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Part One

"Why I Am A Baptist"

By
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(Address delivered before the Bible Conference of the First Baptist Church, Harriman, Tenn.)

In the short time allotted to this discussion we can but briefly state some fundamental facts. Religion is reasonable. The reality, value, and dependability of a religion may be judged from its origin, its distinctive doctrines, and its worth-while achievements.

We do not hesitate to make claim that Baptists had their origin in New Testament times. "In those days came John the Baptist preaching" (Matt. 3:1) because he was called, qualified and sent of God to "go before the face of the Lord to prepare his ways" (Luke 1:76). Jesus called him "The Baptist." (Matt. 11:11.) This, though but a title, definitely showed his relation to the kingdom in its incipency. "The law and the prophets were until John," says Luke (16:16), but "since that time the kingdom of God is preached unto us." Those to whom he preached were led to repentance, faith and baptism, and were thus prepared by him for the coming of our Lord and were Baptists in the same sense in which he was Baptist. From these Jesus constituted his first church. (Matt. 16:18.) These later, on account of persecution, were "scattered abroad and went everywhere preaching the gospel." (Acts 8:4.) We can easily trace their history without controversy from here to Constantine in 323 when Christianity became the religion of the Roman empire.

Here we have the beginnings of historical Romanism, into which certain groups would not blend, or merge, and were therefore called schismatics. From their enemies, the Roman historians, we know their distinctive doctrines, though they were given various names, such as Montanists, Novatians, Donatists, and the like. From here the evidence is so voluminous that time forbids us to follow in detail, so we call attention to a few credible witnesses who are neither Baptist nor are they trying to defend Baptists.

Cardinal Hasius, president of the Council of Trent, said to that body in 1570: "Were it not for the fact that Baptists have been grievously tormented and cut off with the knife for the past 1200 years, they would swarm in greater numbers than the reformers." Zwingli said in 1525: "Baptists have caused great disturbance in the church for 1300 years." Drs. Dermont and Ypeig, appointed by the king of Holland to write a history of Christianity, wrote: "The Baptists may be considered as the only Christian community which has stood since the days of Christ and the apostles, and which has preserved the doctrines of the gospel pure through all ages." The book, "Crossing the Centuries," edited by a corps of distinguished scholars, including ex-President Roosevelt, Cardinal Gibbons, Bishop Vincent, ex-President Wilson, and others, closes its article on Baptists with this statement: "Of the Baptists it may be said: they are not reformers. These people, bodies of Christian believers, known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches and have an unbroken continuity of existence from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doc-

trine and adherence." John Clark Ridpath says: "In the year 100 all Christians were Baptists."

Now turn to the distinctive doctrines of Baptists. There are many doctrines held in common with others, but only those held by Baptists, that differentiate Baptists from all others, will be considered here. The teaching that there is no difference, or that it makes no difference, is one of the most designing and stealthy bits of propaganda that has emerged from the pits of deceit. If it matters not what I believe, God could have accepted Cain's sacrifice as well as Abel's, or Jesus could have approved Nicodemus, who trusted in the fact that he was born one of the chosen race, and also the rich young ruler who trusted in the fact that he had kept the law. Paul, a Pharisee of the Pharisees and blameless, would have been as righteous, zealously persecuting the saints as when he viewed the third heaven and would never have said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved, for I

bear them record that they have a zeal of God, but not according to knowledge." We believe:

1. The Bible is the inspired revelation of God's grace to man and the only, but all-sufficient, rule of faith and practice, and that nothing should be taught for doctrine that cannot be found therein and all that is found therein should be taught. Therefore Baptists find no binding authority in the decisions of the ecclesiastical courts or councils, in the opinions of men or pretended new revelations. (2 Tim. 3:16, 17; Matt. 15:9; John 12:20, 27.)

2. Baptists hold that the Bible makes every religious observance a matter of voluntariness, and hence of individual responsibility or privilege. And while we recognize the right of churches to exercise scriptural discipline and the right of governments to impose civil obligations, yet we hold that no church nor government nor any power on earth has the right to bind any man's conscience. This privilege of voluntariness and individual responsibility also excludes every idea that religious duty can be done by proxy. Proxy obedience is not obedience. Hence every man should read and in-

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II. Authority of Jesus Christ in His Churches

By O. L. HAILEY

In the former article I undertook to set forth with sufficient clearness the distinction between the kingdom of heaven and the church. The kingdom is the more comprehensive term. The church has a visible organization and habit, and is composed of individual members. It is a local and visible body. These things cannot be said of the kingdom. Then it was shown that while Jesus Christ is the King of the kingdom, he is also the Head of the church—a New Testament church. It was recognized that there is a universal church, a church which is being assembled in heaven but which has never met with all the members present, nor can do so until all the redeemed are thus assembled. The functions of that church are not set forth. This is not the church which is thought of and spoken of in this article. We are thinking of a local, visible church, one with which we may assemble and with which we may deal. One that represents Jesus Christ in the world, preaches the gospel, converts men and receives and baptizes them.

To my thinking, this church had its beginning when Jesus selected his twelve apostles and gave them their commission. It was fully equipped for service when the Holy Spirit came upon them at Pentecost. There were saved ones added to them that day. This, as I understand it, was the only church in the world at that time. There were others established afterwards.

Jesus Lodges Authority in the Churches

Not all authority, to be sure; but such authority as would enable them to accomplish the objects of their creation. Nowhere has Jesus lodged in any church or human institution, the power to forgive sins. No man, whatever his assumed position, is authorized to pronounce absolution. No one can forgive sins but God. Men by preaching the gospel and by living according to the gospel can be of service in bringing conviction of sin, of teaching repentance and in leading men to believe in Jesus Christ as a personal Saviour. His church is authorized to receive such on a profession of faith and to baptize them in the name of the Trinity. It is the King's agency to preach the gospel unto

all the world. The church also nurtures and trains its members and is commissioned to preach the gospel to all the world. It is authorized to exercise discipline and to do many things for the individual.

It will be recalled that Jesus said to his chosen disciples, as he drew towards the close of his earthly ministry, that he had many things to say to them, but that they were not yet able to bear them. Then he said to them that it was expedient for them that he go away. But if he went away he would send another "Paraclete" who should abide with them. And when he was come, he was to perform three things for them with respect to the world. He would convict the world of sin and of righteousness and of judgment. What a great help the Holy Spirit renders to the preachers of the gospel in their effort to bring men to God! But let the preacher be sure that he is being led by the Holy Spirit and that he subordinates all human elements and preaches the gospel. We may properly use all the powers of warning, of admonition, of exhortation and pleading; but it is the Holy Spirit that must convict men. But the Holy Spirit was to do three specific things for the apostles, also. He was to bring to their remembrance all the words which Jesus had said unto them. Then He was to lead them into the knowledge of the truth, and to show them things to come. What a wonderful equipment! All the teaching of those three marvelous years was to be brought to their remembrance. The meaning of all was to be made plain to them. These were promises made specifically to the twelve, as I understand it. And when occasion should arise where they needed wisdom for their guidance, the Holy Spirit would give it to them. These were no universal promises. They belonged to these chosen ones alone. To them he said: "Where two or three of you are agreed"; "Ask what ye will, in my name"; "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Thus the acts and the teachings of these apostles are as authori-

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Editorial

A team with one lagging horse can never pull all the wagon will carry.

If you never rode a horse, don't laugh at the fellow who gets thrown off now and then.

Blessed is that man who can see life today without having the almighty dollar for a lens.

Governor Smith seemed to be lost until Notre Dame decided to honor him with some special degree.

Our idea of a modern shipwrecked mariner is a citizen struggling in a sea of debts trying to keep his head above the incoming tide of bills.

If you did not place more value on the dollar than we do on the Lord's work, why all this talk about quitting because some of our money was stolen?

If you cannot manufacture illustrations of your own, don't try to beat the copyright laws by putting your own signature to those that have grown hoary with age.

Democracy is having her day when the highest official of our great nation goes to worship dressed in plain citizens' clothes and to a simple little Quaker meeting house.

One good thing every church member can do with little effort and great profit to others: he can help the empty pews from making a blank out of the preacher's sermons.

The revival season for our rural churches is drawing on. Now is the time for all loyal preachers to come to the aid of their kingdom by volunteering to give at least two weeks to a revival meeting in some destitute field.

If banks continue to put the trade in the hands of Christian forces, we'll soon have to adopt the submarine or the armored tank and use the periscope to ascertain where it is safe for the honest preacher to come out.

One worm came into the cornfield, bored its way into a dozen stalks and killed them. Therefore, the farmer refused to do any further work in that field. Is that the way Southern Baptists will act because of Carnes?

Do you remember when your "old-fashioned" father called you a dude because you parted your hair in the middle and wore striped socks? If he could see his modern grandson in "co-ed" attire, his vocabulary would entirely fail him.

Five hundred honest-to-goodness Baptist pastors, working in needy mission fields of Tennessee this summer, could win no less than 15,000 souls to Christ and bring spiritual vigor back into 500 struggling, dying churches. What a challenge!

Once Jonah was swallowed by the whale. Modern Jonahs reverse the process and swallow the whale—e. g., the whale of Blind Chance in accounting for the origin of the world, of man and his soul, of order in the universe, and other things.

Modern Cliff Dwellers will rejoice to read the announcement that an electrical riveting machine has been invented which ties the great steel structures of our skyscrapers together without making that noise which resembles a machine gun unit in full action.

One stalled automobile will tie up traffic and stay the progress of scores of other travelers. One balked church member can tie up work and stay the progress of the whole kingdom in his community. Moral: Don't balk. If you won't pull, get out of the harness.

Another defaulter! When will it end? A former operator of the Sunday School Board's branch book store in Louisville got away with a few hundred dollars. No wonder our Lord chose a thief to be a member of the first band of his followers! He knew what the rest of us would have to contend with.

Some of the secular papers keep trying to tell us that President Hoover rather leans toward modification of our prohibition laws, but the facts lead us to believe that his attitude toward modification is like that of the preacher of whose sermon on sin, ex-President Coolidge is said to have reported, "He's agin it."

Will Rogers hit it right when he declared the Texas legislature ought to pass a law branding all the Democrats with a big D and just hold a round-up on election day, run 'em through a chute and count them. What becomes with our boasted democracy when a man is compelled by law to vote like the political demagogues want him to?

"In following the dictates of our will and conscience, irrespective of outside opinion, we are promoting our chances for success."—Charity and Children. Somehow we can't help but believe the editor left off the quotation marks when he published that. If it is the original words of Charity and Children, Editor Johnson must live in a funny state.

We wonder now what the Catholics are going to say about their system of religion being the only one that can produce a high grade of morality. One priest arrested for alleged illegal use of bank funds; another shot for alleged misconduct with a little girl; another shot by a man for some reason never allowed to get into the press dispatches. No system of religion is going to make men moral. That is the work of the Spirit of God.

"Ma's Ole Man" is boasting of having helped the President. He says: "When me an ma wuz on our trip last June, we seen Pres. Coolidge an' shooen han's with him. I then an' thar sed as how that how it wuz costin' the country so much an' makin' the Pres. so taird. Well, Mr. Hoover has tuck an' done what I sed, so now the folks won't have no cause to act the fool lack we done an' stand in the rain half a day jest to git one seccont to run through an' shake han's with a man as is bored stiff because he is actin' so foolish."

LESSONS FROM THE ANT

"Go to the ant," advised Solomon, the wise man. Well, we did. We knocked down his little house of sand and immediately he began to rebuild it.

We stuck a stick into his habitat. Wild confusion resulted for a few minutes, and then the colony settled down to work, restoring what the vandal had destroyed.

We stole his cache of food. Consternation seized him for a moment, but soon he and his fellows were busy building another, gathering up the fragments and preparing for the future.

We threw an ogre (great ugly bug) into their midst, and in an instant the whole army of ants were attacking him.

We watched and learned that, for the ant, every obstacle is a challenge to service; every difficulty unites the colony; every enemy brings concerted action of the most vigorous kind; every apparent defeat resulted in the common good; every thief only reveals the quality of the little co-laborers; every depredation causes momentary confusion from which renewed vigor and determination grow.

"Go to the ant!" No wonder Solomon issued the injunction! How Southern Baptists need today to go to the ant hill and there learn what God expects of them in the day when the defalcation of Carnes, the ogre of debt, the destruction of some of our playhouses, the thrusts of our thoughtless friends, and the taunts of our enemies are found on every side of the great colony of redeemed of the Lord.

HOW MUCH MISSIONS?

Little more than 4 per cent of the money contributed by Southern Baptists at home and abroad goes to missions. Such was the statement from Dr. W. O. Carver, made before a mass meeting in Louisville on March 10th, if he was correctly reported in the Courier-Journal. We do not know how he arrived at his conclusion, but we are compelled to believe that he was juggling with figures.

In the first place, every dollar contributed by our people for the work of Christianity is given to missions. And even if we deduct all that is spent on church buildings, charity, hospitals, and even for pastors' support, we do not believe his percentage will hold. Right off, we can show where at least \$3,500,000 of Southern Baptist money goes into purely missionary work without counting anything spent for local needs by the churches and without taking into consideration our hospitals, Old Ministers' Relief, church missions and such items. That amount is four per cent of \$87,500,000, and we do not find such an amount being used.

We must remember that at least a part of every dollar spent in education by our people is spent for missions. Our mountain schools, our colleges, and our seminaries are missionary institutions, as we have often heard Dr. Carver declare. We cannot have missionaries without these institutions. And the tens of thousands of converts reported annually from our churches are won through missionary efforts.

Southern Baptists have done too much figuring of late years. What we need now to do is to put forth some efforts in applied mathematics. We need to learn how to make the dollars go further and how to be genuine Christians in the distribution of our funds, the thing we believe he was aiming at when he gave out the statement attributed to him. The weak should bear the infirmities of the strong, and the Southern Seminary has a great big opportunity now to practice that injunction. We are not giving anything like a proportionate part of our money for missions, but let us never forget that whenever missionary efforts lag at home, the whole missionary program begins to break down.

THE DOCTRINE OF ELECTION

From the pen of Pastor Paul R. Hodge of South Pittsburgh on the subject which, of late years, has received too little consideration. Brother Hodge, in order to set forth his views, necessarily has to refer to some of the statements presented by Brother Rufus Beckett who opened the discussion. At first, he thought the subject could be presented in three articles, but found that they would be too long, hence has divided them into shorter articles, all of which we will give in order.

We have received some rather sharp letters in regard to the views of Brother Beckett. We remind our readers that any Baptist in Tennessee, who is loyal to our denominational work, has a right to be heard in these columns as far as our space will allow. We do not agree with many things published from our brethren. But we have never been commissioned as the dictator of what shall be published in our columns. As long as our brethren are constructive in their discussions, leave out personal thrusts, and stick to the subject before them, they have a right to be heard.

It is only by discussing our doctrines and polity that we shall become united in our thinking and work. Our readers are always delighted with gentle discussions of doctrinal matters. Two things are usually mentioned in the many complimentary letters we receive. The news which the paper carries and the presentation of Baptist views. "Content for the faith," is the challenge repeatedly sent the editor by the readers.

In our study of the doctrine of Election there are some fundamental facts to be kept in mind. If we forget them, we are sure to be led astray in our thinking.

1. **God's timelessness.** Man's limitation in seeking to apprehend God is due to his "space and time" manner of thought. He cannot escape it. And he too often seeks to interpret God in terms of space and time rather than to interpret God's activities in terms of spacelessness and eternity.

2. **God's foreknowledge.** We call it that when, in reality, we should only speak of God's knowledge. When the prefix "fore" is placed there, we are reverting to our "time limitation" which does not exist with God. The whole of eternity (we are limited in our expression there by "time sense," for there is no eternity with God; . . . there is only and always "Now," the "I Am") is an inclusive present with God. It was all mapped out in his infinite mind, or rather it constitutes a part of his infinite mental content. Therefore, God's elective grace is a part of his eternal mind based upon his timeless knowledge. Judas, King Saul, and many other Biblical characters may be used to illustrate the idea. Christ himself explains it.

3. **Predestination is only God's plan in operation.** The word is the best we have in our language, but it is misleading because it involves the "time" element. God, as we say, foreknew that the world would go into sin; therefore, Jesus was predestinated or foreordained as Saviour. Jesus was to be betrayed by man; only a desperately wicked man could ever resist the love and teachings of Jesus; Judas stood out in God's timeless mind as such a man; therefore, Judas was predestinated to betray Jesus.

4. **The elect are known of God.** Our finite minds balk here because we have no mental reach that can span the chasm of time and apprehend the facts that lie in God's timeless realm. Just as Judas was foreknown, so are the non-elect foreknown. Therefore, there can be no conflict between man's freedom and God's elective grace. The fact that man was created a free moral agent in no wise limits God's "timeless" knowledge of what that man will do. It were folly, therefore, to think that God is unjust when He does not convert the man whom He "foreknew" to be an everlasting rebel against grace!

