tuesday, March 5, 11 a.m., First Church W. M. S.

Tuesday, March 5, 12 noon, Belmont Church W. M. S.

Tuesday, March 5, 3 p.m., Park Avenue Church W. M. S.

Tuesday, March 5, 7:30 p.m., Y. W. A. rally and Business Women's Circle at First Baptist Church.

Miss Mallory will speak in the First Baptist Church of Springfield on Thursday evening at 7:30 and in Clarksville Friday afternoon at 2 o'clock.

We heartily welcome Miss Mallory to Tennessee.



Dr. John L. Hill, Baptist Sunday School Board, speaks on Stewardship at the W. M. U. Convention, Jefferson City, March 28.

Jefferson City, March 27, 1929.

The Tennessee W. M. U. Convention will hold its 1929 session in Jefferson City beginning at 7 o'clock Wednesday evening, March 27. The first session will be truly missionary. Dr. R. M. Logan, of Argentina, will speak and some students who received their academic training in mountain schools will express their gratitude to the Home Board for opportunities given them.

All of the devotionals will be led by Miss Blanch White of Virginia. How grateful we are for the privilege of having her with us for three days.

On Thursday you will hear of the work accomplished in 1928 and plans for 1929. Our president's message, Dr. John L. Hill's address on Stewardship, Dr. O. E. Bryan on "The Great Commission," and Mrs. R. M. Logan, Victoria's mother, will be heard that day.

Thursday afternoon the mission study banquet for those holding the second official seal will be enjoyed. That evening the Ruby Anniversary reports will be given.

The pictures that will be finally placed in the Book of Remembrance will be shown on the screen and the victorious associations will lead the procession.

Mrs. W. J. Cox will be heard on Thursday evening and again Friday morning. Dr. Fred Brown will speak on Friday.

The young people will have Friday evening. The devotionals will be led by Broadway R. A., and Mrs. Cox will speak.

You cannot afford to miss the convention. Send the president of your W. M. S. and associational superintendent. All will be welcome. Each W. M. S. and Y. W. A. is entitled to one delegate for every ten members or fraction thereof. Each G. A., R. A., and Sunbeam may be represented by its leader.

Send your name to Mrs. J. T. Warren, Jefferson City, and a home will be given you. Bed and breakfast free, you pay for the other two meals.

Let's go.

### QUARTERLY MEETING PROGRAM

#### Forward

Devotional, "Press Forward." Phil. 3:8-14.

What next? My plans for you. Superintendent.

Forward in Personal Service. (See Baptist and Reflector, February 7.)

Forward in Mission Study. (See Baptist and Reflector, February 14.)

Forward in Bible Study. (See Baptist and Reflector, January 17.)

Forward in Organizing and Fostering New Societies.

Address, "Steadfastly Forward for His Glory."

Lunch.

Devotional, "Seizing Our Opportunity."

Chief Business of Southern Baptists. (See enclosed tract. Order supply for responsive reading.)

Business session.

Convention Plans. Tennessee W. M. U. Convention, Jefferson City, March 27-29; W. M. U. of the S. B. C., May 7-8; S. B. C., Memphis, May 9-12.

Open Conference. Ways and Means of Improving Our Organizations.

### W. M. U. MONTHLY MISSIONARY TOPICS FOR 1930

January—"Foundation Stones."

A New Year's program stressing the chief aims: Prayer, calendar of prayer, seasons of prayer, individual and united prayer.

Study for the purpose of missionary education.

Gifts to all phases of missions and benevolence.

Personal service.

February—"The Homeland—Our Heritage."

A brief history of Baptist Home Missions.

Our present obligations and opportunities.

March—"Beyond the City."

A study of rural problems. Present day rural life.

How and why are rural communities a missionary problem?

Developing the country church to meet the need.

Hope of future leadership from country churches.

April—"Around the World in 85 Years."

Resume of 85 years of Southern Baptist foreign missions.

Bird's-eye view of present foreign fields.

Foreign missions today's supreme challenge.

May—"Christianity Answering Today's Needs."

Social problems.

Industrial conditions.

Physical development.

Spiritual attainment.

June—"How Help the Negro?"

Progress and development in leadership by Negro Baptists.

Inroads of Catholicism.

What we are actually doing.

Wrong and right ways to help.

Study local conditions.

July—"Leading Many to Righteousness."

Evangelism on home and foreign fields.

Some agencies of evangelism—churches, pastors, Christian schools, consecrated teachers, Christian doctors, nurses, etc.

August—"Notable Native Christians."

Life stories and achievements of outstanding native Baptist workers in foreign fields.

September—"Your State and Mine."

The theory of state missions.

Agencies at work in various states.

Christian schools, eleemosynary institutions, etc.

October—"In Union There is Strength."

A program on graded W. M. U.

Study of Plan of Work and other material in Year Book and W. M. U. minutes.

November—"A New Day in an Old World."

China—its missionary opportunities and changing conditions.

December—"They Followed the Star."

A program on Christian giving and its effect on our world-wide mission program.

Concrete examples of sacrificial givers on home and foreign mission fields.

### WORLD COMRADES

World Comrades was given permission to release before May the list of states which started in 1928 by reaching their quotas for subscriptions. Congratulations to Alabama, Arkansas, Georgia, Kentucky, Missouri, North Carolina, South Carolina, Tennessee, Texas, Virginia. Thanks to you all for your enlistment of subscriptions.

The new quota for 1929 with the goal of 16,450, follow. Let every state pull up to and pass her quota in this fine 1929.

Alabama, 1,205; Arkansas, 655; District of Columbia, 26; Florida, 838; Georgia, 1,330; Illinois, 275; Kentucky, 995; Louisiana, 615; Maryland, 125; Mississippi, 998; Missouri, 778; North Carolina, 1,850; New Mexico, 90; Oklahoma, 805; South Carolina, 1,210; Tennessee, 1,260; Texas, 1,365; Virginia, 2,030. Total, 16,450.

