

BAPTIST and REFLECTOR

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

"Let There Be Light"

Volume 102

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Number 14

The Valley of the Cross

Arthur R. Gallimore

Wai Chow, South China

When we were home on furlough we had occasion to travel from central North Carolina to East Tennessee. Loving the mountains as we do it is always a great pleasure when our journeyings take us among the towering peaks of the Blue Ridge and the Great Smokies. At first we were not aware that we should pass through some of the beautiful places we did.

Many times we had heard of the quiet and lovely Valle Crucis, that attractive community nestling between the ranges of peaks. It was January or one of the months during which winter changes the greenery to a great mantle of white spread out over the hills and valleys. But fortunately this time much of the snow had melted, only little patches being left in the higher ridges. But this made possible a clear and distinct outline of the great cross. Whether man-made or God-made, there it greets one as you proceed down the opposite slope, a great cross stands out before you—a great white one painted by the Creator with His own pure snow.

We wonder just how many see the cross. There are many who pass through that serene little village in Avery county without thinking of its name—Valle Crucis, the vale of the cross. But many there are who go there and rest, and what a rest it ought to be—there beneath the cross.

No valley of death that. Even in winter there were signs of the variegated colors of spring which would burst forth in a few months. Yet we thought of the comforting words of the Psalmist—"Yea, though I walk through the valley of the shadow (even) of death, Thy rod and Thy staff they comfort me."

So, as we passed through beautiful Valle Crucis, we meditated on how beautiful even the valley of the shadow would be with the Cross of Jesus in the foreground. All life is different with the cross before our eyes.

We live in a land where the cross does not have meaning except to a few as compared with the great multitude, but to those who do know it makes all the difference in the world.

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land.

Baptist and Reflector

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EDITORIAL

Edgar E. Folk Memorial

Our readers will recall the recent publication of a letter from Carey E. Folk, a brother of a former editor of the Baptist and Reflector, with his words of commendation for the paper and enclosing a check to be used in the "Edgar E. Folk Memorial" for sending the paper to certain worthy parties who would want it but cannot pay for it.

Since then two others have sent in gifts to the Memorial, Brethren Neal Devers of Dukedom, Tenn., and A. T. Jamison, Greenwood, S. C. Most sincerely do we thank these friends.

Dr. Jamison is superintendent of the Connie Maxwell Orphanage, a great institution in that great state. We take the liberty of printing his letter in the hope that others may be induced to contribute to the Memorial:

CONNIE MAXWELL ORPHANAGE
Greenwood, South Carolina

March 20, 1936

Dr. O. W. Taylor, Editor
Baptist and Reflector,
Nashville, Tenn.

My dear Brother:

I have been deeply interested in the letter that you published from Bro. Carey A. Folk, and your comment upon it. The suggested "Edgar E. Folk Memorial" is highly appropriate.

In my young manhood I came from Murfreesboro, Tenn., to South Carolina and have spent my active years here, thirty-six of those years having been devoted to the children at Connie Maxwell Orphanage. My mind reverts to my boyhood experiences and to the period in which during my adolescence Dr. Folk was my pastor at Murfreesboro.

It is a happiness to me to inclose check for the Fund, and in doing so I recall the stimulating and helpful influence of Dr. Edgar E. Folk upon my early life.

Very sincerely yours,

A. T. JAMISON.

ATJ/C

Are there not others who will join Brethren Folk, Devers and Jamison in this worthy service?

McEwen Bible Institute

Last week McEwen Baptist Church, R. J. Williams, pastor, held a Bible Institute. The editor was present on Thursday. L. G. Frey, Jackson, was present through the entire Institute, speaking for R. E. Guy, Jackson, who was prevented from filling his engagement on account of his son's

having been operated on for appendicitis. L. E. Barton, Alabama, spoke in Secretary Freeman's stead. Bro. Frey and the editor spoke Thursday afternoon but the service was rained out Thursday night. The inclement weather affected the attendance but those who were on hand were splendid listeners. Dinner in the home of Mr. and Mrs. B. J. Christianson, she the former Miss Lexie Irvan, a school-mate of ours at Murray, Ky., in other days, was very much enjoyed, as also supper in the home of the pastor and his wife whom we have known and loved from the old Hall-Moody days. Bro. Williams is now back in the section where he was reared, his father having been instrumental in the establishment of the McEwen Church. He preaches there once a month and also at other points, serving in a fine and constructive way.

"It Would Add More Than Any Other One Thing"

UNION UNIVERSITY

Jackson, Tennessee

March 20, 1936.

Dr. O. W. Taylor, Editor
Baptist and Reflector
149 Sixth Avenue, North
Nashville, Tennessee.

My dear Bro. Taylor:

I have just received yours of the 18th, which I understand is one of a general letter that you are sending out for those whose subscriptions are about to expire.

I had intended to send mine in before now. I had not forgotten it. I am enclosing \$4.00, \$2.00 to pay my subscription and \$2.00 to pay one for my sister, Mrs. R. H. Duggin, Route 1, Murfreesboro, Tennessee. I am quite sure that she is not getting the paper now and I want the family to have it.

I have been a reader of the Baptist and Reflector since the days of Dr. E. E. Folk. I considered him then and still consider that he was one of the world's greatest editors of Baptist papers. It has been a great paper down through the years and as I see it, it never was better than it now is. Congratulations to my friend, O. W. Taylor. The new features added recently are worthwhile indeed. The pity is that not every Baptist family in Tennessee has the benefits of your great paper. If we could get it into all the homes, it would add more than any other one thing to our work in Tennessee.

I am watching the boy climb the ladder with a great deal of interest, which is an added joy that I have in sending my check. These \$4.00 will help to lift him another round.

With kindest personal regards for you and yours, in which Mrs. Summar joins, I am

Sincerely and fraternally,

M. M. SUMMAR,
Business Manager.

MMS/zs

Greatly appreciated are these words of commendation for the Baptist and Reflector from our friend of the years. We call particular attention to the statement: "The pity is that not every Baptist family in Tennessee has the benefit of your great paper. If we could get it into all the homes, it would add more than any other one thing to our work in Tennessee."

Such testimonies as this, with similar testimonies which are coming in and being given from time to time, ought to impress the fact that Tennessee Baptists have a paper that can be tied to and ought to move our pastors and people to renewed efforts to enlarge its subscription list.

"The Riches of His Grace"

(Under this heading the Baptist and Reflector publishes from time to time experiences of grace, of answered prayer, of providential leading and kindred matters as these may be at hand. What is your testimony to "the riches of His grace?")

"Rutherford, Tenn.
Feb. 25, 1936.

"Dear Bro. Taylor:

"I thought I would write and tell my Christian experience, thought it might help some one who reads the Baptist and Reflector.

"In the year 1901 Bro. Ab. Hall was holding a revival at Walnut Grove, and his family spent part of the time in my father's home. His daughter and I were the same age. One morning we thought we would stay at home and play and not go to church that day. But I'll never forget the words Bro. Hall spoke to us that morning. He said, 'You better go to church.' So we went to church. The good Lord convicted me of my sins. I went up for prayer, but not saved. Several girls went home with me. Some of them were Christians and some were lost. I tried to eat dinner but felt so condemned I couldn't. So that afternoon we had a prayer meeting in a woods lot back of my father's house. I don't know what all happened, but one thing I do know Jesus saved my soul and there was peace and joy in my soul. I felt so light and happy I didn't want any supper.

"I began working for the Lord, trying to lead the lost to Him, talking and praying with them. I wanted others to know my dear Savior, He had done so much for me. I heard some one said I 'was too young and didn't know what I was doing.' So that put a block in my way and I didn't try to lead the lost to Jesus until about seven years ago. Oh! the joy I've had since I've tried to lift up Christ to the lost and see them happily converted!

"The pathway grows brighter every day and I have more faith than I have ever had. It's the greatest thing in the world to have the Savior to talk to daily. I love my home and am so thankful for a Christian husband, but Oh, how I love my church. I go there to meet Jesus. How happy I am trying to serve Him! We have one of the most consecrated pastors in Tennessee (Dr. H. C. Cox, Chair of Bible, Union University.—Ed.), and how our church is growing. Last year was a great year with us, but I'm looking forward to this one being the greatest we have ever had.

"We have just had the greatest Bible Conference we have ever had. We asked the good Lord to let it be a revival and save some lost soul, and He gave us everything we asked. I'm rejoicing every day. I enjoy reading the Baptist and Reflector so much, just lifts me up and makes me want to do more for my Savior. I also appreciate the comments on the Sunday school lesson so much. May the good Lord bless you and every one that reads your paper."

MRS. N. L. SOMERS.

(May the Lord continue to bless you, Mrs. Somers, and all His people.—Editor.)

THE STUDY OF SELF

Above all other subjects study thine own self, for he who is thoroughly acquainted with himself hath attained to a more valuable sort of learning than if the course and position of the stars, the virtues of plants, and the nature of all sorts of animals had employed his thoughts.—Sel.

ACTIONS

Nothing is more becoming a man than silence. It is not the preaching but the practice which ought to be considered as the more important. A profusion of words is sure to lead to error.—Talmud.

Climbing The Ladder Round by Round

5,000 SUBSCRIPTIONS IN 1936

The Reflector Boy says:

"Well, folks, I could not climb up another round last week but this week, thanks to our subscribers and our workers, up I go another round toward 5,000 subscriptions in 1936 with 57 to count toward another round!

"But, friends, since this is the second time I have had to stand on the same round for two weeks, some where along the line it is going to have to be made possible for me to go up more than a round at a time if I am to climb to the top by the end of the year.

"Wouldn't it be great if Tennessee Baptists' Reflector Boy could climb to the top before the end of the year? Be that as it may, I am counting on their doing a fine thing by their paper this year anyway.

"Here are the names of workers who have sent in subscriptions since the last count:

E. F. Trolinger, Knoxville,
Mrs. T. T. Harris, Gleason,
Miss Lucille Smith, Jackson,
Miss Rachel Van Cleave, Murfreesboro,
Miss Lillie Mae Hylton, Knoxville,
Mrs. George Hall, Memphis,
Rev. Neal Devers, Dukedom,
A. T. Jamison, Greenwood, S. C.

"Thank you, friends, one and all. Thank you, friends, also one and all who have sent in your own subscriptions. Who else will join the lists?

"As Tennessee Baptists keep on going onward in subscriptions and renewals I keep on going upward. As they say, 'Go up, I climb up!'

"SEND IN SUBSCRIPTIONS
AND WATCH ME CLIMB!"

WATCH ME CLIMB FROM TIME TO TIME	
	5,000
	4,900
	4,800
	4,700
	4,600
	4,500
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	4,300
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Substitution

G. W. N. Brown

My grandfather, Jesse Brown, was drafted for service in the Mexican War. No plea that he could offer, no other service that he could render, would change the decision of the draft board. In no possible way could he extricate himself from the dilemma in which he found himself. The board knew all about his business affairs, his family, and other relations that required his personal attention, yet their decision was inexorable.

Fortunately, for him, however, a friend came forward and said, "Jesse, you have a family to support. I have none, I will go in your place." The man showed his willingness in making the offer. Naturally, my grandfather was willing, as it would leave him free to attend his personal affairs, and relieve him from the dangers and discomforts of warfare, and also released him from the dominion of the draft board, since in the person of his substitute he was legally in the war. That man went to the war and died, my grandfather was, to all intents and purposes dead, so far as the draft board and the Mexican War were concerned. There has never been a law in these United States that could have forced him to go to Mexico and fight in the war.

There is a direct analogy between my grandfather's experience and the condition of a sinner. By the fall of Adam, we were all drafted under the law of sin and death, spiritual death. In no possible way could we extricate ourselves from the penalty of that broken law. Works of righteousness could not accomplish our release, for Isaiah 64:6 tells, "But we are as an unclean thing, and all our righteousnesses are as filthy rags." Rites and ceremonies, the incantations of priests, or telling beads to Mary the Mother of Jesus, could not absolve us from sins. As in the case of my grandfather, only a fit substitute could avail, and in the sinner's case it must be a pure and sinless one. Jesus Christ, the only begotten Son of God, was the only one found worthy to stand between the sinner and an offended God, and atone for the sins of mankind.

Under the old dispensation, the priests entered within the veil of the Temple and offered sacrifices and burnt offerings for the sins of the people. "The law and the prophets were until John: since that time the kingdom of God is preached" (Luke 16:16). Jesus became our High Priest in the dispensation of grace. When He was crucified the veil of the Temple was rent in twain from top to bottom. There was no further need for an earthly veil, no need of types and shadows, burnt offerings and sacrifices offered by earthly priests, since Jesus Christ, our great High Priest, hath an unchangeable priesthood. "Wherefore he is able to save to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them" (Hebrews 7:24, 25).

