

BAPTIST and REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 101

THURSDAY, APRIL 4, 1935

Number 14

The Majesty of God

By J. B. MOODY

The Lord our God is clothed with might,
The winds and waves obey His will;
He speaks, and in the shining height
The sun and rolling worlds stand still.

Rebel, ye waves, and o'er the land
In threatening aspect foam and roar,
The Lord has spoken His command
Which breaks your rage upon the shore.

Ye winds of night, your force combine,
Without His holy high behest,
Ye shall not in a mountain pine
Disturb a sparrow's nest.

His voice sublime is heard afar,
In distant peals it fades and dies;
He binds the cyclone to His car
And sweeps the howling murky skies.

Great God! how infinite art thou;
What weak and worthless worms are we!
Let all the race of creatures bow,
And seek salvation from Thee now!

Our lives, how trivial they are,
How vexed with mean and trifling cares;
While Thine eternal thought moves on
Thy fixed and undisturbed affairs!

Baptist and Reflector

An Investment in Christian Reading.

John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

BOARD OF MANAGERS

R. Kelly White, Chm.
C. W. Pope

John A. Davison
N. M. Stigler

D. B. Bowers
W. C. Boone

Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.

Terms of Subscription—Single subscriptions payable in advance, one year \$2.00; two years \$3.50; three years \$5.00. In clubs of five or more sent in at one time, \$1.50 per year per member in advance. Budget price to churches, \$1.50 payable monthly or quarterly in advance. Further club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, fifty cents per insertion.

Advertising Representatives—The Religious Press Association, Philadelphia, Pennsylvania.

Published by Baptist and Reflector at Church and Lafayette Streets, Jackson, Tenn. Editorial and General Office, 161 Eighth Avenue, North, Nashville, Tenn.

EDITORIAL

Satanic Righteousness

At first thought the terms "Satanic" and "righteousness" seem contradictory. They are contradictory, provided "righteousness" is given a Gospel meaning, otherwise they are not.

There are two kinds of righteousness in the world. There is, first, "*the righteousness of God*" (Rom. 10:1-3). This means Christ "made unto us wisdom, righteousness, sanctification and redemption" (I Cor. 1:30), and it is received by faith "without works" (Rom. 4:5). Second, there is "*mine own righteousness*" (Phil. 3:9). This is self-righteousness, which means a "goodness" which unregenerate sinners propose to construct out of their own character and works and which they vainly offer to God as the ground of His favor and salvation. This is the "righteousness" which is harmonious with the devil and which is zealously promoted by him.

Satan is both "the prince" and "the god of this world" on its unregenerate side (John 12:31; II Cor. 4:3, 4). As such his special aim and effort are to "blind the minds of them that believe not" to "the Gospel of the grace of God." Preach all the truth you please, just so you leave out the Gospel of the Cross. He puts forth every endeavor possible for him to get men to depend upon themselves in whole or in part for salvation instead of wholly and only trusting Jesus. While they may neither realize nor admit it, all self-righteous religionists worship and serve the devil instead of God.

As "the god of this world," Satan, by his impressions and through his agents, presents himself "as an angel of light" (II Cor. 11:4), and not in the hideous guise in which artists sometimes picture him. He presents himself as a *religionist* having the character of an angel of light to those who do not discern his real nature. So just because one "seemeth to be religious" is no necessary proof that he is; he may be the emissary of Satan.

Operating as the god of this world and as an angel of light, Satan has "*his ministers*," who pose "as the ministers of righteousness," that is, of the same kind of righteousness which the devil promotes (II Cor. 11:13-15). Those whom Paul had immediately in mind in these passages were the Judaizers. These were religious teachers who taught that

sinners were saved and justified by their character and works in whole or in part and not simply by faith without works. They have their successors today. And Paul, speaking by inspiration, says that they are the ministers of Satan!

A possible misapprehension must be guarded against in this connection. That one is thus in a Gospel sense a minister of Satan, does not necessarily mean that he is not cultured and refined and that he is morally corrupt and repulsive. Some of the Judaizers were personally very fine men in a human sense, and the same thing may be, and often is, true today. But doctrinally and evangelically they are the agents of Satan, deceived and used by him, to keep people from seeing and receiving the Gospel of pure grace.

The ultimate test of a preacher in this connection is not his personal qualities and sincerity, but *what is his Gospel*. If under any guise he preaches that the sinner in order to become a child of God and go to glory must add anything to his faith in Christ, then he preaches what Paul calls "another gospel: which is not another" but a perversion of the true (Gal. 1:6, 7) and as a religionist is an agent of Satan.

We do not here have in mind the works of a man after he is saved. Saving faith will express itself in works, but the place of these works is after salvation and as the fruit thereof (Eph. 2:10). Consequently, even then works are not a *condition* of salvation any more than they are before. So the simple test of whether a man as a religionist is an agent of Satan is whether he preaches salvation by faith "*without works*" or by faith *and* works. "The righteousness of God" is "unto all and upon all them that believe;" while Satanic righteousness is that which is affirmed of people who are "going about to establish their own righteousness."

On the part of many preachers, teachers, and lecturers today there is an insistent and widespread demand for "righteousness." There is a demand for civic, social and personal righteousness. But when their plea is sounded to the bottom it is seen that the righteousness upon which they insist is simply human morality and goodness exalted to the plane of religious value. The substitutionary and atoning Cross of Christ, as the only ground and spring of righteousness which passes muster with the Holy God (Rom. 3:25), is ignored and sometimes blasphemed and the idea of a sinner having his faith in Jesus reckoned to him for righteousness is dismissed as "a legal fiction." Though they know it not, what these men insist upon is Satanic righteousness dressed up in the guise of religion.

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved . . . For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."

* * * *

"Non-Essentials"

It is the fashion in liberal quarters to say that "we ought to emphasize and get together on the essentials" and "let the non-essentials go," or words to that effect.

One great trouble is that those who thus speak decide in their own minds what the essentials and non-essentials are and propose to test others by this standard. And it is found that what they call the "essentials" are those doctrines and practices which do not cross their own views and which do not show them to be at variance with the New Testament; and that what they call the "non-essentials" are those doctrines and practices which do not coincide with their own views.

If we are to rule out from preaching and teaching emphasis everything which some body of professed Christians

considers to be non-essential, then practically every Christian doctrine and practice with a real New Testament meaning will have to be eliminated.

There are some things which are essential to salvation, as grace, repentance, faith, regeneration, justification, the death, burial and resurrection of Christ, etc. These must be insisted upon, no matter what somebody may think or say.

There are some things which are essential to Christian obedience, as baptism, church membership, the Lord's Supper, etc. All of these and related matters are definitely and clearly commanded by the Lord, and He says, "If ye love me, keep my commandments." While such things are not conditions of salvation, they are the fruitage thereof, and we dare not fail to insist upon these clear commands of the Lord and as He commanded them. Whatever is commanded to His people by the Lord of glory in the matter of their Christian obedience must never be classed as a non-essential. It is essential to that obedience. And the smallest commandment of the loving Lord has the weight and authority of Deity back of it. Away with the idea that Jesus commands a non-essential thing!

Those who prate about "non-essentials" usually have in mind such things as baptism and the Lord's Supper. It can be admitted outright that these things are not conditional to salvation, but they are conditional to Christian obedience.

When the Lord instituted the Supper "the same night in which He was betrayed" and taught His disciples to observe it in remembrance of Him "till He come," how can anybody be brazen enough to say that it is "non-essential" to observe it and to teach it just as the Lord delivered it to the churches?

In the Great Commission in which the Lord commands His disciples to go into all the world and "make disciples of all nations," surely "make disciples" is an essential thing. But the same Lord who commanded this of the churches to the end of the age also commanded the baptizing of those who are disciples, and it was backed up by "all authority—in heaven and on earth." How can sentimentalism so blind one as to make him think that it is "non-essential" to preach and teach and practice baptism just as the Lord commanded it. We can know what the Lord commanded if we want to; for "the way of the righteous is made plain." The Lord Jesus does not command ordinances whose meaning cannot be clearly known.

If "the baptism of John" was "from heaven" and not of men and if the publicans, upon repentance, "justified God" by submitting to that baptism, and if the Pharisees and lawyers "rejected the counsel of God" by not submitting to that baptism, think you that since Jesus has incorporated baptism in the Commission and told the churches to "guard the ordinances as they were delivered" that baptism is to be classed as "a non-essential" just because some doctrinal liberal says so?

Oftentimes we are told along this line that we ought to get away from "little things" and devote ourselves to "big things." But anything that our Lord ever commanded is a big thing. He did not deal in trifles. The principle enunciated in connection with the commands of the Sermon on the Mount applies to all that Jesus commands: "Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Some commandments of the Lord are vital to salvation and some are vital to Christian obedience, but all of them

are essential in their sphere and for their purpose. And it is exceedingly important that the saints remember that Jesus said, "Ye are my friends, if ye do whatsoever I command you."

* * * *

Believing Is Receiving

Saving faith is believing on Christ as the bearer of our sins. He so loved us that He suffered for our sins, seeing that we were hopelessly involved in the toils of spiritual blindness and incompetency. Realizing our guilty need, we throw ourselves on the mercy of God in repentance, and look to His Son, who loved us and bore the penalty of our sins on the cross that we might be set free.

But many stumble over the words "believe" and "faith." We know what faith is in human relationships. It is trust. But we trust others only as there is something we value which is contingent upon their fidelity and devotion. It is useless to try to tell an unrepentant sinner to trust Christ. He must first be convicted of his sin and need. So long as he is self-sufficient and blind as to his spiritual bankruptcy, *he is not conscious of anything to be trusted to Him.*

Men stumble again—many professing Christians do, as well as sinners of the world—by confusing saving faith with mere *intellectual* acceptance of the revealed facts of the life and works of Christ. So long as the intellect has no urge from the heart of its need on account of sin and selfishness and guilt, there will be no saving turning of the will and personality to the crucified Saviour in repentance and faith.

Saving faith in Christ is the equivalent of *receiving Christ*. "As many as received Him, to them He gave power to become the sons of God—even to them that believe on His name" (John 1:12). Receiving and believing are here used as equivalent terms. Faith is that response of the personality which takes Christ as the provision of the grace of God whereby one's sin may be forgiven and blotted out. No one has saving faith who does not in some real measure—the deeper the better—realize that he has sinned and is a sinner by nature before God; also that he trusts no way out of his fallen estate and need except that which God offers.

This utterance is too brief for it to be practicable to try to relate the above to child conversion, more than to say that a little child may exercise saving faith in Christ, and that the emotional experience will normally be different and less dramatic than may be expected from older persons, especially those deeply scarred by outward sins of the flesh. But we shall make unwarranted use of any views we have on child conversion, if we allow ourselves through them to lose sight of the necessity of *requiring of those who present themselves for church membership trustworthy evidences of consciousness of sin and need, which have led to repentance for sin and to a trust in Christ which gladly takes, receives HIM and what He did for us, as our confidence and hope in God.*

Do not play down the awful facts of sin and need and of the necessity of true repentance and faith on the part of those—the great majority—whose years and inner experience have been sufficient for the self-nature to have accumulated experience of sin and guilt. Sin must be brought home to each person in all faithfulness *for what it really is*, before he will be in condition to want to trust, believe in, receive the Saviour *for what He really is.*—*Western Recorder.*

News has been received from Tsinan, China, that Rev. J. R. Mashburn, for 13 years a Southern Baptist missionary to China, died on February 28. Mr. Mashburn has been ill for more than a year.