OUR W. M. U. TRAINING SCHOOL

Following are some of the items from the principal's report to the board for the months of November and December:

At this Thanksgiving season we are having many causes for rejoicing. Among these causes we are thanking God for many good friends who are expressing their thought for us at this time. Gifts are pouring in from all over the Southland.

Canned fruit and preserves, cakes, apples, nuts, potatoes, tea towels, dust cloths, etc. The lovely turkeys which we enjoyed for Thanksgiving dinner were a gift of the school's dear friend, Dr. L. B. Warren, who has provided our Thanksgiving turkeys for many years.

Since the last board meeting day it was my pleasure to give some days, with Miss Bow, to the Georgia colleges. On the 20th it was my privilege to visit Shorter College where the chapel hour was given over for the message from the Training School. Miss Bow spoke in the evening to the Y. W. A. In the afternoon it was an added privilege to speak to a woman's meeting in the town of Rome. We were receiv-

ed most cordially both by the faculty and students, and much interest was shown in our dear school.

Wednesday, November 21st, was spent in travel. The 22nd was spent at Mary P. Willingham school, and it was a great joy to speak both morning and evening to this splendid group of girls, and at the close of the evening service to have a sweet conference hour with twelve fine girls who are members of the life-saving band.

All through this visit I was keeping in close touch with home on account of the serious illness of Dr. Mullins, and on this Thursday evening was impressed to start for home. So the next day Miss Bow went on to Hiwassee alone, and I took the early morning train for Louisville. Arriving on Saturday morning, the 24th, I soon understood why I had been impressed to return, for almost immediately we went out to the memorial service at the Seminary, and there the opportunity was given for an expression of our appreciation for this great leader who had been, all through the years, such a good friend and wise counsellor of our school. Our hearts have been made very sad by the going of dear Dr. Mullins, and yet we can but rejoice and thank God for his great life of service.

On Sunday, the 25th, the Training School faculty and staff, with Mrs. Woody representing the board, joined the procession with the Seminary faculty, trustees, etc., at the funeral service. This service was indeed as some one expressed it, "Not a funeral service, but a coronation service."

Among the guests who have brought pleasure to us through this past month are Miss Annie Williams, who gave us three wonderful messages on personality and the dedicating of that personality to God; Miss Elizabeth Kethley, a former student and a missionary to China, who is here for some treatment at the hospital; Miss Lottie McCoy, a graduate of last year, came for two nights and a day. Miss McCoy is teaching at the Baptist mountain school at Barbourville, Ky. Miss Glenna James of Virginia, now teaching in Bethel College, came for a visit.

Other guests who came for a meal and brought us great joy are Miss Margaret Frost, Mrs. Prestridge, Mrs. McIVER (mother of dear Mrs. Woody), and Mrs. Wood, sister of Mrs. Woody and at one time our own music teacher; Dr. and Mrs. McGinty. Miss Combs and two students returning from the B. S. U. conference en route home.

## Chest Colds Need Direct Treatment



It is an obstinate cold indeed that can resist the direct, double action of Vicks. Rubbed on the chest, it acts two ways at once:

(1) Direct to air passages with its healing vapors released by body heat;

(2) Like a poultice, it "draws out" the soreness.

TEACHING A NATION TO AVOID SEVERE COLDS acts 2 ways at once  
**VICKS**  
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 OVER 17 MILLION JARS USED YEARLY



This has indeed been a time of real thanksgiving for us all. Thanksgiving Day itself was a perfect day filled with cheer and comfort and gratitude. So many are the blessings that we scarce can count them all as we try to thank the Heavenly Father. Chief among the blessings did we thank Him for the dear co-workers with whom we serve, for every lovely girl in the household, and for our trustees and local board—the strength back of us.

The week following the last board meeting I attended the Florida convention at Miami. It was my privilege to address the general convention on Thursday morning, December 13th, and the women's meeting in the afternoon of that same day, as well as to speak briefly to the young people at their banquet hour. I found such keen interest and enthusiasm for the school among these good Florida women.

Our Christmas season was an unusually beautiful one. The Christmas party on the night of December 18th was a great success. The pageant on Saturday night, the 22nd, was lovely and impressive, and Christmas day itself was filled with cheer and joy from beginning to end. From the happy breakfast hour, when many messages were read from former students and other friends, we went to our morning service where the whole theme was "No Room in the Inn." The resolve of our hearts was to make more room for Him in our lives and in all of our plans and service.

Our good friends from all over the Southland generously showered us with good things. The turkey for our Christmas dinner, provided by the women of Oklahoma, was most delicious, and being stuffed with fresh oysters from the women of the District of Columbia added to its flavor. The lovely cake for dessert was sent by the Mississippi women, and the beautiful "pink" grapefruit for breakfast came from the women of Texas. So you see how the women of the W. M. U. from all over the South take care of us. As each gift is served we announce at table the friends furnishing the treat. I wish the women could see the happy

as these announcements are made. So you see we had many Christmas joys, and chief among our joys was that of having more than \$1,000 for our love gift—the price of a perfect ruby to lay at the feet of our King on His birthday. (The offering finally reached \$1,092.)

One student, Miss Smith of Georgia, returned home on account of illness a few days ago. Another student, Miss James of Virginia, graduated in mid-year and went at once to take up some work in a hospital in Richmond, as well as some further study. The new term brought to us another student, Miss Josephine Riley of Arkansas, making 84 boarding students enrolled, and several others hoping to come in a little later.