God the Father has performed His part; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). The world tragedy lies in the fact that men will not accept God's plan, but continue in stiff-necked rebellion against his overtures. All our political, economic, and social problems are chargeable to utter disregard of the teaching of God's word.

Broad is the road that leads to death,
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveller.

But, what promise of security have those who do accept God's plan of salvation? Jesus said unto them, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came

down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:35, 37, 38, 39, 40). "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27 to 29). "Ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). The Christian can sing with a joyful heart:

Blessed assurance, Jesus is mine!

Oh, what a foretaste of glory divine!

Heir of salvation, purchase of God,

Born of His Spirit, washed in His blood.

In view of all the Lord has done for fallen man, and the precious promises held out to us in His Word, Paul says: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable, and perfect, will of God" (Romans 12:1, 2).

The only means of salvation, is approach to Jesus Christ, our High Priest, through repentance and faith, and through Him be reconciled to God by His cleansing blood. When the sinner accepts Christ as his substitute the law is satisfied. There is, therefore, now no condemnation to them that are in Christ Jesus. Rom. 8:1.

—Erwin, Tennessee.

A Good Conscience

By Walter M. Gilmore, Nashville, Tenn.

A good conscience, one that is kept in working order all the time, is a mighty good thing to have even though it may be disturbing at times and very costly. In the last analysis, it should be our guide. The great apostle declared that he exercised himself "to have always a conscience void of offense toward God and toward men." To have such a conscience is worth all its costs.

Recently the office of the Executive Committee of the Southern Baptist Convention received a very unusual letter illustrating how the conscience works. The letter contained a money order for five dollars, the delayed payment on a pledge made during the 75 Million Campaign some sixteen years ago.

"Several years ago," the author explains, "I made a pledge to the 75 Million Campaign of \$125.00. After paying \$30.00 thereon I dropped this pledge, not feeling financially able at that time to carry it on. However, it has always been in the back of my mind, and I now want to start paying on it again."

"In the back of my mind" — the faithful monitor still existed, needing only something to arouse it. In the subconscious mind of all of us we know that we ought to pay the debts on all our Southwide agencies and institutions, but in many of us the conscience has not been sufficiently aroused to put us into action to do something about it. An awakened Southern Baptist conscience on paying their debts is the supreme need of this hour. If that can be accomplished, immediately there will begin to flow into our treasury sufficient money to meet all our obligations. Let your conscience be your guide and you will doubtless join the Hundred Thousand Club, if you have not already done so.

"JESUS IS ENOUGH"

J. E. Skinner

Visiting an old friend recently whom I hadn't seen for several years, he told me of some of his ups and downs since we had met before. The recent depression had worked a great hardship on him—being unable to find work much of the time—in addition to bodily afflictions which both he and his good wife had suffered and were still suffering. Many dark days had passed over him spiritually, as well as physically and mentally, and temptations to doubts and fears had assailed him at times, causing him to wonder if he was what he ought to be as a Christian.

During these dark days of doubts and fears he attended a "Holy Roller" meeting, which was in progress not far from his home, and in his distress was tempted to accept their invitation to seek "The Second Blessing," or "Sanctification." But while struggling in his own mind as to what to do about it, he said somebody seemed to say to him: "Is not Jesus enough?" And with that suggestion came the same old joy and consolation in Jesus alone which came into his heart years before, and said he, "This has been my constant stay through all the trials and afflictions we have had to endure."

As I left my old friend his experience kept turning over and over in my mind, especially the words he seemed to hear—"Is not Jesus enough?"—the timely words which saved him from the temptation to do a foolish thing when cast down by doubts and fears. And as I think of it today, it is my firm conviction that the same words would save many another from the same blunder which he was about to make, and, if deliberately and prayerfully considered, would bring light and consolation to many who have already yielded to the same temptation and relieve them of one of the most deadening perils to which a genuine Christian could be exposed. Whether they know it or not, that whole movement proceeds upon the assumption that Jesus is not enough; that "Christ in you the hope of glory" must be supplimented by an experience beyond Him; that knowing Him in the forgiveness of sin and in the power of regeneration is not sufficient to save—confusing salvation with sanctification which is to be a continuous experience of the normal Christian, day by day, and not a single experience once for all, resulting in "sinless perfection." Such a misconception of the way of salvation leads to the further erroneous conclusion that the high ground attained must be held by "holding out faithful" in the sinless state, or else all is lost at last—again discounting Jesus as not enough. Proceeding upon that assumption there is no end of their confusion.

There are two Scriptural phases of sanctification, neither one of which fits into the modern theory of sanctification. The first one is set forth in Heb. 10:14—"For by one offering He hath perfected forever them that are sanctified"—and takes place "once for all" when Christ with His sin-offering is accepted by faith. The word used is a Temple word, meaning to set apart unto a holy use or service—from the service of all else to the service of God. This phase of sanctification is God's act—in blotting out the sins that marred the life and rendered it unfit for Divine worship, and admitting it into the favor and worship of God—upon the meritorious atonement of His Son. Taking place at the moment of trusting Christ for salvation with all that it means, it cannot fit into the theory that confuses sanctification with a so-called "Second Blessing." The other Scriptural phase of sanctification is otherwise known as Christian development or growth in grace, which can be experienced only by the Christian or child of God. Instead of being accomplished in a moment, as modern sanctificationists tell us, it is accomplished as any other development—by proper nourishment, suitable exercise and healthful environment—the Spirit of God "working in us both to will and to do His good pleasure." The con-

stant objective in this sanctification, both in the purpose of God and the growth of His child, is the perfect image of His Son. "And whom foreknew, He also foreordained to be conformed to the image of His Son, that He might be the first-born among many brethren" (Rom. 8:29). "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18). "Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 Jno. 3:2). "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). Of this sanctification Jesus said of His disciples, "Sanctify them in thy truth: Thy Word is truth" (Jno. 17:17). Thus sanctification is a progressive work of grace, beginning in regeneration at the moment of repentance and faith, and continuing "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

And "is not Jesus enough" for all this? Seeing we "are in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," is He not enough? (1 Cor. 1:30). Do we need "wisdom from above?" We have it at our disposal, if we have Jesus. Do we need righteousness? We have it both imputed and imparted, if we have Jesus. Do we need sanctification? We have it reckoned ours, and in process of realization and enjoyment, if we have Jesus. Do we need redemption? We have it fully paid for by His blood, and assured of its complete consummation in His Word, if we have Jesus. In deed, there is nothing of spiritual value that we do not have in Jesus. "He is our peace," "He is our life," "He is our advocate with the Father," "He is our hope"—"Christ in you the hope of glory." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, Whom Thou hast sent" (Jno. 17:3).

"IS NOT JESUS ENOUGH?"

—Jackson, Tennessee.

A PLEA from ... THE BOOK

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalms 71:9.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs 11:25.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy 5:8.

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Ecclesiastes 9:15.

Let not one of them look to us with pleading eyes, beg and be turned away. "They" gave every opportunity for wealth and riches that we might learn the story; having learned it, let us not forget it soon.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Thomas J. Watts, Executive Secretary
2002 Tower Petroleum Building
Dallas, Texas

Conditions That Should Determine a Change In Pastorates

R. E. Grimsley

(Paper read before the Chattanooga Baptist Pastors' Conference and requested for publication in the Baptist and Reflector.)

You have asked me to discuss a delicate subject this morning. Yet it is a subject worthy of the most prayerful consideration of churches and pastors. To begin with allow me to express my doubts as to whether pastoral changes should be determined by external conditions. I think we should wait for the "still small voice" of the Spirit to speak to our hearts and tell us what to do.

If we admit that the Holy Spirit should direct both pastors and churches when changes are to be made, it seems to me there is nothing more to say except to admonish both pastors and churches to find the will of the Spirit and be obedient. Frankly, neither pastors nor churches are as careful to find the will of God as they should be when it comes to making pastoral changes.

A church finds itself without a pastor, a Pulpit Committee is appointed to direct the church in securing another. This committee goes scouting, as the owner of a baseball team does when he wants another pitcher or first baseman. At last they find one who seems to "fill the bill." They agree that they like him and all think he would be a good pastor for their church. They report their "findings," first to the deacons of the church, and if the deacons are favorably impressed with the report, the preacher is invited to come and preach a trial sermon. He comes with his nicest clothes on and his "best foot forward." He preaches his best sermon, though often with great fear and trembling. His fear and trembling are often so great that his best sermon is very poorly delivered. But the church, in some cases, like him. There is a joint meeting of the deacons and Pulpit Committee and they recommend that the church call him as pastor. Up to this point there has been no special season of prayer and the church, like the disciples who were baptized unto John's baptism, "have not so much as heard whether there be any Holy Spirit."

The committee tells the church that he man they are recommending is getting along nicely on his field, the church is growing under his ministry, the members all love him and he is popular with the people of the community at large, therefore they feel that in calling him the church will be making a "wise choice." Every reason they give for calling him is a reason for his remaining where he is. If they had reported to the church that he was a good man and a splendid preacher, but his congregation felt that he had been with them long enough, his chances of a call would have "gone glimmering." Few churches, if any at all, desire a preacher unless some other church has him and is anxious to keep him.

I believe the disposition on the part of the churches to take this matter out of the hands of the Lord, their usurpation of authority which belongs only to the Holy Spirit, accounts for the hundreds of pastorless churches and churchless preachers in our land, and also the many misfits in the pastorate. If ever human judgment and human fancy give way to the leadership of the Holy Spirit all our major church problems will be solved.

No church has a right to suggest that the pastor should seek another field simply because they think he has been with them long enough. The work of a pastor is not determined by time. Sometimes a pastor will finish his work on the field within two years. Sometimes the Holy Spirit leads men to remain for twenty years, and more.

Nor does any church have a right to suggest that a pastor should seek another field, or retire from the ministry, because he is no longer youthful. They say, "Our church needs a younger man. Our pastor does not understand the young people." In most cases he understands them more fully than their parents do. Any preacher should

be able to do his best work between forty and sixty, yet as many people view it, "beyond the forties lies the shelf." I do not fear that I am in any immediate danger of being laid on the shelf because of age, but I am aware of the fact that many people believe that when a preacher passes forty-five he is beyond the peak of his usefulness.

I greet with gladness every boy of ability and consecration who dedicates his life to the Christian ministry. All possible encouragement to such aspiring young men should be given. Yet by our overestimation of their present fitness there is danger that we might cause them to be "lifted up with pride and fall into a snare and the condemnation of the devil." I view with much misgiving the growing tendency to put a premium on the greenness and sappiness of unseasoned youth. The lawyer of maturity and wide experience is generally regarded as better prepared for the duties of his office, and is universally preferred to the novice in the legal profession. The same is true of the physician. From whence, then, came the idea that maturity and experience should count for nothing in the ministry? Who are the people who have set the age limit for preachers? From whence is their authority—from heaven or of men? They graciously allow the Holy Spirit to call men into the ministry, but have reserved to themselves the right to call them out of it. "Upon what meats do these our Caesars feed that they have grown so great?"

But the mistakes are not all on one side. I think WE pastors make mistakes as often as the churches do—perhaps oftener. Sometimes a pastor seeks a different field when the church he is serving is very well satisfied with him and no other church has even thought of calling him. He has conceived the idea that he can perhaps better his condition by moving to some other field. His motives are purely selfish. He would like to be getting a better salary. He desires a more pleasant work. He longs for a more influential congregation. Thus his unmitigated selfishness renders him unfit for the place he occupies and unworthy of any other. I believe such preachers constitute an exception to a better rule.

The fact that a pastor has had a call to another church cannot be taken as conclusive evidence that he ought to change. After all, maybe it isn't a call. Some one has said it takes two things to constitute a call, namely, a pull and a push. If the Spirit of God is directing the push and the pull it is a call. Otherwise, it is not.

While many preachers have mistaken the bid of another church for the voice of God, perhaps a still larger number have made the mistake of remaining for want of a call, when every visible indication pointed to their resignations as the best things they could give their churches. It is not within the province of another church to determine how long we shall stay in our present pastorates. If any pastor is remaining with his church for the sole reason that no other church has called him, he has already been there too long. I was told not long ago that I was doing a dangerous thing in resigning my church without a call from another. Said the good brother, "I feel that the man who has a job now had better hold to it." If ever my ministry, the high calling of which I have never been worthy, if it ever becomes a "job" with me, I may feel the same way about it. Such words ill become an ambassador of the King of Kings.