Effective Preaching

FROM A LAYMAN'S POINT OF VIEW

T. C. CARSON

(We are always glad to have laymen express themselves in the *Baptist and Reflector*. This thoughtful study was sent in by the author's pastor, Dr. W. R. Rigell, Johnson City. Space has compelled us to condense the article and we must courteously dissent to certain particulars in it. Leaving out introductory remarks dealing with a questionnaire sent out by the author, we begin with the second page of the manuscript.—Editor.)

I wish it had been so that you could have heard all the replies that I received. One man stated that the kind of preaching that was most effective was the kind that he had not been getting; a girl of the flapper type said she liked thrilling and emotional sermons; a serious-minded young woman of more than average intelligence said that she liked an appeal both to intellect and heart; a college professor said that he wanted truth or at least what the preacher believed was truth. A business man of wealth and prominent in church affairs said that he wanted old-fashioned Bible sermons and not socialism cloaked in the guise of Christianity. A young and thoughtful college student said that he liked a sermon that applied Christianity to everyday living. A TERA worker said that he wanted a sermon taken from the Bible, but he wanted a preacher to preach to poor as well as to rich. Time forbids giving other replies.

Before working out conclusions, I thought it might be well to look into the Bible itself for some of the full and effective sermons. I at once thought of Peter's sermon at Pentecost, and Paul's sermon at Athens; I thought also of some of the sermons of the prophets but could not recall one which we would say was effective. My memory of those sermons, especially those of Jeremiah, Isaiah, and others who preached against idolatry and other evils of that day, is that they were not effective, for the people disregarded them and went on in their old ways and the things which they prophesied came to pass. I also thought of Christ's Sermon on the Mount, but after reading again the text of these discourses I did not feel that we could call them by so trivial a name as a sermon. I believe that it has been more properly named by some writer, whom I do not recall, as the Constitution of the Kingdom of Heaven. Of course, in reading The Acts of the Apostles I noticed Stephen's sermon, the longest in the book, and one of the most eloquent, but then I recall that Stephen's sermon was not at all effective and that it resulted in his death. So I return to my original selection, two by Peter and one by Paul.

When one reads the text of the sermon at Pentecost with a critical eye, he is impressed by the simplicity of the sermon. I have never seen this simple discourse included in any collection of the great speeches or orations of literature; but I have never heard of a more effective sermon being preached by any person at any time in the history of Christianity. Three thousand converts resulted from this one sermon and later, after healing the lame man at the Gate Beautiful, he preached again and this resulted in many conversions and such a sentiment among the people that the priests were constrained to let them go unpunished though they continued to defy them and their instructions at every turn. When I compared these sermons with notes which I had made on what people want in sermons today, I found every one of the elements there.

Then again, when Paul spoke at Athens, we find eloquence and power of language such as we do not find in Peter's sermons. But any man who could make the indolent, cynical, paganized philosophers of Athens sit up and take notice, certainly must have been effective and we are told that some believed. Here, too, we find the same elements demanded by people today that were so effective in sermons two thousands years ago.

The first element which is universal in demand for an effective sermon is *sincerity*. Many wrongs have been committed by sincere people but no great movement has ever succeeded that was not led by sincere people. One man said to me, "A preacher doesn't have to tell me all he believes, but I want him to believe what he tells me." It is almost impossible to impress a large body of people with any kind of an appeal which the man himself only half-heartedly believes. The text of the sermon is not half so important as the man who delivers it. He must preach it from the pulpit and must practice it in his daily life. No minister has a right to call on a layman to make a sacrifice he is not willing to make or is not already making, or to ask any woman of the church to spend less for clothes than his own wife spends, in order to give to the church, or to ask any member for a contribution towards his salary and church expenses if that man is not as able to furnish advantages to his children that the children of the minister enjoy. I'll be frank with you gentlemen: the most sincere minister of my acquaintance is not of the Protestant faith and is not here today, but when he speaks I listen because I know he believes what he is saying. "He lives it."

The next demand is for *truth*. Now of course that would start a debate as to what is truth. A sincere man always says what he thinks is truth. But while there may be disagreement as to moral truths, there are certain fundamental facts of history and science that are not to be denied. I recall an incident some years ago when a very prominent minister of our denomination in illustrating a point used a historical incident which was incorrect as to time and nationality. When this occurred I could not help but wonder if the whole sermon were not as loosely put together and perhaps his conclusions drawn from other moral and religious facts as inaccurate as his illustrative fact. We mathematics teachers start with recognized facts which we call axioms or postulates and our conclusions are as accurate as our facts, but no more so. I wonder if yours are?

The next demand that is almost universal is that a sermon must be *progressive*. Down in South Carolina today is a Baptist church of which my grandfather was a charter member and one of the first deacons. He was a godly man and I only wish that I could be as true a Christian as he, but his religion permitted him to do one thing that mine would not permit me to do. He bought human beings like animals and on one or two occasions he sold them. We cannot reverse ourselves in religious thinking or practice. We cannot return to the exact practice of the faith of our fathers. Christ preached a new order and He was heard. Peter was putting into practice a new religion, and he had thousands of converts in a day. Paul was giving the Stoics and Epicureans in Athens a new philosophy and they listened and were converted. The faith of our fathers is a progressive faith coming down through the ages and borne all the way by Peter, Paul, Augustine, Luther, Knox, Bunyan, Wesley, and others. Can we return to the practices of our fathers? We cannot. Christ is out ahead still leading the way to the Kingdom of Heaven.

(In certain individual practices and in certain methods of religious expression we may not go back to the religion

of our fathers, yet we can never improve upon their religion itself. New Testament progressiveness lies in the realm of growth and of service, not in change or interpretation of doctrine different from what Scripture reveals. This doctrine is "the faith once for all delivered to the saints."—Editor.)

The young college student's appeal for a practical application of Christianity was voiced in one form or another in nearly every reply. He said, "I would like to know how Christ would behave if He were here a student on this campus." The young social worker, exasperated by the slovenliness and suffering and greed of her clientele, said, "I wish some preacher would tell me how Christ would behave if He had my job." The CWA worker said, "No preacher ever told me any religion that would keep my wife and baby from starving." All these people were voicing the same need, a *practical application of Christianity to daily living*. It is a fine thing to preach on heaven and hell and being saved for eternity, but how am I to meet this situation which faces me today? How can I apply Christ to the New Deal, to a lost job, to a business in the red, to dealing with my bewildered fellow man? Peter and Paul both had ready answers to the questions asked that day by their bewildered and astounded congregations, but do you have them for yours?

This leads me to my next demand in a sermon which is almost universal, and that is the *question of authority*. The New Testament says that the people were astounded for Christ spoke with authority and not as the scribes. I wonder if our preaching is not too much like the scribes. I wonder why the people heard Peter and John instead of the priests and scribes after the healing of the lame man. It would seem that the scribes had let themselves be so bound by tradition that for every question that came up they were looking back in the law and Talmud for their authority, but here were men who appealed to no authority who probably could not have given you the book and verse where their authority lay, but men who had been with Christ and confounded the scribes in open court. One has only to read the description of the vicar in Goldsmith's "Deserted Village" or Barrie's "Little Minister," or Hawthorne's "Scarlet Letter" to get an idea of how the laity once looked to the clergy. I am not advocating a return to Ecclesiasticism, but individually and collectively I do believe that our people miss the authority of the clergy which they once enjoyed. (And their infallible court of appeal is the Word of God.—Editor.)

Another quality that is called for in a sermon is *courage*. One man, a foreman on a construction job, said that he seldom went to church. When asked why, he said, "A preacher is scared of his job." What he meant to say was that the preacher was holding back in his views because of pressure either from his congregation or denomination or officials higher up in his church organization. *A coward has no business in the ministry*. If a cut in salary frightens you or a bloody nose or ridicule, you are in the wrong profession. One of the most serious indictments of the clergy today comes from the poor and underprivileged group in our social order. Dr. Franklin has just told you that when students come to us from other nations, they find that our people are not practicing what our missionaries preach and that is true even in our churches. We have only to listen in on what Labor through its spokesmen has to say of the church and the ministry to realize that in some way we are erecting a Kingdom of Heaven and leaving out of it the very people that Christ spent His whole life working for and serving. We have only to glance across the Atlantic to Russia to see the reaction that such a policy on the part of the clergy and the church will generate, and when generat-

ed it will surely go to the extreme that we find there. My friends, your duty is to speak the truth as you see it. If you have courage you may lose your job or your pay or you may get your nose bloody but people will hear you and your sermon will to some extent be effective.

Now, brethren, I would like to call attention to one or two things that I have heard a great many sermons about and which were mentioned very few times, if at all, by the people whom I questioned. The first of these I will mention is the *matter of doctrines*. Of the more than thirty people to whom I talked one of the more intelligent said to me, "I would like to hear George Truett on 'Why I Am a Baptist,' or Bishop Mouzon on 'Why I Am a Methodist,' or a discourse by Bishop Maxon on Episcopacy, but for the rank and file of people, most of the denominational differences have gone." For the upper group of the clergy itself these have largely disappeared. It is mainly due to the rank and file of the clergy of the various denominations of Protestants, such as you, that they exist at all. Christ left us two ordinances and His instructions as to administration were vague. If all the details were so important as to determine whether we are saved or damned, do you not know that all the instructions would have been very definite? Shame on us, gentlemen, that there should be three hundred denominations of Protestants, striving, competing, and contending with one another in the name of the "Prince of Peace."

(We cannot agree that the Lord's instructions on the ordinances were vague. They are clear to all who are willing to follow them. Moreover, those who follow human theories are responsible for the divisions in Christendom and not Baptists and others who follow the New Testament teachings.—Editor.)

A great many jokes are cast at ministers on the length of sermons. However, I have found that people have very little to say about length of sermons. But nearly all of the upper or more intelligent group want the sermons organized and want you to quit when you get through.

In summarizing, gentlemen, you will pardon me for attempting to tell you, ministers of the Gospel of Jesus Christ, what you should preach and how you should do it, but I was asked to do so by one of your own members, my pastor. I do not expect that you will agree with me in all that I have said, but when you have gone over all of the elements that people want in a sermon, sincerity, progressive religion, practicability, courage, exact truth as to detail and authority, you will find them in all the great sermons of the past and in my opinion they will have to be in all the great sermons of the future.

SNOW FLOWERS

CLARIS LEAVELL (aged 13)

On frosty nights in winter time,
The snow falls gently down,
Till flaky clusters lie around,
On weed and brushes brown.

The snow is gathered here and there,
In flowerettes soft and light,
That make me think the road side weeds
Have blossomed in the night.

(The author of this excellent little poem is the daughter of Mr. and Mrs. C. S. Leavell and grand-daughter of Dr. and Mrs. Ben Cox.—Editor.)

Rev. Loren M. Reno, for 31 years Southern Baptists' missionary to Brazil, laid down his work and answered God's last call to him on March 6. Mrs. Reno and their two daughters are carrying on at the mission at Victoria, Brazil (postage 3 cents).

CONTENDING FOR THE FAITH

T. G. DAVIS, Knoxville, Tenn.

This timely address was delivered before the Knoxville Baptist Pastors' Conference and requested by it for publication. Lack of space compels us to condense it, which we have sought to do without materially, at least, impairing the thought.—Editor.)

"Contend earnestly for the faith which was once for all delivered to the saints," Jude 3.