5. **Our concepts of God's justice,** of the judgment and of hell, will be determined by our conclusions relative to the doctrine of Election. If God does not know now who will be saved and who lost, then how can He know who might and who might not repent in the life after physical death? Get our thinking right on the doctrine of Election and we will have it clear on the doctrine of Judgment. Eternity is not a punishment. "He that is filthy will go on being filthy still" (Rev. 22:11) is a meaningless statement if we deny the "timeless" knowledge of God. God knows who will repent and turn from their sins, but He does not compel them to do it. He knows who will not repent, but He does not prevent them from repenting. Neither does He send them to hell, but He knows who will choose to go there.

Let us delve deep into the doctrine. Let us study it from these articles and from the writings of other men who have studied the subject. Do not try to reconcile in your mind the human and the divine, but seek to know the divine through the human. Everything is plain and clear when once we have rid ourselves of the "time and space" limitations which debar us from close access to the Infinite.

DO OUR BOARDS NEED REMAKING?

Another Great Problem for Southern Baptists

While we are dealing with the matter of reshaping the co-operative body of Southern Baptists, we need to get down to the very heart of things and, instead of criticizing persons, criticize the agencies that have caused our people to err. We have gone nowhere when we stir up a big commotion over what has gone wrong. We have started on a long step forward when we get behind those wrongs and try to locate the cause that has produced them.

For example, it will do us no good as a denomination to go on criticizing the Home Board because it allowed the Carnes defalcation to crush us. We will not help matters materially by criticizing the convention because it thrusts upon us hours of emotional excitement which result in crushing debts such as the Education Board, the New Orleans Hospital, the El Paso Hospital and Ridgecrest have brought upon us. We will not reduce our debts one dollar by crying over the more than two millions which our two great mission boards owe. Business management was at fault

else those debts would not have arisen. Every sane business man must admit that, but he does not remove the fact by making the admission.

We believe that our troubles have come upon us largely because we have sought to run our modern denominational life upon the basis of plans and rules adopted more than half a century ago. And, furthermore, they have come because things never intended to be a part of our working program have been accepted as such. Take, for instance, the "state members" of our Southwide boards and agencies. They were originally vice presidents of these agencies. The purpose of having one member from each state was to see that information and inspiration were taken back to the states. We have completely reversed that, and now these members constitute a part of the boards, and the purpose of having them is that the states may express their will through them. We have turned them from advisory members of a democratic body into actual members of a presbyterial body.

The result of this change is that in every instance about which we know we have two separate boards, the Southwide and the local. Such a dual arrangement can only work inevitably for confusion and trouble. We might cite examples of things done by the local boards which could not have been done had the entire board been in session. Legal complications arise. No local board, made up of men who have served ten, twenty and even thirty years on it, can possibly have the proper perspective of our denominational life and needs. Consequently, its members come more and more to favor itself and to oppose every movement to control its activities by the convention.

What We Would Propose

We come again with fear and trepidation because we are entering into grounds that are considered by many brethren as holy. But we come because we do not have to view the field from any particular angle. If we can judge our own mental reactions, we have no favoritism. We have sought to cultivate a kingdom mind rather than a state or board mind. There is no line of demarcation between any two phases of the work necessary to carry out the Great Commission. We propose, therefore, as a solution of the problem that has presented itself, the following changes in our managing corporations:

1. **Elect members of all Southwide boards as at present,** to serve three years. But, add the restriction that no member can ever succeed himself on a board more than twice. Nine years is long enough for any member to serve. Six years would be a compromise in most cases, but nine years is more conservative.

2. **Drop every member** from every board who fails to attend as many as three successive sessions of the body save when hindered by an actual emergency. Furthermore, drop every member who habitually refuses to study the work of the body and who manifests indifference by sporadic attendance. Let this be done by decree of the convention.

3. **Never again choose members of our boards** because they are "big pastors" or "big laymen." Let the nominating committee of the convention secure data enough to be sure that each nominee has shown special capacity to serve upon the board for which he is considered. Often a big pulpiteer is a poor financier, and many a financier knows nothing of the kingdom task. Records can be cited to prove the case. Many a pastor of a little church is a shrewd business man, absolutely safe and dependable and wise in the affairs of the denomination.

4. **Abolish the "state-member" requirement.** The convention is not made up of states; it is made up of Baptists. There are no sectional divisions in the kingdom of Christ. Why then have state members from a body which does not represent states? It is un-Baptistic, expensive, inefficient, confusing and disrupting to have a member from every state on every Southwide board and committee.

5. **Limit the size of each board** to not more than seventeen members. Let this number be selected as follows: (1) Not more than four shall reside in the city wherein the board's headquarters are.

(2) Not more than three others shall reside in territory immediately contiguous to the section wherein the headquarter's city is located. (3) The remainder shall be selected from the South at large and purely on the basis of their fitness to serve. If the Nominating Committee which presents the names to the convention does not have sense enough to show the proper respect for the constituency as a whole in selecting these men, the convention can refuse to adopt their report and call for nominations from the floor. Certainly, in a great brotherhood like ours, the board members would be selected in keeping with the Baptist population and its location.

6. **Abolish every by-law that gives power to the "local board"** to initiate de novo acts or movements that involve the denomination in any legal contracts, any financial obligations, any changes in the policy of the board.

7. Let the four local members with the three adjacent members constitute an administrative or executive committee whose powers shall be limited to carrying on the work ad interim, to carrying out the wishes of the entire body and to making recommendations to the entire body.

8. **Make a rule that no executive secretary of any Southwide board shall hold office longer than ten years.** Our nation has wonderfully safeguarded her welfare by having an unwritten law against long terms of the presidency. The colossal task involved in handling our great agencies, in dealing with the conflicting constituencies, in keeping a watchful eye upon the whole machinery, is sufficient to break any man and send him to a premature grave unless he places implicit trust in subordinates and turns over to them all responsibility. **And that has cost us \$1,000,000!** Furthermore, too long a period of service enables a secretary to build up a constituency which may enable him to handicap the denominational program rather than further it, and, certainly, it tends to give him a "one-eyed" view of the kingdom program that is harmful.

9. **Let the members of these boards and agencies be nominated by a special committee** as at present, but, with the amendment that the committee shall consult heads of boards and institutions only when a majority of the members so vote. We can now have effective oversight of our agencies as long as their heads turn over to the nominating committee each year the names of the men whom they want elected. They ought to be consulted in some instances; they should never be allowed to take the initiative in proposing names. Of course, where the agency's charter calls for nominations by state conventions, the charter should be redrafted to conform to the general Southern Convention program.

This is our proposal as briefly set down as possible. We have ample arguments with which to support each suggestion. Of course, there are other changes involved in this proposal that would have to be made in order for it to meet with general acceptance, but we believe our Tennessee constituency will generally endorse even such seemingly radical recommendations as we have set forth.

The matter cannot be handled in a day. The convention should appoint at its next meeting a "Constitutional Committee" made up of a goodly body of men who know Baptist life and doctrines from every angle in the South. This body should, as individuals, draft proposed changes in the constitution and by-laws, such as they feel to be needed. A digest of these drafts should be compiled and mailed to every member at least three months before the committee holds its meeting. Then time should be taken for the committee to work out and draft the necessary changes in our constitution to bring about the efficiency and safety demanded by our modern complicated denominational work.

In presenting this we have not intended any criticism of any one. We believe we have criticized enough. We want to advocate something constructive; and when it is set forth, we are eager to argue the merits of the case. Southern Baptists must do some constructive work now or else disintegration will bring utter destruction to our present organization and work.

The Church Commissioned

"Ye" in the Great Commission is, we believe, addressed by our Lord to the church, to the called-out ecclesia, the spiritual democracy of congregated disciples. It must be remembered that Christ had appointed this meeting on the mountain in Galilee where the Commission was given, and that the disciples had assembled according to his call, his plan, and his will. It seems clear that those present constituting the assembly had already believed, had accepted the gospel, and had been baptized, for these steps were required of disciples, as is plainly set forth in the Commission.

"WHY I AM A BAPTIST"

(Continued from page 1.)

interpret the Scripture for himself. Therefore, we reject the doctrine of infant baptism and sponsorship, because this is proxy and not personal obedience. For the same reason we reject priests, bishops, and ecclesiastical courts. (John 18:36, 37; Romans 14:12.)

3. The first religious act the Bible requires of every person is repentance toward God and faith in the Lord Jesus Christ, upon which act the Holy Spirit works regeneration in the heart and the individual becomes a new creature in Christ. From such we constitute our churches and emphasize the scriptural nature of a regenerated church membership. Here again we reject infant baptism, together with every doctrine whatsoever which recognizes persons in any way as members of a church of Christ before they have given evidence of personal repentance toward God and faith in the Lord Jesus Christ. (Acts 2:37, 38; 5:31; 20:21.)

4. Baptists hold salvation to be by grace and not by works. Works are a proof and the fruit of grace, and our reward in heaven will be according thereto, but not a means of salvation, either independent or supplemental. This we hold as opposed to all the sacramental, sacerdotal and ecclesiastical systems of doctrines as well as against the

5. The Bible teaches that every person who has repented and accepted Jesus Christ as his individual Saviour shall be baptized in the name of the Father, Son and Holy Spirit. Baptists further believe that immersion alone is scriptural baptism; that it is a confession of Christ as Saviour and of our acceptance to the true God; the answer to a good conscience; the symbol of an inward cleansing. It further symbolizes the death and burial of the man of the flesh and the resurrection to a new life acceptable to God. Here we differ from Catholics, Pedobaptists and many AnaBaptists, and reject sprinkling and pouring for baptism as the setting aside of the scriptural ordinance, both as to act and significance and the substitution thereof of a human tradition. (Matt. 28:19; Acts 8:38, 39; Gal. 3:27; 1 Peter 3:21; Tit. 3:25; Romans 6:3, 5; Col. 2:12; Rev. 22:18, 19.)

6. The Lord's Supper is a memorial ordinance intrusted to the churches to be observed only by the baptized. It is observed in memory of Christ's death until he comes, and is the symbol of the sustaining of the new life through the life of the crucified Son. We reject the idea that the Supper is to celebrate love among Christians or decide questions of fellowship or salvation. This would forbid the observance of the Supper by individuals or groups other than an organized church. (1 Cor. 11:17-34.)

7. Baptists hold that only baptized believers can form a church and that such constitution must be voluntary on the part of each individual member and must be for the purpose of observing such ordinances and practices as are in accordance with the teachings of the New Testament; that such church may have one or more pastors and deacons; that such church is sole authority in any and all of its rulings is associated with no other church except as it wills to do so. (Acts 2:41-47; Phil. 1:1; Matt. 23:8-11; 2 Cor. 1:24.)

Kingston, Tenn.

"Ye" (Matthew 28:19)

By O. E. Bryan

It must be remembered, also, that this was a called meeting of the disciples. It may be, however, that some unsaved persons were present, as has been the custom in the churches through all of their history. Yet the disciples had assembled as a body for worship, for the transaction of business and for counsel with the Lord.

The Commission Co-operative

So far as we know, our Lord did not give the Commission to a lone individual at any time. He called individuals but to relate them to his program. No one person could go into all the world

II. AUTHORITY OF JESUS CHRIST IN HIS CHURCHES

(Continued from page 1.)

tative as if Jesus himself were there with them and directing all. For the "other Paraclete" was there and doing so. And there were many things said to them that are not of universal application, even unto Christians.

Implications

Let us see some things that necessarily follow from these promises. The inspiration of their words is beyond question. The organization of the church as they completed it was divine. The requirements with respect to all Christian doctrine, conduct and promises are according to the will of the King, so that whatever they included is included by the authority of heaven, and what they did not include was "loosed in heaven." No one is permitted to preach another gospel. No one has any authority to organize a new or different church. No one may change the ordinances or their place in the church. These things were taught and incorporated into the Christian system upon such high authority that not only no man may preach another gospel, but even an angel from heaven that should preach another gospel would "be accursed."

As the apostles proceeded in their work they came to an occasion for which there was no previous teaching or example, because there could have been no occasion for it. They needed some additional and modified service, as in Acts sixth chapter. Under the guidance of the Holy Spirit they directed the choosing of seven men, whom they appointed to help them. Call them deacons; why not? Later the office was so clearly defined and its requirements set forth that the deaconship became a permanent and authorized feature of the church activities. When the hour arrived, "The Holy Spirit said to the church at Antioch, set apart Barnabas and Saul unto the work into which I have called them." And missionary activity was authoritatively established. And many other places the teaching and conduct were clearly defined.

Stewardship

The King who is the head over all things unto the church would most certainly not expect his people to conduct an age-long and world-wide enterprise, such as preaching the gospel to the whole world and teaching the followers to observe all things whatsoever he had said, without having some plan by which men could do it. So these specially chosen and specially endowed leaders will most assuredly set forth that plan for his people. In my thinking, some considerable change will have to be made in present-day teaching on the doctrine of stewardship. The King's plan is "that there shall be an equality," and "not that one be eased and another burdened." And "if there first be a willing mind, it is accepted according to that a man hath and not according to that he hath not." Tithing alone can never bring an equality. Better find the teaching as to financing the kingdom of heaven in the place where the Head of the church put it, and that is in the New Testament. Christians who want to do the will of the Master can find it all in the New Testament. Better look there also for the Sabbath and the regulations pertaining to it. And there are some more things there also.

and preach to every creature. God does not place an impossible task on any one. He requires no unreasonable services. His "yoke is easy and his burden is light." The only way that we know by which to carry forward our Lord's Commission is by co-operation. The same spirit that makes us one in Christ should make us one in missionary activity.

Again, there is no way for a lone individual to receive the promise of our Lord, "Lo I am with you, even unto the end of the world," apart from a continuous co-operative program in the churches. The same line of thought can be applied to the "Ye" in the Sermon on the Mount, "Ye are the light of the world." No one Christian can dispel the spiritual darkness and gloom in all the world. The task is large enough to enlist every living Christian for strenuous activity through all the years of this short life.

"Ye are the salt of the earth"; no lone individual can take the saving truth to all the corrupt people around the world. This task rests upon all true churches and individuals, and is waiting for their co-operation. "The glory of Christ is in his church," and this is, we believe, largely in the co-operation of saved individuals working out his plan for the preaching of the gospel to every creature.

Individual Responsibility

The churches are composed of individuals; and there is no way to evade individual responsibility in the Great Commission. We are born into this world as individuals, we are born again as individuals, we join the churches as individuals, we live as individuals, we must die as individuals, and we must stand at God's judgment bar as individuals. Individual responsibility in Christ's co-operative plan is the conquering divine order. "No man liveth unto himself"; "Go, ye, therefore, and make disciples of all the nations." We are to go in co-operation with the churches. They are God's ordained agencies for world evangelization. Individualism and co-operation are the two inseparable, indispensable, dynamic poles of Christ's spiritual missionary program for world conquest.

The Churches

Christ is Lord and Head of his church. Hence, his presence. Because of his own voluntary condescension, humiliation, and limitation in the flesh, he could be with but one church at a time in the flesh, but in the spirit he is not so limited. Therefore, he can be, and now is, present with all true churches in the Holy Spirit everywhere at the same time. So it was really "expedient," as he said, for him to "go away" because of his bodily limitation. There was but one church constituted while Jesus was with his disciples in the flesh, and he was its sovereign Head.

After his ascension and the coming of the Holy Spirit, there were established or constituted many churches, so called in the New Testament. The apostles were called, trained and inspired to continue the work that Christ had started, and it must be remembered that they led in the establishment of these churches and in the instruction of other workers concerning church order and propagation. These different churches in various places were of the same faith and order as the first church at Jerusalem, the one Christ established while he was here in the flesh. Since we have clear apostolic example for the establishment of local spiritual democracies called churches in many different parts of the world; under the leadership of the apostles, we feel that no apology is needed for the position of Baptists on their doctrine of ecclesiology.

When Christ returns in the body, as he surely will, the Scriptures teach that he will gather all of the redeemed unto himself in glory and there will be once more but one church, and he will be its Lord and Head. That church will be composed of some from every tribe and tongue and nation. We are now living in the age of the churches, the age of the Holy Spirit, the age of spiritual democracy, the age of co-operation in the work of the Commission, and the age of world missionary conquest.

"The Scriptures nowhere mention a state or national church, but on the contrary refer to the

churches of Asia, the church of Galatia, the churches of Macedonia, or the churches of Judea. Everywhere in the New Testament an organized church is a local body, as the church at Rome, the church at Corinth, or the church at Jerusalem."

Independence of Churches

As related to each other, churches are free and independent. No church has the right to legislate for another, or the right to enforce such legislation. Christ is the sovereign Lord and Head of each church, and is the only law-giver for all of the churches. In the New Testament are recorded the law and constitution of the churches. No church has the right even to legislate for itself, but should seek to know and do the expressed will of Christ as revealed in the New Testament. A church is free indeed only when it is in accord with the will of Christ. For this precious liberty martyrs have crimsoned the trail of history running back through every generation to the cross of Christ.