Since the last board meeting day we have enjoyed two praise services. One led by Miss Hasty of Georgia, "The Spirit-Filled Life," and the other led by Miss Waldon of Virginia, "At the Gate Beautiful." Both services were mountain-top experiences for us all.

A recent item of interest was a small fire in the elevator shaft last Saturday. We called the fire department and had immediate response. The girls were all beautiful in this little time that might have been excitement, and helped us in every way. It did make a little added interest to be having eight or ten big firemen climbing the marble stairs toward the third floor, and to have representatives from the electric company, the police department and the newspapers. However, the newspaper men were disappointed that they did not get an exciting tale of excited students. The Student Volunteers were holding their usual Saturday evening service in the parlors at the time all this was going on, and as the group

of firemen marched out the closing hymn, "Crown Him Lord of All!" was being sung. The damage was not very great and is completely covered by insurance. As I write this report the elevator company is getting the elevator in good shape again.

Praising God for the blessings of the old year, we enter 1929 with resolve to follow the Master more closely and to live more completely for Him and Him alone. As we brought at Christmas our love offering of money we undertake in the New Year definite plans for a love offering of souls through definite prayers for the lost.—Janie Cree Bose.

#### MAGNIFY CHRIST, THE MASTER

William Lowery Compere

The world magnifies wealth of silver and gold;

Its vain, selfish pleasures are zealously sold.

But we have a message of value untold;

Let us magnify Christ—The Master.

The world tells the story of fame and renown,

Of jealous ambition to know and be known.

But our message tells of a cross and a crown;

Let us magnify Christ—The Master.

The world's wealth and greatness can last but a day;

Its vain, empty honor must vanish away.

But the wealth of our God is for aye and for aye;

Let us magnify Christ—The Master.

Let us minimize self; let us magnify Him.

His light shines more brightly as all others grow dim.

Drawing men to ourselves only to lead them to Him,

Let us magnify Christ—The Master.

In joy or in sorrow, in pleasure or pain,

In calm or in storm, in sunshine or rain,

In life and in death, in one grand refrain,

Let us magnify Christ—The Master.

When our trophies come day at His feet we lay down,

When our cross we exchange for a glittering crown;

Then in anthems more melodious than mortals have known

We will magnify Christ—The Master.

—Baptist Student.

### Obituaries

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

#### ALTA ROBERTA KIDWELL

By Mrs. B. F. Moore

When the death angel came and called Miss Alta Roberta Kidwell, Central Point Church lost one of its best and most faithful members. When only about eleven years of age she gave her heart to Jesus, and she lived ever in His service until her work here was finished and she went home to live forevermore with Him.

For more than twenty years she taught the intermediate class in Central Point Sunday school, and during those years of faithful service she sowed seeds of good thoughts and inspiration in the hearts of her pupils which will continue to yield their harvest until the last sheaf is garnered into the Master's fold.

Through heat and cold, through rain and snow, she attended Sunday school and taught her class. The many missions of good works she fulfilled in her church and community have built for her a beautiful mansion on the other shore which she has gone to occupy.

Just when the earth was most beautiful with the glow of morning

sunlight and the beauty of October crowned the hills and vales around the earthly home she loved so well her sweet spirit peacefully, like her life had been lived, floated out to its Maker, where it was tenderly enfolded in His arms.

#### MRS. W. B. DAY

It was a sad day in the history of the Second Baptist Church, Jackson, Tenn., when on January 14th, 1929, Mrs. W. B. Day, one of its most honored and most faithful members, passed away. Together with her faithful husband, an honored deacon in the Second Baptist Church, she was always at her post of service, and no loss of a member from this noble fellowship has ever been more keenly felt than that which is sustained in her home-going.—J. E. Skinner.

#### MOORE

Mrs. Nancy Moore, aged about 88 years, died recently at her home in Morristown. She was a devoted Christian, a member of the first Baptist Church in Morristown, which she joined about fifty years ago. She taught in the Sunday school for a long time. She was highly esteemed by a wide circle of friends in her home city where the greater part of her long and useful life was spent. She was a daughter-in-law of Rev. Ephraim Moore, one of East Tennessee's pioneer Baptist ministers. For more than fifty years she was a faithful reader of the Baptist and Reflector.—Mrs. B. F. Moore.

#### FERGUSON

William Ferguson died at his home near Rudledge, on December 28th, after a long illness. He was an active church worker in Central Point Church, where he served as superintendent of the Sunday school for many years and was ever faithful in his work until his failing health forced him to resign. He was a help to those in need and a splendid citizen. His going away has been a great loss to his community and to his church, of which he had been a faithful member since the early years of his life.—Mrs. B. F. Moore.

#### HODGE

When death came to the home of Mr. and Mrs. Jesse Hodge of Central Point and called for the spirit of Bessie Hodge, a beautiful girl, a shadow was cast over the entire community where she was known and loved. Just in the bloom of girlhood, stepping over the threshold leading to glorious womanhood was Bessie when the summons came for her. But though life looked sweet to her, she was ready and willing to go to join her Saviour and loved ones over there. Life here had been shadowed by long, weary hours of suffering which she bore without a murmur of complaint.—Mrs. B. F. Moore.

#### GREENLEE

John A. Greenlee was one of Central Point's best loved citizens; and when the Great Harvester came and

called him home, the community where he had lived and labored was sorely bereft. He was indeed worthy of the highest praise, for "he lived in a house by the side of the road and was a friend to man. He was a prominent church worker and was ever ready to help in any way he could. He was an active Sunday school worker, a pioneer in Central Point Church.—Mrs. B. F. Moore.

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## AMONG THE BRETHREN

By FLEETWOOD BALL

Miss Annie Dove Denmark has been installed as president of Anderson College, Anderson, S. C.