Scholars tell us that the words, "contend earnestly," come from a Greek verb compounded with a preposition meaning to agonize for. Used with reference to the striving of men in the Greek games to win a prize, it signified the utmost effort of will, energy, body and mind to overcome all competitors.

If it was necessary for Jude to urge this important duty on the early disciples, how much more do we need the admonition in this day of laxity concerning the faith? Modifications and strange interpretations of truth to suit the whims of those who essay to be wise above that which is written are openly advocated. The demand of the age is for a broader fellowship, so called, which eclipses the time-honored principles of God's Word, which has been the mainstay of our denominational life. Modernism, with its liberal interpretations and effort to obliterate denominational lines, seeks to undermine the very foundation of New Testament Christianity.

An unbroken chain of doctrinal teaching and of loyal devotion to every truth of Scripture would have remained through the centuries had not some leaders swung off on unwarranted lines. And the people of God would have continued in their adherence to "One Lord, one faith, and one baptism."

With lost loyalty to the truth, with the love of praise and the desire to be called great, some men have modified the Word of God to suit their convenience and to gratify a liberal public. Thus we have widely divergent creeds and doctrines, and confiding people who have made no personal investigation are misled. Jude's timely warning is preeminently important.

I. WHAT IS "THE FAITH?"

The article "the" limits "faith" to a particular faith. In the beginning there was a "common faith." Now we have conflicting creeds. God is responsible for neither the confusion nor the strife. We cannot believe that God is at the same time the author of the Catholic ritual, the Episcopal Book of Common Prayer, the Presbyterian Confession of Faith, the Methodist Discipline, the tenets of the Campbellites, and the doctrinal expressions of the Baptists. These differing creeds and doctrinal expressions have come about because the injunction of Jude has not been followed faithfully and strictly. No man has the right to draw up any system of faith not expressed in the Word of God nor advance any theory at variance therewith nor does he have the right to ask men to subscribe to it. From the day it was given, "the faith" admits of no human revision, subtraction, or addition. What are some elements in this faith?

1. *That in his natural state man is totally depraved and ruined.* All the writers of Scripture stress this truth. Man is set forth as condemned, ruined, and wholly unable to free himself from the guilt and penalty of sin. "The faith" reveals the awful doom of those who do not accept the provisions of grace in the Gospel of Christ. When men

teach that man is not wholly depraved by sin and that he can do something to atone for his transgressions, they teach what the Word of God declares to be untrue. In the third chapter of Romans Paul gives a full length portrait of the natural man and unmistakably shows that he is corrupt from the crown of his head to the tips of his toes. We must proclaim this as one of the basal facts of "the faith."

2. *The believer in the crucified and risen Lord is redeemed.* No creed or expression of faith is Scriptural which does not hold up the crucified and risen Lord as the only and all-sufficient remedy for sin. All hope for the remission of sin must take root in the doctrines of the Cross. In this day of Modernism and Liberalism with the Word of God, many claim to contend for the faith who ignore or eliminate entirely this fundamental doctrine.

Some teach that there is no Savior from sin and others teach that there is no sin to be saved from. But the Word of God declares that "ALL have sinned," and that unless men repent they shall all perish, and that "without the shedding of blood there is no remission." "What can wash away my sin?" "Nothing but the blood of Jesus." Beware of teachers who make void the atonement. Only those who accept "the faith once for ALL delivered to the saints" can sing with the spirit and the understanding:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

3. *"The faith" gives ALL AUTHORITY to God's Word as the only rule of faith and practice.* There are professors in certain schools and colleges and preachers in many pulpits who have become wiser than that which is written and would eliminate from the old Book what does not agree with their depraved natures. We are told to keep the spirit of the Bible in matters of obedience, giving no heed to the letter. But listen to John on Patmos in the closing words of the last book of the Bible: "If any man shall add unto these things, God will add unto him the plagues that are written in this book: and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the Book of Life, and out of the holy city" It is better to take orders from One who has authority than from one who assumes authority. If men had never begun to interpret the faith to suit their own perverted desires, our world would never have been disturbed with conflicting creeds and religious confusion.

II. WHEN WAS THIS FAITH GIVEN AND FOR HOW LONG?

In the beginning God gave His people a system of faith by which all generations, irrespective of nationality, education, or circumstances, are to be governed. All the essentials of this faith are found in the Bible.

When people begin to talk about being liberal in their views, does it mean that it makes no difference to them what the Word of inspiration declares and demands? It is our duty to be just as broad as "the faith once delivered to the saints" will admit and just as narrow as it requires. A new impetus would come to our Holy Christianity, if all, especially all Baptists, could be old-fashioned enough to endure the taunts of the world in its demands for a broader fellowship and stand with our faces set to do God's will regardless of the demands of earth and hell! "If any man will do His will, he shall know of the doctrine, whether it be of God"

One reason we know so little of "the faith" and have such meager knowledge of its contents is that too often we accept the views of men about the Bible instead of going

for ourselves to drink from the fountain. As we search God's Book prayerfully under the guidance of the Spirit, determined to obey its precepts, we shall know for ourselves the truth of what it reveals.

There is no revelation later than the Bible; and when we uncompromisingly do what is taught therein, we are safe and can count on God's approval. Let us pray for daily grace to stand unwaveringly by and contend for "the faith," for it is God's revealed will.

III. AN EXHORTATION CONCERNING THIS FAITH.

"Contend earnestly" for it. It is that we shall fight, standing for the things which are assaulted and which the enemy desires to take from us. The child of God should put God's truth above his own popularity and ambitions and, if need be, give his life in defense of that truth. The people who earnestly declare God's truth may be persecuted for it, but they shall be blessed by it. The exhortation is that we "contend EARNESTLY" for it; not furiously, insultingly, or boastfully. Many times harm is done in contending for the faith on account of the spirit in which it is done. When we go forth with the responsibility of delivering God's message, we should be fired with His love and Spirit. And when we are in earnest about it, the message will burn its way into the hearts of those who hear it and they will be convinced and brought to repentance.

Paul preached the Gospel (mark you, the Gospel) "with much contention." In other words, he preached with great zeal and earnestness without compromising one iota of its message. We are commissioned to carry this message to men, not to destroy them if they do not accept it, as was the practice of Romanism in the dark ages.

This faith is not so much a formula of words expressed in a creed, but consists of the entire system of doctrines set forth in the Bible for Christians in all times and everywhere to teach and practice. We are vigorously to defend the truth against the assaults of its enemies and to attack error wherever found. Indifference to error is a sure sign of false liberalism and of weakness concerning the faith. The injunctions of the faith forbid the slightest change in any doctrine or practice given to the churches of Christ from the days of the apostles until the Lord's return.

"The faith" for which we are to contend is the faith as it was originally given to the churches. We are to contend for it, suffering for it, if need be, but not making others suffer.

If Jesus "came not to bring peace but a sword," it behooves us to use that sword in our warfare. This is not the sword used in carnal warfare, but the unadulterated Word of God. We are to preach this with zeal and concern for its final success. That success is sure.

A preacher asked an actor why when he recited what was false people were moved to tears, and when he told them the truth they were unmoved. The actor replied: "You tell them the truth as if it were a falsehood, and I tell them a falsehood as if it were the truth." When we really believe the truth, we shall in all earnestness try to persuade men to accept it.

The old faith is being assaulted by the combined foes of Christ in the most insidious ways, and it is of the highest importance that we contend for it at any cost and disseminate it in the homeland and unto the uttermost part of the earth.

When we admit the least change in these principles, we open the floodgate to all sorts of changes. It is as important that sinners see themselves hanging over the lurid flames of hell as for them to see the bleeding Son of God hanging on the Cross for their sins.

The martyrs of old gave up their lives for the faith and their blood became the seed of the church. It is for us to carry on in their stead. The responsibility for holding and contending for the faith given us by our Lord is upon us, and woe to us if we fail!

Our earnestness in contending for the faith will overcome our weakness along other lines. It is important to put our intellectual powers into the effort, but unless we put our heart's earnestness into it we shall not do what is required of us. Let us get the truth from the Fountain Head and go forth with as much earnestness as the politician, lawyer, or business man goes to his task. He who is in dead earnest for God and His truth will be a living dynamo of power for the truth, causing scores and hundreds to be swept into the kingdom of God.

Sixth District P. T. A. In Annual Meet at Baxter, April 11

"Parent-teacher Ideals" will be the theme of the annual conference of the sixth district of the Tennessee Congress of Parents and Teachers, meeting in Baxter, April 11. The local P. T. A. and Baxter Seminary will be host to the conference. Addresses of welcome will be delivered by Mrs. Joe Nichols, president of the local association, Dr. H. L. Upperman, president of Baxter Seminary and Mayor Fred Judd. The response will be made by Dr. S. H. Jones, of Sunbright, a member of the Morgan county board of education.

Among the speakers announced are: Dr. Walter D. Cocking, State Commissioner of Education; Dr. W. C. Williams, State Commissioner of Public Health, and Mrs. George E. Oldham, of Knoxville, state president of the congress. Baxter glee club and grammar school will provide musical numbers. A large attendance is anticipated. Counties in the sixth district are: Cumberland, Fentress, Morgan, Overton, Putnam, Pickett, and Scott.

The district is on record as favoring a definite part of the national government appropriations, so long as the government continues to make these appropriations for educational and health purposes, to work for reduced prices on text books, to oppose repeal of the prohibition laws, and to co-operate with the state authorities in raising standards for teachers and schools.

According to the report of the district president, Mrs. Burton, there has been a growth in interest and in understanding of parent-teacher ideals the past year. Local units have developed programs to meet most urgent needs. The stress of the times has presented many additional problems. Associations have rendered a great service to the children by providing lunches, milk, clothing, books and other necessities. Members have stood steadfast for the preservation of the health and moral rights of children.

District officers are: Mrs. J. D. Burton, president, Oakdale; Mrs. Joe Nichols, vice-president, Baxter; Mrs. A. J. McGuire, treasurer, Crossville; Mrs. Hugo Gernt, corresponding secretary, Allardt, and Mrs. C. C. Taylor, recording secretary, Livingston.—Mrs. J. D. Burton.

What Our Readers Are Saying

SOUTHERN BAPTISTS AND THEIR BIBLE

The Shell and the Kernel

ELDRIDGE B. HATCHER

II

We have two Bibles—the outer Bible and the inner Bible—the shell and the kernel. This “outer” Bible is that Bible which lies on the surface as it were, of Scripture and may be studied and largely understood by the mere intellect of man. The “inner” Bible is that spiritual and invisible Bible which lies hidden within the shell of Scripture and which can be understood and received only by those who are prepared. All not thus prepared are dealing with the mere shell. They are doing what Spurgeon warns against when he says “Come now, dear friends, . . . Shall the Word be to us a mere husk with the kernel gone? Are we not anxious to know the inner meaning of the doctrine? Shall we be content to observe the outside structure of truth in the parabolic form and not enter into its secret chambers and live and dwell in the truth itself?”

Our denomination is conducting a vast system of education among our people. This system has been nobly conceived and is being carried forward by noble leaders and teachers. I am wondering, however, if we are attempting, in many instances, to give this education without first making clear to our people the fact of this invisible, *spiritual* Bible, and the fact that no matter how many humanly-produced books they may be studying and getting credits and seals for, they are not getting *Christian* education, except as their studies move in the *spiritual* realm.

“I thank thee, O Father,” said Christ, “that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Some one has said, “Happy is the man who reads the Scriptures and hears the Word, searching all the while for the spiritual sense which is indeed the voice of God.”