Vital Relation of Churches

Independent churches are inter-dependent in a voluntary and co-operative way in the program of Christ. All churches are free as related to each other, but as related to Christ and his Commission, they have a common Lord, a common head, a common law-giver, a common commission, and a common experience of grace required before membership. Consequently, no church has the right to reveal in luxury and plenty while other struggling ones are battling for existence. No church has a right to squander its resources on local interests while the greater part of the world goes on without the gospel. This is contrary to the will of Christ as expressed in the Commission. "Bear ye one another's burdens" should ever be the motto for missionary churches. Yet any worthy church, however weak, will endeavor to bear its own burdens, even though sometimes they are too heavy to be borne. Then comes the glorious opportunity for co-operation. A scriptural church in every community around the world is easily within the scope of the Commission. This is the divine ideal toward which we are struggling.

the will of Christ. For this grand purpose the responsibility of the Commission rests upon each church and each individual in each church. On for a revival of spiritual missionary zeal that will lift the inactive churches out of their selfishness and unconcern and sweep them into the great spiritual current of God's missionary program for all the world! With earnest co-operation of the churches, the gospel could be preached to all of the world in this generation.

The Commission constitutes the missionary obligation of the churches. It was performed by the churches in the early New Testament period. What was right in the apostolic age is still right. Consequently the Commission rests upon the churches in this age. So far as we know, Baptist churches are the only bodies that claim to carry out the whole Commission in the same order in which it was given. Because of this fact, tremendous obligations rest upon true Baptist churches. We do not claim that we are the only saved people in the world. On the other hand, we believe that there are many saved people in other denominations and that all saved people are in the kingdom of Christ. What we do insist on is that Christ established the Christian order and gave a definite form for the churches and that Christ's plan for the evangelization of the world is infinitely better than any plan that man may devise and that Christ's spiritual churches of the same faith and order have tremendous responsibility concerning co-operation in his world missionary program.

Now is a time when everybody wants to talk, especially about the Home Board and Mr. Carnes. Well, just let them go to it. Be sure and let no one try to stop any one from talking. If they are only permitted to talk a-plenty, those who are saying the hardest and most cutting things now will in a month or two be sending the largest checks.

—Alabama Baptist.

A FINAL WORD ON THE HOME BOARD SITUATION

By Luther Rice Christie, President of Home Mission Board

I have been interested in giving to the brotherhood the facts about the Carnes case—and nothing but the facts. Individuals may make such interpretations and use of these facts as may seem proper to them.

One of the most interesting facts that has occurred at all has been the swift and sudden change in the type and spirit of the communications coming to this office about it all. For a few days we had a large number of letters bitter in denunciation and more or less ugly in spirit. To all of these we replied with as much courtesy as was possible, and we did our best to fight the instinct to fight back. Quite confident that our position was impregnable, we never felt that there would be anything, ultimately, to fear. The discipline has been of some value to me, and I hope that the other parties at interest will be able to find something helpful in their part of the enterprise.

As quickly as it was possible, after caring for the various interests of the Board, we sent out advance copies of the three official statements—one from myself, as president of the Board; one from Judge Powell, the Board's special counsel; and one from Ernst & Ernst, the auditors who had conducted the investigation. Simultaneously the Associated Press carried generous excerpts from these three statements. Almost overnight, the character of the correspondence at the office changed. Letters commenced pouring in, and they have been pouring in ever since from all sections of the South and, almost without exception, they are in the heartiest approval and appreciation of the way this difficult and embarrassing case was handled.

In order that we may keep the facts straight:

1. There seems to be a persistent disposition on the part of some people, here and there, to say, or to insinuate, that there has been some effort at this place to shield some other people and to cover up some facts that we do not want to come to light. I want to say, once for all, that that statement is absolutely false. There is no secret here when any Baptist in the South cannot get for the price and pains of writing a one-cent card. This bugaboo grew out of the fact that certain individuals, of recognized standing in the denomination, were reported to have had some private transactions with the defaulter. We heard of these reports ourselves. We did not wait to be asked. We took the initiative and ran the last one of them down and thoroughly satisfied ourselves that no one of these men had ever had any sort of transaction in connection with this criminal that could lend a color of suspicion that he was even remotely involved in his manipulations. We found nothing that would illustrate any issue in which we, or the denomination, are interested, and we published our findings accordingly.

We did not stop at that, however. We secured the services of one of the most reputable and efficient auditing concerns in this country, who knew how to conduct just such investigations as we had to have made. We give them full information about these rumors and asked them to dig into every situation and spare no individual in their effort to uncover any incident that could be of interest to the state or to the denomination. We published their findings, and their findings were precisely the same as ours.

Now, if a Board like these men who compose this Board, and an independent and impartial examining agency like this great firm of auditors, cannot make a trustworthy and dependable examination and report, how is one ever to be had? But if there is any Baptist, or group of Baptists, anywhere in the South who feels there is anything here we have sought to cover up and they want it uncovered, let them come down and uncover it themselves. Any facilities we have will be placed at their disposal.

2. The notion seems to persevere that I, as a representative of the Board, interfered in the criminal case and prevented Carnes from getting a

longer sentence than he might otherwise have received. That simply is not so. It not only is not so, there is not a shadow of foundation for it in the facts. I do not know what impressions may have been made by the reports which went out through the secular press at the time the case was settled. I disclaim any responsibility for these impressions. I have written no such thing myself and certainly have never wished to convey any such impression, because the impression itself would have been misleading. Such a charge is not only a reflection on me, but it is a reflection on the attorneys and on the courts. The judge who passed the sentence would not have done so at my request (though I made no request of anybody, at any time, about it) or the request of anybody else, if he had not believed, under all the circumstances, that it was entirely proper. The prosecuting attorney is himself a man of superb ability and high character and he would have resented any trading or bargaining process. I never mentioned clemency for Carnes to anybody. I had never met the prosecuting attorney, nor the judge, until it had been practically settled as to what the disposition of the case was going to be. I was then called in, as a representative of the Board, along with the Board's attorney, to talk the matter over before the final decree was entered. I listened to our attorney and the state's attorney as they discussed the legal problems involved, and our difficulties in securing evidence to establish causes, and I felt assured that the decision which they reached, in the light of the facts, which have again and again been recited, was the only sensible and practical thing to do. When they asked my opinion, I did not hesitate to say so. I had never interfered with the criminal case, nor undertaken in any way to play the role of a prosecutor, nor did I ever do any "trading" with anybody, nor did anybody else do anything like it, as far as my knowledge goes.

3. A number of special pleaders have kept on insisting that we compromised the criminal case for the sake of salvaging Carnes' estate, appraised at a quarter of a million dollars. That is very nearly the meanest thing anybody has said in this whole agitation. I confess I have believed that one of the responsibilities on this Board was to try, in all proper and honorable ways, to conserve our rights. I considered, but I admit it was a minor concern. I confess that I was glad, and very glad, that one of the by-products of the settlement that was made was that it enabled us to recover every item of these assets without any contest, and at the same time to secure just as long a sentence for Carnes as it seemed possible for us to get by any other conceivable process. This being true, I could not see any advantage in interference whereby every interest of ours, and every interest of the state, would be put in needless doubt and jeopardy. By following such a stupid course, we had all to lose and nothing to gain; whereas by following the course as suggested by our attorneys and by the state's attorney, we had all to gain and nothing to lose.

4. Occasionally some individuals of a strange and unaccountable sort of mind call attention to a reported statement of Carnes when he was brought back from Canada, to the effect that he "would have some things to tell before it was over." They evidently call up this incident and recall these words to try to impress the public that we were afraid to let Carnes go on the stand and tell what he knew. And this sort of stuff is repeated by men and papers in such a way as to encourage, or certainly not to discourage, such bootlegging in the business of character assassination.

If Carnes has anything to tell, and these anxious ones have any desire or curiosity to hear it, by all means let them have him interviewed and get the story and give to it just such publicity as pleases them. If our full permission has any value, they are perfectly welcome to get him to talk as freely as he wants. I know of nothing to keep Carnes from saying anything he wants to say. He is under no promise of silence to us, and as far as I am concerned, and the Board is concerned, he can talk to his heart's content, and, if possible, to the satisfaction of these with "itching ears" who are

still trying to persuade themselves that Carnes had some nice juicy gossip or scandal to exploit.

This situation has not been badly handled at this end. It was a case where there was a lot of dirty linen to wash, and I insist that we have done a good, clean job of it. And I go a trifle further and submit the observation that if eighteen representative ministers and laymen, selected in this or any other given community in the South, cannot be trusted to act intelligently and honorably in a situation of this sort, the sooner Southern Baptists go out of co-operative business altogether, the bet-

ter. To indict eighteen men, of the character and standing of these, approaches very nearly to what Edmund Burke called "indicting a whole people." Some of us simply had a hard job, and an embarrassing one, "wished off" on us. We have put the best we had into it, and we haven't whined, and we haven't tried to fight back at people who seemed determined to embarrass us at the very time when our difficulties were the most trying. We ask all reasonable Baptists to stop paying attention to irresponsible gossip, to face the facts, and do right. That's all.

The Doctrine of Election

By
PAUL R. HODGE

II. Bible Does Not Reconcile Sovereignty and Free Agency

Continuing this discussion of election as presented through Brother W. Rufus Beckett's articles on this subject, let me say that what I said in my first article grew out of the impression gained from the latter part of the presentation of his view that he was practically eliminating God's sovereignty as a factor in our salvation. Yet Brother Beckett did not intend to do this, because in his first article he asserts his belief in the sovereignty of God. In order to try to be fair to him in this friendly discussion, I will try to grasp what he is driving at and wherein we differ.

First, he labors to get around having to confess that God did elect some to salvation before the foundation of the world. He says that foreordination applies only to Christ, and to the "plan" of salvation; he admits that God knows "how many" will be saved, and "how many" lost; but cannot admit that God did choose some and deliberately leave out others. "It is Jesus," says he, "who was foreordained and not the individual or believers as a class." With the Scriptures before us we say that we are compelled to admit, and do freely affirm, that God did choose some individuals and did deliberately leave out others. Just now we ask the reader to forego judgment until he has heard us through.

Secondly, Brother Beckett seems to think that the admitted failure of the advocates of the view we hold, as just set forth, to reconcile God's sovereignty and human freedom is a sufficient objection to the view we hold. He says: "If we assert the sovereignty of God and the free moral agency of man, we introduce afresh the age-old controversy which received great attention and consideration at the hands of Mr. Calvin and all those holding his theory of election. The most consolation that they have been able to give us is that these doctrines are true, but that they are at the same time irreconcilable." He says that if we will hear the Bible, the trouble will practically disappear; that God is sovereign; but that man is just as free to accept or reject the plan of salvation as God was free in making the plan; that this "does remove from the doctrine the objections that have been made against the sheer weakness of the argument that these doctrines are irreconcilable and cannot be understood, but must be accepted and believed, whether it be found reasonable or possible." Again: "If this thought of the sovereignty of God and the free moral agency of man had never been considered irreconcilable, the doctrine of a definite number elected to be saved, and a definite number left to themselves to perish, would never have been brought to birth or allowed to grow to manhood."

In other words, he says that the Scriptures do reconcile these two seemingly contradictory doctrines, and takes his stand among those who claim to have found the key that unlocks this mystery. We claim that the Scriptures do not reconcile these two doctrines, and do not even attempt to do so; but that our failure to reconcile them is no argument against their being reconciled in the mind of God, or against both being true.

Our position is that the Bible asserts both the sovereignty and the free moral agency and responsibility of man in such terms that you cannot destroy either without destroying the Bible, but that it does not attempt to explain, reconcile, or rationalize them.

A parallel to this peculiarity of the Bible is found in the doctrine of the Trinity. The Bible asserts the unity of God against plurality, Monotheism against Polytheism. The same Bible asserts the absolute Deity and personality of three equal Persons in the Godhead. But nowhere does the Bible attempt to rationalize or explain these apparently contradictory teachings. Theology attempts it by explaining that there are not three Gods in the same sense that there is one God; that there is but one Divine Essence or Being, but that this belongs to three distinct Personalities, and so on. Some such attempt at explanation is necessary to the very structure of the human mind, but after all is said, there are same things about the subject of the triunity of God about which we must simply say: "I believe, though I cannot fully explain." To the infinite mind of God these things must be perfectly clear and rational, yet they lie beyond the limitations imposed upon us by ignorance. To the skeptic who says that failure to explain is a sufficient reason for rejecting the truth, we simply remind him that he accepts and uses things every day that man has never explained—electricity, for example.

In like manner the same Bible asserts both the absolute sovereignty of God with all that it implies, right alongside of the freedom and responsibility of man; and not only the same Bible, but I may say the same men, have held that both are true. Let me cite two conspicuous verses in which this is true—that is, where Divine sovereignty and human freedom are placed side by side without any sort of attempt to explain. John 6:37: "All that the Father giveth me shall come to me [sovereignty]; and him that cometh to me I will in no wise cast out [freedom]." Why do we quote often the latter half, but nearly always omit the first? Phil. 2:12b-13: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Why don't the advocates of salvation by works quote the latter part?

While the Bible asserts both these doctrines, we have yet to find the man who can fully reconcile them, or point out the Scripture passage that does so. Every one who claims to have found a simple reconciliation will be found to have eliminated at least a part of either one or the other or both. A Methodist preacher told us he had preached on election, and seemed to think he had fully reconciled the Scriptures thereon. Being somewhat surprised, we inquired as to his theory and method. We found he had reconciled them by eliminating election altogether.

Brother Beckett says the Scriptures reconcile them, but how and where, he fails to show. He reconciles them, but unconsciously at the expense of virtually eliminating or ignoring many Scriptures that plainly assert free and unlimited sovereignty and also predestination on the part of God.

It is not necessary for me to point out his failure. He admits himself that he does not understand Romans 9 about the "potter," but feels sure that the key to this matter lies in the closing verses of the chapter, which seem to teach human freedom. Human free agency the "key" to unlock the mysteries of Divine sovereignty! Suppose I say that Divine sovereignty is the key that unlocks our supposed human free agency? Haven't I the same right?

No, there it is without any attempted explanation. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Doesn't Paul know there will be objections? Certainly; he anticipates the most characteristic one in the very next verse. "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" Now how does Paul answer that objection by qualifying his statement, or by attempting to reconcile it with human freedom? Nay. He silences the objector by simply reaffirming unlimited sovereignty in God, and nobody's right to question His action. "Nay but, O man, who are thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor?" Then he speaks of "vessels of wrath fitted to destruction" and "vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called." Explain it? No. Assert it? Yes.

COMMITTEES READY TO ACCOMMODATE CONVENTION MESSENGERS

By Ben Cox, General Chairman

Local committees in Memphis, charged with preparations for the Southern Baptist Convention, opening here Thursday morning, May 9th, have just held an enthusiastic meeting and stand ready to serve the messengers and visitors to the utmost of their ability. The various committees have their work well in hand and will see to it that every comfort and convenience of the visiting Baptists will be provided for.

Our committee recommends that all persons desiring to stop at any of the hotels shall write the hotels directly for their accommodations. No ho-

messengers will be free to select whatever hostelry they prefer. In the event any one needs any local assistance in any matter connected with the convention, he is requested to write Dr. W. J. Cox, 115 North Evergreen, chairman of the committee on hotels. Persons desiring accommodations in private homes should make their request to Archie Farr, Box 1243, chairman of the committee on homes.

Composing the general committee of arrangements are Ben Cox, Central Baptist Church, chairman; J. Norris Palmer, Speedway Terrace Church, secretary; A. U. Boone, First Church; J. R. Black, Temple Church; and S. E. Poag, Merton Avenue Church.

Chairmen of the various sub-committees are as follows, and persons concerned in the matters handled by these committees are requested to communicate directly with the chairmen of the committee concerned: Jack W. Bates, Graves-Dix, Inc., finance; Dr. W. J. Cox, 115 North Evergreen, hotels; E. E. Strong, 66 South Third, auditorium; George T. Webb, Cotton Exchange Building, other meeting places; D. A. Ellis, 329 North McLean, pulpit supply; George Baird, Box 1243, general chairman, transportation and homes; Andrew Shaw, Box 1243, sub-chairman, transportation; Archie Farr, Box 1243, sub-chairman, homes; and H. C. Pitts, 1291 Faxon, ushers.

Memphis is prepared to take care of every Baptist who wants to come, and we hope both those who come and those who remain at home will pray daily from now until the convention is over that the Holy Spirit will be present in all our deliberations and so direct all our planning as that Christ shall be glorified and his kingdom advanced throughout the earth.