Rev. A. T. Talbert has resigned as pastor at Goldonna, La., but has not disclosed his plans for the future.

Rev. J. W. Dickens, well known in Tennessee, has resigned at Welsh, La., effective March 1st, after serving three years.

The Second Church, Hot Springs, Ark., loses its pastor, Rev. L. F. Maynard, who lately resigned. His plans have not been disclosed.

The Baptist Trumpet, edited by Dr. C. P. Stealy of Oklahoma City, Okla., is no longer issued as a weekly, but has become a monthly publication.

Rev. T. J. Doss of Mission, Texas, has been called to the pastorate of the First Church, Bowie, Texas, and has accepted. He was formerly pastor there.

Bowmar Avenue Church, Vicksburg, Miss., secured as pastor Rev. H. G. L. Busby, who is already on the field, leaving the church at Carlton, Texas.

Rev. J. E. Wills of Hattiesburg, Miss., has been called as pastor at Newton, Miss., and also at Seminary, Miss. He accepts the latter place, effective April 1st.

Rev. B. C. Land of New Orleans, La., accepts the call to the First Church, Quitman, Miss., effective March 1st. He goes to a field of boundless opportunity.

Dr. J. B. Leavell of First Church, Houston, Texas, began a revival with the Central Church, Greenville, S. C., February 27th. Rev. Roy C. Goldsmith is the happy pastor.

Dr. L. E. W. W. of the First Church, St. Petersburg, Fla., has been called to the care of the First Church, Jacksonville, Fla., to succeed Dr. L. G. Broughton.

On the Sunday Dr. F. F. Brown of Knoxville supplied for Druid Hills Church, Atlanta, Ga., there were 8 additions by baptism and 8 by letter, with 13 baptisms at night.

Brantley Memorial Church, Baltimore, Md., of which the late Dr. H. M. Wharton was pastor for many years, has called as pastor Rev. H. F. Jones of Greenville, N. C.

The church at Coolidge, Texas, is fortunate in securing as pastor, Rev. W. O. Miller, who has resigned as pastor of Clayton Avenue Church, Hugo, Okla., to accept the new work.

Dr. H. E. Watters, president of Union University, Jackson, filled the pulpit of the First Presbyterian Church, that city, last Sunday to the edification and delight of a splendid audience.

Rev. A. P. Moore of McKenzie has been called as pastor of the churches at Antioch and Una, near Nashville. We have not learned his decision. He has been pastor in McKenzie three years.

Tulsa, Okla., has decided to invite the next session of the Southern Baptist Convention to be held in that city. If the contest is between Tulsa and San Antonio, we are for San Antonio.

Rev. E. J. A. McKinney of Little Rock, Ark., has been called as pastor at Parkdale, Ark., for half time and has accepted. He was already serving the church at Portland, Ark., for half time.

The church at Tyronza, Ark., persisted so strongly against the resignation of their pastor, Rev. T. K. Hammond, and backed it up with a substantial increase in salary, so he has consented to remain as pastor.

Rev. H. A. Todd of Athens has returned from a successful revival engagement in Metropolis, Ill., Rev. H. Etter, pastor. Mrs. Todd accompanied him and visited friends in Marion, Ill. Over thirty were added to the church.

Rev. O. K. Barrett, a student in Mercer University, was ordained to the full work of the gospel ministry by a presbytery called at the instance of Vineville Church, Macon, Ga. The ordination took place on the night of February 20th.

Deacon L. D. Deere and wife of Rock Hill Church, Warrens Bluff, celebrated their golden wedding anniversary last Saturday at their home. It was the joy of this scribe, who has been their pastor for twenty-five years, to be present.

The revival in the First Church, Sepulpa, Okla., Rev. P. J. Corkwright, pastor, in which Evangelist E. A. Petroff of Blue Mountain, Miss., did the preaching, was a great success. There were 65 conversions. S. N. Elsey led the singing.

The pulpit of the First Church, Nashville, was filled last Sunday morning by Dr. John L. Hill and at night by Prof. J. A. Tate, superintendent of the Arti-Saloon League. The pastor, Dr. W. F. Powell, is delivering addresses Umatilla, Fla.

Winstanley Church, East St. Louis, Ill., Rev. J. M. Dameron, pastor, is to have a revival beginning April 21st in which Evangelist J. A. Musgrave of Marion, Ill., will do the preaching and Singer L. E. Martin of Hopkinsville, Ky., will direct the music.

Evangelist Charles Forbes Taylor and party will hold a revival in the Second Church, Little Rock, Ark., Dr. C. B. Waller, pastor, between the dates of September 29th and October 21st. It is the third engagement of the evangelistic party with that church.

Dr. Ben F. Ingram of Biloxi, Miss., has been called as pastor at Rosedale, Miss., and will serve Beulah Church also. He succeeds Rev. B. W. Walker, who accepted a call to Shaw, Miss., effective April 1st. Brother Walker will preach also to the Boyle Church.

After a suspension of services for a few days on account of the big snow, the revival in Park Avenue Church, Nashville, Rev. E. Floyd Olive, pastor, was resumed Sunday with Dr. R. Kelley White of Nashville doing the preaching. There have been 32 additions already.

By THE EDITOR

Pastor S. W. Rutledge of the Madisonville Church conducted a B. Y. P. U. training school the week of February 10th. Thirty-eight young people took the study course and received the awards. He reports the whole church doing splendid work.

First Church, Paris, is making an effort to restore the broken threads of their history. An appeal has been sent out to all who know parts of it to send word if they know when the church was organized. J. Browning, a pastor of the church, was moderator of the Western District Association in 1824, but the time of his service with the Paris church cannot be determined. Information should be sent to Pastor J. H. Buchanan.

The American Baptist Association meets in Texarkana, Ark.-Texas, on March 5th.