What can a Bible reader do about this hidden Spiritual Bible? If he should become “specially prepared” for his reading, what would happen to him as he read it properly? The answer is that he would discover—or “see”—these “spiritual things” referred to by Paul. He would *see* the hidden spiritual truths. It is one thing to talk and preach about these spiritual truths and a wonderfully different thing, with opened eye, to see them. “The natural man,” says Paul, “receiveth not the things of the Spirit.” In other words, the natural man—the man using merely his intellect—is unprepared for seeing, and he is unprepared because, as Paul says in that passage, “spiritual things are spiritually discerned.”

We preachers and teachers are ever in danger of attempting to discourse about

these “spiritual things” without ever truly seeing them. Some one has said that a man using merely his intellect in Bible study and talking about its spiritual things “can learn to speak that which the saints of God have spoken about them. He can make profession of them, be eloquent in their praise and set them forth in such desirable view as shall make them quite agreeable to the children of worldly wisdom,” and yet—as the writer indicates—never really see them.

“The Law is spiritual,” said Paul, but who of us sees that spiritual element lying hidden below the “letter” of the Law? Paul, of course, is referring to the Old Testament, but how many of us as we read our Old Testament can see that Spiritual Law? Our trouble is that we are not apt even to *look* for the spiritual element in the Old Testament.

But the expression “seeing Bible truth” has a deeper meaning than at first appears. We are to see the spiritual truths of the Bible not—objectively—as one sees a bird flying in the air and exclaims “I see.” We are not to see spiritual truths as something outside of us—on a page that we are looking at. The only true way that we can see a spiritual truth is to receive it and experience it. Some times we use the expression “I see” to mean “I understand,” when we mean seeing a truth. But we can only see, or understand, spiritual truth with the heart. A person says to me “That dog is vicious,” and I believe his statement. But when before my eyes the dog pounces upon a kitten and kills it, then I say “Ah, I see” and I mean that I understand exactly what he means. I see that truth acted out before me—objectively. But a person says to me “That fruit is delicious.” I bite into it and exclaim, “Ah, I see.” I have now tasted and taken it into my system.

Spurgeon in speaking of the spiritual element in the historical portions of the Old Testament said, “I have heard very stupid people say ‘Well, I do not care to read the historical parts of Scripture.’ Beloved friends, you do not know what you are talking about when you say so. I say to you now by experience that I have sometimes found even a greater depth of spirituality in the histories than I have in the Psalms. You will say ‘How is that?’ I assert that when you reach the inner and spiritual meaning of a history you are often surprised at the wonderful clearness—the realistic force—with which the teaching comes home to your soul.”

Christ (as the manifestation of God) is the subject of the Bible—the inner Bible. But do we also see Christ in the outer Bible there on the surface before the eyes of all? No, we do not. “Verily Thou art a God that hideth Thyself,” said Isaiah. He hideth Himself in the inner courts—the Holy of Holies of Scripture—and not in the “out-works” of Scripture. Again we

read “The Lord said that He would dwell in thick darkness.”

“Do you want to understand the Scriptures?” asks Spurgeon. “Do you long to understand the deep things of God and the high mysteries of the Word?” That’s the question—*Do we?* Shall we be satisfied with getting merely these surface truths for ourselves and also be satisfied for our people to do their reading in the mere shell of the Scripture? Better let them get merely these truths than none, but if the Holy Spirit has hidden from the natural eye these rich spiritual truths, shall we ever be satisfied not to find them for ourselves?

Our tragic blunder consists in imagining that we can see and understand Christ and His Love when we read about Him there on the surface of our Bible. We may read page after page about Christ and discourse eloquently about what we thus read and never see the real Christ. What did Paul mean when he prayed that the Ephesians might know the love of Christ which passeth knowledge and that they might be filled with the fullness of God? How could they know a love which “passeth” knowledge? They couldn’t know it and that’s just the vital point. They couldn’t know it without being spiritually prepared to know it. He prayed therefore as follows: “the eyes of your understanding being enlightened; that ye may know” . . . “and that God . . . may give unto you the spirit of wisdom and revelation in the knowledge of Him.” Without this revelation they could not know Him, nor see Him. Neither can we.

Ah, what a question for all of us who preach, or teach, or aim in any way to instruct others regarding the Bible. The question is—Are we reminding them of this hidden, inner realm of truth, which requires spiritual preparation for understanding it, or do we take the easier path and urge them into Bible study by methods of study followed in the study of other books—merely suggesting that they study the Bible by topics or books, or periods or characters. Such study may be done without ever touching the spiritual realm.

“O let us never forget,” said Spurgeon, “that the wonderful things contained in the divine law can neither be discovered nor relished by the natural man whose powers of perception and enjoyment are limited in their range to the objects of time and sense. It is the divine Spirit alone that can lighten the darkness of our sinful state, and who can enable us to perceive the glory, the harmony and moral loveliness which everywhere shine forth in the pages of revealed truth.”

Grace had been said, the goose had been carved, and everyone had tasted it and declared it “very fine.”

“Brudder Williams,” asked the Negro minister of his host, “where did you get such a fine goose?”

“Wall, now, parson,” replied the carver of the goose, “when you preaches a speshul good sermon, I never axes you whar you done get it, do I?”

The Young South

Send all contributions to "The Young South," 161 Eighth Avenue, North,
Nashville, Tennessee.

My Rule of Life

Ella Colter Johnston

... to do the kindly little deeds ...
To let no thought go unexpressed
That might give someone pleasure
To say no word I might regret
In later hours of leisure;
To do the kindly, little deeds
That make life worth the living;
To overlook another's faults
Nor fail to be forgiving;
To strive to leave each task well done
And make a joy of duty;
Unceasingly to give God thanks
For life and love and beauty;
To honor God and, loving Him,
Love, as myself, my neighbor.
This, the high test of perfect love—
The goal toward which to labor.

—New York Christian Advocate.

THE MAGIC SHAWL

Alene, frocked and furred, stood within a high iron gate, in a shaft of winter sunshine, and looked disconsolately into the street. Flaxen curls hung in a cluster about her shoulders, and her somber eyes were big and dreamy.

As she stood thus she suddenly drew back with an exclamation of surprise. Another little girl stood outside the gate.

"How did you get there?" asked Alene. The stranger laughed, and there was a quaint ring of music in her voice.

"May I come in?" she asked.

Alene slowly opened the gate. The lustrous beauty of the stranger's brown eyes and hair and ruddy cheeks had not escaped her, nor the threadbare coat she wore, but she was particularly fascinated with a shawl which hung lightly on the little girl's arm. It looked soft and ancient, yet rich with magic hues of embroidered blue-birds in a forest-like setting of red and gold.

"Oh, what a lovely place!"

The visitor skipped across the yard like a flitting butterfly, peeping here and peeping there, and looking, looking everywhere. She paused beside a bird bath, and finding no water in it went on and in and out among the shrubbery until she had disappeared. When Alene found her she was sitting on a wheel-barrow handle, talking to the gardener. She arose and ran quickly forward.

"You look unhappy," she said, touching Alene's arm.

"Well—" She paused. "Maybe I am."

"Haven't you lots and lots of things to play with?"

"Yes, but I'm tired of them all."

The visitor looked long into Alene's eyes.

"Listen," she said, "I have a secret for you. Come."

She flung the magic shawl about them, and in a twinkling they were in the midst of a large park where children played. One little girl had wandered off and lost her doll and was now weeping as if her heart would break.

"Don't cry," said Alene's companion, "We'll find it for you."

Beneath a low-hanging shrub she rescued the doll from a puppy and brought it out to the weeping child, torn and bedraggled, yet nevertheless so precious that joy now showed through sparkling tears as the child clasped it into her arms.

The magic shawl was about them again, and in a twinkling they were upon the crowded sidewalk of a busy street. A ragged little boy stood beside his poor, frail mother, looking hungrily at a pile of buns in a baker's window.

"Wait, little friend," said Alene's companion, peeping into his troubled face.

She went into the baker's shop and purchased a large bag of buns and brought them all to the hungry little boy. Alene never forgot the look of surprise and joy and gratitude she saw in his eyes.

The magic shawl was about them again. In a twinkling they were between two rows of tenement houses along a narrow street, where children romped like cats among the push-carts, and the sound of crying babies filled the air. A bent-old woman with a heavy bundle was struggling toward an open doorway.

"Let us help you!" cried Alene's companion.

The old woman set down her bundle, looked queerly at the girls, muttered foreign words, and pointed bony fingers up a dark stairway. The girls lifted the bundle and lugged it slowly up the stairs. The bent old woman followed. At the top she muttered more foreign words and laid her hands on their heads.

The magic shawl was about them again, and in a twinkling they were once more beneath the spreading trees in Alene's yard. Bright color glowed now in Alene's cheeks, and a new light was in her eyes. She looked in speechless wonder at the girl with the magic shawl.

"Come," spoke the little stranger, skipping to the bird bath. "Look! There is no water for the birds."

"Yes, yes!" cried Alene. "Wait!"

She ran into the house, and presently reappeared with a silver pitcher full of water, which she poured into the shallow basin. Then they ran away, and when they looked back, a goldfinch was at the water's edge quenching its thirst.

"See yonder!" exclaimed the visitor, now pointing through the trees. "The poor gardener goes home to his crippled boy who has to sit all day in a chair. Couldn't we send him something?"

Alene thought a moment.

"I know," she cried, clapping her hands, "My roses Aunt Jane brought me! Wait!"

Again she ran into the house, and again she re-appeared, this time with a glorious bunch of fresh pink roses. Through the shrubs they sped and caught the gardener as he was passing through a high side gate.

"Here, Jerry!" gasped Alene, all but breathless. "Take these to your little boy."

The gardener stared in amazement. Then he took the flowers. There was a break in his voice when he spoke.

"Thank you, Miss—Miss Alene."

Alene stood a few moments looking thoughtfully at the gate that closed behind him. Then she turned to her guest, who observed her, quaintly smiling.

"I must go now," she said.

"Don't," pleaded Alene. "Oh, And your secret! Tell me."

"My secret?" The stranger's bright eyes twinkled. "Why, child, you know it now!"

The magic shawl flashed and she was gone.

Alene stood speechless, her eyes big with wonder. She ran quickly toward the house. Her heart beat fast with sudden joy. For she really had learned the stranger's secret. And the stranger's name was Kindness.—*Southwestern Episcopalian.*

TICKLING SENSATIONS

Some Other Fellow

Two backwoodsmen knocked at another backwoodsman's door.

"Hello, Ed," said one as the door opened. "Say, we came across the dead body of a man over there in the hollow and we kinda thought 'twas you."

"That so? What'd he look like?"

"Well, he was about your build—"

"Have on a flannel shirt?"

"Yep."

"Was they knee or hip boots?"

"Let's see. Which was they, Charley. Oh, yes, they was hip boots."

"Nope," said the backwoodsman, closing the door. "'Twasn't me."

"Before I came to this place I lost my shirt in a foreign enterprise."

"How'd it happen?"

"I sent it to a Chinese laundry!"

Not Big Enough!

Nice Old Lady—"I hope you don't sell papers on Sunday."

Newsboy—"No'm—I ain't big enough to carry the Sunday edition."—*Psychology Magazine.*

A little miss of four came tearfully to her mother one morning with the complaint, "How can I button my dress when the button is in the back and I'm in the front?"
—*Labor (Washington).*

Baptist Training Union

DIRECTOR HENRY C. ROGERS
 JUNIOR-INTERMEDIATE LEADER MISS ROXIE JACOBS
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.
 STATE CONVENTION PRESIDENT MR. HERMAN KING, 77 Arcade, Nashville

STRESS: "Magnifying His Church—the Champion of Justice"—Southwide and Statewide Emphasis for April.