"We need to major on faith and repentance and a new obedience, then good works will follow as naturally as water runs down hill."—A layman in the Christian Observer.

NEWS AND VIEWS

Putting Money where it will bear the highest rate of interest is not always an easy thing unless one figures in dividends other than in coin of the realm or watered stocks. Julius Rosenwald, famous philanthropist, has given the world a splendid lesson on how to make dollars pay spiritual dividends. March 1st was celebrated as "Rosenwald Day" in fourteen Southern states, and children in 4,138 schools joined their parents and negroes from other sections in praising the man who made those schools possible by causing the investing of some \$20,000,000 in the education of negro children, \$3,333,000 of which he himself gave.

Divorcees Cannot Marry in the diocese of Bishop M. B. Furse of England unless they go to civil officers or preachers not under his control. So states a U.P. dispatch of recent date. Bishop Furse has issued orders to all rectors under his jurisdiction to refrain from marrying divorced persons and unbaptized persons in the church houses. Protests have been raised against the second part of his instructions which is characterized as illegal. Another high church official declares: "A clergyman has no right to refuse to marry people in the church who have not been baptized; further, he has no right to refuse to marry a divorced person who is the innocent party." Thus does the old controversy go on.

Give Way to Progress is the cry of English and French engineers and statesmen who want to see the proposed tubes under the English Channel a fact. Engineers have worked out what they claim to be a feasible plan for constructing the tubes so that France or England either may shut them off from use by flooding short sections prepared for that purpose by lowering the grade level near the coast at each end of the tubes. If the project is allowed by the two nations, it will provide grade levels for train service and automobiles, and thus the host of passenger craft that have been using the channel for generations will be put out of business.

sengers daily across the 24-mile stretch.

The First Oil Well was opened in the United States on March 11, 1892. With all the modern gushers and pump-operated wells it is hard for us to realize what a sensation the first well produced. The engineers who caused the first well to come in were drilling for salt water and had announced that they would either "strike salt water or hell." Imagine their surprise and consternation when a gusher of natural gas and crude oil sent their machinery flying into the air and a stream of oil flowing down Bear Creek (Kentucky) into the South Fork of the Cumberland River. Imagine the consternation of the illiterate and superstitious when that oil caught fire and the Cumberland River began to burn. The negroes were sure that the drillers had struck the nether regions. At first the oil was pure waste. Then a wily doctor got an idea, began to bottle the oil and sell it as a sure "cure-all," reaping therefrom a snug fortune.

Half a Million Churchmen Revolt in Bucharest, Rumania, against the demand that they change their custom of 600 years' standing and celebrate Easter on a day set by new church authorities. These 500,000 church members belong to the Greek Catholic Church. According to their own custom, Easter should be celebrated this year on May 5th, the date under the Byzantine calendar. When commanded to celebrate it on March 31st, they rebelled. Thus do the seeds of the gospel, now being sown in Rumania by New Testament Christians, give the light of truth to the benighted victims of Catholicism. Some day these Rumanians will learn that Christ expects his resurrection to be celebrated every Lord's day and in every act of baptism.

Modern Mind-Reader is the title of an editorial in the Biblical Recorder of March 6th wherein Editor Johnson exposes the presumption of the Clarksville Leaf-Chronicle for declaring in an editorial

following the recent Southern Baptist Press Association, that "Dr. Livingston Johnson was on the program to discuss the Carnes' theft. On account of the light sentence, the doctor failed to arrive." Says Dr. Johnson: "Had this writer gone to Mobile he would have been half way there with his paper on 'The Future of the Home Mission Board' in his pocket before hearing of the sentence of Carnes." He concludes the editorial with this worth-while declaration: "If Southern Baptists want statements on which they can rely about this, and all other denominational matters, let them read the Baptist papers. We are giving the full facts and as rapidly as we receive them."

F. B. SRYGLEY SLANDERS BAPTISTS

By W. W. Crouch

We take the following quotation from the Gospel Advocate editorial of February 28, 1929, by F. B. Srygley commenting on an article in the Baptist and Reflector by J. T. Oakley. Mr. Srygley says: "In this connection I quote from James W. Willmarth in the Baptist Quarterly of July, 1877: 'Suppose we force "eis" in Acts 2:38 to bear the unnatural and unauthorized meaning of "on account of." After all, we have gained nothing. Other passages there are that cannot be explained away. Thus our Saviour said, just before He ascended the heaven: "He that believeth and is baptized shall be saved." We shall hardly dare to tamper with his royal word and make it run, "He that believeth and is saved shall be baptized." And unless we do thus change his saying, we have, by the highest authority, an importance attributed to baptize certainly not less than that given to it in Acts 2:38, translated according to its obvious meaning. What, then, is the advantage of violently torturing "eis," the construction and the context?"

After Mr. Srygley made the above quotation from Willmarth, he followed it by calling my attention to it in the following statement: "I hope my friend Crouch of Dunlap, Tenn., who writes himself down as a Baptist preacher and a Baptist student of history, will take note of this."

Why did Mr. Srygley make that lengthy quotation from Willmarth, a Baptist? Then why did not, and he will not, tell his readers why.

Here is the reason he invited my attention to his quotation. In the Advocate of January 31, 1929, Srygley made the following slanderous assertion: "Originally Baptists taught baptism as essential to salvation." I wrote him a private letter, telling him if he could prove that assertion, that he had historical facts that the rest of the world did not have. And if he had such proof, I wished he would mail me, privately, authors and page references of such proof. Also, at the bottom of my letter I stated that the letter was not for publication. He did not mail me an answer, but instead he published my letter in his paper of January 24th. After ridiculing me personally, Mr. Srygley proposed to give to the public his proof that "Baptists originally taught baptism as essential to salvation." He gave garbled quotations from four Baptist authors as his proof. (1) John Gale of England, 1680-1721. (2) Thomas Armitage's Baptist History, 1886. (3) H. B. Hacket, 1808-1875. (4) Alvey Hovey, 1893. These four witnesses, three of them in the last half of the last century, Srygley says, prove that "Baptists originally taught baptism as essential to salvation."

I immediately, on January 25th, sent him an eight-page article for his paper. I gave correct quotations from the last three notable Baptist authors that he garbled, showing beyond question that they never believed, nor taught, the heresy of A. Campbell. But their own statements teach the clear contrary—the historic Baptist position of baptism as a symbolism. As for Gale, in the eighteenth century, I did not have his writing. But I challenged Mr. Srygley to show by any Baptist confession of faith, from that of 1644 adopted by London Baptists to the present, where any body of Baptists ever taught such rot as A. Campbell's founding that he, Srygley, was trying to lay on the Baptist doorstep. I waited four weeks for Mr.

Srygley to give to the public some more "information" on his assertion by publishing my defense. But he did not chirp. Then, on February 22nd, I sent him a registered letter requesting him to put up or be quiet. But if he were too cowardly to publish the truth about the false assertion that he made, I requested him to use my ready stamped and addressed envelope for returning my manuscript. He did not "put up," neither did he return my manuscript. He kept it.

Now he asks me to take notice of Willmarth whom he garbles like he garbled the other Baptists. These garbled quotations from Baptist authors are libels used as a stock in trade by his kind of controversialists. And for the information of Baptists, who always desire the truth, I will now give correct quotations from these four Baptist authors mentioned by Srygley. Instead of them teaching A. Campbell's revamped Roman Catholic heresy of baptismal regeneration, they were true and noble Baptists. If they agreed with their contemporary, A. Campbell, will Mr. Srygley tell us why they did not line up with Campbell in his "reformation movement"? I have met some of Campbell's followers like Mr. Srygley in public debate. They are all subject to quibbling when hard pressed. Here are the correct positions of the garbled authors:

1. Thomas Armitage, in "History of the Baptists," page 67, published in 1887. On John 3:5 he says: "Nicodemus had full knowledge of John's baptism, for he was a member of the Sanhedrin that questioned John, and but for the special emphasis laid by Jesus upon the birth of the Spirit, he might have fallen into the idea that, without baptism, no man can be eternally saved. But Christ's demand for a work of renewal by the Spirit excludes the fatal error which would save Simon Magus because he was baptized, and reject the repentant thief because he was not." Here Armitage calls Srygley's doctrine on baptism a "fatal error."

2. H. B. Hacket's position on baptism is given as follows in his remarks on Acts 22:16 and Acts 2:38 (quoted from Hovey, page 421): "This clause (and wash away thy sins) states a result of baptism in language derived from the nature of the ordinance. It answers to (unto the forgiveness of sins, Acts 2:38). In both passages baptism is represented as having no importance in itself, because it is the sign of the repentance and faith which are the conditions of salvation." Does this teach baptism as essential to salvation as Srygley claims Hacket did?

3. Alvey Hovey (page 421), on Acts 2:38, says: "Here repentance and baptism are represented as leading to the forgiveness of sins. We understand repentance to be a voluntary turning of the soul from the exercise of unbelief to the exercise of belief, and from a paramount love of self and sin to a paramount love of God and holiness; while baptism is the prescribed symbol, sign or expression of the inward change."

4. J. W. Willmarth in answer to a personal letter written to him at Philadelphia in 1907 about the above identical quotation stated the following:

"My Dear Brother: I must answer your questions briefly, as I am an invalid.

"I do not think any one will be lost simply because he has not been immersed.

"Regeneration is the work of the Holy Spirit. I do not think it takes place in baptism or in consequence of baptism.

"One remark more. It is a pity my Kentucky and Tennessee brethren cannot read my whole article of 1877. [The one Srygley quotes from.] I might modify it slightly now. Every one ought to grow wiser in thirty years. But they would see that I am no more a 'Campbellite' than they are."

These quotations are found in Willmarth's letter that was written thirty years later than his article from which Mr. Srygley quotes. Srygley asks me to "take note" of his quotations. I have done so. I leave it up to the reader to judge if these four Baptists "originally taught baptism as essential to salvation." If they did not so teach, then F. B. Srygley stands convicted of slandering them. Also he has acted unethically by keeping my manuscript and not publishing my reply to his false assertion.

RELIEF AND ANNUITY BOARD—A MAJOR CONVENTION ACHIEVEMENT

By Thomas J. Watts, D.D., Executive Secretary

A host of Southern Baptists hold the Relief and Annuity Board in very high esteem. They are grateful for the service that it has rendered and are persuaded of its useful and successful future. Doubtless all others will think the same way when they are fully informed in the premises. It is for this possibly large group that this article is being written.

A Service to the Ministry

The Relief and Annuity Board has focalized the thought of Southern Baptists upon the denomination's obligation to its ministry. It has convinced the denomination, or certainly a great part thereof, that it owes an unpaid debt to its ministry. It has established in the minds of our people the fact that ministerial relief is not a matter of sweet charity, but one of deferred compensation. This our people have accepted in principle, even though their contributions to the work of ministerial relief have never been what they should have been. To many Southern Baptists the claim of the disabled minister, retired minister, or missionary is a prior claim, a supreme claim!

Direct Monetary Aid

Meager as it appears to have been to the writer, who is in a position to know of the poignant needs of hundreds and hundreds of ministers and widows who are being aided, and of the hundreds of others who should be aided, the sum of \$1,165,000 paid to the beneficiaries of the Relief Department during the past eleven years constitutes an achievement of worth-while proportions. This relief would not have reached these ministers and widows had not the denomination established this general agency through which it has been provided. In addition to the sum paid in relief grants, the Board has sent to the beneficiaries of the Annuity Fund more than \$130,000 during this same period.

The Annuity Fund by paying its male beneficiaries \$500 per year has demonstrated the superiority of the annuity plan over the relief plan, which latter only pays an average to its male beneficiaries of approximately \$180 per year. To the relief fund the widows of former members received \$120 per year through the Relief Fund, whereas through the Annuity Fund the widows of former members received \$300 per year. And let the reader remember that the Annuity Fund will, before many years elapse, be paying far more in the aggregate than perhaps will be available at that time through the Relief Fund. These annuity payments promise within five years to equal or even surpass the sum paid through the Relief Fund this year, and mind you the amounts thus to be paid to the annuity beneficiaries will continue to be two and one-half times as great as is now possible through the Relief Fund.

Growing Resources to Meet Demands

The grain of mustard seed is fast becoming a tree. Speaking in round numbers, the Relief and Annuity Board has received from all sources during the past eleven years \$4,500,000. Of this sum, there is now in the Board's care approximately \$3,000,000. It may be interesting to the reader to know the sources from which this money was derived. More than \$1,000,000 of it is money received as interest earnings and dividends on investments. The Board has been fortunate in its investments, and the income from that source has been highly encouraging. Another half million or more came from the premiums paid by the ministers of the Southern Baptist Convention who hold membership in the Annuity Fund. Four hundred thousand dollars of the whole sum was given by Mr. John D. Rockefeller, Sr., and from the Baptist Sunday School Board we received the initial gift when the Board was created of \$100,000. From special gifts and memorials there has been received approximately \$200,000. The remainder, or about 51 per cent, of the Board's entire receipts came from the Co-operative Program of Southern Baptists.

Certainly such results as these amply justify the captain of this article. Here we have a major convention achievement.

It is fairly safe to predict that the Relief and

Annuity Board of the Southern Baptist Convention will within five or six years have accumulations of \$5,000,000. Certainly we are calculating on many special gifts of large amounts in asserting this, but the earnings on the invested fund now in hand will go very far in this direction. The faithful support of the denomination through the Co-operative Program will, of course, be necessary if so much is to be accomplished.

In a future article the writer hopes to discuss "The Relief and Annuity Board—A Major Convention Task."

Note.—The general figures used above are for the first eleven years of the Board's activities ending April 30th; therefore, the interest earnings and general receipts for March and April, 1929, are estimated and included.

AN EXHORTATION

By G. M. Savage

In a recent Sunday school lesson the Golden Text was: "Grow in the grace and knowledge of our Lord Jesus Christ."

I happened to be teaching a class that morning. In fear that the thinking of the people in general on this text may be, as it once was with me, a little hazy, and in the hope of clarifying the subject I remarked to the class that our Lord Jesus Christ was carrying the world on his heart. This Sunday morning I was at Wheeler, Miss., a small town on the M. & O. Railway, south of Booneville. I asked the class how much of the world were the people of the Wheeler Church carrying on their heart.

Some answered, "A part of Wheeler." Others answered, "A very small part." A few answered, "Some are carrying spots of the outside world, principally in Mississippi." Their truthful answers are no doubt like the answers that might be truthfully given by the great majority of churches.

This suggests a way in which Christian people, members of Sunday schools, may grow in the grace and knowledge of the Lord Jesus Christ—namely, by taking more of the world on their heart. It is hardly to be expected that human beings will carry the whole world on their hearts with the same intense love with which our Lord Jesus Christ carried it on His heart. He loved the world to such a degree that he was willing and did actually die for the salvation of the world. He tasted death for every man, and God so loved the world that he gave his only begotten Son to die for the salvation of the world.

One who is not intensely missionary cannot be said to have grown much in the grace and knowledge of the Lord Jesus Christ, if he has grown any at all. Is it possible for a man in Tennessee to love the people of Mexico, or China, or other foreign countries, as he loves the people of his own family and community? Is it possible?

The average Baptist Church in the Southern Baptist Convention, whether in the city or in the country, cannot claim to obey this injunction when they give four times as much for local expenses as they do for all outside benevolences. The statistics in the minutes of the Southern Baptist Convention show that the churches of the South on the average give about four times as much for home expenses as for all mission interests.

Now for a word or two about the means of growth. This shriveled condition of the churches is due largely to selfishness and ignorance. Prayer, real gospel preaching, and persuading people to prepare to meet God will accomplish much in the way of eliminating selfishness. Our preaching generally must be changed. The terminology of the Bible must be more closely adhered to. For example: "The kingdom of heaven" suggests to the popular mind nothing more glorious or desirable or terrible than what people see going on now. "The Lord's day" suggests nothing more awful or terrible than the usual Sunday, or Sabbath. We preachers have got to stick to the truth, and never be satisfied with our preaching until Christians shout and sinners tremble.

The second cause of Christian lethargy and indifference is ignorance which can be removed only

by the information which preachers and missionaries can give. Our sermons should now and then have enough touching incidents, illustrating the need of the gospel by foreigners, to deepen the interest that one feels for a human being—an old man, an old woman, boys and girls—real human beings, with the same susceptibility of joy and suffering with our own fathers, sons and daughters.

Though I feel like going much farther in the discussion of this question, I will stop, for people do not like to read long articles. O, I wish, I wish, we preachers would warn sinners to flee the wrath to come! Intensely warn them. For he that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.

IN MEMORIAM

The Vestris Catastrophe at Sea, Nov. 11-13, 1928

God's sea takes a toll of souls—
'Tis hard to understand—
But God
Owns sea and land.

'Tis hard to reconcile
God's sea with God;
But then
God made the sea.

"Negligence of crew the fate?"
Perhaps, but may be not.
God rules—
Man's thought is nought.