D. Curtis Hall has resigned as educational director of LaBelle Place Church, Memphis, and is going to do evangelistic singing.

The new building of the A. and M. Church of Bryan, Texas, has been completed and dedicated. R. L. Brown is the able pastor.

Dr. P. W. James was in his pulpit last Sunday after six weeks' absence, due to a broken patella which he sustained some time ago.

President H. E. Watters of Union University has been a victim of erysipelas and was confined to his bed for several days last week.

M. C. Crocker asks us to announce that he has resigned at Estill Springs and is open for a call elsewhere or for supply work or meetings.

Dr. George W. Truett will deliver the first college commencement address for Dodd College, Shreveport, La., during their commencement next June.

So far as we know, Dr. A. J. Barton invented this one: "Did you know that Lindbergh is to be married tomorrow?" And the catch is "to Morrow."

Your Baptist friends ought to study all about the Home Mission Board affairs and do it now. Get them to subscribe for the Baptist and Reflector.

Dr. W. J. McGlothlin will aid his brother, Pastor J. T. McGlothlin, in a revival with Parker Memorial Church, Anniston, Ala., beginning on March 10th.

Secretary O. E. Bryan was back in the office the first of the week after wrestling for several days with the flu germs. He is still weak and unable to do full work.

W. C. Boone of Roanoke, Va., is to be in a meeting with the First Church, Cynthia, Ky., beginning March 1st.

"Brethren, brethren, brethren, there never was a time when the great cause that all of us love called more earnestly to us to seek moderation."—Baptist Courier.

Mrs. B. F. Moore writes that Pastor George Hinchey has resigned at Buffalo Church, in Jefferson County. He has served the church for six years. He goes to Richland Church.

On February 20th First Church, Abilene, Texas, ordained to the gospel ministry the Rev. Jacob Rosenthal. Another Hebrew has become a New Testament preacher. Let us all rejoice.

The following brethren are among those invited to supply for Druid Hills Church, Atlanta: B. D. Gray, Arch C. Cree, Harry Clark, Bishop Warren A. Chandler, J. C. Massee, Len G. Broughton, A. J. Barton, C. C. Davison, Fred F. Brown and Louie D. Newton.

All we have to say about the Upshaw-Darrow debate is that Upshaw is in mighty poor business parading Darrow before the public for the sake of a part of the box receipts.

A very successful revival was conducted at Blue Springs Church during the past month with 23 additions. Pastor A. C. Nicely did the preaching and Everett Hodge led the singing.

Rev. D. P. Leggett of Friendship died last week at the age of 67 years. He served churches near Dyersburg and also near Friendship. He had a number of close friends who mourn his death.

Dr. V. L. Roy, president of Louisiana State Normal of Natchitoches, automatically becomes president of the State Convention of Louisiana upon the removal of President Frank Tripp to Missouri.

Beloved James B. Swanner of Dyersburg writes that he is now in good health and can be had as pastor of some church or will be glad to do supply work. He is a veteran of experience and a fine workman.

We are glad to have a word from Brother J. H. O. Clevenger, former pastor at Alcoa. He is now recovered from an illness that sent him from Alcoa to Florida and is open for revival work. He is pastor for Niota and Rutledge.

Pastor Lynn Claybrook writes a word of appreciation for the fine work and character of Brother B. C. Land who completes his doctor's work in the Bible Institute this spring and will be open to consider a call to the pastorate.

On the 30th of last November a council recommended to the Tabernacle Church of Terre Haute, Ind., that their pastor, George W. Daugherty be deposed from the gospel ministry. At its business meeting in

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January the church adopted the recommendation and also excluded the preacher from the church. So states the Baptist Observer. That's three actions of the sort. Let the work keep on, and we'll cause the weak-kneed moral-perverts either to get out or to become regenerated.

The famous "Cowboy Band" of Simmons University, Texas, has been invited by the railroad officials to accompany the Hoover good-will special train to the inauguration. Half the expenses is provided by the train committee. We hope they can go.

Mrs. A. W. Duncan, wife of Pastor Duncan of Decherd, is in the Nashville Baptist Hospital where she underwent a serious operation last week. We sincerely trust that she will be restored to health and extend our sympathies to her in her illness.

J. A. Yarbrough of Somerville renews his subscription and says: "I am an old pioneer preacher. As my days are nearly passed, I love the true old gospel for which your paper stands, and may it continue to contend for the true faith that was delivered to the saints."

Are you interested in getting your church members enlisted in the whole denominational program? Do you want them to live and serve and give as they should? Then put the Baptist and Reflector in your church budget and let them have the regular news about our program.

Brethren should remember that many a thief has received a heavier sentence than Carnes, while many as great have received far lighter. It is utterly wrong, but it is a fact, that the shrewder the thief, the more money he can get and the more difficult it is to convict him of his knavery.

From many states come weekly reports of new churches that have put the state paper in their budgets. Slowly our Baptist people are awakening to the great opportunity for enlargement and enlistment offered in the state paper.

Mr. and Mrs. Edward Rutledge of Murfreesboro, First Church, delighted the Nashville Pastors' Conference last Monday with a musical program made up of a splendid secular as well as sacred numbers. They are beginning with the church at Murfreesboro in a great way, and the Sunday school showed a 20 per cent gain last Sunday.

Eastland Church, Nashville, is having special fellowship services this week, with the editor preaching each evening. Last Sunday Sam P. White of Knoxville preached for him at both hours and was heartily received. The editor has been supplying for them and is seeking to revive the church and get them organized for work under a new leader.

Rev. J. M. Dyer has resigned as pastor at Logan, N. Mex., to accept a call to the care of the church at Goodnight, Texas.