LAST CALL

We are making our last call for you to send in your quarterly reports. Please send these to Henry C. Rogers, 166 Eighth Ave. North, not later than the 10th of April. All reports must be in at State Headquarters by this date if they receive credit for being on time. An honor roll will be published in this paper of all standard unions. Also all unions reporting whether they are standard or not, tabulations will be made.

PLEASE! PLEASE! PLEASE!

We are very anxious to have the names and addresses of the following officers: Directors, Adult Presidents, Senior Presidents, Intermediate Leaders and Junior Leaders. In reporting these to your State Baptist Training Union Headquarters be sure to designate the church and also the Association. If the unions have names, please designate them.

NOW IS THE TIME!

New officers should go into office on the first Sunday in April. It would be a golden opportunity to have an officers training camp immediately for these new officers. Your State Training Union Headquarters will gladly send you a supply of free literature to be used in these training camps upon request. Also send to you some new standards.

NEXT WEEK

On this page next week some announcements will be made concerning the Regional Baptist Training Union Conventions. Watch for these important announcements and start now planning a delegation from your church to attend these meetings.

FROM ELM ST., KNOXVILLE

Mrs. C. J. Clark of Elm Street Church in Knoxville writes: "Please send me nine copies of the playlet, 'The Cobbler Missionary' as the Juniors in my church are going to present this at our Associational meeting in April."

We congratulate these Juniors upon their choice of a playlet and know they are going to present it in a commendable manner.

WE BEG YOUR PARDON

Last week's issue carried the list of all the Associations and their directors in Region I, Region II, Region III. Through some mistake the workers in Region IV were omitted. We beg your pardon and gladly submit below recognition of the excellent group: Mr. Russell Stagner is the worthy President of Region IV. Beech River, A. L. Bowman; Beulah, Lottie Har-

gett; Big Hatchie, Raymond Smith; Crockett, Louise Turner; Carroll, Bernard Scates; Dyer, Wilson Lambert; Gibson, Ollie Fly; Hardeman, Mary Anderson; McNairy, Mrs. Dewey Armstrong; Madison, Jesse Daniel; Shelby County, Oliver Barbour, and Western District, Earl Gallimore.

AWARDS

In order to save on the postage bill for your State Training Union the diplomas will be sent from now on as second class mail. This means we will not fill out the diplomas in our office but will send them out blank and will send to you the names so that you may have them filled out when they arrive. This will save quite a bit of money and will not cripple the promptness in sending them to you immediately.

NOT B. T. U.

Please do not call your training work B. T. U. but refer to it as the Baptist Training Union. This is very necessary as it will then conform to all policies approved by your state office.

BELLEVUE PROMOTES TRAINING

The week of March 24th the Bellevue Baptist Training Union, under the excellent leadership of Mrs. S. M. Armstrong, promoted its annual Training School. This training union has 4 Junior BYPUs, 4 Intermediate BYPUs, 8 Senior BYPUs and 3 BAUs and over 250 of this group entered whole heartedly into this week of training. This church extended invitations to all the churches in the city and many of them responded thus making it a city-wide school.

The Seniors and Adults studied the following courses and taught by: "Training in Church Membership," the Rev. Douglas Hudgins; "Missions in the Bible," Dr. R. G. Lee; "Senior BYPU Manual," Mr. Henry C. Rogers and "Christian Leadership," Miss Roxie Jacobs.

The Intermediates were fortunate to have Miss Janey Bilderback teach "The Intermediate Manual"; Mrs. A. V. Farr to teach "Meaning of Church Membership" and Mr. Francis Hensley to teach "Training in Bible Study."

The Juniors studied the Junior BYPU Manual under Miss Edna Earle Rosenheim and "Trail Makers in Other Lands" from Miss Elizabeth Ryan.

One of the outstanding features of the school was the Clinic Hour, which came between the class periods. On Monday evening the clinic was based on "How to Organize a BYPU Correctly." On Tuesday night "A Monthly Business Meeting" was demonstrated. On Wednesday evening the prayer meeting hour was observed when Mr. Henry C. Rogers spoke; on Thursday evening Miss Roxie Jacobs presented a most helpful discussion on "Records." Friday evening Rev. Hudgins

delivered the inspirational message to bring the school to a close.

This school was characterized by its well planned program; its seriousness of purpose and its spirit of real loyalty. The "Willing Workers" Intermediate BYPU won the loving cup for the highest percentage enrolled and completing the course. They were 10 per cent.

HIS CHURCH THE CHAMPION OF JUSTICE

During the month of April we are emphasizing "His Church the Champion of Justice."

We believe all the Bible. In the blessed Book we find the words of our Scripture for the month: "Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, free-man; but Christ is all and in all" (Col. 3:11-ASV).

These words do not eliminate natural physical racial distinctions. They do not even refer to them except to point out that these distinctions are not a basis for the spiritual relationships of Christians. But Christ is all, and in all. That is the basis!

In Christ there is no east nor west, no north nor south, no black nor white, no high nor low. All in whose hearts He is enthroned are one in Him. God is no respecter of persons.

His church is the great institution in the world which stands for teaching all the Bible. Justice for all is included in that teaching.

Loyalty to the teaching of His church would bring economic justice to the whole world and eliminate poverty and all the suffering that grows out of it, for each

HOSPITAL MONTH

The Ministry of Healing will be studied by Southern Baptists during the month of May. The second Sunday in May (Mother's Day) will be observed as "Hospital Day."

HEALING HUMANITY'S HURT

Is our task, and helping crippled children is our specialty. Any gift to help the poor will be used for that purpose only. Our pay business enables us to meet all operating expenses. We owe nothing save for bonds which were issued to build the Hospital; and they are being paid 100% promptly at each maturity.

SOUTHERN BAPTIST HOSPITAL

Louis J. Bristow, Superintendent
 New Orleans, Louisiana

man would not seek his own, but his brother's welfare.

Loyalty to the teaching of His church would eliminate political injustice, for if all were justified at the bar of God's justice they would be qualified to mete out human justice.

Loyalty to the teaching of His church would eliminate class injustice, final accounting rewards will be based upon faithfulness and not upon position or rank in the world.

Loyalty to the teaching of His church would eliminate racial injustice, for a true child of God cannot be unjust to another man, regardless of the color of his skin.

We rejoice in all that is being done today to establish justice in the earth, but we believe firmly that His church is the champion of justice, for it is through Christ, who is the head of the church, and only through Him, that justice can prevail.

Christ is all, and in all.

—By J. E. LAMBDIN, April Baptist Training Union Magazine.

EXTENSION WORK

April is the month to do some excellent extension work with the Foreigners that are in our midst. It would be a splendid thing to invite the Foreigner to attend your church and remember make him feel at home and show him just what Christianity can mean to him.

The field among our negroes is most challenging. During this month it would be a good time to visit their churches and help them to organize a BYPU and then teach them a study course.

PROGRAM

WEST TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION

To be held with the

First Baptist Church, Memphis, Tenn.,
April 8, 9, 10, 1935

OFFICERS

President, Hays E. Owen, Covington.
First Vice-President, Bryan Wilson, Memphis.

Second Vice-President, W. W. Jones, Martin.

Secretary-Treasurer, T. N. Hale, Dresden.

Statistical Secretary, E. A. Roper, Memphis.

Chorister, J. A. Moore, Brownsville.

Pianist, Mrs. Dan C. Bomer, Brownsville.

Monday Night Session

7:00 Devotional—A. W. Porter, Greenfield.

7:30 General Topic—"The Aim of the Sunday School in 1935."

1. Study—A Continuous Obligation—R. J. Bateman, Memphis.

2. Planning—A Baptist Necessity—J. R. Black, Memphis.

3. Training Leaders—A Church Responsibility—M. J. White, Union City.

4. Winning—A Divine Command—Mark Harris, Memphis.

8:10 Special Music—J. A. Moore and Mrs. Dan C. Bomer.

8:20 Introductory Sermon—S. R. Wood-

son, Whiteville.

Alternate, H. L. Carter, Halls.

Announcements and benediction.

Tuesday Morning Session

9:00 Devotional—J. A. Oakley, McKenzie.

9:30 General Topic—"A Workman for Him"—4 Ten-Minute Talks.

1. The Workman's Approach—L. A. Leatherwood, Memphis.

2. The Workman's Motive—M. M. Fulmer, Jackson.

3. The Workman's Goal—Paul Skinner, Martin.

4. The Workman's Pattern—Paul A. Weland, Bolivar.

10:10 Business Session.

10:25 Departmental Conferences:

Cradle Roll and Beginners—Mrs. W. J. Bloomer, Nashville.

Primary—Miss Aline Bryan, Nashville.

Junior—Miss Zella Mae Collie, Jackson.

Intermediate—Miss Clara Mae Mackey, Nashville.

Young People—Jesse Daniels, Jackson.

Adult—C. G. Clark, New Orleans, La.

11:25 Announcements.

11:30 Address—An Approved Workman man—Perry F. Webb, Pine Bluff, Ark.

12:00 Benediction.

Tuesday Afternoon Session

1:30 Devotional—J. R. Burk, Raleigh.

2:00 General Topic—"Building for the Future."

1. The Standard a Guide for Building a Bigger and Better Sunday School—Jesse Daniels.

2. The Six Point Record System a Builder—Mrs. S. M. Armstrong, Jackson.

3. How I Build My Sunday School Lesson—Miss Clara Mae Mackey.

4. Building a Greater Baptist Spirit in Tennessee—H. G. Lindsay, Covington.

3:20 Special Music—J. A. Moore and Mrs. Dan C. Bomer.

3:25 Address—Let Us Rise and Build—C. G. Clark, New Orleans, La. Announcements and Benediction.

Tuesday Night Session

7:00 Devotional—Lyn Claybrook, Bradford.

7:20 As Before—Departmental Conferences on Common Problems.

8:30 Address—Edgar Williamson, Paragould, Ark.

Announcements and Benediction.

Wednesday Morning Session

9:30 Devotional—G. T. Mayo, Dresden.

10:00 General Topic—"Every Member in His Place"—Six Ten-Minute Talks.

1. Why Take a Religious Census—Mrs. W. J. Bloomer, Nashville.

2. Visiting The Chief Factor of Growth—Simpson Daniel, Raleigh.

3. The Place of the Bible in Our

Lesson Courses—Miss Zella Mae Collie.

4. The Value of the DVBS in the Community—H. W. Ellis, Humboldt.

5. The Place of the Training Course—Mrs. A. B. Clark, Jackson.

6. The Sunday School in the Church Program—H. L. Carter, Halls.

11:00 Associational Conferences.

1. Associational Work—Jesse Daniels.

2. Administration—Edgar Williamson.

3. Vocational DVBS—H. W. Ellis, Humboldt.

11:45 Special Music—J. A. Moore and Mrs. Dan C. Bomer.

11:50 Address—Every Man in His Place—Perry F. Webb, Pine Bluff, Ark.

Wednesday Afternoon Session

1:30 Devotional—W. A. West, Bemis.

2:00 General Topic—"A Soul Winning Church"—Four Ten-Minute Talks.