A God of judgment,
Yet one of love
Is He,
The God of sea.

The Same that sent the storm
Of tossing, foaming wave,
Gave One,
An Only Son to save.

In every storm of life,
From pole to pole,
Rides He,
The Captain of my soul!

Containing invisible ships
O'er mountainous wave,
Sails He,
His arm to save.

Jackson, a name
Revered in South before,
Now stands,
Today, revered the more.

Giving their lives
They live again,
Above,
And in the hearts of men!

These gave their lives
To serve the God of old;
While we
Refuse to give our gold!

God's sea takes a toll of souls—
Recruits 'wait funds to sail—
Does wealth
Make life of no avail?

—Contributed.

THEN AND NOW

It was fifty years ago that the Le Sueur (Minnesota) local newspaper carried this editorial comment:

"A band of boys, mostly minors, filled with liquor, paraded the streets till early morning, making the night hideous and breaking the windows of business houses. It should be stopped. Where was our peace officer? Cannot innocent citizens be allowed to sleep these lawless days?"

Such an event, under prohibition, would be given half a column on the news wires, and claim first-page position in the metropolitan dailies, with hot editorial harangues on the evils of the eighteenth amendment and the Volstead Act.

Modern youth may be shocking, but it is a great improvement over the youngsters of fifty years ago.—Carroll County Democrat.



THE RELATION OF CREED TO CHARACTER AND CONDUCT

By H. L. Thornton

The relation is a vital one. A man's creed determines his character and conduct. Paul had learned this from his own experience. As Saul of Tarsus, before his conversion, his creed made him the cruel persecutor of Christians that he was. He believed that Jesus Christ whom the disciples proclaimed as the Savior was an imposter. He believed that this new movement called Christianity was a farce and that it should be destroyed. He believed he was serving God by trying to defeat this movement. What he believed made him cruel in character and influenced him to work against the followers of Christ.

One day while on the road to Damascus he met the risen Christ and experienced the masterful touch of His hand. He was saved by grace and his life was transformed by the power of God. He began at once to advocate the cause he had tried to destroy. He found that the change wrought in his life was so sudden and so marvelous that he needed some time to analyze and interpret his experience. So he went to Arabia where he could have a chance to think. There he formulated his creed. He came back with the most systematic, logical and irrefutable creed the world has ever known. He became a different man on account of his changed creed. He became a new creature in Christ Jesus. He is the greatest man Christianity has produced. He has made a greater contribution to the cause of Christ and to the uplift of humanity than any other man. It was the influence of his creed upon his life.

Count of their creed they reject the Christ and will have nothing to do with Him. They observe Saturday as the Sabbath instead of the first day of the week as the Lord's day.

The Mohammedans have a creed. It affects their lives and conduct. They have an inadequate conception of the character of God. They think of Him only as a great supreme Being, and ruler of the universe, who wields the scepter of authority arbitrarily. They do not believe in the moral character of God. They do not think of Him as a God of infinite love and mercy. They do not regard Him as good, pure and holy. This idea of God leads them to propagate their religion by force with the sword. The holiness of God is our highest standard of purity. They know nothing of His holiness and are themselves, therefore, without purity of life. They corrupt themselves in the practice of polygamy. They may be sincere, but they are wrong and their false doctrines have a bad effect upon their lives.

The Hindu mother, in India, believes there is a god of the Ganges river. She believes he demands of her the sacrifice of her fairest child. Believing this, she throws her child into the river and drowns it. She calls it worship. We call it murder. She is sincere, but wrong. In the sight of our holy God she is wicked. It is her creed that makes her murder her child. Then does it matter what one believes if he is sincere? Yes, it matters much. It matters everything.

The creed of the Germans found expression in the world war. It was their creed in action that threw the world into that horrible cataclysm of blood. The Kaiser and the war lords of Germany, believed that "might

makes right." It is the law of the jungle, to be sure, but to this principle of their creed they had been giving special emphasis for more than forty years. Believing this, they set aside honor, and disregarded all treaties and international laws. Acting upon this theory, they diligently sought for many years to increase the man-power of their army so that they could enter upon a great conquest and make for themselves a great world empire. When they believed they were powerful enough to conquer other nations, they began the war. Their creed made them cruel and barbarous and led them to make war upon other nations.

The Christian Scientist has a creed. It is a foolish creed, but a creed nevertheless. He does not believe there is any such thing as disease or physical suffering. He believes there is no such thing as matter. According to him, we do not have material bodies and, therefore, we cannot suffer physical pain. We only imagine we have bodies and that they suffer. It is all a hallucination of the mind. On account of this belief, he will not send for a doctor nor take medicine when he is sick. If you are not yet convinced that it makes a difference what one believes we would advise you to get acquainted with some Christian (?) Scientist (?).

The Roman Catholics place great emphasis upon what they call the Transcendence of God. They think of Him as being far away. He is so far removed from man that the individual soul is incompetent to approach God directly. Since man has no direct access to God, he cannot deal personally with God regarding his own salvation. They believe God has invested the Church with power to save souls and has transferred the work of saving souls to the Church. Because of their believing this, they have invented an ecclesiastical machinery by which to save souls. This machinery consists in part of the rosary and the seven sacraments. The seven sacraments are baptism, confirmation, the Eucharist, penance, extreme unction, marriage and ordination. To be saved a man must be a member of the Roman Catholic Church. Marriage and ordination are sacraments. Those who are married cannot be ordained and those who are ordained cannot be married. Every Catholic must receive the other five of these sacraments. This makes salvation very mechanical. Catholics do not have any contact with God and no experience of grace. They are not conscious of any fellowship with God. They cannot be a spiritual people. It is generally conceded that the morals of Catholics are lower than those of other Christian people. The explanation is to be found in their creed. Then does it matter much what one believes? Yes. Life, character and destiny depend upon what one believes.

The Absurdity of Prejudice Against Doctrines

There are many people who say, "I believe in religion, but not in theology; in Christianity, but not in creed; in deeds, but not in doctrine." Why not say, "I believe in flowers, but not in botany; in the human body, but not in physiology; in the human mind, but not in psychology; in animal life, but not in zoology; in the structure of the earth, but not in geology; in the stars, but not in astronomy?" One had as well say, "I believe in being an ignoramus." The study of botany will help us to understand and appreciate the flowers. The study of physiology will help us to understand and care for our bodies. The study of psychology will help us understand mental processes so that we can deal more intelligently with our fellow men. The study of zoology will help us understand the animals. The study of geology will help us to appreciate the marvelous structure of the earth. The study of astronomy will help us

to understand the solar system and appreciate the vastness of the universe. In like manner the study of doctrines or theology will help us to appreciate and intelligently interpret our religion. There can be no adequate expression of any Christian life without definite convictions regarding the vital doctrines of our religion.

The Ennobling Influence of a True Christian's Creed

The fundamental principles of a true Christian's creed ennoble his life. Let us consider the influence of some great truths as illustrative of this fact:

We believe the Bible is God's inspired message to men, therefore, we want no other proof of any proposition than the fact that it is taught in the Bible. Our belief in the inspiration of the Bible makes us loyal to it. We believe it has God for its author, external truth for its subject matter and the salvation of human souls for its end and aim. We will therefore contend for whatever it teaches.

We believe in the sovereignty of God. The thought of His sovereignty leads us to yield in humble submission and obedience to His will. God is omnipotent and just. Meditation upon these attributes of His character brings us into an attitude of fear and reverence.

God is holy. We find in His holiness our highest standard of purity and righteousness. Therefore the thought of His holiness inspires us to purity of life.

God is good, kind and merciful. The thought of His goodness gives us hope. We know He will not deal unjustly with us.

Salvation is by grace through faith in the Lord Jesus Christ. "Grace is the fountain and faith the channel through which salvation flows to the human soul," for "By grace are ye saved through faith." (Eph. 2:8.) We do not merit God's favor, but He bestows it anyway. Through the exceeding riches of His grace He provides for us a wonderful salvation. A salvation that delivers us from the guilt of sin by divine forgiveness; from the penalty of sin by justification; from the power of sin by the indwelling of His Holy Spirit and ultimately from the presence of sin round about us—by the resurrection. Surely we cannot consider the greatness of our salvation without there springing up in our hearts a fervent love for God and a desire to serve Him faithfully.

We believe in the keeping grace of God. "Once in grace, always in grace." He keeps us by the same grace as that by which He saves us. God never fails to save any soul that trusts Him. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing (or because) He ever liveth to make intercession for us." (Heb. 7:25.) Jesus made atonement by His death to save us and He makes intercession, as our Priest, to keep us saved. There are some who say that if they believed that the salvation of their souls is guaranteed, they would do as they please and have a good time in sin. Any one who makes this statement is not a Christian. The person who has experienced the salvation of his soul and the transformation of his life does not find his pleasure in indulging in sin. This is never the reaction of a Christian to this great truth. Instead of this we want to do all we can for God because He has done so much for us. The thought of His keeping grace floods the soul with such joy and gratitude as will express itself in the best service we can render to God.

I believe there are no non-essentials in the commands of my Lord; therefore, when He commands baptism it is my duty to submit to it without offering any substitutes, and thereby impeaching His wisdom and impugning His goodness. I cannot say it is a mere rite and that it

makes no difference whether I obey it or not. If I adopt this as a principle of my creed I shall not say that sprinkling or pouring will do just as well since it is not essential to my salvation. Though not essential to salvation, it is essential to obedience. I should be baptized not in order to be saved, but because I am saved. Jesus has set for me the pattern as to the form of baptism by yielding Himself to the limpid waves of the Jordan and being immersed by John the Baptist. His choice should be my glad choice. Baptism is the immersion of a believer in water in the name of the Holy Trinity by a proper administrator. To interpret or observe it otherwise is to pervert its sacred meaning.

I believe there are no non-essentials in the commands of my Lord; therefore, when in connection with the Lord's supper He commands, "This do in remembrance of me," the command must bring me into an attitude of solemn meditation upon the suffering and sacrificial death of my Lord. This brings me into communion with Him alone. This ordinance has only one design. To attempt to make it serve any other purpose is to pervert its meaning and to set aside the authority of Jesus Christ. It was designed to memorialize the suffering and death of Jesus in my behalf. Believing this, I shall not observe it as an expression of my love for and my fellowship with my fellow Christians. I do not commune with them, but with Him. Since this is a principle of my creed, I cannot exaggerate the significance of this ordinance and make of it a sacrament as the Roman Catholics and some others have done. It has no saving efficacy. I do not observe it in order to be saved, but because I am saved.

I believe there are no non-essentials in the commands of my Lord; therefore, when He commands, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," there is nothing I can do but to obey. Therefore, I preach the gospel at home, pray for missionaries on foreign fields and carry out this command on the theory that my own local church and community need all my service and gifts? No, my Lord does not modify His command. Shall I say that I will not support the missionary enterprise because some man connected with the organization and program of my denomination proved to be a thief and defaulted in the sum of a million dollars? Does his defalcation justify me in the commission of a like crime on a smaller scale? Certainly not. If, as a steward for God, I withhold from His cause that which belongs to Him, I am guilty of embezzlement. No matter what I may say about the matter, I am confronted with the marching orders given by my Lord, and I must obey them.

I believe, with all my heart, that everything taught in the Bible is important. This leads me to regard every part of it, and all of it, as sacred.

Take, for instance, the teaching of the Bible regarding the motive for Christian service. The only proper motive is love. "The love of Christ constraineth us." (2 Cor. 5:14.) There are other motives that impel men to service. The fear of punishment may move many to service. The man who serves from a sense of fear renders a slavish service. The hope of reward constrains many to service, but such service is selfish and unworthy of a Christian. The person who serves because he loves is moved by the noblest impulse that ever stirred God, angels or men. Perfect love is without fear and without selfishness; it is Godlike. In the thirteenth chapter of 1 Corinth-

(Turn to page 13.)

EDUCATIONAL DEPARTMENT		
Sunday School Administration	W. D. HUDGINS, Superintendent Headquarters, Tullahoma, Tenn.	Laymen's Activities B. Y. P. U. Work

FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE,
MARCH 10, 1929

Chattanooga, First	1239
Nashville, First	1238
Memphis, Bellevue	1216
Memphis, Temple Baptist	941
Knoxville, Broadway	930
Memphis, Central	928
Memphis, First	867
Etowah	582
Chattanooga, Highland Park	581
Johnson City, Central	572
Nashville, Belmont Heights	525
Nashville, Grace	524
Memphis, LaBelle	495
Chattanooga, Tabernacle	477
Elizabethton	423
Chattanooga, Northside	403
Chattanooga, Avondale	383
Nashville, Park Avenue	371
Memphis, Speedway Terrace	340
St. Elmo	337
Springfield, First	336
Newport	330
Chattanooga, Central	319
Chattanooga, Calvary	317
Memphis, Prescott Memorial	302

SUNDAY SCHOOL NOTES

We call special attention to the Home and Foreign Mission Day in the Sunday schools for March 31st. It is hoped that every school will put these on educationally and where agreeable to the church gather from those who do not give regularly to the Unified Program as large a gift as is possible to get. The main thing from our viewpoint is to do the educational work and then let the church people give, however, when they are informed and not until then.

The Three Regional Sunday School Conventions

Last week we carried the outline of the East Tennessee Sunday School Convention program and now call especial attention to the Middle Tennessee program which appears in this issue of the paper. Then as soon as we get it will print the one for West Tennessee. These programs are all based upon the same general plan and central truth. Every session is built around some step in the Great Commission. Every talk and every conference will help to get done one part of the commission. In fact, we need no other program for a church than the commission. The devotionals are all based upon stewardship of the various steps in the commission. We are making much of our devotions this time. Some of the best men we have are on these programs. Also a corps of special workers from the Sunday School Board and from our own department. Let every one rally to these programs and help us to make these conventions or conferences the biggest and best that we have ever had in all our history.

Some Special Features of Our Convention Programs

First, we are building them around the Great Commission. The part that the Sunday school has in carrying out the commission through the teaching service of the church. The devotions are a series of topics on the steps of the commission based on stewardship. A full thirty-minute period will be given to the devotional period that means that each speaker will have about twenty minutes for the discussion of his topic. The topics are "Stewardship of Vision,"

"Stewardship of the Unenlisted," "Stewardship of the Gospel," "Stewardship of the Lost," "Stewardship of Talent or Training," and "Stewardship of Missions," or "Unto the Uttermost Parts."

The conferences will be held by groups as we have them in the Sunday school. Each leader will have all the workers especially interested in that particular line of work, and the meeting will be open to questions and general discussion of practical problems. Every conference will have two full hours each day or four hours of conference work. This will approach the time given to conference work in the Southwide meetings. Every worker should attend these conferences, engaging in the work that pertains to his own line of work.

There will be groups as follows: Cradle Roll and Beginners, Primary, Junior, Intermediate, Young People and Adults, Administration and the Daily Vacation Bible School. All will be led by workers who have had experience with such lines.

Third, each session will have a general theme for the entire discussion, but will be divided up into a series of short talks on practical themes, and this followed by an address which will serve as a climax to the entire session. The first general session will be on Monday night at all the conventions and will include words of welcome and response and a delightful song service, followed by the annual address or sermon.

The second session on Tuesday morning will deal with building the commission; Tuesday afternoon will deal with teaching, Tuesday night with evangelism; Wednesday morning with training; and Wednesday afternoon with missions. We believe that every one who attends either of these meetings will get a blessing as well as helpful suggestions for future work.

Fourth, we are having some one to lead in the song service and will make singing a special feature of the program.

Baptist Church Has 50 Members on 100% Roll; Primary Class 7

Eliminating the names of the pupils, we quote from an article clipped from a daily paper concerning the Rockwood Sunday school:

"The Baptist Sunday school claims to have set a record for having the largest number of 100 per cent members of any church in Rockwood. The members are graded on the six-point record system which consists of complying with the six requirements, as follows: Present, on time, brought Bible, brought offering, studied lesson, and attended preaching service."

"Fifty members complied with these requirements throughout the month of February."

"In the primary department there were seven members, graded in four points: Present, on time, brought offering, and had memory verse."

Mr. T. L. Thompson, superintendent of the Madison County Association, together with his group leaders and the young men and women at Union University, have planned a great campaign of teacher-training for Madison County, beginning April 7th and running through the following week. They are planning to conduct a training class or classes in every country church in the county

the same week. Plans have been well laid by the help of Mr. Jesse Daniel, West Tennessee field worker, and all seems to be in fine shape for this campaign. They have a large number of helpers from the students of Union University and the local churches of Jackson. This will be put on without a single paid helper except Mr. Daniel, who is helping to direct it. This is a great movement and is being copied by a number of other associations. Jefferson County is putting on the same kind of program, beginning March 31st. They did this last year and were so pleased with the success that they are trying it out again this year. It is to be our pleasure to be in this one at Jefferson City this year. Other associations getting ready for a like school are Ocoee, McMinn County, Chilhowee and Grainger County.