Because a pastor can remain with his church does not necessarily mean that he ought to remain. "What I ought to do I can do" is a good motto, but when one inverts it and says, "What I can do I ought to do" it is false. The paramount question is not can I stay, but can God use me for His glory if I do stay?

Small opposition that may arise in a church should not be interpreted to mean that the pastor ought to go. We shall be on the go continually if we run away every time some old "Moss-back" gets his bristles up. One of our leading pastors told me a few years ago that he would

(Continued on page 7)

"LEE LINES"

BY ROBERT G. LEE

CAPITOL FOR ONE DAY

Once I spent the day in Lancaster, Pennsylvania. It is distinguished in a way no other city is. It was the national capitol for one day—the day when the Continental Congress, driven from Philadelphia, sat there on September 27, 1777.

But that is longer than some people rule their tongues.

HEZEKIAH AND THE BANKERS

Hezekiah Brown, colored, lost a foreclosure action to a Topeka bank. The judgment gave the bank title to nineteen of the twenty acres in Hezekiah's flat adjoining Shunganunga creek. Kansas law permits a defendant to retain one acre of his own choosing as his homestead, the only string being it must all be in one piece.

Hezekiah chose a fifteen-foot strip starting at the bank of the creek and running around the outer edge of the property back to the creek. To reach their land, the bankers must row a boat across or wade up the Shunganunga.

Just so much trouble as those bankers had to reach their land, do we now have to get folks to see aright and hear aright.

CHIPPEWA COMMANDMENTS

In Oscoda, Michigan, Rev. John Siler gives the Ten Commandments the Chippewa Indians had in the long ago. They are:

1. Never steal, except from an enemy.
2. Respect the aged and hearken to them.
3. Be kind to the sick and deformed.
4. Obey your parents.
5. Be modest.
6. Be charitable.
7. Be of good courage, suffer in silence.
8. Avenge personal and family wrongs.
9. Be hospitable.
10. Pray to the Great Spirit.

Many people criticize some of these Chippewa commandments and at the same time look upon God's Ten Commandments as ghostly whispers of a dead age.

SIX HUNDRED DOLLARS A PINT

Not beer. For wine could never be worth that—unless one's life depended on making his breath outsmell the foul odors of garbage.

Not whiskey. For whiskey could never be worth that—unless one wanted to safeguard many lives of children by showing how deadly a poison alcohol is.

But water—heavy water, from which deuteron (heavy hydrogen) bullets are obtained. This is the water that costs six hundred dollars a pint. And those bullets are shot from a cyclotron at the velocity of twelve thousand miles per second, and at the rate of one hundred thousand billion per second—and are used to disintegrate substances.

CONDITIONS THAT SHOULD DETERMINE A CHANGE IN PASTORATES

(Continued from page 6)

resign any time he found that even one good man in his church was against him. I knew at the time that he had considerable opposition. He either didn't know of the opposition or was unwilling to admit that they were "good men." When a small group of "irreconcilables" become active in their opposition to the pastor, somebody ought to withdraw from the church. In most cases, however, it is not the pastor. It seems never to have occurred to the trouble makers that they and not the pastor should move, and if it is suggested to them they will reply, "We were here before he came," as if by virtue of their long period of obstruction they had a kind of an ecclesiastical seniority over the pastor. The devil was in heaven before the Apostle Paul went there but he can't go back and chase Paul out by virtue of his seniority.

No human wisdom is capable of telling you and me when

we should or should not leave our fields, where we should go or how long we should remain when we get there. If we are God's divinely called preachers, we can find God's will concerning our lives and labors. But we will never find it unless we seek it sincerely through earnest prayer. Brethren, whether we are willing to admit it or not we do mighty little real praying. I am not accusing you. I am simply confessing a sin of which we are all guilty. I cannot speak of this class of sinners without adding, "Of whom I am chief."

So long as our prayer life is neglected, we will wander like lost sheep in a wilderness. We will move out, like the fabled seeker for the pot of gold at the end of the rainbow, to find that the thing for which we yearn is ever beyond us. But if we seek His will in trustful prayer, we will always be found where He wants us to be and doing what He wants us to do.

"It may not be on the mountain heights
Nor over the stormy sea,
It may not be at the battle front
My Lord will have need of me,
But if by a still small voice he calls
To paths that I do not know,
I'll answer 'Dear Lord,' with my hand in thine,
'I'll go where you want me to go.'"

John Fawcett, a preacher in London, was called to a larger and wealthier church and accepted the call, packed and loaded his furniture, but when the members of his congregation came in to bid the family good bye, there was so much emotion and sadness that Mrs. Fawcett said, "John, I do not see how I can go." He said, "Neither do I, and we are not going." The furniture was unloaded and unpacked, and from that experience came the inspiration to write that immortal song, "Blest Be The Tie That Binds." John Fawcett's decision to go was his own, his decision to remain was the Lord's. Happy is the man who feels sure in his heart that the congregation to which he preachers is the "flock over which the Holy Ghost hath made him overseer." Pity the man who is guessing about it.

I sometimes tire of hearing about our glorious democracy in church government and long to hear some great preacher tell us just what would happen if all God's people were completely given over into the hands of the Lord.

"I said 'Let me walk, in the field,'
He said, 'Nay, walk in the town,'
I said, 'There are no flowers there,'
He said, 'No flowers but a crown,'
I said, 'But the sky is black,
There is nothing but noise and din,'
He wept as he led me back,
'There is more,' he said, 'there is sin!'
I said, 'The air is thick,
And fogs are veiling the sun,'
He said, 'But souls are sick
And souls in the dark undone,'
I said, 'I shall miss the light,
And friends will miss me, they say,'
He answered, 'Decide tonight
If I am to miss you or they,'
I pleaded for time to be given,
He said, 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide,'
Then into his hand went mine,
And into my heart came he,
Now I walk in the light divine,
In the path I had feared to see."

That is the kind of surrender that will make the heart happy, the pathway bright, the service pleasant and life "one grand sweet song."

—Chattanooga, Tennessee.

A DIGEST OF Religious Thought

BY: C. W. POPE (Contributing Editor)

(Neither the editor nor the contributing editor necessarily concurs in all the opinions expressed on these pages.)

BAPTIST MISSIONARIES DECORATED BY LATE KING OF ENGLAND (Biblical Recorder)

The supreme tribute was paid to four Southern Baptist missionaries to Africa, during the Silver Jubilee of Great Britain's celebration. King George and Queen Mary presented to Dr. and Mrs. George Green, and Dr. and Mrs. E. G. McLean gold medals "for distinguished service rendered to Nigeria." How grateful are Southern Baptists for men and women who, when sent out as ambassadors for the King of Kings, serve so acceptably that they win the appreciation of earthly kings also, and return with the tokens, "Well done thou good and faithful servants of God."

THIS WORLD AND THE NEXT (Watchman-Examiner, Mar. 5, 1936)

I have always thought of life as a gift of God's love, and longevity as another of God's gifts to them that love Him. I see no reason, from my experience of growing old, to think otherwise. When I was a lad of thirteen I yielded my heart and life to the Lord Jesus, and became possessor of eternal life. The new life in Christ was different from the old life. I began to get victory over habits that I knew to be sinful. I am grateful that God called me to preach the gospel, and that my church, without solicitation, gave me license to preach before I was sixteen.

From my childhood I have felt a keen interest in the world to come. I have never seriously doubted the immortality of the soul, and I look upon death as a messenger and servant of my Lord to bring His true followers into His presence in Paradise. In the Old Testament there are many foregleams of the happy state of the righteous dead, and the teachings of Jesus about future life are clear and absolutely trustworthy. "In my Father's house are many mansions—I go to prepare a place for you." The Lord Jesus is a gentleman of His word and He will not fail us.

When I was asked, "What will you do when you first get to heaven?" my reply was, "I wish to see my Savior." "What will you say to Him?" "I shall try to thank Him for what he has done for me." I shall then be ready for any service of love to which He may direct me.—President John R. Sampey.

THE MEN WHO TURNED THE WORLD UPSIDE DOWN (Religious Herald, Mar. 12, 1936)

This charge was made against the disciples of Jesus: they had "turned the world upside down." Intended as a rebuke, it was a disguised compliment. The world of that day was in desperate need of being turned upside down. Slavery was universal, men were bought and sold in the market places. Human life was cheap. Womanhood was degraded, childhood was despised, education was the privilege of the few. It was a world of superstition, injustice, and racial antagonism. Into such a world came the disciples of Jesus, and they set in operation moral and spiritual forces that turned the corrupt social order upside down.

How did they do it? Not one of these was a great captain of industry, a military genius, a great scientist, a philosopher, or educator. All of them were simple, humble men, having neither wealth, social prestige, or political influence.

The secret of the transforming power they wielded in the world was their faith. They dared to believe in the ultimate triumph of goodness and truth. The ideals and principles of Jesus were to these men not mere beautiful sayings to be admired. They were the vital laws of life,

destined to transform the world. They literally believed that "all things are possible to them that believe." Our generation has witnessed the two greatest catastrophies of all time: a world war and a world depression. What the earthquake did to San Francisco years ago these major catastrophies have done to humanity's moral and spiritual idealism. The cynic has taken the place of the dreamer, and instead of faith, men parade their doubts and pessimism. But in spite of all the wreckage of our day there are still some of us who believe that truth crushed to earth will rise again, and that after every ghastly crucifixion of right and justice there will come a glorious resurrection.

Another secret of the power of these men to turn the world upside down was their moral courage, resulting from their knowledge of Jesus. When the people saw the boldness of Peter and John "they took knowledge of them that they had been with Jesus." And when they were commanded by the civil authorities to cease teaching in the name of Jesus they replied, "Whether we should harken to the voice of God, rather than man, judge ye." They challenged the most titanic forces of that ancient world and conquered them. The Roman Empire held no terrors for them, and one by one the religions of the world crumbled before their victorious march. The stage is set for such men today.—Dr. Broadus Jones.

WHY EVANGELIZE CATHOLICS? (Religious Herald, Mar. 12, 1936)

Many Protestants believe that Papal lands are not missionary fields. "You don't believe that Catholics are lost, do you?" they ask. "They believe in Christ, are sincere in their belief, and are sometimes even more religious than we."

As Paul said of the Jews of his day, so we may say of the Romanists. "I bear them record that they have a zeal, but not according to knowledge." Paul knew by experience that sincerity and zeal did not save one's soul. His zeal and his ignorance led him to persecute the church of God.

There are many reasons why Baptists should seek to evangelize Catholics. Roman Catholics do not know the fundamental doctrine of justification by grace through faith. Roman teachings contradict this teaching with their every dogma. In many countries Roman Catholics have been brought up in an atmosphere of superstition, ignorance and intolerance which has colored their belief and conduct. Our religion urges men to search the Scriptures, while Catholics in most countries are forbidden to read the Bible.

Southern Baptists support one missionary at large to the Jews of our territory. But twenty per cent of the population of our country is of Catholic faith. Would we not do well to maintain a missionary to do work among Catholics analogous to that done by Brother Gartenhaus among the Jews?—L. C. Quarles.

PROSPERITY IN PALESTINE (Religious Digest, Mar. 1936)

Palestine is probably the most prosperous place in the world today. Unemployment is unknown. Industry, agriculture, and all trade unions are clamoring for more workers. New immigrants are pouring into the country daily, and yet there is a constant shortage of labor. Real estate has jumped to new heights in Palestine, as no where else in the world. A piece of ground that sold for \$80,000 ten years ago was recently sold for \$800,000. Jewish refugees from Germany have brought with them a capital, officially estimated at \$50,000,000. As a result there is

plenty of money, plenty of work, and the depression is unknown. Rumors of prosperity have come to central Europe and hundreds of peasants are besieging Rabbis to accept them as Jews. Palestine now has the highest wage scale of any country in the East.

Scientific farming has transformed the country into a garden. Formerly it took sixty acres to produce enough food for one Palestinian family and his cattle and stock. Under intensive cultivation and irrigation five acres produce enough for the same family. Last year the farmers along the sandy shores of the Mediterranean near Jaffa exported more than seven million boxes of oranges.

In the last decade Palestine has been covered with a net work of asphalt roads. Schools and hospitals for the Arabs have been erected, and denuded mountain slopes have been reforested. In 1935 the largest immigration in the history of the country, since Joshua led the Israelites into the promised land, settled in Palestine.

The Jews are returning to Palestine in large numbers, but in unbelief. Of a settlement near Galilee, Samuel Williams, one of the colonists, said: "We are all free thinkers, except two. We do not pray. We have no synagogue. Our religion is work."