1. Winning Souls Through Teaching—L. G. Frey, Jackson.

2. Winning Souls Through Visitation—A. D. Anthony, Jackson.

3. The Sunday School A Great Soul Winning Agency—L. H. Moore, Selmer.

4. Soul Winning Through Preaching Attendance—C. L. Skinner, Martin.

2:40 Special Music—Mr. Moore and Mrs. Bomer.

2:50 Address—A Soul Winning Discipleship—L. S. Sedberry, Brownsville.

Standard Sunday Schools for 1934 in West Tennessee:

First Baptist Church, Memphis,
Temple Baptist Church, Memphis,
First Baptist Church, Covington,
First Baptist Church, Whiteville.

The Moody Bible Institute of Chicago

Offers the Following Opportunities for

SUMMER BIBLE STUDY

Ministerial Institute

June 17 to 29

For visiting and resident Pastors and Missionaries

Six Weeks Summer Course

June 17 to July 27... for

College and Seminary Students

Graduates and Seniors of

High Schools

Graduates of Bible Institutes

Evangelists

Sunday School Teachers

Christian Workers

Tuition free. Credits given for work done

All applicants eligible for student rates for board and room: \$6.45 to \$8.70 a week

Send postal for particulars

153 Institute Place

Chicago, Ill.

There will also be a Ministerial Institute conducted by the Moody Bible Institute at Montreat, Pa., July 15 to 25. For information write Rev. R. A. Honeyman, Montreat, Pa.

Woman's Missionary Union

President Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer Miss Mary Northington, Nashville
 Young People's Secretary Miss Margaret Bruce, Nashville

Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee.

A LETTER FROM MISS WALDEN

(Knox County W. M. U. paid for a cablegram to Miss Walden informing her of the \$1,000 from the Lottie Moon Offering voted to her school. This is the reply to that message.—M. N.)

Idi-Aba, Abeokuta

February 6, 1935.

My dear Miss Mary:

Your cablegram came this morning at 11 o'clock—and what a glorious welcome it had! We simply shouted because of the good news that the money will be coming. Our first impulse was to cable you our deep and happy appreciation for this and your interest in the school, but on further thought we could not spare the pound of the precious money which the cablegram would take. And we knew that you could simply *sense* our joy without any immediate word from us.

I cannot begin to tell you how much this money will mean to the work here. It seemed impossible from a human standpoint to go on in our work under conditions as last year. I had heard something about it before I came but could not realize that it was nearly breaking the hearts of the missionaries here and thwarting the work. The first time I attended the family prayers, the very first night of my arrival, I could feel the burdens of their prayers. Miss Anderson, who carries the responsibility of financing, has been most deeply concerned and never did she utter a prayer without mentioning the need. She could not sleep at night for it seemed the outcome for this year would be to go under the government. She was not willing nor could I think of our "future Nigerian W. M. U. Training School" being supported by the government. It is the only Baptist school for girls in Nigeria, and facing such a great need, that of training girls and young women for Christian work; and if we were under the government there would naturally be a lessening of the atmosphere and teaching ideals which have been true of the school since it was founded by Mrs. Lumbley. We thank God that the women of the Southland have come to its rescue. It remains a Christian school.

We have needed certificated teachers as well as money sufficient for the salaries of those we have had, running expenses, repairs that are inevitable, debt—and this \$1,000 will help wondrously—an answer to prayer.

I am particularly thinking of you and Margaret as you plan for the state convention. I can imagine that it will be a great one, meeting in Springfield, and with the personnel you are planning to have. I am anticipating 1938 when I may have the privilege of meeting with you. I doubt if I can say very much, but it will not be be-

cause I *will not want to*. Just remember me to all of 'em there; that is if you receive this letter before March 20. It is so hard to realize that it takes so long for a letter to reach the states.

Miss Young is out on another tour; has been in Ogbomoso district for a week, then on to several others. She will be away for nearly three weeks. We had a letter from her yesterday telling of the good meetings she is having with women. She writes such newsy, interesting letters. It is not easy to be away from the mission for three weeks, living in native homes or churches, having to prepare all the food and boil all drinking water, etc. (She writes that she is even having to boil her bath water before using it.) We pray that she will keep well. The Nigerian W. M. U. convention will meet in Ogbomoso in April. We are all especially concerned about this meeting. Please pray for us, but particularly for Miss Young and the native woman president. I have little part in the meeting—a demonstration program on the Lottie Moon Season of Prayer. I am planning to take some of our girls to Ogbomoso with me. It is so difficult to find women to do such things.

February 9.

And my letters are usually in installments. At any rate there will not be a mail boat leaving our shores until Saturday the 16th, so I have had time to tarry. I had the fever when your cable came, but I got out of bed to write the above. This was my first attack of active malaria, and I trust it will be my last. I have not given up before, but last Monday (in fact several days before that I could hardly go) after dinner I felt so badly I HAD TO GIVE UP—terrific pains in the head, throat, high temperature and I think every muscle was sore. The next day Miss Anderson fixed me up right. She put me to bed with some twelve wool blankets over me and two under me, a hot water bottle at my feet, a large glass of lime-ade, two aspirin, ten grains of quinine, and told me to sweat. And I did! I really thought I would pass out before I got as wet as she thought I should be. In fact I was tempted, after staying in state for about four hours and still not WET enough, to empty the hot water bottle right on me. But I finally almost melted away to her satisfaction. It left me weak, I lost about 6 or 7 pounds, but I certainly got rid of that fever. I feel so much better now, but I did so hate to lose those three days from school and my language study. May the Lord spare me from another such attack. I am going to keep the vital parts covered after this for the mosquitoes certainly like to chew on me. I had some mosquito boots made by a Hausa man. They have the distinct smell of the goat's skin from which they are made, and

are quite unattractive, but I wear them just the same.

I am liking the language more and more. I have two hours in class daily, and spend about three or four hours in study. I like my other work, too. I do not remember whether or not I wrote you about it. I teach the Normal Class Bible, the Standard VI Bible, supervise the Bible throughout the school, have sewing in four standards, supervise the Kindergarten work, have charge of the recreation two mornings a week and ironing. My outside work keeps me busy also—the two Y. W. A.'s here, the boys' organization at the church and am superintendent of the Sunday school at Ijaiyi church. You can imagine my days are quite full. But I can hardly wait when I can have more time in the school work, the actual work, I mean. I shall do that when I have fulfilled my obligation to the Yoruba language study.

We had our first rain in several months last night—just a little drizzling rain, but it did refresh things. Everything was so dusty before and so hot. I would not have been surprised to have found literal dust on my brain. The days and nights are still very hot, but we anticipate April when we will perhaps get our first real rain.

My correspondence is getting worse and worse. There are so many letters waiting to be answered. There is just no time. I do try to get in a little rest which is quite essential, but it is so hard for any of us to do. I never did like to rest during the day when I had anything to do—but I certainly do want my sleep at night. You remember.

Again, let me thank you for the cablegram. We are all rejoicing that the Lottie Moon Offering has reached or gone beyond the goal. We infer this after reading your letter and then receiving the message.

Come to see us. You'd love Africa.

Lovingly,

Cmi ni—Ruth.

MORE REASONS FOR GOING TO MEMPHIS

It was my good fortune last year to be a member of the circle which had as its leader our very capable General Chairman of Memphis W. M. U. Committee, Mrs. R. L. Sanders. We were having an "all day" meeting of the circle in Mrs. Sanders' home in December when all of a sudden a glorious thing happened. Just before luncheon was served the door bell rang and, upon answering it, who should be there knocking for admittance but our "altogether lovely" Mrs. F. W. Armstrong, the president of the Southern Baptist W. M. U., and the charming, silver tongued Mrs. W. J. Cox who now "sits over against the treasury." Can you imagine our surprise, joy and satisfaction at seeing and having them both the same day? As soon as the greetings were over the draperies separating the dining room from us were drawn aside and, lo, the "banquet" table was spread! Mrs. Sanders had known all the morning we were to be so honored and had kept it from us.

I had the good fortune to be seated next to Mrs. Armstrong. I now wonder if our

general chairman had "designs" on me at the time to try to do this publicity for the May meeting. It was a happy company around that luncheon table, talking of world wide interests where Southern Baptist women are concerned.

Luncheon over we again assembled in the spacious drawing room, study and overflowing into the hallway, all besieging Mrs. Armstrong to tell us of her trip to the Baptist World Alliance and to some of our missionary stations. I feel that foreign missions has an exceptionally devoted advocate in Mrs. Armstrong. She is a person of studious habits, extensive travel, wide acquaintance with missionary leaders of other denominations, acquainted with student volunteers and with missionaries on furlough and afield. I feel that her mind and heart are endued to an unusual degree on behalf of foreign missions. Remarkably sympathetic is her attitude to the purpose and plans of W. M. U. as is evidenced by her keen insight into all phases of the work. All of you have not been with our president since her glorious trip abroad, so we want to encourage you to come to Memphis for the meeting during the week beginning May 12 and sit at the feet of her and others who have so much to say to us.

My heart has been made to rejoice as I have seen the earnestness of all of our committees in making preparations for your coming. We of Memphis shall be happy to greet you; we shall take you into the warmth of a cordial welcome, although unable to forget how brief will be your stay, we ask in sincerity and in love, "Do come." — Mrs. M. L. Martin, Memphis Chairman of W. M. U. Publicity.

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

L. V. WALKER

The death of Brother L. V. Walker brings deep sorrow to our hearts; a sense of great loss to our Sunday school, our church and our community. Many intimate associates will realize more fully than any except his family what his life has meant to them in both example and inspiration.

Brother Walker's life as a Christian was characterized by a deep and quiet love of the Master, loyalty to his church and his friends, a willing and eager desire to help carry on in the church and kingdom's work.

As a student in Sunday school he was attentive and his presence an inspiration to both teacher and class; as a teacher, he was kind and conscientious; as a deacon he was faithful in the performance of his every duty.

As we bow in humble submission to God's plan, we are brought to a fuller realization of, how unsearchable are His judgments and His ways past finding out; We can only say, "Thy will be done."

We pray that God's grace may sustain his sorrowing companion and help her to raise up monuments worthy of the memory of Brother Walker in their two fine sons. We commend the father's life as worthy of emulation by the sons.

Pleasant Grove Baptist Church directs that copies of this resolution as recorded in its minutes be sent the family, the Baptist and Reflector and the Johnson County News.

BAPTIST WORK IN FAR SOUTH BRAZIL

HARLEY SMITH

The Rio Grande do Sul Brazil State Convention held its meeting during the first days of November. In many respects it was a marvelous meeting.

1. Our church members needed to hear the topics which were discussed in the meeting. Even though our congregations were small and our people poor, in comparison to the conventions in the United States, we took an offering for state and foreign missions which represented real sacrificial giving. God was with us in that high hour.

2. Our churches decided to publish and give out thousands of tracts. The first ten thousand of these tracts are ready and will be distributed this coming week.

3. The convention gave one afternoon to an intensive evangelistic campaign. Because of its being Decoration Day thousands were going to the cemetery, seeking to pay tribute to their dead. Hundreds and thousands of candles were burned to light the way out of purgatory. Multitudes wandered around in search of something better—for a vital contact with God. In the midst of all this there were five of us who stood for more than two hours and preached the unsearchable riches of God's grace.

There were at least three thousand people who lingered to hear the word of God. They listened to every word. They seemed not to be tired when darkness drove us way. We doubtless could have continued to preach and sing for hours longer without tiring the people. They are thirsty for the word of God. Eternity will reveal the results of this meeting.

4. There are four large daily papers here in this city. They have published photographs and articles almost without number, small and large about our work. I have never known of such an intensive campaign to be put on in the history of our work in Brazil.