Jesse Daniel reports a fine school at Medon last week. He was also in the Bolivar school reported in this issue of the paper. Jesse is doing a fine piece of work in West Tennessee and deserves a lot of credit for what is being done in that section. In fact, our work would go amuck were it not for the field force who stay on the field constantly and put the thing across. We are often given credit for the thing done by others. All we do is to get some one else to do the work.

There were as many as four training schools on in Knoxville last week at the same time. Most of them were B. Y. P. U. schools, and we will note this under this head. We call attention, however, to the Sunday school training school that was conducted at Fifth Avenue Church. A religious census was taken by the local forces before we got on the ground, and classes were taught in all department books with an hour given to "Growing a Church" in between the sessions with no examinations in the latter book. The faculty was composed of Frank Wood, young people and adults; Miss Ella Louise Landress, intermediates; Mrs. juniors; Miss Collie, beginners and

what we wanted, but the enrollment reached as many as 97 on one night. The association was given the departmental books on Friday night, and twenty-five sets of questions in sealed envelopes for examinations on "Growing a Church" after additional study. One of the happy features of this week's work was the surprise pulled off by Superintendent Reagin on the last night when we were unexpectedly invited into a certain room downstairs after the last class period and found a beautifully decorated table with a lot of good things to eat and a surprise program that delighted all present. More than sixty enjoyed this last hour of fellowship with that splendid lot of workers in Fifth Avenue Church. No more loyal and true can be found anywhere. The census was graded and copied for follow up. It was not complete, but gave more than 2,500 possibilities for this great church.

This week we are out of the state attending the Mississippi Sunday School Convention at Jackson. It is always good to get out and find out how others do the work. It helps us. We will be on the job at Clarksville, beginning March 24th.

Brother W. C. Skinner is asking for a training school at Grand Junction, and if possible we will supply this demand. Mr. Daniel will go there just as soon as he can work out a date. So much demand for work makes it next to impossible for us to meet the demands. We want to do our part, however, in all the churches of the state.

The demand upon our department is so great we are compelled to limit the number of workers to any church from now on and also following a city-wide training school we will have to refuse to put on local schools in

churches as we have done this year. We are trying to profit by our mistake in this line. City churches should urge their workers to attend the city-wide schools. Our time must be given more to needy places.

Mrs. Paul Branson, president of the Grainger County Sunday School Convention, writes: "On last Sunday afternoon we were permitted to attend our laymen's and Sunday school meeting at Block Springs Church, also receiving an application for a training class at the time of our other classes. It was a great joy to see our fine workers so interested and so powerful in the work, also the hearty response from the church and its pastor. We were greatly encouraged and strengthened. God is with us, and our work is going forward."

Portland is having a fine school this week led by Mr. Frank Collins, our Middle Tennessee man. He is teaching "Building a Standard Sunday School." Frank always puts it over. Brother Nicholson and some others are helping in this school also.

Rev. A. P. Moore is on his new field at Antioch and Una and bids for a training school for each of his churches. Brother Moore believes in training and is always loyal to our department. We are glad to have him near us.

Rev. F. M. Dowell writes from Asheville: "My work here is surely fine. Never in my life have I had a church where things were running more smoothly and where I could see the growth so fast. We have additions almost every Sunday and professions right along in the regular service. To God belongs all the praise. God's richest blessings be upon you in the great work you are doing in Tennessee." We are always glad to hear from Brother Dowell.

Frank Wood goes to Ducktown for this week with Mr. Charles Taylor for a week of training. We shall expect results from his stay there.

Clarksville is having on a county-wide training school, beginning March 24th. Following is a quotation from Dr. Davidson's letter which shows how thoroughly they are working at preparation for this training work: "I also thought it best to put this course which you have arranged for the country people especially in the afternoon, since there will undoubtedly be large numbers to come in for the afternoon but who cannot remain in for the night service. Of course they will all be urged to remain for the night sessions if they can possibly do so. It looks now like we are going to have a real training school. Our officers and teachers are very enthusiastic and have enrolled almost unanimously. I believe we will be able to get them all to enroll by the 24th. I think it would be wise for all the workers who can do so to come to Clarksville on Sunday, March 24th, since we are making a strenuous effort to enroll all the members of our church for this training school. Next Sunday I am going to enroll them by organizations—viz., the board of deacons, the B. Y. P. U., the W. M. S., in addition to the officers and teachers of the Sunday school. Then next week we are planning to have a visitation of our entire membership by committees, who will go out with a program and enrollment slips and undertake to enroll as many of our members as we can through personal solicitation. I am also planning to preach a special sermon on Sunday morning, March 24th, and enroll as many as we can at the morning service. Mr. Whitfield is calling a special meeting of the executive committee together, with the church clerks and Sunday school superintendents, for Friday of this week, in order that we may get this matter upon their hearts. This is being done in addition to the letter I am sending out."

The Grainger County Sunday school and laymen's meeting to be held with the Sunrise Church on May 1st and 2nd promises a splendid feast for all who attend this convention. We mention some of the topics to be discussed in order to show how sensible the plan: "Enlising and Developing the Non-Attendants," "The Superintendent the Key of the Successful Sunday School," "The Sunday School a Church Builder," "Sunday School Evangelism," "The Teacher Personally," "The Test of Teaching," "Making Ready for the Task," "Teacher Training the Solution," etc. These are all live topics and will do good when properly discussed as they will be on this occasion.

Education Day in the Sunday Schools

The last Sunday in June will be education day in our schools, and we are planning a practical program for that entire day in our churches where the church cares to observe the same. The morning Sunday school hour will be given to a short program for the school. This will cover recitations, talks, and other interesting features now being prepared. This will be information concerning our schools and other educational agencies, giving special attention to the denominational papers and more especially to the Baptist and Reflector. Some short items definitely with this paper in mind will be prepared. Talks from students returning from college and the students from our various schools will be seated on the platform and will be given something to say about the school they attended during the last day. Where no pupil has been away short talks will be made concerning the schools which will be educational in their nature and will be of great interest to the young people. We will suggest also that those expecting to go away to college next year be seated on the other end of the platform and some one address them in a short talk concerning the value of an education under Christian influences and tell them about our schools. Then there will be an appeal to all our young

people to equip themselves with a trained mind and to give themselves to religious work. The laymen will be asked to take a canvass in the afternoon for the paper, soliciting subscriptions where the paper is not in the budget. The B. Y. P. U. will have a special program along the same line and recognition be given to all returned students and to visiting students who might be present. We should get great good from a program like this in all our churches.

B. Y. P. U. NOTES

We are about ready to announce the regional conventions, but will delay another week on account of the place of meeting of the West Tennessee Convention. The programs are already arranged and will be the best we have had so far. Get ready for the June meetings and then the big convention on July 19-21 at Chattanooga.

We have a full summer schedule this time with meetings as follows: Beginning with the regional conventions the last of June; July 7-12, encampment at Butler; State convention, Chattanooga, July 19-21; State camp at Ovoca, July 22-30; encampment, Helena, August 5-10; encampment at Reelfoot Lake, August 11-16; encampment at Smoky Mountain, September 8-13. Besides all these general meetings, dozens of associational meetings and training schools with about twenty rural workers in that many associations working to the limit of their ability.

Ovoca, July 22-30

This year's camp at Ovoca is to be the best we have ever had in numbers and program. Not a paid man on the program, but our own pastors and workers with borrowed help from other states. The program is about ready for announcement now and is composed of the greatest preachers in the state who gladly gave their time to help make this a great meeting. We will have a rate of \$10.50 for the entire term of seven days and will cover all expenses except the special games, etc., that only a few ever play. It will include meals and room, also privilege of the lake and grounds. A fee will be asked for the necessary expenses of printing and other expenses. People are coming in large numbers and those who want a cottage had better register for it right away. Some churches have already engaged full cottages for the one church. We will have a camp pastor, a social director, a music director, with a committee to see after everything that should be done and cared for on the grounds. The bathing will be free, but not mixed. Hours will be set apart for both men and women, and every precaution taken against accidents and embarrassment or lowering of the standards of social fellowship always maintained at Ovoca. Come and be one of our family with us and have a good time with your fellows in a week of the best things possible.

The program will be composed of study classes for Sunday school, B. Y. P. U., W. M. S., and laymen. Also a pastors' conference and addresses by our best men. Dr. W. S. Wiley of Muskogee, Okla., will have the sunset services and Dr. J. L. Dance of Knoxville will be camp pastor. Others will be given when we get ready to announce the program in full. We have more than twenty of our best pastors of the state on this program and most of them are bringing a bunch of their young people for the entire program.

The Salem Association is putting on a fine program at Fall Creek Church on the fifth Sunday. The B. Y. P. U. is having a large place on this program. Mr. Albert Fite and others are to speak on the various phases of the B. Y. P. U. work. We would like to be at this meeting, but have an engagement at Brush Creek.

Catarrh Is Most Common Cause of Bad Colds

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)

Big School at Etowah

One of the largest, if not the very largest, report from any one church in all the state on B. Y. P. U. awards alone were turned in from Etowah last week by Mrs. Watts. They had 161 enrolled, with 120 taking the tests. This is all B. Y. P. U. work, too. The enthusiasm ran high and interest grew from the beginning. This all proves that the local churches can do their own training, and where they have leaders to do the

work it is the thing to do. This will allow our workers to spend their time in smaller churches where they are needed more. This will be our policy hereafter to induce the local churches to carry on their own work, or at least most of it, and let our workers be scattered more to the destitute places where their efforts will enlist new material. We congratulate Mrs. Watts, Dr. Mahan, and the others upon this outstanding report and results.

Not what you do, but how you do it, that counts

EVERYONE knows the story of Gene Tunney. How he fought his way up, until at 30 he has retired, undisputed heavy weight champion of the world. From the very beginning of his career Tunney never once let himself get out of control.

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

PROGRAM FOR THE TENNESSEE W. M. U. CONVENTION JEFFERSON CITY, MARCH 27-29

First Baptist Church

Executive Board Meeting, Wednesday Morning at 10 O'Clock

Wednesday Evening

7:00. Hymn, "The Kingdom Is Coming."

Devotional, "The Motive of Discipleship," Miss Blanche White, Virginia.

Welcome, Mrs. Martha Atchley, president of Jefferson City W. M. S. Response, Mrs. R. H. Haener, Memphis.

"We Thank You for Our Mountain Schools," four former students.

Special music.

"The Land of the Silver River,"

Dr. R. M. Logan, Argentina.

Thursday Morning

Tennessee's Missionary Garden.

9:00. "The Cost of Discipleship," Miss Blanche White.

9:20. How We Cultivated Our Gardens.

West Tennessee, Mrs. C. M. Roberts.

Middle Tennessee, Mrs. A. L. Todd.

"The Cost of Our Garden," Mrs. J. T. Altman, treasurer, Nashville.

"How Did Your Garden Grow?" Miss Mary Northington.

Awards to A-1 W. M. S. gardens and associations.

"Sowing the Seed," Miss Logan.

The President's Address.

"Women in Argentina," Mrs. R. M. Logan, Argentina.

"A Model of Service," Dr. John L. Hill.

Thursday Afternoon

1:15. Hymn and prayer.

R. K. Kimmons, Nashville.

"Our W. M. U. Specials," Mrs. E. Bryan.

"The Great Commission," Dr. O. E. Bryan.

"How the East Tennessee Garden Grew," Mrs. J. W. Marshall.

Address, Dr. John L. Hill.

5:30. Mission Study Banquet.

Thursday Evening

Carson and Newman College.

(The Ruby Anniversary Session.)

7:00. Devotional, "The Place Where Thou Standeth," Miss Blanche White.

"A Glance Through Our Book of Remembrance," Mrs. C. D. Creasman.

A page of organizations.

A page of enlistments.

A page of gifts.

A page of prayer.

Many pages of pictures.

A page of success.

"A Transfiguring Question," Mrs. W. J. Cox.

Friday Morning

First Baptist Church.

9:00. "The Need of Discipleship,"

Miss White.

"Cultivating the Rock Gardens," Miss Wilma Bucy.

"Our Community Garden," Mrs. Charles M. Thompson, Jackson.

"Our Plan of Work."

Report of Committee on Constitution and By-Laws.

Report of Committee on Posters.

"Co-operative Program," Dr. F. F. Brown, Knoxville.

"A World's Eye View," Mrs. W. J. Cox.

Friday Afternoon

1:15. Hymn and prayer.

Report of Committees.

Election of Officers.

Carson-Newman demonstration.

Blanche White.

Conferences.

Friday Evening

Carson and Newman College.

Young people's session.

Devotional, Royal Ambassadors of Broadway, Knoxville.

"The Quest of the Uttermost," Mrs. W. J. Cox.

"It hurts some people to give money for the Lord's work because they have never had the high experience of definitely giving themselves wholly to the Lord Jesus Christ."

"The stewardship of personality is an antidote to the narrowness and meanness of a self-centered life."

"Buried seed grow, but buried talents never."

ASK ME ANOTHER

Question: In a large society how can we tell if we have an average attendance of 50 per cent of our members?

Answer: Your secretary must mark the roll each meeting. Certainly not by calling the names every time. But a register may be placed at the door and each one can be marked present as she arrives. Have a registrar elected for this place. The secretary will be busy, but be sure and have the list of those present given to the secretary so an accurate report may be made.

Q. What meeting is the one we must have the attendance as required on the standard?

A. The monthly missionary program meeting of the society.

Q. May we count circle attendance?

A. No, except the business women present at their circle meeting may be added.

Q. How may we find out who are the active members?

A. By going over the 1928 roll and find out who were present at least four times last year, who gave to missions, and who took some part in your work.

Q. Should we publish the list of inactive members as such?

A. No indeed! Never let a woman know she is on the inactive list. Do your best to win her as an active member.

Q. What is my duty as chairman of the enlistment committee?

A. (1) Get a list of active members from the secretary. (2) Take the church roll and check your possibilities. (3) Take the census cards.

Baptists. (4) Secure names of unenlisted women enrolled in the Sunday school. (5) Now you have the list, divide the names among the members of your committee (use your brains when you assign names to individuals) and go after them.

(6) Visit, phone, go after the women in your cars at the time for the meeting. Give them something worth while when you get them to the society. (7) Remember your job is not only to win but to hold the members. Go after the absentees. Keep on keeping on. (8) Have a social evening quarterly. (9) Pray and work and you will win.

OUR TRAINING SCHOOL

We are so happy in House Beautiful that we want to tell Tennessee Baptists about the life here. Cherished dreams are being realized, but with greater joy than we anticipated.

When you hear House Beautiful mentioned, do you have a vision of the magnificent building where young women are trained for the Master's service? Truly, it is a "palace for the daughters of the King," but to get the real significance you must know something of the life in the school.

Most beautiful is the Christ-like spirit that permeates the very atmosphere. Happy facial expressions reveal the love of Christ in the hearts of the girls. It has been remarked that there has never been a more beautiful spirit felt in the study body.

First in importance come our religious activities. It is the hour of "morning watch." The beautiful chimes call to prayer, in a moment all rush of the day's preparation is stopped, and we pause for sweet communion with the Father, there to offer praise and gain strength for the day. Immediately thereafter the chapel service and an inspiring message given by one of the girls. Who

could come from these meetings without a deeper consciousness of Christ in our midst?

On Tuesday evening we gather around Mrs. Bose, our principal, in the living room for prayer. We remember especially the Training School daughters who have gone out on various fields of service, many of whom are in foreign lands. One of our sweetest experiences is this sacred hour with "Little Mother," whose consecrated life is ever an inspiration to us.

Our quiet hour each day when "we part from men to meet with God that we may meet men again on a higher platform," means more to us than mere words can express. The hour when we lay aside every worldly thought and commune with Him who giveth strength, courage, and peace that passeth understanding.

The field work over the city in churches, settlement houses, and social centers gives us an opportunity for personal service and soul-winning. This practical experience gives us joy as we are able to help those who are in need.

The social life here is a vital part of our activities. The companionship of the girls and our happy meetings together afford more fun than worldly pleasures could offer in a lifetime. We are grateful for the thoughtful consideration the churches of the city have given in planning receptions for us, giving us recreation and an opportunity to become acquainted with the Baptists of Louisville.

Our household duties add to the homelike spirit. "Many hands make labor light" is well demonstrated here, each girl having one hour of domestic duty a day. Like well-organized machinery, the work is performed without effort, it seems, under the supervision of our much-loved house director, Miss Warren.

Time and space will not permit us to pay tribute to each member of our select faculty. We feel that it is a great privilege to sit at the feet of these learned instructors whose great zeal for the cause of the Master ever leads us on to more diligent study. We are indebted to see Juniors, by Elsie Forrest and Robbie Jackson.