LAYMEN REVOLT

(Christian Herald, Mar. 1936)

If the issues now crystalizing in the Methodist Church can be taken as a sign, the next great conflict within Protestantism will not be concerned with theological, but economic and social issues. The Methodists contain in their membership a large number of economically liberal clergymen. These men, headed by such leaders as Bishop McConnell, are opposed to the present profit motive system of economy, and would remake the whole system with service substituted for profit as the dominant incentive.

Now the new tendency has been challenged by a Conference of Methodist Laymen which was organized last July in Chicago. The stated purpose of this laymen's organization is for "renewed emphasis upon the spiritual phase of the life and work of the church." Some Methodist ministers have looked upon the organization as an effort, on the part of the laity, to divorce the Methodist pulpit from discussions of economical and political questions, and to compel concentration upon what may be called, "spiritual matters." It is possible that the questions and the divisions represented by these groups will lead to a serious conflict when the General Conference convenes in May.

MINISTERS AND DEBTS

(Watchman-Examiner, Mar. 5, 1936)

"Ought a church to call to its pastorate a minister who has the reputation of not paying his debts?" There ought to be wisdom enough among the members of any pulpit committee to answer that question; for it means, "Ought a church to call to its pastorate a dishonest man?" Some ministers are mere children when it comes to business. They make two thousand dollars a year and live at a three-thousand-dollars rate. The only salvation of such a man is a good, sensible wife. These men who do not know how to count, or how to calculate! They go serenely along. These men are not dishonest. They are mere babies, and they ought to have an occasional punishment such as babies receive. There are, however, in the great multitude of ministers, a few "deadbeats." Men who feel that the world owes them a living. They borrow from the tender-hearted, and run accounts in every store where they can get credit.

But reputation and character do not always agree. Sometimes a man gets a reputation which he does not deserve. Sometimes a preacher gets a reputation for being careless with money when the fault is with others. What is the pastor to do when he is forced by the unbusiness-like methods of his church to live on credit?

ENGLAND'S APOSTLE OF PEACE CAMPAIGNS IN AMERICA

George Lansbury, England's apostle of international peace, is coming to America to carry on his campaign. Lansbury, whose name is in the British "Who's Who," is there described as a "teetotaler; non-smoker; twice-in-prison peace campaigner." The London New Statesman and Nation says of him, "He is the only Britisher whose name is known and loved in every town and village of Great Britain." While denouncing Germany's invasion of Belgium during the World War, he still opposed sending soldiers to the Continent to fight, and sought to prevent it by a tie-up of English industry.

Lansbury has become alarmed over the war-threats in European nations, and his visit to America appears to be for the purpose of enlisting American sympathy and co-operation in the efforts to prevent war. In an exclusive statement cabled to the Literary Digest, Lansbury said, "It is terrible to think of Christians again being on the verge of slaughtering one another." Lansbury refuses to accept war as inevitable. He believes that the grievances of Germany and Italy should be taken under consideration as early as possible, that they, with other European nations, should be invited to a round table discussion, at which they should be given equal consideration, and to which the United States should be invited. Since the United States had a part in the great war which created so many problems, Lansbury believes that she is morally obligated to assist in preserving peace in those nations. He will urge that the United States, without in any way being called upon to take part in a bloody war, should use its great influence to call a halt to the dreadful situation that has arisen in Europe.

A PRAYING FOOTBALL CAPTAIN

(Baptist Student, Mar. 1936)

"Pray for him. He needs your prayers," said Jimmie Long in a general University convocation. He was speaking of a member of an opposing team who had been seriously injured in a Thanksgiving Day game. In a conference, Mr. Long, who was captain of the Kentucky University football team, said, "We pray before games, and during games."

(Jimmie Long, the farmer boy football captain, has set an example which others will do well to follow. Religion is not merely an experience to be had only within the walls of a church building. True religion is the very law of life, and should influence a Christian's conduct in every aspect of life, work, play, politics, or sports. Any function of life is made more wholesome when its performers can conscientiously pray for direction before entering upon its activities.—C.W.P.)

NATIONAL PREACHING MISSION

(Christian Advocate, Mar. 13, 1936)

Twenty-five American cities will be visited by members of the National Preaching Mission. The campaign will begin in the fall of 1936 and will be under the auspices of the Federal Council of Churches. The teams will be composed of prominent preachers of the several Protestant churches. The purpose of the movement is to create new interest in spiritual religion.

The program in each city will be four days in length. On Sunday afternoon the churches will come together for a united meeting in one of the largest halls available. During the three days the meeting will consist of conferences with ministers within a radius of fifty miles, meeting in churches, theatres, shops and factories. Street preaching is also planned. Among the ministers will be Dr. E. Stanley Jones and Dr. T. Z. Koo of China.

Public Opinion

A WARNING

March 18, 1936

Dear Editor:

I would greatly appreciate it if you will publish this incident in order to warn the people of your state against those who prey upon the churches.

Last July a man named George Edwards, representing the Church Bulletin Service, Box 1040, Dayton, Ohio, came by the Weller Avenue Baptist Church, Baton Rouge, La., of which I am pastor, and made us a proposal. It was this: that we help him sell advertising to local business firms in the name of our church. The advertisements would appear upon the back of bulletins printed by his concern and mailed to our church. They would also send our church a duplicating machine with which all church announcements, etc., would be printed in the bulletins.

We agreed to this and helped sell the advertising, since he had just put the same proposition on at a neighboring Methodist church and they had received the machine. After we sold the advertising he gave us a receipt for the money and a promise that the duplicator and bulletins would reach us in three weeks, and then left.

Four or five weeks passed, and we heard no more from Mr. Edwards and the machine failed to arrive. We wrote the company and two weeks later received a reply that Edwards had not turned in the money and that either his bondsman or we would have to make good the loss or we could not have the duplicator. He had not been turning in any money he received from churches but was using it for himself, they said. We replied that we would inform our denominational press of this affair and they immediately wrote that they would send the machine.

Time passed but no duplicator came. We wrote again, asking about it and they said that they were sorry and would hasten to send it. Still it did not come and finally they refused to answer our letters. Their letters and receipt are in our hands. It's been over seven months since the advertising was sold and the Church Bulletin Service has not yet, nor do they intend, to send

the machine. I trust that other churches will be on the lookout for George Edwards, his fraudulent company and all other parasites who prey upon honest people.

Sincerely,
MALCOLM B. RUST.

Baptist Bible Institute Needs

President W. W. Hamilton,
New Orleans, La.

We need intercessors who will pray for us daily.

We need food supplies of all kinds for our dining room.

One of the most immediate needs of the Baptist Bible Institute right now is \$486.00 to repair the pipe organ, so that it can be used.

We need churches, groups, and individuals who will put us in their budgets and send small donations each month.

We need twelve \$200.00 scholarships (\$25.00 per month for eight months), for twelve choice college men who would come to B. B. I. for their theological course.

We need a new building for housing our priceless library, which if lost by fire could never be replaced.

We need transportation expenses for eager and capable men and women who wish to go out to nearby mission points and give the gospel message.

We need special funds for publishing gospel tracts and leaflets written to meet the particular religious errors of people living in New Orleans and southern Louisiana.

We need towels, sheets, napkins, tablecloths, quilts, and other such articles which are necessary to regular home life. These will be used in our dormitories and student homes.

We need to begin putting new roofs on our buildings, at least one each year. The work can be done with student labor, thus helping them to attend the Institute, and enabling us to keep this valuable property in repair.

THE THINGS FROM WHICH CHRIST MAKES US FREE

An Outline by D. H. Franks

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36

(1) Free from, "Sin." Rom. 6:18, 22.

(2) Free from, "Dominion of Sin." Rom. 6:14.

(3) Free from, "Law of Sin and Death." Rom. 8:2.

(4) Free from, "Law." Gal. 4:4, 5; Rom. 7:4-6; Rom. 10:4; Rom. 6:14.

(5) Free from, "Curse of Law." Gal. 3:13.

(6) Free from, "present evil world." Gal. 1:4; John 17:16.

(7) Free from, "Old things." II Cor. 5:17.

(8) Free from, "Stony heart." Ezek. 11:19, 20; Ezek. 36:26.

(9) Free from, "Satan," Luke 11:20.

(10) Free from, "Power of Satan." Acts 26:18; Luke 13:11-13, 16.

(11) Free from, "Prison." Isaiah 61:1-3; Isaiah 42:7.

(12) Free from, "Second death." Rev. 20:6.

(13) Free from, "Darkness." I Peter 2:9, 10; I Thes. 5:4, 5; Isa. 42:16.

(14) Free from, "Power of Darkness." Col. 1:13.

(15) Free from, "Condemnation." John 3:18; John 5:24.

(16) Free from, "Wrath." I Thes. 1:10; Rom. 5:9.

(17) Free from, "Hell." Ps. 86:13. Sugar Tree, Tenn.

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.

MRS. ANDREW SMITH

It having pleased our Heavenly Father to call home His handmaid, our beloved sister in Christ, Mrs. Andrew Smith, who was one of the oldest members of the White Pine Church.

She lived a very quiet home life and reared a nice family. In her going we feel she has joined that glorious host who are more than conquerors through Christ our Lord.

MRS. WINSTEAD,
HELEN INMAN.

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MY CRITIC

J. H. Grime

(The Baptist and Reflector does not agree with Bro. Grime's views and interpretation of tithing, but on the principle of the open forum we are glad to give him space even as we did to Bro. Cox.—Editor.)

When I published my second booklet on tithing, out of love and admiration for Elder Truett Cox, having known him from his early childhood, I mailed him a copy. Instead of accepting it in the same spirit that it was sent, he must have taken it as a banter, and typed an extended answer, sending me a copy of it and notifying me that he had sent it to the Baptist and Reflector for publication.

I could not afford to reply without answering it on its merits. This I hesitated to do out of regard for my young brother, but in justice to truth and God's Word that I love as I love my life, I could not remain silent.

In discussing the payment of tithes by Abraham (then known as Abram) to Melchizedek, he says:

"The term 'slaughter' used here in Hebrew simply means a smiting which may or may not cause death. But even if it were deadly warfare, it surely was with the help of God or Abraham's little company could never have defeated the armies of five kings."

There is scarcely a statement in this quotation that is true to the Bible record. It reverses the Bible in the whole narrative, changing the number and position of the kings. It could not be further from the facts.

Now here are the facts as recorded in the Bible: Four kings, viz: "Chedorlaomer, Tidal, Amraphel, and Arioch" (Gen. 14:9) invaded the territory of five kings, viz: "Bena, king of Sodom; Birsha, king of Gomorrah; Shinab, king of Admah; and Shemeber, king of Zoboim, and the king of Bela which is Zoar" (Gen. 14:2).

The army of the four kings completely overcame the five kings, capturing much spoil and a number of prisoners, among whom was Lot the nephew of Abram. Abram was notified in Mamre, and he armed 318 trained men and pursued unto Dan the four kings, led by Chedorlaomer. The kings seem to be alone at night and unguarded, and Abram had located them without them dreaming of any danger. Let the Bible speak for itself: "When Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen and pursued unto Dan. And he divided himself against them, he and his servants, by night, and smote them. . . . And he brought back all the goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him" (Gen. 14:14-17). This tells its own story straight. So does my booklet tell it straight. If my young brother had read my booklet

and compared it with the Bible instead of swinging off to try to boost the unscriptural, unbaptistic and unchristian tithe for Gentile christians, he would not have messed up the Bible like he has, and gotten himself into the mess he is in.

My critic next refers to Jacob in these words:

"Jacob's pledge to tithe came after God had revealed himself to him and had made His covenant with him."

What is the matter with our brother? That which he calls God's covenant, the Bible says it is Jacob's dream. Read Genesis 28:12-16. The difference is that which exists between the voice of a sovereign God, that never sleeps, and the dream of a wicked condemned sinner sound asleep.

This dream of Jacob occurred the first night after running away from home to keep his twin brother from killing him. He had deliberately and premeditatedly lied by word of mouth and deed, to deceive his blind father, and defraud his twin brother, and had then left home to save his life. The Bible says of him: "He lighted upon a certain place and tarried there all night because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep and he dreamed" (Gen. 28:11). Do you get the picture? A lone condemned criminal with mother earth as a couch, the sky as a covering and stones as a pillow, and what he saw and heard in his sleep that night our young brother calls it God's covenant.

There is nothing in the Bible much plainer than that Abram and Jacob were sinners and on the broad road when they gave their tithes. And their acts in the matter were strictly personal and selfish in their nature.

Authority

The only authoritative statement in the Bible concerning the tithe is that based on the law. If it occurs in the New Testament it refers to the law. And that law ended in Christ.

Christ and the law are the antipodes of the Bible. You had as well talk about compromising God and the devil, heaven and hell, as to blend the worship of Christ and the law. He who does drives Christ away, and courts the anathema of the law.