5. Our school work continues to be a marvel to us and to all those who know of its real progress. There were four graduates this year and four to receive certificates. We are looking forward to even a more successful year in thirty-five. Our enrollment will be only a bit more than three hundred this year, but in our judgment we have had our best year of school work up to this time.

The plans of refinancing our school on a twenty-year basis will doubtless be completed this next week. God has blessed us so marvelously these last ten years that we fear not the next twenty. Every step will be a step of faith. Please join us in prayer that out of these sacrificial years may come abounding blessing for His cause in all the world. "If thy presence go not with us carry us not up hence."—American Baptist College, Porto Alegre, Brazil.

BAPTISMAL GARMENTS

From The Very Best Manufacturers

BAPTISMAL TROUSERS—Regular Style

These Trousers are made from Double Texture material throughout. With a fine black or white fabric on the outside, and a good lining inside, with a Pure Gum Coating in between. Guaranteed thoroughly waterproof. Light rubber boots attached. Made high enough to come up well under the arms.

No. 1 Grade, Guaranteed for a period of five years.
No. 1, black, \$22.50; No. 1, white, \$30.00.

No. 2 Grade, Guaranteed for a period of two years.
No. 2, black only, \$18.50.

Baptismal Trousers—Semi-Vest Attachment.
Similar to bibb-front attachment, except goes entirely over shoulders. Guaranteed five years. No. 1 grade only. \$27.50.

Baptismal Trousers—Bibb-front Attachment.
This and the Semi-Vest Attachment constitute two new styles embodying the very latest improvements. Protect entire body, similar to Semi-Vest Attachment, except it does not go over shoulders. Guaranteed five years. No. 1 grade only. \$25.00.



Baptismal Service Coat

Baptismal Service Coat.
Modestly patterned for practical service, this coat, with sleeves and new convertible pure gummed cuffs attached, is to be used with the regular style baptismal trousers. It is constructed of rubberized, single texture material with ball and socket fasteners down the front and weighted at the bottom. This new garment, giving as complete satisfaction as higher priced robes, has been made to meet an ever-growing demand by those pastors who cannot afford the higher priced garment. \$16.00.

Baptismal Vest
Made separate from Baptismal Trousers, but with sleeves attached, and used with regular style baptismal trousers. \$15.00.

Baptismal Sleeves
Double texture black waterproof material with pure gum close-fitting cuffs that prevent water running up arms. Per pair, \$4.00.

The Avon Robe
Very popular, dressy robe, from finest quality French all-wool serge material. White or black. Black, \$30.00; white, \$35.00. Silk girdle attached to either style robe, \$2.50, extra.

The Derwent Robe
Made substantially the same as the Avon, but very slightly cheaper material. Black, \$25.00; white, \$30.00. Silk girdle attached to either style robe, \$2.50 extra.

Candidate Robe
Usually white for women and black for men. When ordering be sure to give breast measurements and height. Either color, style one, \$12.50; style two, plainer design, \$10.00.

Candidate Long Cape
For protection as candidate emerges from the water. \$12.50 each.

• BAPTIST BOOK STORE •

161-Eighth Avenue North,

Nashville, Tennessee

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR MARCH 24, 1935

Memphis, Bellevue	1833
Memphis, Union Avenue	1062
Chattanooga, First	1170
Nashville, Judson	1133
Nashville, First	1114
Memphis, Temple	1024
Memphis, First	1001
Nashville, Grace	957
Knoxville, Fifth Avenue	785
Knoxville, Broadway	725
Chattanooga, Highland Park	705
Chattanooga, Ridgedale	686
Maryville, First	635
Chattanooga, Avondale	585
Chattanooga, Northside	582
West Jackson	582
Etowah, First	571
Memphis, Highland Heights	568
Clifton Hills, Tabernacle	555
Woodland Park	550
Chattanooga, Calvary	538
Knoxville, South Knoxville	508
Nashville, Edgefield	485
Memphis, Speedway Terrace	476
Nashville, Eastland	475
Knoxville, Lincoln Park	474
Cleveland, First	457
Chattanooga, East Lake	437
Chattanooga, Red Bank	430
East Chattanooga	427
Chattanooga, Tabernacle	411
Chattanooga, Alton Park	368
Fountain City, First	351
Old Hickory, First	348
Nashville, North Edgefield	338
Chattanooga, Chamberlain Avenue	335
Paris, First	324
Newport, First	304
Cookeville, First	273
Nashville, Seventh	269
Chattanooga, Oak Grove	259
Cleveland, Big Springs	252

By FLEETWOOD BALL

I. P. Randolph, of Blue Springs, Miss., suffered a stroke of paralysis recently and is in the hospital at New Albany, Miss.

The church at Wallerville, Miss., has called as pastor Percy Ray of Chalybeate, Miss.

B. W. Hudson has resigned as pastor at Rienzi, Miss., and moved to Chalybeate, Miss., to serve that and two other churches.

Olivet Church, Enid, Okla., has called G. R. West as pastor and it is believed he will accept.

The church at Maude, Okla., has called H. L. Griffin of Temple Church, Oklahoma City, Okla., and he has accepted.

W. H. Snead has resigned as pastor at Eldorado, Ark., and moved to Nashville, Ark.

W. L. Moore, of Atlanta, Ga., is at the

head of the campaign to raise \$150,000 for the Georgia Baptist Hospital.

C. O. White, of Clinton, Miss., has been invited to hold a revival at Sharon Church, Atlanta, Ga., S. M. White, pastor.

E. L. Carnett, assistant pastor of Bellevue Church, Memphis, has returned from a successful revival held at Herrin, Ill.

W. G. Sparkman, of Goldthwaite, Texas, has accepted the care of the church at Lopker, Texas, and is on the field.

D. C. Bandy was lately ordained to the full work of the ministry by Grand View Church, El Paso, Texas.

C. G. Howard, of Handley, Texas, died last week. He was a good minister of Christ.

J. H. Buchanan, of Lynchburg, Va., is conducting a revival in the First Church, Meridian, Miss., H. C. Bass, pastor.

Barney Flowers of Union University, Jackson, has been elected pastor of the church at Eudora, near Memphis.

A. L. Goodrich has secured a home in Clinton, Miss., and will move from Pontotoc, Miss., to that place, April 1.

The churches at Schlater and Money, Miss., have called W. C. Sledge, of Faxon, Miss., and he will be on the field May 1.

By the special request of the church at Hazelhurst, Miss., George P. White, the pastor, will preach in a revival to be held in September.

J. M. Metts of the First Church, Water Valley, Miss., has been granted a leave of absence for three months upon the advice of his physician.

The call to be pastor of the church at Martha, Okla., has been accepted by E. V. Brownlow, of Gould, Okla., and he is on the field.

The care of the First Church, Stamps, Okla., has been accepted by A. H. Moore, who has resigned as a pastor of Sentinary Church, Oklahoma City, Okla.

During April 1-14, H. C. Chiles of the First Church, Barbourville, Ky., is to assist L. J. Powell in a revival with the First Church, Norwood, Ohio.

C. J. Bolton, field worker of the Kentucky State Mission Board, has moved from Elizabethtown, Ky., back to his old home at West Point, Ky.

J. R. Black, of Temple Church, Memphis, lately closed a successful revival at Whitesburg, Ky., I. E. Enlow, pastor. They had as many as six services a day.

W. T. Lowrey, of Blue Mountain, Miss., has been called as pastor of the Church at West, Miss., and they believe he will accept.

Highland Park Church, Texarkana, Ark., has granted its pastor, W. R. Covington, a year's leave of absence in which to completely regain his health.

W. H. Knight, of Atlanta, Ga., lately held a meeting in the First Church, Bessemer, Ala., M. C. Eidson, pastor, resulting in 82 additions, 66 by baptism.

S. E. Reed, of Dyer, a graduate of Union University, Jackson, died last week. He was a brilliant student and good preacher until a failure in health.

E. Z. Newsom, of Molden, Mo., is debating this week with Boone Douthitt of Louisville, Ky., a member of the Disciples Church, near Parsons. That preacher will hear the truth once in life.

J. E. Skinner of the First Church, Murray, Ky., is not so well and his physician orders him to let up for a month or so. His hosts of Tennessee friends will pray for his recovery.

W. S. Garrett, of Stanton, Texas, has accepted the care of the East Fourth Street Church, Big Springs, Texas, and is on the field. While pastor at Houston he lost his voice but has recovered it.

His Tennessee friends, who are legion, regret to learn that J. B. Cole of Grand View Church, El Paso, Texas, is very ill and grave concern is felt by friends and relatives.

R. G. Lee of Bellevue Church, Memphis, lately supplied the pulpit of Tremont Temple, Boston, Mass. These big churches had better let our R. G. Lee alone. He is needed in Memphis and in Tennessee.

G. S. Dobbins of the Southern Seminary in Louisville, Ky., will assist the church at Philadelphia, Miss., D. A. McCall, pastor, in a revival beginning June 9. Otis Thompson will lead the singing.

The Main Street Church, Jacksonville, Fla., Thomas Hanson, pastor, has closed a revival in which W. C. McChung, of Wichita, Kansas, did the preaching, resulting in 96 additions. The membership numbers 2,000.

Arthur Fox, of Morristown, is holding a meeting in Eller Memorial Church, Greensboro, N. C., where he held a revival 16 months ago. Already there have been 49 conversions and reclamations. He goes next to Central Church, Chattanooga, A. T. Allen, pastor.

The Union University debating teams won their 20th and 21st victories over fifteen different colleges the last of the week. The teams are Roy Earl Harlan, Woodrow Fuller, J. P. Colvin and Howard Bennett. They will enter the State Tournament in Nashville next week.

The Fifth Sunday Meeting of Beach River Association was held the last of the week with Bear Creek Church, near Parsons. There were 12 preachers in attendance. A. U. Nunnery preached the introductory sermon and G. B. Smalley the Missionary Sermon. The next meeting will be held with Mt. Aarat Church.

By THE EDITOR

Ardmore Baptist Church has extended a call to Lucius W. Heart of Vance, S. C. Brother Vance has accepted the call and is on the field. Welcome to Tennessee.

William McMurry, pastor of First Church, Greenville, Mississippi, will begin a revival with the Old Hickory Baptist Church, Ray Dean, pastor, April 21.

The A Capella Choir of Carson-Newman College sang at First Baptist Church, Nashville, Sunday afternoon, March 31. It was a real treat to hear them.

The beautiful new edifice of the First Church, Wyola, Montana, will be dedicated April 14. Earle D. Sims became the missionary pastor of Wyola a year ago. The church was built at a cost of \$11,000.

The new Baptist Church of Fosterville, M. J. Taylor, pastor, was formally opened March 3. Brother Taylor has been pastor of Fosterville Church for six years and has seen the membership grow from 19 to 86.

Highland Park Church, Chattanooga, C. F. Clark, pastor, has recently closed a gracious revival with Dr. Len G. Broughton, preaching. There were 53 additions by baptism and 19 by letter.

Dr. Charles A. Jones, Sec.-Treas. of South Carolina Baptists, has been elected Editor of the Baptist Courier succeeding the late Dr. Z. T. Cody. Dr. Jones has not given his decision.

First Baptist Church, Elizabethton, C. L. Bowden, pastor, has recently closed a good meeting with W. H. Ford, pastor, Broadway Church, Knoxville, preaching and Luther Carter, Carson-Newman College, in charge of the singing.