Beldon Avenue Church, Chicago, Ill., is fortunate in securing as pastor, Rev. T. F. Harvey of the First Church, Galveston, Tex. The change is effective at once.

Elmore Runnels, after serving 18 months as assistant pastor of Exchange Avenue Church, Oklahoma City, Okla., has been elected to a similar position in Immanuel Church, that city, Dr. R. M. Inlow, pastor.

Rev. H. M. B. Jones has resigned South Street Church, Norfolk, Va., to accept a call to Second Church, Washington, D. C. He served the Norfolk Church twelve years.

Pastor T. H. Jordan and First Church, Helena, Ark., are having a hard time on account of the sudden surprise that came when their building was condemned as unsafe.

Mrs. Una Roberts Lawrence has published another splendid little book the title of which is "Pioneer Women." It contains brief biographies of eight women who served as pioneers in home mission work and is a thrilling narrative well presented.

J. B. DeGarmo, a true evangelist of the Gospel of Jesus Christ and a loyal Baptist, began a revival on the tenth with Longview Heights Church, Memphis, where L. E. Brown is bishop. The meeting will continue for two weeks.

If the Mission Boards of the Southern Baptist Convention are combined, then we shall urge that the new Board be located in Memphis. There will be sense and logic in such a movement, and Southern Baptists, hosts of them, will see it.

Do not forget in your criticisms of the Home Mission Board that it was acting under authority and evident instructions from the Committee of Six when it made Dr. Christie responsible for its actions before the courts of Atlanta. Let blame fall where it rightly belongs.

Mr. and Mrs. J. H. Redding of Culleoka write to express their love and appreciation for the loyalty and faithfulness of the Baptist and Reflector and say: "Go on with the good work. We also express our love and confidence for such brethren as John T. Oakley, J. H. Grime, O. L. Hailey, G. M. Savage, and many others who have been and are still fighting the good fight."

Mrs. J. T. Reynolds, beloved and honored Baptist woman of Nashville, died February 19th. She is survived by her husband and four sons, all of Nashville. Mrs. Reynolds was one of the most successful physicians. J. Lacey Reynolds was a faithful worker in Belmont Church when the editor was pastor. We extend sincere sympathy.

A great occasion is being planned by Union Hill Church, in Wiseman County, for the last three days of June. Two days will be given to discussion of doctrinal matters, and on the third a great ordination service will be held when James Tillman will be set aside to preach the gospel and John Brown, "Coon" Scruggs and another Brother Tillman will be made deacons. A. J. Sloan is the busy pastor.

#### CHATTANOOGA PASTORS

Concord: M. F. Ewton. Jesus the Man of Strength; The Prodigal Girl. SS 108, BYPU 74.

Avondale: D. B. Bowers. Jesus and the Cross; Ye Must Abide in the Ship. SS 403, BYPU 81, by letter 1. Calvary: Rev. W. T. McMahan. W. M. Wade and C. P. Morphew. The Sunday School's Relation to the Church; The Final Victory of the Church. SS 317, BYPU 111, for baptism 14.

Brainard: Claude E. Sprague. David's Plea for Consecration; God's Promise. SS 99, BYPU 40, by letter 8, for baptism 1.

St. Elmo: L. W. Clark. Importance of Prayer in Carrying on God's Work, W. D. Hudgins; The Church. SS 332, BYPU 83, by letter 2, for baptism 1.

Alton Park: T. J. Smith. Raise a Sleeper; Moses and the Prophets. SS 212, BYPU 40, for baptism 3.

Englewood: Sam Lord. J. W. McClanahan, John 14; The Man with Palsy. SS 138, BYPU 14.

Oak Grove: Geo. E. Simmons. The Call to Action; The Mark on the

Clifton Hills: A. G. Frost. The Greater Sin; The House of the Lord. SS 234, BYPU 39.

Chamberlain Avenue: Carl R. McGinnis. The Blood of Christ; What Think Ye of Christ? Douglas Hudgins. SS 224, BYPU 86.

Rossville Tabernacle: Geo. W. McClure. A Good Man; Sin. SS 229, by letter 2.

Ooltewah: Ira Dance. Budget Service; Prayer's Cathedral.

Ridgedale: Dr. Baker. Behold the Lamb of God; The Meat Offering. SS 256, by letter 2.

First: John W. Inzer, D.D. The Messiah and His Mission; At Calvary, Picturing Forgiveness. SS 1249, BYPU 93, by letter 3.

East Chattanooga: J. N. Bull. God's Election to Holiness; The Bells of Holiness upon the Horses. SS 367.

Highland Park: J. B. Phillips. Conditions to Prayer; Fellowship with Jesus Christ. SS 555.

#### MEMPHIS PASTORS

Temple: J. R. Black. Temple Church—Past, Present and Future; The Quest of the Uttermost. Mrs. W. J. Cox. SS 819, BYPU 188.

Central: Ben Cox. Rightly Dividing the Word of Truth; Paul's Love Chapter. SS 885, for baptism 1, by letter 2.

Seventh Street: I. N. Strother. Fruitful Christians; F. L. Ingram, Unbelief.

Speedway Terrace: J. Norris Palmer. SS 317, by letter 3.

Longview Heights: L. E. Brown. Come, for All Things Are Now Ready; The Test of Discipleship. SS 43, by letter 3.

Eastern Heights: W. M. Crouch. Seeing Things; Hands Off. SS 121, BYJU 44.

Hernando: C. C. Weaver. The Co-operative Program; The Gospel in Symbol. SS 69.

Bellevue: Robert G. Lee. God the Best Paymaster; Fourth Saying from the Cross. SS 1146, BYPU 178, for baptism 1, baptized 2, by letter 8, additions 9.

Italian Church: Joseph Papia. How to Overcome Temptation. SS 45.