Law knows no compromise. It demands obedience to the last letter. This demand of law man could not render. Christ came as man's substitute. He had to be a subject of law to meet the demands of the law. Hence he was born under the law, grew to manhood under the law, did his work under the law, was charged under the law, tried before the law, and met the extreme penalty on the cross, at the hands of the law. Therefore when He was nailed to the cross, the law was nailed with Him, and Christ is as free

from the law as though no law had ever been made. And those in Christ by faith, are just as free from the law as Christ Himself. The Bible says: "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:14). He who connects himself to the law in religious matters separates himself from Christ to the same extent.

Jehovah God constituted the Jewish Theocracy. This was a law church and state combined. But you say this was not a church. Let the Bible speak. Speaking of Moses the Bible says: "This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina" (Acts 7:38). The Bible calls this church and state combined, a nation. See Luke 7:5, John 11:50, and Mal. 3:9.

This nation, both civil and religious, was governed by the law and run as God directed.

The tithe was their tax rate and furnished the public fund for the running of the government and the support of the tribe of Levi who looked after the public duties and expense, both religious and civil.

For some reason this was not satisfactory, and the religious was separated from the civil, and one tenth of the tithe was allotted for the religious. But the whole business was still run by law, and the funds came by law through the tithe. A tithe of the tithe going to the religious. See Num. 18:26 and Neh. 10:38, 39.

But the law failed religiously. The Bible says: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. 8:3).

Seeing the helpless inability of man to keep, or live by the law, Christ came as man's liberator and met every demand of the law and set man free. The Bible says: "Christ hath redeemed us from the curse of the law" (Gal. 3:13). Christ stands today, to every one who has received Him by faith, as their life-guard, between them and all demands of the law. They who revert back to the law for the tithe, or anything else, religiously, "Crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:6).

Cast my name off as evil, lash my back till the blood runs down upon the ground as they did my brother Obadiah Holms, or burn me at the stake, as they have done thousands of my brethren, before I would tithe in honor of the law that crucified my Lord.

It is not a question of the amount one gives, but the question of being true to Christ and the Bible. In my long ministry of more than sixty years,

(Continued on page 12)

The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North,
Nashville, Tennessee.

THE WAKING OF THE FLOWERS By Phila Butler Bowman

Down in the wonder world, under the ground,
Sweet little buds in a slumber were found.

"Wake!" said the sun, "and good morning to you!"

"Wake!" said the raindrops, and
"Wake!" said the dew.

Down in the wonder world, dear little heads

Drowsily raised themselves up in their beds,

Crocus and daffodil, hyacinth fair,
Stirring, and whispering, answered,
"Who's there?"

Ah, but the calling they could not resist!

Smiling, they wakened, as babes that are kissed,

Stretching their glad little heads to the light,

Broke into blossom; a wonderful sight.
Up in the sun world a glad-hearted child

Gathered the beautiful blossoms and smiled.

"Daffodil, crocus, I've waited for you!"
Then every blossom had learned why it grew.

—The Little Brown Bowl.

CAPTAIN'S ORDERS

Swish! Swish! went the long rake across the grass, and the dry, brown leaves that fell every time the wind blew piled higher and higher. Swish! Swish! Swish! Faster and faster moved the rake, for every time the least little breeze swept over the lawn the pile of leaves scattered this way and that. Mary Lou had to work to keep ahead of the wind.

"Come on, you leaves," she panted. "You've got to go, you know. We want the most beautiful lawn for mother to see when she comes home." She was hot and tired, but she kept on and on until her shoulders ached and her back felt as if it would break in two.

Suddenly she stood up straight and brushed back the hair that the wind was always blowing across her face. That was Daddy's car at the gate, and he was coming up the walk in a big hurry.

"Mother's coming on the early train. I've just got time to meet her in the city," he called, and he was in the house before Mary Lou could ask a question. Tired as she was, she jumped up and down because she was so happy. Mother had been off in the mountains so long, getting well and strong again, and how they all had missed her!

The front door banged. Father was running back to the car.

"Go inside, Mary Lou," he called. "You'd better stay in till we get back." That was all. The motor roared, and the car raced down the road.

A much puzzled little girl stood on the lawn looking after the dust cloud that trailed behind the car. Surely Daddy didn't mean that. He just didn't understand that mother said to play outdoors every fine day. And, besides, Mary Lou had to rake the leaves.

Swish! Swish! went the long rake. Then suddenly it stopped. Mary remembered something. Those long, lonesome days when mother first went away they had made up a game, she and Daddy. He was Captain. She was Soldier.

"Shoulders up, Soldier!" he would say. "Steady!" That meant, "Stop crying because you are lonesome."

"Carry on, Soldier," he would say. That meant, "Do all the little errands about the house just as if mother were here."

"Obey orders, Soldier," he would say. That meant, "Do as you are told without ever a question."

Mary Lou had learned how to salute like a soldier and answer, "Yes, Captain." Now she raised her right hand to her forehead. "Yes, Captain," she said, and slowly she walked to the house.

Now the wind died down, and there wasn't even the rustle of a leaf. The house had never seemed so lonesome before. Even the kitchen was quiet, for it was the time when the cook always like to take a nap. For a long time Mary Lou stood at the window watching, waiting for the sound of Daddy's car.

All at once the wind blew so hard that every door in the house slammed. Even the floor shook under Mary Lou's feet. She watched the leaves roll and toss about on the lawn. The wind blew harder and harder. It roared through the branches of the tall oak tree by the front door until it sounded like the waves down at the seashore. The sky grew dark. She could hardly see across the lawn to the road.

Crash! Crack! Boom! All the noises in the world were pounding about Mary Lou. For a moment she thought the wind would carry away house and all. Then the roaring, crashing noises died away, and the house was as still as before. Outdoors it grew lighter again, and Mary Lou looked toward the road.

What was that? Leaves, branches all over the lawn! What a mess!

What would mother say? Why—Mary Lou could hardly believe her eyes. The big old oak tree was lying on the ground. The wind had blown it down just where she had been raking when the Captain ordered her inside.

She thought she stood by the window for hours, but it really wasn't long before she heard the car again. Daddy jumped out and ran up the walk faster than before, and mother came close behind. He threw open the front door. "Mary Lou! Baby! Are you all right?" he called.

Then they were both hugging her at once.

"We saw the clouds and knew there was a bad storm," mother was saying.

"And all the way back from the city trees and telegraph poles were down. I thought a storm was coming when I saw you, but I didn't have time to explain," Daddy told her.

Mother held her tight. "Oh, what if you had been outside!" she said.

Mary Lou looked at her father and smiled a shaky little smile. "Captain's orders," she answered, and her right hand went to her forehead in salute.—John Prescott, in Christian Observer.

MY CRITIC

(Continued from page 11)

the old records that are yellow from age, and still lie in my trunk, show that my contributions to the Lord's cause were closer to 20 per cent of my income, than they were to ten per cent.

My Lord's writings show that the unfaithful conduct of His brethren that should have been true to him, had touched his heart of hearts.

Read the parable of the wicked husbandmen in Matt. 21:33-39. You can almost feel the throbbing of His great heart as He portrays His coming death at the hands of those who should be His friends.

Christ talking to the Jews, His coming murderers, He said: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). In verse 45 the chief priests and pharisees acknowledged Christ was talking to them.

We have lived to see the kingdom taken from the Jews and given to the Gentiles. We say it is bad for the Jews. That is true, but tenfold worse for the Gentile who reverts to Judaism and the law, after knowing all this, and being trusted with the custody of the kingdom.

My friend says:

"No Baptist church says its members MUST tithe. It only advocates it as a policy."

Has it come to this? that people wearing the name of Baptist have left the Bible and adopted policy in its stead? I knew that was what some had done but did not expect them to own it. I do not know how to answer policy.—Lebanon, Tenn.

Baptist Training Union

DIRECTOR HENRY C. ROGERS
 JUNIOR-INTERMEDIATE LEADER MISS ROXIE JACOBS
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.
 STATE CONVENTION PRESIDENT HERMAN KING, 77 Arcade, Nashville

ADDITIONAL CONQUEST REPORTS

Last week we published several of the conquest reports. This week we submit others.

Churches	Represented	Attendance
Association	307	5177
Previously reported	17	191
Nashville	5	63
Judson	13	48
Beech River	7	56
Maury	2	40
Watauga	11	135
Holston	6	50
Grainger	4	50
Holston Valley	7	106
Big Emory		
Total	379	5916

Reports have not yet been received from Shelby, Big Hatchie, Fayette, Riverside, Stockton Valley, Hiawasse, and Tennessee Valley. Just as quickly as these reports are received a notice will be given.

HOLSTON ASSOCIATION CONDUCTS GROUP SCHOOLS

Lawrence Trivette

During the week of March 8-15, six Training Union Group Schools were conducted in Holston Association. Schools were held in the following churches: Johnson City, Central; Kingsport, First; Erwin, First; Greeneville, First; Bluff City, First; and Jonesboro, First. In the six schools there was an enrollment of over six hundred people with an average attendance of 416. 325 awards were given. Twenty-two classes were taught in the six churches with eighteen churches in the association having representatives.

Mr. Henry C. Rogers, our State Director; Miss Roxie Jacobs, Mrs. Henry C. Rogers, Mrs. Walker Byrd of Chattanooga, and Mr. Willis R. Allen of Morristown served as teachers from out of the association. Mr. Rogers visited and spoke in the six group schools.

The following were teachers serving in the different schools. Kingsport—Dr. J. G. Hughes, Mrs. Walker Byrd, Mrs. L. L. Chandler. Johnson City—Dr. Wm. R. Rigell, Mrs. Ottis Whaley, Miss Olive Allen, Mr. Louis Kinch, Miss Berlie Hardin, Miss Elaine Walker, Miss Roxie Jacobs. Erwin—Rev. Roscoe Smith, Miss Jodie Brown, and Mrs. Henry C. Rogers. Jonesboro—Mrs. Ethel Corum and Mrs. Addie Bayless. Greeneville—Rev. C. P. Jones and Mr. Lawrence Trivette. Bluff City—Rev.

Truett Cox, Mrs. Boyd Smith, Miss Elaine Walker and Mr. Willis Allen.

During the next three weeks a definite work will be done by the group leaders in extending this work to all churches not taking a part in the group schools.

PORTLAND TRAINS

Mrs. Hunnicutt sends the following report of the school at Portland:

"Portland Baptist Church held a training school for the Senior and Adult unions March 9-13. The pastor, Rev. B. F. Collins, taught the book, 'More Than Money.' Twenty-two enrolled for the course and fifteen took the examination. The Intermediates will have their study course at an early date."

BYRDSTOWN ORGANIZES

As a result of the Associational Baptist Training Union Conquest, a new Senior union has been organized at Byrdstown. Mr. John Taylor is the new president. We congratulate this union and wish for them the very best in their work.

O-V-O-C-A

The Tennessee Baptist denominational assembly will be held at Ovoca this summer. The first session will be on Saturday night, July 4, and the last session on Friday night, July 10. This year every phase of Baptist work will be represented on the program—Sunday School, W. M. U., Brotherhood, and Baptist Training Union. This will be the only assembly for Tennessee Baptists this year, so plan now to attend.

QUARTERLY REPORTS

Now is the time to send in your quarterly report. It should be mailed to your State Director not later than the tenth of April. Be sure to mail it to the new State Baptist Headquarters Building, 149 Sixth Avenue, North.

BAPTIST DOLLARS IN TENNESSEE

A leaflet on Baptist Dollars in Tennessee will be sent to you upon request. Be sure to have a report on this leaflet on April 26 in your Training Union.

FAITH IS THE VICTORY IN OUR STEWARDSHIP OF POSSESSIONS

Faith is the foundation of spiritual life. Without faith one can never be born into the spiritual kingdom.

When one exercises genuine faith in Christ it removes all hindrances that stand between the soul and God. It

loosens the grip of things and tightens the bond of love.

Possessions possess the man until the man is possessed of God. That is why the Master said to the rich young ruler: "Go . . . sell . . . give . . . and come, take up the cross, and follow me."

Judas lacked faith, therefore the greed of possessing things never lost its grip on his soul.

And he told them a parable. "A rich man's estate bore heavy crops. So he debated, 'What am I to do? I have no room to store my crops.' And he said: 'This is what I will do. I will pull down my granaries and build larger ones, where I can store all my produce and my goods. And I will say to my soul, Soul, you have ample stores laid up for many a year; take your ease, eat, drink, and be merry.'" But God said to him, "Foolish man, this very night your soul is wanted; and who will get all you have prepared?" So fares the man who lays up treasures for himself instead of gaining the riches of God (Luke 12:16-21 Moffatt).