A LETTER FROM AFRICA

Dear Friends: As the year draws to its close I am thinking of you and the homeland, and you seem just a little nearer and dearer than usual. I cannot tell you all I would like to say in a mere Christmas greeting, so I am going to write you a long letter instead.

Next year we expect to be in America for Christmas. Since I am ordering a few things on this mail to keep me warm on my homeward journey, it makes me realize that our furlough will soon be due. The sixth of this coming March our three years will be up. We are sailing March 24th. Miss Perry of the girls' school will accompany us. We are planning to go by Germany this time, and we hope to spend a few weeks there.

The German steamship companies have put large, comfortable steamers on the west coast of Africa and have reduced the passage lower than that of the English boats. To get trade they even allow one a stop over of two weeks in Germany and then defray one's expenses either by boat or train to England. This won't last long, we feel sure, so we feel we should go now while we have the chance.

When we came out in 1914 we feared that the Germans might torpedo our boat at any moment. It seems strange that we should be planning to travel on a German boat now, doesn't it? But it is fortunate that time can even change one's enemies to friends.

I am very busy in the day school. I have charge of it and teach English in four grades. We have eight grades and a kindergarten. We now have nine native teachers, but several of them are poorly qualified for their work.

SO SORRY

Did you write Mrs. J. T. Warren and tell her that you were coming to the convention, and now have you found it impossible to attend? Be very sure to write her and tell her how sorry you are you cannot attend. It is impolite and unfair for you to fail to write again to Mrs. Warren if your plans have been changed.

Last fall some of the best homes in Columbia were without guests because many women sent in their names and then did not attend the convention. We trust that nothing will keep you from the convention; but if you cannot go to Jefferson City after writing for a home, write again; or if too late to write, send a wire.

SPECIAL NOTICE

The Memphis special will stop in Jefferson City for the W. M. U. convention. This notice has been received from the Southern Railway office. This means the West and Middle Tennessee delegates can use the N., C. & St. L. and Southern and arrive at nine a.m. in Jefferson City.

INTERESTING STATISTICS

We now have enrolled 2,050 societies, divided as follows: Sunbeams, 417; Royal Ambassadors, 215; Girls' Auxiliaries, 391; Young Women's Auxiliaries, 298; Woman's Missionary Societies, 729.

During 1928 we organized the following societies: Sunbeams, 90; R. A.'s, 89; G. A.'s, 120; Y. W. A.'s, 77; W. M. S.'s, 97. Total, 473.

There were 198 who reported A-1, reaching every point on the standard. Twelve churches had five organizations A-1. We have 147 churches with the full graded union, 82 have four organizations, 97 have three, 111 only two, and 437 only one.

Last year we had 1,975 mission study classes and awarded 10,757 seals.

We have 30,794 members in our organizations. These are divided as follows: Sunbeams, 5,998; R. A.'s, 1,526; G. A.'s, 2,822; Y. W. A.'s, 3,095; W. M. S.'s, 17,353. This is a gain of 7,150 members.

STEWARDSHIP QUOTATIONS

"Every one is God-centered or self-centered."

"It is harder to live than to give."

"The Lord Jesus insisted upon separation, surrender and sacrifice."

"The Lord wants men who count, not merely those who are counted."

"Would I had as many life-enlisted soldiers of the cross as there are church members."

"No man does better with himself than he does with the money which is the stored potentiality of himself."

"I belong to God."

"No Christian has a right to remain wholly unqualified for service for Jesus Christ."

Mrs. Carson has had charge of the day school for several years past, and she has done excellent work in it and has built the school up wonderfully. She left for her furlough last August, and she will have charge of the school again on her return.

I am very anxious to start day schools in connection with each church here. At first they would be only primary schools, but as yet we have not enough teachers to do that. I have often had as many as one hundred heathen children at Iyeru in the beginners' department. I feel sure we could soon have a school there of over one hundred if we could put the teachers there. Especially if we could put a white person in charge, we could do well. A white woman is still a curiosity to these children. I go through the market on Sunday mornings and gather the children up. Otherwise, a great many of them would not come. It surprises me that the heathen women will so readily allow their children to come to Sunday school, because a great many of them steadily refuse to go themselves.

There are two large churches here and three small ones. The small ones are largely made up of children and those people who have gone to them to help in the work. Ogbomoso is a town of eighty thousand people. Many of them are heathen and Mohammedans. We have a great task before us to Christianize even this town. We are fortunate in having the college students to help in the work here, and of course the hospital reaches many that we could not otherwise touch.

New churches are springing up in many villages where missionaries have never been. When Christian families move into towns where there are no churches, they often call their friends together and have services in the home. People will be converted and in time a small church built by the Christian people is the result. Such churches are begging for preachers and teachers. Our training college has a course of four years and is unable to supply the demand.

The government is closing all schools that have not a certificated teacher in charge. We need more missionaries to train more Christian leaders in this land to send to the thousands who wish to be properly lead.

The churches that have not the proper leadership become terrible problems when they are allowed to go on year after year. Without a consecrated, educated, Christian leader the people become a mixture of heathenism and Christianity. It takes a native of ability and training as well as the right kind of heart to stand out against the heathen customs of which adultery and polygamy are the most common.

These poor degraded heathens live in filth, disease, ignorance superstition, drunkenness and adultery. All heathens practice polygamy, mark the faces of their children with sharp instruments and file their teeth. Many have been known to poison their relatives, kill twins because they believe they are possessed of devils, bury people alive and offer human sacrifice. All of them believe in jujus, the power of evil spirits and curses, and they worship the devil to avert the wrath of this malicious being. These poor heathens worship gods that they believe to be lustful, cruel and unholy and then become like their terrible imaginary gods.

How we do need more consecrated missionaries to lead these people out of darkness! Side by side with the church must go the schoolhouse, and we must multiply ourselves by thousands of Christian motives if we wish to reach this vast horde of heathen in this land.

We want to train these people to lead their own. We are doing it in a small way, but we have great visions for the future. We want the natives to keep their good customs

and traditions of which they do have many.

For many years education in this land has neglected the proper training of carpenters, blacksmiths, farmers, etc., of which the country is in great need. We are endeavoring to do this kind of work as well as train preachers and teachers. Dr. MacLean and Mr. McCormick have charge of the mechanical and agricultural schools at Iwo. The college here is going to have some agricultural work for all students. The main occupation of this land is farming, but it is done in such a slow, impractical way. The average farmer does just as his forefathers did thousands of years ago.

Most of us have flowers and good vegetable gardens during the rainy season and many kinds of tropical fruits throughout the year. The natives think the white man is marvelous when it comes to producing a great deal in a small space. We long to teach them these things. Dr. Lockett has had hundreds of fruit and shade trees planted the last year and will give them out to the natives to transplant each rainy season if they will promise to enrich the soil and care for the trees. Many trees have already been given out.

All over the country the W. M. U. is having study classes of a week or ten days at a time to teach women how to feed and care for their children. Their ignorance along this line is pitiful, and the result is that the infant mortality is frightfully high.

Neal C. Young, our W. M. U. director, has accomplished wonders along this line. The doctors and nurses co-operate in these schools. Our hospital is having a baby clinic twice a week where we often have fifty mothers in attendance with their little children. The hospital is also caring for motherless infants until the children pass the teething stage. It costs twice as much to feed a baby as it does a grown man, because we must use good tinned milk and keep the children clean. Very few of the people know how to do this. Nearly every missionary, however, is less of this kind of thing, as well as administering simple remedies to the difficult cases are sent to the hospital.

We are so pleased to have Dr. and Mrs. Anders with us. We have no nurse at present, but Mrs. Anders is doing the work of a nurse and getting on wonderfully well. We have seven male nurses and five girls in training at the hospital, four of them from the girls' school. The doctors are kept busy and the wards full.

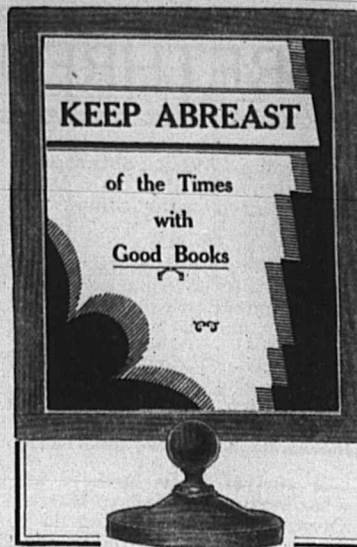
We do need more nurses from America to train the native helpers and carry on the hospital work. We hope Miss Kersey will return in February and that she can bring another nurse back with her.

For the past year Dr. Lockett has had charge of the outstation work and has had to be away from home over week ends frequently. Dr. Green is back now and will take over the outstation work. Lee will look after the books for the hospital and do the ordering until it is time for us to leave. These two things occupy a great deal of one's time. A hospital in America the size of this would have an office force of several people. We are hoping and praying that the way will soon be opened for a stenographer and bookkeeper for the hospital.

The dry season has arrived, and we are having to use water sparingly. We dread the dry season, as it seems to dry us up and wear us out.

Speaking of being dry, it seems as if a great many democrats voted for Hoover rather than for a wet President. We were delighted when we heard that Hoover was elected by a big majority. We have had only cable news, so we are anxiously awaiting home papers concerning the election.

We often think of you dear friends



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at home. We feel sure that you remember us in your prayers, and we know that many of our sorrows and our burdens are made bearable by those very prayers.

Dr. Lockett joins me in hearty good wishes to you. May this Christmastide bring joy and peace into your life and may you feel the abiding presence of our Lord each day through this coming year.—Elkin Lockett, Ogbomoso, Nigeria, Africa.

Sermon for the Week

(From page 9.)

ians, the classic chapter on love, Paul tells us that the message we speak, the service we render, the gifts we bestow, and the sacrifices we make without love are all empty, meaningless and worthless. All such service is false. The only true service is that prompted by love. We do not serve God in order to escape hell and gain heaven, but because we love Him who first loved us and saved us. Believing as I do that there are no non-essentials in the Bible, I must regard this as an important matter and expel from my mind all thoughts of service except love.

Jesus introduced into the world the greatest sociological principle the world has ever known. We call it the golden rule. By this He taught that we are to do unto others as we would have them do unto us. Jealousy, selfishness and pride seek to prevent our practicing this rule, but in spite of these traits of human nature we must regard this principle as supremely important and try to practice it in all the relationships of life.

The principle of the stewardship of personality and possessions is plainly taught in the Bible. I regard this principle as essential to the proper adjustment of a human life to God, fellow men and life's work. I must, therefore, put my life upon a stewardship basis. It is indispensable to my usefulness and happiness. Believing this, as I do, I shall regard my life and my possessions as belonging to God, and shall set no value upon anything except in its relation to God's kingdom. Those who disregard this great doctrine of stewardship do not accept as a principle of their creed the fact that there are no non-essentials among the principles taught in the Bible.

In view of all that we have said we must conclude that it makes a great deal of difference what a man believes even if he is sincere. One may sincerely believe that which is false and be degraded by it. In formulating your creed let the Word of God be the basis and the Holy Spirit your interpreter and guide. Let us demonstrate the value of the great truths we believe, by the way we live them day by day. "Earnestly contend for the faith which was once delivered unto the saints."

Obituaries

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

LOLA MAE PARKS

Lola Mae Parks died on December 29, 1928. She was converted early in life and united with Old Sweetwater Church. She was the daughter of Mr. and Mrs. Taylor Graves. She leaves a husband and three children. We submit to the will of God, hoping some day to meet her where death and sorrow are not known.

Committee: Mrs. Laura Wilson, Mrs. Nettie Hodge, Mrs. J. C. Morris.

DRAKE

On Sunday, December 30, 1928, the Master called our sister, Mrs. F. M. Drake, in the fifty-seventh year of her life, from her earthly labors into heavenly rest. She was converted at Wartrace, Tenn., about twenty

years ago. She was a good worker and friend, ever ready to lend a helping hand to those in need; a loving and faithful mother, working and praying for the salvation of her children. We miss her, but we hope to meet her at our Father's right hand. —E. Floyd Olive.

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AMONG THE BRETHREN

By FLEETWOOD BALL

The first Church, Delhart, Texas, is fortunate in securing as pastor Dr. L. D. Mitchell of Paul's Valley, Okla.

Rev. J. M. Teresi has resigned at Millen, Ga., to accept a call to the pastorate at Vienna, Ga. He will preach also at Byromville, Ga.

Rev. J. E. Wills of Hattiesburg, Miss., accepts the call extended him recently by the church at Newton, Miss., and is on the field.

Rev. C. E. Griswold of Seminary Hill, Texas, has accepted a call to the First Church, Salisbury, Mo., and has already begun work.

The church at Lorenza, Texas, is happy in securing as pastor Rev. J. P. Olive of Ida, La., who takes charge at once.

Rev. H. O. Nicely of Luretha, Ky., has accepted the care of the church at Burgin, Ky., succeeding Rev. W. L. Shearer who lately resigned.

Dr. H. E. Watters of Union University, Jackson, preached last Sunday for the church at McKenzie, which is pastorless.

The First Church, Corbin, Ky., loses its pastor, Rev. Arthur W. Denlinger, who has resigned on account of ill health. He leaves the church in excellent condition.

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Jewella Church, Shreveport, La., loses its pastor, Rev. S. E. Dodd, who has resigned without indicating his plans.

The third Church, Atlanta, Ga., is fortunate in securing as pastor Rev. J. A. Bonner, who has accepted and entered upon his duties.

Rev. W. F. Carlton of Bradford supplied the pulpit of Central Avenue Church, Memphis, last Sunday at both hours. We can attest that the saints heard two good sermons.

A revival is to be held at Parsons, beginning Sunday, March 31st. Knowing how well he can do it, the church has requested the pastor, Rev. G. G. Joyner, to do the preaching.

The church at Reynolds, Ga., is to lose its pastor, Rev. J. W. Haley, who has resigned, effective June 1st, when he will be available for pastoral or supply work.

After an absence of eight years, Rev. Jas. P. Craft again becomes pastor of South Broad Church, Rome, Ga. He has spent eight years in educational work.

Calvary Church, Memphis, had the privilege and pleasure of hearing last Sunday as supply Rev. Malcolm Younger, senior at Union University, Jackson. He is a native of Memphis.

On Sunday, June 2nd, the brilliant Dr. F. F. Brown of the First Church, Knoxville, will preach the commencement sermon of the University of Mississippi, Oxford, Miss.

Dr. C. W. Durden resigns as pastor of the Central Church, Newnan, Ga., to accept a call to St. John's Church, Charlotte, N. C., effective April 1st. The Georgians hate to give him up.

Dr. J. D. May of Newnan, Ga., has announced that he will be on the time throughout this year to the promotion of the Co-operative Program in Georgia. That means great progress in that state.

Dr. Chas. S. Pierce made happy the members of Ervay Street Church, Dallas, Texas, when on a recent Sunday he announced that he had declined a call to the First Church, Breckinridge, Texas.

Rev. F. H. Funderburk has resigned as pastor at Lexington, S. C., to accept a call to the church at Cayce, S. C., succeeding Rev. W. A. Roberts.

Dr. C. Frank Pittman resigns as pastor of the First Church, Woodruff, S. C., to assume the duties of the pastorate at the First Church, Hickory, N. C. He has done a great work at Woodruff.

Up to Wednesday, March 6th, there had been 55 additions to the First Church, Ada, Okla., Dr. C. C. Morris, pastor, in a meeting being held by Rev. H. R. Holcomb of Tupelo, Miss.

Refusing by an overwhelming vote to accept the resignation of Dr. W. O. Anderson as pastor, the First Church, Tulsa, Okla., is happy over his decision to withdraw that document and stay with them.

Rev. Cornelius Bowles of Ponce City, Okla., has accepted a call to Capitol Hill Church, Oklahoma City, Okla., and takes charge at once, opening his work with a revival. He is a product of Tennessee.

Rev. J. F. Floyd resigns as pastor at Hydro, Okla., to become a field agent for the Baptist Messenger for which work he has splendid capability.

Rev. H. T. Stephens of High Point, N. C., well known in Tennessee, is

assisting Rev. C. J. D. Parker in a revival at Moffett Memorial Church, Danville, Va.

Prospect Church, Hollow Rock, Rev. C. C. Sledd, pastor, which was recently wrecked by a storm, will not be repaired as had been at first decided, but will be torn down and built outright.

A revival began Sunday at Piggott, Ark., in which the pastor, Rev. I. R. Davis, has the assistance of Dr. F. M. Masters of Sturgis, Ky., who preaches and Rev. C. H. Franks of Rector, Ark., who directs the choir.

Speedway Terrace Church, Memphis, Rev. J. Norris Palmer, pastor, began a revival Sunday, Evangelist J. D. DeGarmo of Memphis doing the preaching and Jack Dew leading the music.