Yale: W. L. Smith. A Christian's Duty. SS 57.

Collierville: J. P. Horton, supply. What Shall I Render unto God? And He Went a Little Farther. SS 255.

Prescott Memorial: Jas. H. Oakley. The Revival; Stereopticon Lecture at night by Dr. R. W. Hooker. SS 300, BYPU 101, by letter 2.

Merton Ave: S. P. Poag. Assurance in Salvation; A Happy Receipt. SS 210, BYPU 130, profession 4.

Whitehaven: F. W. Roth. Remember; The Bible as the Word of God. SS 75, BYPU 20.

LaBelle: E. P. Baker. The Grace of Giving; Seek Ye the Lord. SS 509, BYPU 215, baptized 2, by letter 8.

Union Avenue: H. P. Hurt. The Divine Christ; Immortality. SS 625,

BYPU 384, for baptism 1, by letter 1.

Eastdale: J. D. Bethune. The Baptist Outlook and the Possibilities of Eastdale; Man's Dominion. 152, BYPU 34.

New South Memphis: W. L. Norris. The Deaconship; Who and What I Am, etc. SS 164, BYPU 58.

Boulevard: J. W. Wright. The Beauty of Christianity; Soul-Winning. SS 286, BYPU 85.

Northside: R. W. Selman. New Testament Baptism; Will the Heavens Be Saved. SS 387, BYPU 67, by letter 4.

#### NASHVILLE PASTORS

Seventh: Edgar W. Barnett. Patient Waiting; What I Find in My Bible. SS 181, baptized 2.

Third: W. Rufus Beckett. The Sure Foundation; Praying Sinners. SS 253, BYPU 92.

Park Avenue: E. Floyd Olive. Dr. R. Kelly White preached on "The Cross" at both hours. SS 400, BYPU 140, for baptism 26, by letter 6, professions 15.

Judson: R. E. Grimsley. The Bread of Life; Sanctification. SS 500, baptized 2, by letter 2.

Centennial: T. C. Singleton. Going Out into the Deep; The Crown of Life. SS 128, BYPU 56.

Antioch: Eli Wright. The Church; Go.

Murfreesboro: F. C. McConnell. The Ruler of His Spirit; Choose Ye This Day. SS '18, BYPU 90, by letter 3.

Grandview: Compromises with the Devil; A Country Preacher Wins City Crowds. SS 185, BYPU 60, by letter 1.

Smith Fork: H. F. Burns. Laying Up Treasures; Every Wind of Doctrine.

Grace: L. S. Ewton. Getting the Will of God Done Here and Now; My Grace Is Sufficient for Thee. SS 501.

#### OTHER PASTORS

Englewood: L. A. Hurst. Paul's Conception of Eternal Life; The Two Ways. SS 132.

First: A. W. Reaves. Jonesboro. Earnest Tendencies of Today. SS 609, BYPU 130, by letter 1.

Cleveland, First: Lloyd T. Householder. Spirit-Filled Christians; The Master Call of the Matchless Voice. SS 414, BYPU 90.

Madisonville: S. W. Rutledge. The Pastor, His Qualifications and Duties; Confidence and Success. SS 138, BYPU 64.

West Jackson: R. E. Güy. I Am Debtor; Growing in Grace. SS 524, BYPU 208, for baptism 1, by letter 2.

Rockwood: John A. Davis. Lengthening the Cords and Strengthening the Stakes; God Honoring Our Faith. SS 275, BYPU 95.

South Harriman: Geo. M. Trout. The Glory of God in Christ; Eternity. SS 250, BYPU 44.

## 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, known to your druggist as 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.

Ask your druggist for WHITE WONDER today or mail thirty-five cents for a family jar, postpaid. White Wonder Chemical Company, 51 Greil Bldg., Montgomery, Ala. Our slogan, "Perfect satisfaction or your money back." (adv)

#### MOSBY'S 1929 GARDEN GUIDE

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## NEWS BULLETIN

(From page 8.)

that the editor is a Baptist, but it came about in this way: We always try to make the people with whom we come in contact feel good, and we just thought that if by classifying Brother Scissom with the Baptist folk, even for a week, it would make his heart glad, then our effort would not altogether be in vain.

Rev. Scissom is not the pastor of the First Baptist Church, as was reported, but the very capable and worthy pastor of the Cumberland Presbyterian Church of the cement city. He frankly admits, by the way, that being a Baptist for the short length of time afforded him a great deal of comfort and pleasurable feelings of good fortune.—South Pittsburgh Hustler.

## CHURCH RECEPTION GIVEN TO OBSERVE ANNIVERSARY

The Rev. and Mrs. D. B. Bowers and family were honored at a reception given at the Avondale Baptist Church Thursday evening. The occasion was in celebration of the second anniversary of the Rev. Mr. Bowers' pastorate.

The main auditorium was beautifully decorated. An interesting program was presented under the direction of the choir leader, Lee McCall. The opening invocation, given by James T. Shipman, was followed by the singing of several hymns. An address, "Looking Forward," was given by the Rev. Carl R. McGinnis. Enjoyable selections were given by the male quartet, composed of Lee McCall, Ben H. Roy, Kenneth Varnell and Elbert Long. The Rev. A. T. Allen spoke on the "Essentials of Progress."

John North, chairman of the board of deacons, gave an interesting talk and upon behalf of the church membership pledged loyalty, faithfulness and a continuation of co-operation.

An enjoyable feature was a vocal solo by Master Kenneth Varnell.

The Rev. and Mrs. Bowers were presented with an electric coffee urn, a gift from the church membership, by Miss Helen Hodge. Mrs. Bowers was presented with a corsage bouquet. The closing invocation was said by Dr. A. T. Allen, after which a social hour was held in the intermediate Sunday school department.—Chattanooga News.