M. F. Ham, evangelist, has recently conducted a meeting with First Church, Erwin, Roscoe C. Smith, pastor. Brother Smith reports "a real revival." The people of the church were stirred by the strong gospel sermons.

W. C. Creasman, State Enlistment Evangelist, has accepted a call to the Park Avenue Church of Nashville succeeding E. Floyd Olive. Brother Creasman will begin his work with Park Avenue Church April 15.

Sunday, March 31, Radnor Baptist Church, Nashville, Douglas Hudgins, pastor, ordained the following deacons: E. J. Seat, Earl Mason, and J. L. Tatum. The following brethren were recognized as associate deacons: E. B. Hopper, Harry Brownlee, George Lane, Richard Hollon, and Walter Harwood.

Homer G. Lindsay, pastor First Church, Covington, supplied the pulpit of the First Church, Jackson, W. C. Boone, pastor, Sunday, March 31. Brother Boone is assisting First Church, Cleveland, Mississippi, Ira D. Eavenson, pastor, in a revival meeting.

Carroll County Association held a fifth Sunday meeting at McKenzie. J. G. Cooper, Hollow Rock Junction; J. E. Bell, Jackson; Raymond Pate, McKenzie, and J. W. McGavock, returned missionary from Chile, were on the program.

Sunday, March 24, was the twenty-fifth anniversary of Judson Memorial Baptist Church, H. B. Cross, pastor. Prospective members for the church and Sunday school were honor guests. There were 1133 in Sunday school, and \$425 was raised for building fund.

Two deacons, Otis Warner and Clifford Robinson, were ordained at the Inglewood Baptist Church on Sunday afternoon, March 24, 1935. Pastors Guard Green of Donelson and Ray Dean of Old Hickory assisted us. We also had several visiting deacons who took part in the service.—W. Rufus Beckett, pastor.

Brother John Neal was ordained to the full work of the Gospel ministry on Sunday, March 21, by the Arlington Baptist Church, Knoxville, George Simmons, pastor. Those assisting in the ordination service were: Pastors Sam P. White, A. F. Mahan, C. L. Hammond, H. T. Templeton, W. B. Harvey, George Simmons, R. E. George and Luther S. Kinsley. Brother Neal has been called as associate pastor of the Arlington Church.

Twenty-seven Baptist churches of the Big Hatchie Association, Homer G. Lindsay, moderator, will hold their regular quarterly meeting April 8 at the Oak Grove Church, S. P. Poag, pastor. Reports from the churches will cover progress in Sunday school, B. T. U., W. M. U. and general church work. R. K. Bennett, Staton, will speak on "Making Preparations for Our Summer Revival Meetings," and L. S. Sedberry, Brownsville, "Every Baptist Church a Missionary Baptist Church."

March 21 we were specially favored at the Baptist Bible Institute by having with us Dr. and Mrs. W. R. Bagby and Miss Helen from South Brazil, and Dr. and Mrs. D. W. Herring from China, and their son, Rev. Alex Herring from Jackson, La., and also Miss Juliette Mather. We extended chapel and had an extra Missionary Day. Today we welcome Rev. and Mrs. P. H. Anderson from Canton, China. What wonderful blessings we do receive here in this port of the nations through the coming and going of those who represent the Gospel of our Lord Jesus Christ in far distant fields!—W. W. Hamilton, President.

The Fifth Sunday meeting of the Dyer County Association was held at Halls Baptist Church, H. L. Carter, pastor. Those

appearing on the program were: Miss Margaret Bruce, State Young People's Leader; F. M. Bruce, Dyer County Missionary; Fred R. Hurt; T. G. Avery; Sibley Burnett, Union University; J. T. Barker, Moderator Dyer County Association; Mark Ferges, Ridgely; Hays E. Owen, Covington; Mrs. H. L. Carter, Halls; C. B. Williams, Union University, Jackson; and the Girls Sextette from Union University under the direction of Miss Virginia Short.

NOTICE CONVENTION MESSENGERS

The Southern Baptist Convention meets in Memphis the morning of May 15. Please bear in mind that no Baptist body can send messengers except a church. Each church is entitled to one messenger and one additional messenger for every \$250.00 contributed to the Co-operative Program, but no church may have more than ten messengers.

If you plan to go as a messenger, please write immediately for your membership card which you will have filled out and signed by the pastor and clerk of your church.—John D. Freeman, Executive Secretary.

REVIVAL ENLISTMENT SUNDAY, MARCH 31

In planning for the revival at Belmont Heights, Nashville, R. Kelly White, pastor, Sunday, March 31, was set apart as Revival Enlistment Day. At the morning service an opportunity was given to pledge definite personal service and loyalty to the spring revival, April 7-21. At noon a lunch was served to 100 men, who, under the leadership of Mr. S. H. Chastain, visited during the afternoon the church homes not represented at the morning service. From these members visited was secured the names of prospects they knew and the personal co-operation of each member in attendance, prayers, and enlistment. Dr. J. O. Williams, Business Manager Sunday School Board, will assist in the revival.

WITH THE CHURCHES: Nashville—Eastland received 2 by letter; Judson received 2 by letter; Old Hickory welcomed 2 by letter and 1 for baptism; Grace, Pastor Ewton baptized 1. Chattanooga—Highland Park, Pastor Clark welcomed 1 by letter, 2 for baptism and baptized 24; Calvary received 1 by letter; East Chattanooga, Pastor Bull welcomed 1 by letter, 2 for baptism and baptized 3; Avondale, Pastor Bowers received 2 by letter and baptized 2; Red Bank received 2 for baptism; East Lake welcomed 3 by baptism; Chamberlain Avenue, Pastor McClanahan baptized 2; Tabernacle received 4 by letter; Clifton Hills welcomed 2 by letter and 20 for baptism; Central received 1 by letter; Alton Park welcomed 4 by letter and 1 for baptism. Knoxville—Fifth Avenue received 2 for baptism. Memphis—Bellevue, Pastor Lee welcomed 10 by baptism, 9 by letter and baptized 5; Highland Heights welcomed 5 by letter and 6 for baptism. Cleveland—First received 1 for baptism. Fountain City—First welcomed 2 by letter and 1 for baptism.

SOUTH WIDE SEMINARY CONFERENCE

By DON NORMAN



PART OF GROUP ATTENDING SOUTHERN SEMINARY CONFERENCE

The Seventh Annual Ministers' Conference of the Southern Baptist Theological Seminary was held in Louisville, Ky., March 11-15. Dr. Ira M. Price, Dr. John R. Sampey, Dr. Harry C. Munro, and Dr. Nicol Macnicol are seen in the center of the picture, standing.

"For the past forty years Dr. John R. Sampey has been the Gibraltar of sound Scriptural exposition and sound educational method, alike in his work at the Seminary and in his place on the International Sunday School Lesson Committee," declared Dr. R. E. Magill, Richmond, Va., in his address at the Seventh Annual Ministers' Conference of the Southern Baptist Theological Seminary, March 11-15.

Dr. Magill, for thirty-one years secretary-treasurer of the Presbyterian Publication Committee, was one of the speakers at the hour devoted daily to "Forty Years of Sunday School History." Other speakers at this hour each day were Dr. Ira M. Price, Northern Baptist; Dr. John Q. Schisler, Southern Methodist; and Dr. I. J. Van Ness, Southern Baptist. All paid high tribute to Dr. Sampey, whose fortieth year of service on the International Sunday School Lesson Committee was celebrated in connection with the conference.

Seldom has there been gathered together for one program so many leaders of Christian thought, particularly in the field of religious education. In addition to those already mentioned, there was Dr. Nicol Macnicol, for thirty-five years missionary to India and now lecturer on "The Life and Religions of India" in the Hartford Theological Seminary, Hartford, Conn.; Dr. Hugh S. Magill, executive secretary until recently of the International Council of Religious Education; Dr. Robert M. Hopkins, secretary of the World Sunday School Association, and Dr. Harry C. Munro, director of adult work and field administration for the International Council of Religious Education. The Southern Baptist Sunday School Board was gracious in giving the service, for the week, of three of its specialists in religious education—Dr. Homer L. Grice, Miss Willie Jean Stewart, and Mr. Harold Ingraham.

Attendance upon the conference was gratifying. Seventeen states, the District of Columbia, and Canada were represented

in the 163 registered visitors. A good many were present who did not register. The outreach of the gathering has grown from year to year, and this year's out-of-town attendance went beyond that of previous years.

Dr. Macnicol Speaks

The Seminary was honored in having as the Gay Lecturer this year Dr. Nicol Macnicol. Speaking on the general theme, "Christianity and the Other Religions," Dr. Macnicol discussed in five lectures the following phases of his subject: "The Religions: Fundamental Differences"; "The Religions: The Fruit They Bear"; "Oriental Influence in the West"; "The Limits of Syncretism"; and "The Authority of Christianity." The first four of these were given Tuesday through Friday mornings in Norton Hall, and the fifth, Friday night at the Crescent Hill Baptist Church.

Perhaps the greatest single contribution of Dr. Macnicol's lectures is to be found in "The Limits of Syncretism." Using Gnosticism, Neo-Platonism and contemporary Indian philosophers as examples of ethnic systems which have sought a "merger" with Christianity, he reaches this uncompromising conclusion: "To deny the reality of the temporal and the centrality to religion of the moral struggle is to sever the arteries by which the very life-blood of Christianity flows; and whatever system, whether in the second century or the twentieth, maintains a position that has such consequences puts itself at once outside of all parley with that religion. Here Christianity must always be wholly uncompromising. By its attitude to Gnosticism it proved itself to be, as by its attitude to faiths that bear similar fruits today it must still prove itself, no syncretistic system."

Dr. Harry C. Munro's noon addresses each day were highly stimulating. On Monday he spoke to the Louisville Ministerial Association on "The Place of the Pastor in the Modern Church Program."

Tuesday through Friday his subject was "Present Trends in Religious Education." These he discussed from the standpoint of (1) aims, (2) method, (3) curriculum, and (4) organization and administration. Each evening at 7 o'clock Dr. Munro led a conference group on "Facing the Future in the Religious Education of Young People and Adults." Tuesday night he brought an address at the Crescent Hill Baptist Church, on "Religious Education in an Age of Educational Rebuilding."

The general theme of the evening addresses at the Crescent Hill Baptist Church was "Religious Education in an Age of Social Rebuilding." Dr. Hugh S. Magill spoke Monday on "Economic Rebuilding"; Dr. Munro, Tuesday; Dr. Robert M. Hopkins, Wednesday, on "World Rebuilding," and Dr. John R. Sampey, Thursday, on "Spiritual Rebuilding." Dr. Macnicol gave on Friday the last of the Gay Lectures.

A conference period for religious workers was held during the hour preceding these addresses on "Facing the Future in Religious Education." Discussions for the various groups were led by Miss Willie Jean Stewart, "Children"; Dr. Homer L. Grice, "Adolescents"; Dr. Munro, "Young People and Adults," and Mr. Harold Ingraham, "Church School Administration." These proved exceedingly valuable to Sunday school workers, and others interested in the educational function of the church.

At 9 o'clock each morning Dr. W. A. Gardiner, Sunday school secretary of Kentucky, was in charge of a group for the study of "Promoting the New Training Course for Sunday School Workers." Each afternoon, 3 o'clock, President John R. Sampey and Dr. G. S. Dobbin met with Seminary representatives and alumni officers for a discussion of vital problems and interests of the school.

The Seminary Conference this year was enriching in content and satisfying in outreach.