The riches of God are gained by faith.

Faith is the victory in our stewardship of possessions because faith is the means by which we gain the new life in Christ, and this alone can give a conviction that life is more than money, and that the body is more than raiment.

Love of God begets love of man for man, and faith produces love. Love is the motive in faithful stewardship.

Have faith in God, and God will be acknowledged as the creator and owner of all things, and man as steward only.

Have faith in God; and life's possessions will be devoted to spiritual ends, for "God is a Spirit."

Have faith in God, and the quest of life will be after several values—justice, mercy, love, truth, and righteousness.

Have faith in God, and thou canst not then harm any man, but do good to all.

Have faith in God, and experience the thrill of happiness that comes from investing the "little" of your possessions in the biggest enterprise of all time, namely, the program of Jesus for winning the world for Him.

Faith in God the Father, the Son, and Holy Spirit; faith in the Bible; faith in His church; faith in our denomination; and faith in fellow Christians must be the foundation of our stewardship of possessions. Otherwise much of our possessions, all of which belong to Christ, will not be claimed by Him.

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Apply Gray's Ointment

Used since 1820 to give relief to millions.
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Sunday School Department

Superintendent Andrew Allen
 Elementary Worker Miss Zella Mai Collie
 West Tennessee Field Worker Jessie Daniel
 Office Secretary Miss Clara McCartt
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

First
State-wide Sunday School
Conference
APRIL 6th-9th
NASHVILLE



1,000 out-of-town people are expected in Nashville Monday, April 6th, to attend the First State-wide Sunday School Conference, meeting at the First Baptist Church. From every section of Tennessee they are coming to listen to the messages, to exchange ideas, to share experiences each with the other. It should be a meeting of significance.

The program is ready. Nashville is ready. The Baptist churches and the citizenship of Nashville enthusiastically await you. COME ON!

8 Inspirational Speakers, known South-wide.

12 Able Conference Leaders.

163 Other Capable People on the Program.

PROGRAM THEME:

"FOR JESUS' SAKE"

SUNDAY SCHOOL LESSON

By THE EDITOR

APRIL 12, 1936

Jesus Triumphs Over Death

Scripture: Luke 24:1-12.

Golden Text: John 14:19.

Collateral Readings: Matt. 16:21-28; John 19:17-22; Rom. 5:1-11; Col. 3:1-11; I Cor. 15:50-57.

The facts set forth in our lesson are a part of the "many infallible proofs" (Acts 1:3) by which it was shown that Jesus triumphed over death.

I. A Wondrous Discovery (vss. 1-3)

1. **The Stone Rolled Away from the Tomb.** The women in our lesson came early on Sunday morning to anoint the body of Jesus after the Jewish custom. On the way the problem of how the stone was to be removed from the entrance to the tomb troubled them. It had been put there by Roman authority and sealed and a guard stationed there. But the angel of the Lord (Matt. 28:2) removed it, not that Jesus might get out but that saints might get in, and the women found it rolled away. Going straight ahead on their mission of love, they found their obstacle removed.

2. **The Body of Jesus not Found.** This perplexed the women until they understood the reason. The body was not there because Jesus had risen "conqueror over death, hell and the grave." It is a wondrous discovery to faith to find Joseph's new tomb empty because of resurrection. That is not faith which does not find it thus empty.

II. A Triumphant Announcement (vss. 4-8)

1. **"Why seek . . . the Living Among the Dead?"** This question of the angels, appearing to the women in the form of men, was not a criticism but an announcement in question form that Jesus was alive. To find Jesus faith must look for Him among the living. Those views and systems of teaching which conceive of Him as still held by some Syrian tomb fail to find Him and can never present Him as the Bible presents Him.

2. **"He is Risen!"** Foretold in Old Testament prophecy (Psalm 16:8-11 with Acts 2:25-28), declared by Himself (Matt. 16:21) attested by "many infallible proofs" (Acts 1:2), and demonstrated in experience every time a soul is born again (Eph. 1:19, 20; 2:1, 5), Jesus was raised from the dead. If the disciples had had the body, they would not have been amazed at the empty tomb. They could not have perpetrated a fraud, for they had nothing to gain but trouble in attempting such, and besides they could not outwit the

Jews. Certainly the Jews did not have the body, for then how triumphantly they would have produced it to show that Jesus was an imposter as they claimed. The appearance of Jesus after death (at least ten times), and once to "above five hundred brethren at once" (I Cor. 15:6), prove His resurrection. This could not have been illusion on their part, for they were not expecting the resurrection. Moreover, ever afterward the disciples preached the resurrection as a settled fact in the face of persecution and death itself and it wrought marvelous changes in heart and life. Jesus is risen! Nor did the resurrection mean that Jesus simply revived from a state of suspended animation. Jesus actually died (John 19:33, 34). After His resurrection He appeared to the disciples and showed them His hands and feet, once pierced but now healed, and bade them to handle Him (Luke 24:39, 40) and later Thomas thrust his hand into the place where the spear had pierced the Savior's side (John 19:27, 28). Jesus literally rose from the dead in a literal body become immortal. Abbot says that the resurrection of Jesus is the best attested fact in history. And every instance of regeneration is a proof of the resurrection; for only a living Christ could give life.

III. A Skeptical Reaction (vss. 9-11)

1. **The Occasion:** The testimony of the women to the disciples concerning the resurrection. "Their words seemed unto them (the disciples) as idle tales"; in other words, they seemed like nonsense.

2. **The Reason:** Trying to interpret the resurrection by the unaided human reason instead of by the Word of God. The rationalism of the disciples got in the way. Until they were later convinced by the facts in the case and came to believe the word of Christ that He would and therefore did rise from the dead, the resurrection just did not seem possible and reasonable. It just didn't square with their opinions and beliefs and interpretations at all. Well, just as the women bore witness of the resurrection, so God's people are to bear that testimony today. But some will and do because of their rationalism consider such as "idle tales." However that does not destroy the truth thereof. "Why should it be thought a thing incredible with you that GOD should raise the dead?" (Acts 26:8). GRANT THE FACT OF A GREAT AND OMNIPOTENT GOD and belief in the resurrection becomes easy and reasonable.

IV. A Convincing Investigation (vs. 12)

1. **"Peter . . . Ran to the Sepulchre."** John went along, too (John 20:3, 4) and beat him in the footrace. They ran to the tomb. They ran to investigate the truth of the reported resurrection. If a man is willing honestly to investigate, there is hope for him. In considering the resurrection today honest men metaphorically run to the tomb and find it empty and the only thing to account for it is the resurrection. The courtiers, Lord Chesterton and Gilbert West, decided to destroy Christianity with one fell blow. One was to take the conversion of Saul and the resurrection of Jesus as the basis of their attack. The result was that both became Christians and wrote books in defense of Christianity.

8. **"Saw the Linen Clothes Lie."** (John 19:6). These clothes were "laid by themselves" (Luke 24:12) and "the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself" (John 20:7). Peter may not have been fully convinced just then, but he was set to "greatly wondering." But "that other disciple" went into the tomb and saw in those clothes and that napkin a proof of the resurrection, "and he saw, and believed" (John 20:8). What was the significance? The point is that those clothes were left in orderly array and not disarranged, as they would have been had the body been stolen and if the clothes had been left behind by the robbers. The accounts seem to indicate that with the exception of the headpiece the linen clothes were lying in the same position they would have been in had the body of Jesus been there. But the body was not there. It had been separated from the gravestones in such a way that they were left in orderly array. The reason was that Jesus had been raised from the dead by the might power of God.

"But now is Christ risen from the dead and become the 'first-fruits of them that slept.' And because He passed through death into immortality and turned the light of heaven into the darkness of the tomb, Christians now put the bodies of their loved ones away and fall asleep in Jesus themselves when their time comes in the blessed assurance that through Christ all saints shall some day rise from the tomb with the shout of victory: 'O death, where is thy sting? O grave, where is thy victory . . . thanks be unto God, which giveth us the victory through our Lord Jesus Christ'"

QUESTIONS

1. What did the women mentioned in our lesson find when they arrived at the tomb?
2. What triumphant announcement was made to them?
3. Give some proofs of the resurrection of Christ.

W. M. U. CONVENTION

Humboldt, Tennessee, March 18-20, 1936

Theme: "THE PRIVILEGE OF SERVICE"

By Frances Ewton

The forty-eighth annual session of the Woman's Missionary Convention of Tennessee was called to order by Mrs. R. L. Harris, president. After singing triumphantly the W. M. U. hymn, "Lead on O King Eternal," Miss Margaret Buchanan, a former W. M. U. Secretary, led in prayer.

Miss Pearl Caldwell, missionary to China, brought the opening devotional emphasizing the words of Henrietta Hall Shuck, "What is there under Heaven worth living for but to serve the Lord."

Mrs. Fred Jacobs, general chairman of the W. M. U. Convention on arrangements, introduced the different chairmen of the local church, and cordially welcomed 1087 delegates and visitors, representing 36 associations to Humboldt. Mrs. Raymond L. Rogers, Nashville, responded graciously.

Reports

The privilege of serving as Divisional Vice-Presidents: Mrs. J. Frank Seiler, East Tennessee; Mrs. E. L. Atwood, Middle Tennessee; and Mrs. R. C. Dickinson, West Tennessee. These splendid reports characterized the W. M. U. work during 1935 in three ways: growth, renewed missionary zeal, and a deeper spirituality.

In the absence of Miss Mary Northington, on account of illness, the Corresponding Secretary's report was read by Mrs. Douglas Ginn. Tennessee women have received 22,308 mission study awards during 1935; 8707 tithers were reported; and 16 churches have reported their women are 100% in gifts to missions.

Miss Margaret Bruce, Young People's Secretary, reported 1729 Young People's organizations in the state. The Y. W. A.'s have had the largest growth with 87 new organizations. This report made us realize anew the tremendous value of Missionary training for young people.

Mrs. Douglas Ginn presented the following banners and awards to the associations:

The association having the largest number of societies reporting quarterly was Shelby; Knox coming second; and Ocoee third. New Salem had the largest percent of societies reporting; Nolachucky second; Robertson third.

Knox County had the largest number of tithers; Shelby, second; Ocoee, third. The banner for the largest percent of tithers was presented to Beulah, first; Lawrence, second; Madison, third.

Knox had the largest number of societies with A-1 organizations; Shelby, second; Ocoee, third. The banner for the largest percent of A-1 organi-

How glad we were to greet Miss Mary Northington back to her office this week. Miss Northington's absence from the Convention was of universal regret.

The attendance of the Convention was the largest in its history. The spirit was expressed in the theme song, "Lead On O King Eternal."

zations was presented to Beulah, first; Gibson, second; and Crockett, third.

The mission study banner was awarded to Knox for the largest number of classes reported; Shelby, second; Ocoee, third. The largest percent of classes during the year Madison, first; Shelby, second; and Knox, third.

The greatest growth in new organizations was made by Weakley; with Concord, second; Madison, third. Madison had the largest percentage of new societies; Weakley, second; and Shelby, third.

Mrs. R. L. Harris, president, delivered a challenging message to the Convention on "The Privilege of Service."

Wednesday Evening

Miss Pearl Caldwell brought the evening devotional speaking of the great privilege that has been hers of living for Jesus in China for the glory of God and the salvation of souls.

The Shuck Centennial Pageant entitled "Two Lands and A Life That Lives" was presented by its author and director, Mrs. C. D. Creasman, assisted by the young people of Humboldt. The pageant portrayed in a beautiful way the life and work of Henrietta Hall and J. Lewis Shuck and deeply impressed the audience with its missionary message.

Thursday Morning

Mrs. Charles Thompson, Jackson, led the convention in a season of prayer and meditation, praying definitely that we "seek God's way for our lives and for our work."

A short memorial was led by Mrs. Ralph Gwin, Columbia. With grateful hearts we remembered those who have so nobly served but are now asleep in Jesus. "Surely that which is so universal as death must be a blessing."

Mrs. Clay I. Hudson, Nashville, read the plan of work for the year 1936. The plan was adopted by the convention and published in last week's paper.

In the absence of Mrs. C. M. Barber, Chattanooga, Mrs. Douglas Ginn read the Personal Service report.

Mrs. Anna Haynes, Secretary of Negro Women, encouraged our hearts as she told of her work with the colored race, and their great appreciation of our help.

Southern Baptist work in China was made more real to us as Miss Pearl Caldwell spoke again on, "Serving in China." The great experiences in answered prayer in healing and saving the lost will continue to strengthen our own faith, and not soon shall we forget her plea to us that we live up China in our prayers.