Rev. Woodrow Fuller, aged sixteen, an ordained minister in Central Avenue Church, Memphis, preached last Sunday night in the Methodist Church at Mullins. He graduates next year from the Mes-sick High School.

Rev. A. J. Covington of the United Brethren Church has come to the Baptists, joining the First Church, Eureka Springs, Ark., Rev. E. J. Kirkbride, pastor. He has been ordained to the full work of the ministry.

The Second Church, Lexington, has called as pastor J. S. Bell of Life, a brilliant young licensed preacher who is in the senior class of the Lexington High School. He has accepted and will preach for the church two Sunday nights in each month.

A revival is to be held in the church at Bemis, Rev. W. A. West, pastor, beginning Sunday, June 16th, in which the preaching will be done by Evangelist Geo. W. Wilburn of Memphis. W. H. Camplain will have charge of the music. They will work with one of the best churches and pastors in West Tennessee.

On the thirty-second anniversary of his pastorate with the First Church, Minneapolis, Minn., which began in March, 1897. Then there were 662 members. Now there are 3,200. Then the total receipts of the year were less than \$15,000. Now they average more than \$200,000 annually.

Rev. J. H. Buchanan of Paris has concluded a successful revival engagement at Central City, Ky. In his absence for two Sundays from Paris his pulpit was acceptably filled by his honored father, Rev. J. E. Buchanan of Blue Mountain, Miss.

The annual for 1929, "Lest We Forget," printed by the students of Union University, Jackson, has been unanimously dedicated to Dr. John Jeter Hurt, of the First Church, Jackson. In bestowing this honor on Dr. Hurt, the senior class publicly

acknowledged a debt of gratitude to one of the school's greatest benefactors and staunchest friends.

Miss Martha Tull, oldest daughter of Dr. Selsus E. Tull of Middlesboro, Ky., has been elected dean of women at Georgetown College, Georgetown, Ky., for next year at a salary of \$225 per month. Miss Martha is an A.B. graduate of Auachita College, Arkadelphia, Ark., of the class of '27. She filled the position of counselor to the student government at Central Female College, Conway, Ark., last year. At present she is completing her Master's degree in Peabody College, Nashville. Miss Martha is a brilliant student and has made especial preparation for the work of the deanship. We congratulate her happy parents.

By THE EDITOR

"The Story of Dr. J. B. Gambrell" is running in the Baptist Messenger of Oklahoma, written by Editor Routh.

Dr. and Mrs. W. H. Houghton are now in Egypt on their sightseeing tour. They are to return early in June.

A letter from Thos. L. Tinsley of Morgan, Ga., states that he would consider a position as organist and choir director or to direct music in revival meetings.

As a result of a recent city-wide training school in St. Louis, Mo., the Sunday School Board has sent out 228 Blue Seal awards and 13 Gold Seal awards.

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O. E. Bryan, Jr., of Carson and Newman College, received the first place in the decision of the judges in the recent declamation contest conducted in that institution.

The Calvary Church, Birmingham, Ala., recently broke ground for their new educational building. The building will be four stories high. Dr. N. O. Patterson is the pastor.

On Sunday, March 10th, the mission at Kingsport was organized into a Baptist Church. Rev. D. Edgar Allen has just closed a great meeting with that church. There were fifty additions and many conversions.

The class which Mrs. J. G. Jackson taught for fourteen years in the Second Church, Little Rock, Ark., has, since her death, been renamed in her memory. It is now the Dixie Jackson Bible Class.

Rev. Fred T. Evans of Almyra, Ark., has accepted the call from Monterey Church and is expected on the field April 1. This church has recently started a library and will gladly accept any donations to it.

Dr. Lincoln McConnell, pastor of the First Church, St. Petersburg, Fla., has been called to the First Church, Jacksonville, Fla., in succession to Dr. Len G. Broughton, who resigned last summer to enter the evangelistic field.

Following a successful three weeks meeting with the First Church, Maquoketa, Iowa, Singer John Imrie is now in St. Louis in the Simultaneous Campaign with the Tabernacle Church, of which Rev. J. B. Hyde is pastor. He has some open dates after

March 24 and may be reached at Springfield, Mo.

Pastor Sharp is leading the people at Sevierville in a great way. At the morning service on March 3 a note for six thousand dollars was burned. This does not remove the entire indebtedness on the splendid new building, but it is a worthy beginning of the ending of all debts thereon.

The Second Church, Houston, Texas, Rev. E. P. West, pastor, was organized less than two years ago. Its property is today worth \$600,000 and its membership 600. Recently the church dedicated its new three-story brick education building that cost \$140,000. While the Sunday school now has more than 900 members, provision has been made to take care of future growth.

The honor of winning the banner which is awarded each Sunday night to the B. Y. P. U. having highest percentage in the First Baptist Church, Memphis, went last Sunday night, March 10, to the Faithful Juniors, the newest Union in the church. However, this was not the first time they have won the banner, for they are both fine and faithful workers. Miss Sara Lee Miller is the consecrated and much beloved leader of this little band of workers. Officers are Cecile Boecelato, president; Helen Lee Hammond, vice-president, and Hugh Yarbrough, secretary. Group No. 1, composed of girls, has as captain Marie Lynn Frayle, while Eugene Steen is captain of Group No. 2, composed of boys.

NASHVILLE PASTORS

Seventh: Edgar W. Barnett. Sin; The Exalted Christ. SS 207, BYPU 55.

Third: W. Rufus Becket. Soul-Satisfying Streams; Instruments of Righteousness. SS 265, by letter 1. Grandview: Jos. R. Kyzer. The Trinity of the Jordan; Paul, the World Evangelist. SS 210, BYPU 57. Park Avenue: E. Floyd Olive. The Greatest of All Inaugural Addresses; baptism 3, baptized 33, by statement 1.

The Wise Win Souls; The Man Who Quarreled about Taking Medicine. SS 525, BYPU 105, for baptism 3, baptized 3, by letter 1. Grace: L. S. Ewton. The Church; The Pastor's Son. Rev. M. F. Ewton preached at night. SS 524, baptized 1.

CHATTANOOGA PASTORS

Highland Park: J. B. Phillips. The Channel of Prayer; The Sin of Transgressing God's Law. SS 581, additions 6.

First: John W. Inzer. Jesus Christ the Son of God; Forsakes, the Fourth Word from the Cross. SS 1239, BYPU 96, by statement 2, by baptism 1.

Calvary: W. T. McMahan. The Third Commandment; A Sinner's Desire. SS 317, by letter 2, by baptism 9, baptized 2.

St. Elmo: Rev. L. W. Clark. Making the Most of What You Have; Today and Tomorrow. SS 337, BYPU 83, by letter 2.

Northside: R. W. Selman. Lord, Teach Us to Pray; The King Who Was Worm-Eaten. SS 403, BYPU 70, by baptism 3.

Avondale: D. B. Bowers. The Word of the Lord; The Three Appearings of Jesus. SS 383, BYPU 102, by letter 6, by baptism 1.

Concord: W. C. Smedley. J. W. Christenbury. The Church.

Red Bank: W. M. Griffith. The Path of the Just; The Tragic End of the Wicked. SS 196, BYPU 75, conversion 1.

Clifton Hills: A. G. Frost. Gethsemane; The Devil's Auction Block. SS 287, BYPU 78, by baptism 3.

East Chattanooga: J. N. Bull. The Highway and the Way to Zion; God Writes His Law Upon the Hearts of His People. SS 371.

Central: A. T. Allen. One Plus God; Keeping the Heart. 319.

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THE NEWS BULLETIN

WHAT'S WRONG WITH SUNDAY SCHOOLS?

By Mrs. L. McCanness

The situation, though alarming, is not in the least surprising. Having studied it carefully, prayerfully, and observingly, I find one cause of the indifference toward the work is slack leadership. There is a tendency to place in the lead, as teachers and other officers, those who have social and educational advantages regardless of their moral and spiritual qualifications. The need of the present day is leaders whose lives are in perfect accord with their profession. Men and women who not only exert an influence for good, but whose lives are so deeply consecrated to Christ and his cause that there emanates or radiates from them a truly refining and purifying influence.

Young people are highly susceptible to the finer impressions of a higher life. They also can, at an early age, discriminate between the true and the false. Hence the necessity of exercising great care in selecting leaders for our Sunday school work. It is true that we often find those, who are more interested in social life and the pleasures that follow in its train than they are in the cause of Christ, ready and willing to assume church leadership for the prominence and popularity it brings.

Another need of the hour is men and women who have a far-reaching vision of the needs of the field and who are true to that vision, who are ready and willing to consecrate their lives to the Master and heed his call to service.

ANOTHER ANSWER TO "A LAYMAN'S COMPLAINT"

As a minister of the gospel of Jesus Christ, I wish to say something regarding the article, "A Layman's Complaint," which appeared in the February 21st number of the Baptist and Reflector. It is worthy our deep and prayerful consideration. The article has pictured a reality to us in many places such as these: "The ministry is commercializing evangelism; roll down the streets in luxurious cars; and then the statement that we take time away from our own churches to make money for ourselves," etc. All this is true, and, brethren, we need to examine ourselves carefully here and reconsecrate our lives to God. I believe with all my heart that the main trouble with the trend of the times finds its root in the ministry—not all, but a great many.

But I know that the brother has made his statements too broad. All the ministry is not as he pictures it—not even a majority. I fear that the writer of the article is taking spite at all the ministry after a few cases have come to his notice. Be careful that your own feelings and desires do not enter too much into the matters so great. It is a known fact that a large number of pastors repeatedly refuse larger salaries and sacrifice greatly for God's cause. Our brother is certainly mistaken here: "Travel on half fare and be entertained on the best the land affords."

I call his attention to this as being a gross misrepresentation, and everybody knows it. On the other hand, the ministry oftentimes is not even treated fair. Some churches never pay what they promise to pay when they call, put their pastor in one of the worst dwellings in town, require him to furnish his own car to be used to their advantage, while they live in mansions and ride in their fine automobiles for their own selfish gratification. However, this pastor is glad he does not pastor such and hopes he never will. Many of our deacons and churches love their pastors and treat them royally. I thank God for a church that is loyal to God's man, the pastor, the leader,

Now, in conclusion, I hope that the ministry will walk close to God and thereby help such conditions as may exist that are harmful, and that the deacons and churches shall spend much time with Jesus.

ANOTHER PREACHER SPEAKS

Just a word about the "Layman's Complaint," published in the issue of February 21st. His letter needs some compliments, but he evidently is not familiar with the small-town and country churches. I for one am trying to be pastor of three churches, one half-time and the others quarter-time. The half-time church pays me \$7.50 a trip or \$15 per month. The other two pay whatever they can pick up in a hat or what they want to give. I drive a school bus five days a week in order support my family of three and be able to go on preaching in this mountain country. Whenever I hold a revival from ten days to two weeks, I usually get from ten to twenty dollars.

If some preachers had to hold revivals and pastor churches as some of us here in the mountains do, tramp across the hills or along the cross-ties and work at some other job in order to support their families, I guess they would give up the job of preaching. Of course there are some exceptions.

What the world needs today is the gospel preached, and the greater the sacrifice, the greater the blessing. Are we preachers willing to sacrifice enough to bring the poor lost ones to Christ who died for us and them, or will we demand pay before we give them the gospel? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you." May this be the best year for Tennessee Baptists.—J. W. S.

Pastor C. R. Widick of Tullahoma in spite of sorrows and other soul-burdens, is happy in his work. The church has been unusually good to him and his wife. Last fall they had to take their little babe to the hospital where she passed on to be with God. Shortly thereafter Mrs. Widick was compelled to go to the hospital for treatment. And in the midst of all the troubles, Brother Widick has been trying to complete his college work.

The church has stood by them in a splendid way. On the second of March a group of the ladies went to the pastor's home carrying an old-fashioned basket loaded with useful expressions of love and appreciation. Brother Widick says: "It proved to be the best and most useful shower we have ever received—things for Mrs. Widick and the little girls, things for the table, and even some wearing apparel for the pastor! Counting the holiday gifts, this is the third shower from the church within the last few months, and in addition to them the church has made a cash gift of \$150."

The Tullahoma church is located in a big field wherein about half the population is not affiliated with any church. New deacons were ordained on the 17th and a B. Y. P. U. training class is to be held this month. Five members were received into the church in December, two by baptism. Working against tremendous odds, due to much illness in the home, Pastor Widick has carried on and has continued to do some work toward his college degree. With from three to six services each week to look after and the home cares on his heart, he has pushed onward.

A BEAUTIFUL STORY

From one of our pastors comes this beautiful story. In his town the

high school puts on special motion picture programs. Occasionally this pastor and wife allow their children to attend. Recently a special picture was presented, but it was shown in a movie house. Of the incident the pastor says:

"We thought the show was to be at the school building and told the children they might attend. I walked down with them; but when we came to the school building, they did not turn in. I asked them if they were not going and learned that the picture was to be shown in a movie house."

"I stopped and discussed the matter with the boys, telling them that I did not like for them to go to the movie house. I said, 'You know sometimes I preach against the dangers of the vulgar shows. If I let you go there, don't you see how the folks will talk? They will say, Brother — is letting his boys go to the movies, daddy, and it must be all right.'"

"One of my boys lifted his head and declared I was right. The other was already crying over the expected disappointment. I stood for a moment thinking earnestly and then I said: 'It will grieve me very much to see you go, but you may. Remember that you go against my wish. You may have your choice. You can go on to town and spend the money there as you wish or you can spend it for the show.'"

"The older turned to me and said: 'Daddy, I want to go awful bad, but I won't go because I want to please you.'"

"You can guess what I did. They walked on with me bravely and cheerfully. I watched them from the door of our church as they passed the picture palace. Later that afternoon they came rushing into my study in great glee and showed me what they had purchased. Two splendid kites and two balls of string to fly them with. I took them close to me and said: 'God made you think of that, boys. God bless you both.'"

"They dashed away to play happy as could be, and I prayed through the tears that I might be able to decide to please Him instead of doing the things I just want to do."

QUESTIONS AND ANSWERS

By J. H. Grime

The following questions reached me through the Baptist and Reflector from the pen of Dr. J. J. Taylor of Winchester, Ky.:

(1) Q. "When the disciples forsake Jesus and fled, did they not bear testimony to their Lord and the prophet, who said they would?"

A. Yes. But that had nothing to do with their guilt or innocence. Judas fulfilled prophecy when he betrayed our Lord.

(2) Q. "When Peter followed afar off, did he not keep his own promise to follow, and did he not beat the ten, who did not follow at all?"

A. It was cowardly and half-hearted. Christ said: "I would thou wert cold or hot." (Rev. 3:15.)

(3) Q. "When Peter denied his Lord, did not the temptation grow out of the fact that he followed too closely?"

A. No. He did not follow as closely as John, and John did not deny his Lord. (John 18:15, 16.)

(4) Q. "In the denial did he not bear witness to his Lord, who said he would deny?"

A. Yes. But Peter realized how woefully he sinned in so doing and "went out, and wept bitterly." (Luke 22:62.)

(5) Q. "Why should any of these men be criticized or held up to scorn for walking in their predestined way?"

A. I do not criticize. I record facts. Predestination does not free from guilt or relieve from condemnation. The devil is predestined to go to hell, but that does not make him an angel.

HOSPITAL RECEIPTS ON DEBT

The receipts of the Hospital Commission from the Christmas love offering to March 1st is as follows:

Alabama	\$100.64
Florida	58.26
Georgia	55.25
Louisiana	108.17
Mississippi	49.02
Missouri	35.04
New Mexico	13.36
South Carolina	5.73
Texas	170.57
Tennessee	322.12
Virginia	35.65

Total \$953.81
Louis J. Bristow, Treasurer.

Unruly, as Usual

A young woman who was tempted by a worldly man, following request in his prayer:

"May the Lord fill my flock with fresh year and new zigor."

He had been looking over the Christmas cards on the counter for some time, when the saleswoman suggested: "Here's a lovely sentiment, 'To the only girl I ever loved.'"

"That's fine," he said, brightening, "I'll take five—no, six—of those, please."

The First Religious Ceremonies Were Held

in a building, the roof of which was the sky; the floors of which were of green sward and the walls of which were the whole wide world. The Congregation had no Church building. They had no carved pews, teakwood altars and velvet carpets. The lack of these luxuries did not necessarily mean that the First Congregation did not want these things. They could not afford them.

Times Have Changed

Experts in Church Finance have worked out arrangements by which even the smallest Congregation may own its own Church building toward which it may point with pride and in constructing its own House of Worship does not only a service to itself but a service to posterity.

Your Deity Deserves the Best

You would not attend Church in raiment in which you had labored all week. Your Sunday attire is consecrated to God. Your Church building should be the best you can afford. A "Sunday Church" an ugly Church building is a discredit to your Congregation; a liability to your city; a hindrance to progress and a desecration to the God you worship—provided you can afford a better. Our consulting experts are always at your service and their advice is free.

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