## JESUIT UNIVERSITY HONORS KELLOGG

By Gilbert O. Nations

Within a few months after the Catholic University conferred the honorary degree of Doctor of Laws on President Coolidge, the old Jesuit Georgetown University bestowed the same favor on Secretary of State Frank B. Kellogg. The degree was conferred by Rev. W. Coleman Nevils, S. J., as president of the Jesuit institution.

More than a hundred years ago Georgetown University was located on a strategical elevation in the northwest corner of the District of Columbia. As the growth of the United States steadily added to the prominence of Washington in politics, the chief institutions of Rome began to be massed in every part of the city.

The Catholic University has become the regular meeting place of the enthroned hierarchy which assembles here every year. Two adjoining commodious buildings on Massachusetts Avenue, fronting half a city block, have been secured, equipped and occupied by the national political headquarters of the hierarchy.

Cissie: "Auntie, you know that old man at the corner that was ill?" Aunt Jobkins (Christian Scientist): "You mean he thought he was ill."

Cissie: "Well, now he thinks he's dead."

## NEW BOOKS REVIEWED

**Princes of the Christian Pulpit and Pastorate.** By Harry Clay Howard. Published by the Cokesbury Press, Nashville, Tenn. Price \$2.50.

This is the second volume of the series by this author. In this he presents, in his usual fascinating manner, brief but inclusive biographical sketches of the following great preachers: Bernard of Clairvaux, Martin Luther, Richard Baxter, Thomas Chalmers, John Henry Newman, Henry Ward Beecher, Henry Parry Liddon, Robert William Dale, Hugh Price Hughes, Charles Betts Galloway, Francis Paget and James Monroe Buckley. The sketches are given in such a way as to show the background of the preacher, the cause of his greatness and the manner of life he lived.

There is not a more fascinating field of study to be found than that of biography, and a study of the biographies of great preachers will enable every student better to interpret the life and character of people. No historian can grasp the significance of many of the great social movements of modern times without knowing the records of the preachers who were involved in them. How could a man know the Reformation and interpret it without knowing Martin Luther? How could he know the history of England and the history of the rise of democracy without knowing the records of Wycliffe, Tyndale, Knox, Calvin and such? How could he ever know the full history of our own American colonies without being able to see the hands of pioneer preachers and of the great evangelists like the Wesleys, Edwards and others moving behind the scenes, shaping the thoughts and creating the ideals of the American citizen?

A careful study of the biographies of the leading preachers of the world will give to every scholar a better background for his knowledge of the history of the church and of the movements that have shaped the world. "Princes of the Christian Pulpit and Pastorate" will be a valuable addition to the library of every student who wishes to know the truth.

The Editor.



## Had the Right Word

First Clerk: "Say, Tom, what does your wife say when you go home late?"

Second Clerk: "Oh, she becomes historical."

"Hysterical, you mean."

"No, I mean historical. She digs up all my past."

## The Modern Salesman

Joe: "How do you like your job as a salesman?"

Jim: "Oh it's dandy. You meet some fine fellows at the hotels and have lots of fun in the evenings, but what I don't like is calling on those store managers."—Selected.

## Immune

It had always been Sam's ambition to own a fur coat, and after years of skipping he had achieved it. On the first day of its possession, as he was strutting down the street, a friend approached him.

"Mo'nin', Sam," the friend remarked, his teeth chattering from the wintry blasts. "Pretty col' day, ain't she?"

Sam lifted his chin haughtily from the depths of his huge fur collar.

"Ah really kain't tell 'bout the weather," he replied carelessly. "Ah ain't looked at de paper today."—Milan Exchange.

## Back to Church

"Why don't you attend church?" asked the minister of the non-church-going man.

"Well, I'll tell you, sir. The first time I went to church they threw water in my face, and the second time they tied me to a woman I've had to keep ever since."

"Yes" said the parson, "and the next time you go they'll throw dirt on you."—Exchange.

## Flying Bonnie

My bonnie flies over the ocean,  
My bonnie flies over the sea,  
My bonnie flies over the ocean  
And flies off the handle at me.  
—Judge.

## Beauty Wisdom

"Why do girls use 'make-up'?" asks a county court registrar. With many of them it must be that they simply haven't the face to go without it.—Passing Show.

## Time to Suspect

Patron: "Are you sure this is fresh beefsteak?"

Waiter: "Yes, sir!"

Patron: "Are you positive?"

Waiter: "Absolutely! Why?"

Patron: "Well, when I see a common fly buzzing around a steak I think nothing of it. But when I see a horsefly—I get suspicious."

## Why He Got the Job

One day when dad was a boy he applied for a job in a wall-paper shop, in the window of which was a sign saying, "Boy Wanted."

The owner of the shop said, "Well, son, if I should give you the job, what would be the first thing you would do?"

Dad said: "I'd take down that sign."

And dad got the job.—J. Van D., Kansas City, Kans.

"Were you and daddy good boys when I was gone?"

"Oh, yes, mother."

"And did you treat nurse respectfully?"

"I should say we did."

"And did you kiss her good-night every day?"

"I should say we did."—E. H.

Willie: "Maw, that dentist you sent me to that was advertised as painless wasn't?"

Mother: "He wasn't?"

Willie: "No, I bit his finger, and he yelled just like any other dentist."

Visitor: "Those are nice dressing rooms you have attached to the football stadium."

Professor: "Dressing rooms? Those are the college buildings!"—Life.

## Undependable

Boss: "But you asked for a day off a month ago because your wife was dying, and now you ask for another day for the same reason."

Clerk: "Can't help it, sir. I am very sorry, but you can never depend upon my wife for anything."—Buen Humor.

## EVERY WOMAN LOVES FLOWERS

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