Rev. Paul Bell, Bastrop, Texas, Home Missionary, stirred our hearts as he spoke on our responsibility in carrying the message of light to our own homeland. The fields are white unto harvest. The need is great. There is sin and despair everywhere. Nothing but the love of Jesus Christ will save—are we doing our part in sharing His love?

Thursday Afternoon

The afternoon session was opened by the singing of "Lead on O King Eternal."

Mr. Andrew Allen, State Sunday School Superintendent, and Mr. Henry C. Rogers, Director of Baptist Training Union, were introduced to the convention and brought greetings from their departments.

Dr. W. J. Stewart, Superintendent Baptist Orphanage, spoke of the work being done in our Orphanage. He expressed his appreciation for the clothing and food supply sent in by the women. Dr. Stewart announced the dedicatory service of the new hospital on May 2.

Our Baptist College Presidents were recognized and spoke briefly. Dr. J. T. Warren, Carson-Newmon College; Dr. E. L. Atwood, Tennessee College; Dr. John J. Hurt, Union University; and Prof. Roy Anderson, Harrison-Chilhowee Academy.

Mrs. A. B. Clark, Jackson, spoke on the privilege of serving as a field worker in Tennessee.

Dr. O. W. Taylor expressed his deep appreciation to the women for their loyal support of our Baptist state paper. "The paper that undergirds everything Baptists stand for."

Miss Laura Powers, Knoxville, in bringing her report for the Margaret Fund Chairman asked us to forget not our two love organizations: The Margaret Fund, and The W. M. U. Training School.

Dr. John D. Freman, State Secretary, closed the afternoon session with a challenging message on State Missions as the basis of the Co-operative Program. He said in part—What can Southern Baptists hope for foreign missions if the home base is weak. When the state base is neglected the
(Continued on page 17)

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: 149 Sixth Avenue, North, Nashville, Tennessee.

CALENDAR OF PRAYER

April 3-9, 1936

3—Friday

For Dr. and Mrs. Christopher Pool, Baptist Seminary, Ogbomoso, Nigeria; also for the Nigerian W. M. U.

4—SATURDAY

For Rev. and Mrs. J. Hundley Wiley (on furlough), University of Shanghai, China.

5—SUNDAY

Pray that we may have the spiritual power and wisdom of our W. M. U. pioneers; also pray for the May meetings in St. Louis, Missouri, in week beginning May 11.

6—MONDAY

Pray for Dr. T. L. Holcomb, executive secretary of Sunday School Board.

7—TUESDAY

For annual sessions of W. M. U. of Arkansas, Texarkana; W. M. U. of Mississippi, Jackson; and W. M. U. of South Carolina, Spartanburg; April 7-9 inclusive.

8—WEDNESDAY

For Miss Nellie Lee Putney and Miss Floy Hawkins, evangelistic work, Waichow, China.

9—THURSDAY

For Rev. and Mrs. J. C. Quarles, literary and evangelistic work, Mendoza, Argentina.

W. M. U. CONVENTION

(Continued from page 16)

whole missionary program is broken. Strengthen the home base at any point and you strengthen the whole program.

Thursday Evening

Rev. S. R. Woodson, Humboldt, read Ephesians six and led in prayer.

Mrs. F. Y. O. Ling, W. M. U. Secretary of China, stirred our hearts as she told of the work of the 153 Woman's Missionary Societies in China. Mrs. Ling's message made us feel keenly her own consecration and her unwavering faith in God. As she told of the different problems in China she answered them again and again by saying, "but Jesus said." It was a high hour.

Rev. Paul Bell closed the evening service by speaking again of the work in Bastrop, Texas, using Matthew 9:36: "But when He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Friday Morning

Miss Pearl Caldwell brought the morning devotional emphasizing "what ever God sends woos us closer to Him."

The committee on time and place brought their report and it was adopted. The time for the convention, March 24, 1937; the place, First Baptist Church, Knoxville.

The following officers were elected: Mrs. R. L. Harris, president; Mrs. Hight C. Moore, vice-president at large; Miss Mary Northington, corresponding secretary; Mrs. Douglas J. Ginn, recording secretary; Mrs. J. R. Kyzar, associate recording secretary. Divisional vice-presidents: Mrs. J. Frank Seiler, East Tennessee; Mrs. E. L. Atwood, Middle Tennessee; Mrs. R. C. Dickinson, West Tennessee; Miss Margaret Bruce, young people's secretary; Miss Laura Powers, Margaret Fund Chairman; Mrs. T. C. Meador, Mission Study Director; Mrs. L. E. Minton, Personal Service Chairman; Mrs. C. G. Carter, Stewardship Chairman; Young People's Leaders: Mrs. Virgil Adams, East Tennessee; Miss Kellie Hix, Middle Tennessee, and Mrs. A. M. Wall, West Tennessee.

The remainder of the morning program was in celebration of the Golden Jubilee of W. M. U. Literature.

Mrs. T. C. Meador spoke on "Serving Through Mission Study." Miss Thelma Brown introduced new books to the convention.

Miss Juliette Mather, Young People's Secretary of the South, gave in a most interesting way the history of W. M. U. Literature. Fifty years ago the distribution of was small, but now 85,000 women receive Royal Service every month. Surely this good literature has affected many great lives.

Dr. John L. Hill, Book Editor of the Baptist Sunday School Board, in his message on "Learning Through Reading" caused us to think of the stewardship of our capacity to know.

Friday Afternoon

Miss Margaret Bruce, presiding Mrs. Virgil Adams, Lenoir City, led in meditation and prayer.

Always one of the most interesting sessions of the W. M. U. Convention is the Stewardship Declamation Contest when the divisional winners contest. This fifth annual Stewardship Declamation Contest was acclaimed by many the best ever held in Tennessee.

The College contestants were: Carson-Newman College, Miss Lillie Frank Haun; Tennessee College, Miss Hazel Sanford; Union University, Miss Frances Barbour.

Winners announced in the contest as follows:

Sunbeam, Carolyn Burton, Paris.
Jr. R. A.—Jimmy Caldwell, Highland

Park Church, Chattanooga.

Int. R. A.—William Barrett, New Middleton.

Jr. G. A.—Virginia Colvin, Jackson, First Church.

Int. G. A.—Dorothy Jacobs, Humboldt.

Y. W. A.—Mary Hall, Mt. Pleasant.

Miss Bruce presented the Royal Ambassador Key to Robert Benner of Chattanooga for having completed the work required for the highest R. A. rank, Ambassador Plenipotentiary. Mrs. S. W. Byrd, Intermediate R. A. Leader of Ocoee Association, was also presented to the Convention.

Friday Evening

Miss Margaret Bruce, presiding.

Miss Juliette Mather brought the evening devotional on "Jesus the Light of the World." She used the words of John Ruskin, "No light is worth while unless it has a Heavenly Light." Certainly we all look forward to the day when there shall be no more darkness; when we shall behold Him who is the light of the world.

The final Y. W. A. Stewardship Contest was held with Miss Mary Hall, Mt. Pleasant, (winner of the church group) and Miss Lillie Frank Haun, Carson-Newman College, (winner of the college group) participating. Miss Kellie Hix, Middle Tennessee Young People's Leader, presented awards to the winners in the afternoon contest, to Miss Lillie Frank Haun, winner of the trip to Ridgecrest Y. W. A. Camp, where she will compete with winners from other states, and to Miss Mary Hall the Y. W. A. pin.

The young people of Milan presented a pantomime "Send the Light" directed by Mrs. Henry Huey, and written by Miss Margaret Bruce. The pantomime featured the Golden Anniversary of Sunbeams with the sunbeams sending the light of Christ around the world.

The climax of the convention came with the last message brought by Dr. John L. Hill on "Transformers of Light." It was a heart searching hour. "Are those who are depending on the light of your life for Christ darkened or illumined?" The presence of God was keenly felt.

Dr. Hill dismissed the convention with prayer.

"PROVE ME" BANQUET

On Thursday afternoon at five-thirty, one hundred and seventy-five women assembled in the Methodist Church to take passage on the good ship "Stewardship" on a "Prove Me" Journey.

The decorations were in blue and silver. The favors were miniature planes whose wings were tithes and talents. The body was consecration with love for its propellor. A beautiful

(Continued on page 20)

Among The Brethren

SUNDAY SCHOOL ATTENDANCE

FOR MARCH 22, 1936

Chattanooga, First	1105
Knoxville, First	1068
Nashville, Grace	911
Memphis, First	876
Memphis, Union Avenue	866
Memphis, Temple	826
Knoxville, Broadway	786
Knoxville, First	744
Chattanooga, Highland Park	703
Bristol, Calvary	665
Nashville, Belmont Heights	656
Chattanooga, Ridgedale	654
Jackson, First	621
Maryville, First	585
Memphis, LaBelle	577
West Jackson	576
Chattanooga, Woodland Park	560
Chattanooga, Northside	552
Etowah, First	539
Fountain City, Central	524
Knoxville, Lincoln Park	492
Nashville, Park Avenue	447
Jefferson City, First	446
Memphis, Speedway Terrace	424
Cleveland, First	402
Chattanooga, St. Elmo	400
Union City, First	395
Chattanooga, Tabernacle	392
Chattanooga, Avondale	387
Chattanooga, Red Bank	374
Chattanooga, East Lake	373
Old Hickory	371
East Chattanooga	367
Chattanooga, Central	343
Fountain City, First	340
Dyersburg, First	334
Memphis, Central Avenue	317
Chattanooga, Alton Park	313
Nashville, Inglewood	262

By FLEETWOOD BALL

Daniel Poling, of Philadelphia, Pa., will be baptized and become pastor of Temple Church in Philadelphia.

—B&R—

J. G. Holder has resigned as pastor at Shattuck, Okla., to accept the First Church of Davenport, Okla.

—B&R—

L. W. Merrill, a native Mississippian, recently resigned as pastor at Hondo, Texas, and has moved to San Antonio.

—B&R—

Bunyan Stephens of the First Church, Rome, Ga., began a meeting last Sunday in the First Church, Bainbridge, Ga., H. H. Shell, pastor.

—B&R—

An exchange states that O. L. Powers of Wichita Falls, Texas accepts the pastorate of the First Church, Jonesboro, Ark., succeeding D. H. Head.

—B&R—

The First Church, LaFayette, Ga., M. L. Keats, pastor, will begin a revival in Capital View Church, Atlanta, Ga., Lee Cutts, pastor for 19 years.

Beginning April 12, F. F. Brown of the First Church, Knoxville, will do the preaching in a revival at West End Church, Atlanta, M. A. Cooper, pastor.

—B&R—

Effective April 1, Miss Sarah Blackburn has accepted the call to the First Church, Shreveport, La., as Educational Director and Student Secretary.

—B&R—

April 5 to 12, the First Church, Shreveport, La., M. E. Dodd, pastor, will be led in a revival by John F. Vines, Kansas City, Mo.

—B&R—

J. D. Crain, of Greenville, S. C., by his homely philosophy and rich store of native wit, reminds many Southern Baptists of the late J. B. Gambrell.

—B&R—

W. P. Crouch, of Morgantown, N. C., is being assisted in a meeting by O. K. Webb, of Memphis. Both were pastors some years ago at Hollis, Okla.

—B&R—

Miss Mary Shepard, daughter of J. W. Shepard, seven years a missionary in Brazil, goes in May to Brazil to be Secretary to Missionary W. L. Taylor.

—B&R—

A. F. Crittendon, of Jackson, Miss., Enlistment Secretary in that state, has been called to the pastorate of the church at Ponca City, Okla., and it is believed he will accept.

—B&R—

Ray Cherry, student in the Southwestern Seminary, Ft. Worth, Texas, was lately ordained to the full work of the ministry by the church at Cromwell, Okla.

—B&R—

W. W. Chancellor of First Church, Mineral Wells, Texas, and Mrs. Elizabeth I. White were married on Wednesday, March 11, 1936. Congratulations!

—B&R—

M. E. Dodd of First Church, Shreveport, La., who is assisting E. A. Ellis in a revival in the First Church, Atlanta, Ga., went to the engagement by airplane.

—B&R—

J. E. Skinner, of Jackson, supplied the pulpit at Gibson, on a recent Sunday for his son, E. M. Skinner, who is serving the church at Trezevant in the same capacity.

—B&R—

Hoytt G. Farr was lately ordained to the full work of the ministry by the First Church, Thompson, Ga. He has been called to the Sweetwater Church, Kilpatrick, Ga.

—B&R—

At the Commencement of Mississippi College, Clinton, Miss., May 30th, T. L. Holcomb, of Nashville, preaches the sermon and, President D. M. Nelson delivers the class address.

On March 1, Charles George Smith began the 19th year of his service as pastor of Temple Church, Outremont, Montreal, Quebec. He is decidedly popular with the young people in this church.

—B&R—

D. I. Purser III is the third in line of preachers by that name. He is the son of D. I. Purser II, Woodlawn Church, Birmingham, Ala., and grandson of D. I. Purser, who was pastor in New Orleans.

—B&R—

On May 7th Miss Louise Leavell, Picayune, Miss., and Claude B. Bowen will be married in Oxford, Miss. She is the daughter of Mrs. Vera Leavell and the late L. P. Leavell of Oxford, Miss.

—B&R—

R. H. Pitt, age 80, editor of the Religious Herald, Richmond, Va., referring to the invitation by New Orleans for the Southern Baptist Convention to meet there in 1937, suggests that the policy of jumping from one extreme portion of the territory to another should be discontinued.

By THE EDITOR

First Church, Etowah, Ira Dance, pastor, is in the midst of a good revival with David Livingston preaching.

—B&R—

The brotherhood will be glad to know that the son of Pastor R. E. Guy, Jackson, who recently underwent an appendectomy, is rapidly recovering.

—B&R—

On March 22, Judson Memorial Baptist Church, Nashville, Herbert Barkley Cross, pastor, celebrated its twenty-fifth anniversary. The editor appreciated an invitation to be present.

—B&R—

His many friends in Tennessee will be glad to know that Clyde Calhoun Morris, pastor First Baptist Church, Ada, Okla., is satisfactorily recovering from a siege of illness.

—B&R—

Mr. and Mrs. W. F. Munday, formerly of the First Baptist Church, Tupelo, Miss., succeed Mr. and Mrs. L. G. Kee as music helpers in the Seventh Street Baptist Church, Memphis, Tenn., L. B. Cobb, pastor.

—B&R—

Acknowledging the pension checks of The Relief and Annuity Board for three retired workers the General Superintendent of one of our greatest orphanages writes: "This marks a new day in our orphanage life, and we are looking forward with much pleasure to the friendly and helpful relationships that will exist between our organization and yours."

—B&R—

The flu has been striking in numerous homes. The editor's home did not escape. His wife and younger son

came down with it but we are glad that they have largely recovered from it.

—B&R—

A revival meeting will begin on April 12 in the First Baptist Church, Paris, Richard N. Owen, pastor, in which the preaching will be done by Robert E. Humphreys, pastor First Baptist Church, Owensboro, Ky.

—B&R—

Dr. W. C. Golden, 202 W. Rosemary St., Chapel Hill, N. C., former State Secretary in Tennessee, writes that he is more and more finding that North Carolina is a great Baptist state and invokes blessings on the brethren in Tennessee.

—B&R—

Students of the Northern Baptist Theological Seminary, Chicago, J. R. Mantey, president, gave \$432.00 among themselves to the Seminary and this year they are making a drive for \$1,000.00. Last year the faculty and students won approximately 1,200 people to Christ.

—B&R—

We greatly enjoyed the visits to the office last week of Pastor E. B. Crain, new pastor of the Eastland Baptist Church, Nashville, and Pastor D. Edgar Allen, of the First Baptist Church, Fountain City, and his father-in-law, E. W. Brown of Nashville. In other days Bro. Brown probably sold more Bibles over the country than any other man.

—B&R—

Pastor C. F. Clark of Highland Park Baptist Church, Chattanooga, writes in high praise of Evangelist Arthur Fox, Morristown, and Gospel Singer J. Dalbert Coutts, who recently held a revival there in which there were more than 130 professions of faith, and 105 additions to the church with more to follow.

—B&R—

Unusual interest is being shown in the vast centenary plans for 1937 now being formulated by the Moody Bible Institute, Chicago, Will H. Houghton, president. The trustees of the Institute have commissioned President Houghton to go to London to establish a British committee for the centenary observation on that side and invite some British visitors help in the observance in America.

Bro. S. B. Ogle, Baptist minister of Nashville, died of pneumonia in Athens on March 26. Funeral services were conducted at Bradley's Creek Baptist Church by J. H. Oakley of McKenzie and Prof. A. J. Brandon of Murfreesboro. Bro. Ogle preached his first sermon in Bradley's Creek Church and his father Bro. G. A. Ogle was pastor there for twenty-seven years. The Lord comfort all the bereaved.

The Baptist and Reflector wishes to announce to the brotherhood that the State Board Office, the Sunday School and Baptist Training Union offices, the W. M. U. office, and the Baptist and Reflector office are now in their new quarters at 149 Sixth Ave. North. Let all the brethren take notice that the location of all these is now 149 Sixth Ave. North and not 161 Eighth Ave. North as formerly. Address all mail accordingly and keep the address in mind when coming to visit any of us.

Dr. Freeman had a number of engagements in the state which he was expecting to fill when it became necessary for him to go to the hospital. To meet these engagements for him, he has secured the services of Dr. L. E. Barton, former State Secretary in Alabama. He takes pleasure in announcing to the brotherhood that Bro. Barton will speak for him at the places where he was expecting to be and feels that he is fortunate in being able to secure a man for this who by contact with the secretaryship and otherwise is so well fitted to speak.

—B&R—

The sympathy of our people goes out to Bro. H. T. Whaley, former pastor Eastland Baptist Church, Nashville, and now a student in the Seminary at Louisville, over the death of his mother on Monday of last week in Charleston, S. C. The funeral service and the burial were in Blackville, S. C. The Lord's grace be on him and on all the sorrowing.

—B&R—

757 Moon St.,
Memphis, Tenn.
March 22, 1936.

Dear Brother Taylor:

Now don't feel like this is flattery to curry favor, for there is no favor for me to curry. It is a word of deep gratitude to a faithful worker.

Brother Baldrige's article on Election stirred my soul with holy ecstasies. A great, able, clear presentation of a great bedrock doctrine, if possible each week, if not each week, then each month, would bless thousands of hearts.

Again my heart rejoices at your proper presentation of the correct teaching of heaven in your exposition of the Sunday School lesson.

A. D. Muse.

We sincerely thank Bro. Muse for his words of commendation, not simply on our own account but on Bro. Baldrige's account as well. His was an able discussion. That the Baptist and Reflector does not oftener run discussions of the bedrock doctrines of God's Word as such, is because the

brethren do not send them in. What about that manuscript, brethren, you once thought you would send or perhaps have been asked to send? By a thoughtful manuscript on some good theme you can serve thousands.

—B&R—

Calvary Church, Bristol, Roy O. Arbuckle, pastor, held a training school the week of March 22 in which the teachers were Lawrence B. Trivette, Johnson City, Mrs. Oscar Nelson, Greeneville, Mrs. J. R. Laws, Johnson City, and Miss Zella Mai Collie of the State Sunday School Department. Missionary D. F. Stamps of China delivered a series of missionary addresses.

—B&R—

In Bro. Ball's notes in the Baptist and Reflector for Feb. 27 it was stated that Ernest J. Gregory had become General Overseer of the Mexican Mission Work under the Home Mission Board. Bro. Ball states that his information came from a Southern Baptist paper. Secretary Lawrence of the Home Board writes that Bro. Gregory was elected as superintendent of the Mexican work for the Texas General Convention but that he is not connected with the Home Mission Board. We are glad to make the correction.

—B&R—

H. A. TODD RETURNS TO THE MISSIONARY BAPTISTS

Many of our readers personally know Bro. H. A. Todd, formerly pastor at Union City, Trenton and Athens respectively in this state.

A few years ago he joined the "Progressive Baptists," as they are called in some quarters, but more commonly known among us as a branch of the "Hardshells." In a personal letter to the editor he writes that he has come back and been received by the Missionary Baptists and has work among them. He says of the other people that they "are sound for the most part in the fundamentals but utterly unsound in all mission work."

Bro. Todd enclosed a statement

On Wednesday morning of last week Dr. John D. Freeman, our Executive Secretary, yielded to the inevitable, and underwent an appendectomy operation at the Baptist Memorial Hospital, Memphis. He stood the ordeal nicely, and at the latest report when this paper went to press was still doing well. The brethren, not only in Tennessee, but elsewhere, will be glad to have this news, and they will pray that the improvement may continue. All correspondence will be carried on through the office at Nashville as usual, and the work will go right along.

which he hoped would be given to the brethren in the state through the columns of the paper. His statement follows:

RETURNED

Dear Brother Taylor:—With your permission I want to say a few things to the Baptists of Tennessee. For eighteen years I worked among the churches of Tennessee, my last pastorate was in Athens. For reasons not necessary here to explain, I went among the Progressive Baptists of the South. They hold in all essentials in doctrine and in church polity about as we do. While among them I preached what I always have and found them receptive. The one thing they failed utterly to do was to seek to evangelize men and to build up new churches where they have none. To me this is the essential thing for which Jesus sent His ministers and churches on their mission. To fail at this point effectively annuls all else, and black death must follow.

Failing to find that co-operation promised, I saw I could accomplish nothing among them. I came back to the Missionary Baptists and have been received and accepted and have work among them. I may have erred in the thing I did, yet I know if a full knowledge of the things not appearing on the surface was revealed, not a Baptist anywhere would find sin connected with it. I am ready to give these reasons if necessary. I believe just what I always have for there is nothing else to believe and be in line with the truth of the Scriptures and the interpretation of them as given by our greatest men in the past.

Without co-operation among the churches there can be no success in that broad sense our Lord demands of His people. I am more glad than I can express in finding the old Home and finding myself a member in its councils of peace and activity and loyalty to the great Head of that Home. All I have and all I am is on His altars to help in any way the extension of His kingdom among men to the farthest reaches of the inhabitants of our world. If any of the brethren feel that I have sinned against you I am sorry and humbly ask forgiveness for every wrong. Tennessee Baptists will always be near our hearts because we do and have always loved you as the salt of the earth.

H. A. TODD, Marion, Ill.

In both his letter and his statement Bro. Todd indicates that he is willing if needful to make a further statement. How do the Tennessee brethren feel about this? He says that he "is glad to get back" and "feels like he has been on a perilous journey and at last found port again."

The editor personally loves Bro. Todd and feels that this is the attitude of the brethren generally. If, as he says, he is of our faith and has now come back to preach and labor and co-operate with us and humbly asks forgiveness for every wrong the brethren may feel that he has done them, can we be otherwise than glad that he has found port again and shall we not welcome there? This would seem to be indicated on the face of things.

However, in the interest of a better understanding of the case a fuller statement by Bro. Todd of his reasons for leaving us and of the convictions that constrained his return would seem to be appropriate. The full reaction of the brethren is probably contingent on this.

W. M. U. CONVENTION

(Continued from page 17)

ful silver plane was suspended in the air above the speakers table.

Mrs. C. G. Carter in her own gracious manner acted as toastmistress and general conductor. Before we "took off," thanks were returned by Dr. John D. Freeman. Dr. Freeman was the advertising manager and through his salesmanship talk made us happy that each had made reservations on the good plane "Stewardship."

Convincing testimonials were given by Mrs. C. B. Shangle, Mrs. C. D. Creasman, and Mrs. R. K. Kimmons bringing out the blessings received from tithing. The climax of the occasion was the address given by Mrs. F. Y. O. Ling, W. M. U. Secretary of China. Her subject was "Proving Him in the Orient."

The banquet program closed with the singing of the stewardship hymn, "Trust, Try and Prove Me."

YOUNG PEOPLE'S BANQUET

On Friday evening, March twentieth, two hundred fifty-four young people gathered at the Methodist Church for the Young People's Banquet. As this is the Golden Anniversary of the Sunbeam organization, the decorations and program featured this "Birthday Celebration" using the Sunbeam colors yellow and white. A beautifully decorated birthday cake, holding fifty golden candles, was on a small table close by the speakers table.

Down the center of each table were streamers of yellow and white paper reaching to miniature dolls dressed as Sunbeams. Jonquils and spirea were used in profusion.

At each place the favor was little Wan Chaun, an exact replica of the new Sunbeam Standard of Excellence, attractive in his yellow and blue Chinese costume.

Miss Margaret Bruce, Young People's Secretary, was the gracious toastmistress and from time to time referred to a Sunbeam scrapbook, memoirs of fifty years ago. The program was enclosed in miniature Sunbeam emblems impressively carrying out the Sunbeam Watchword. The following program was given:

Golden Greetings — Joan Alright, Humboldt.

Wan Chaun—James Daniel, Jackson.

"I am the Light of the World"—Mr. Bob Orr, Union University.

"Ye are the Light of the World"—

Mrs. F. Y. O. Ling, China.

"Therefore, yet Your Light so Shine"

—Miss Juliette Mather.

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