

BAPTIST and REFLECTOR

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

"Let There Be Light"

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A PRAYER FOR THE BEREAVED

By A. C. Lawson

O, gracious and loving heavenly Father, we come to Thee, today, in behalf of those that mourn, whose hearts are broken, whose spirits are heavy and weighted down with sorrow. Grieving over loved ones—fathers, mothers, wives, husbands, and children, that have passed away in death, whom they loved better than life itself. We read in Thy Word O God; man that is born of woman is but of a few days and full of trouble. We pray for all of those that stand today beside the open grave, and with tear-dimmed eyes look for the last time on the pale, emaciated faces of those they held most dear.

O, Lord, give peace to their troubled and weary minds and sustain them as they must go back home alone.

Dear Master, may they that mourn today, have a consciousness of the fact that all must die and after death the judgment. May they realize that out yonder somewhere in the future there will be an open grave in which they must be laid, we know not how soon, and may they prepare to meet Thee in peace, by repentance of sin and the acceptance of Jesus Christ as their personal Savior.

Dear Savior, we rejoice today that there is no death for the Christian. That it is only a promotion, it is a gateway in which we leave our sorrows, tribulations, disappointments and sufferings behind. It is our journey into the homeland, where there is no pain, tears, or death. There will not be a single grave on the hillside of glory. There the perpetual flowers will bloom for aye. And in that blessed land we will never have need of the moon, sun or stars, because the Lamb of God shall be the light thereof. There we shall follow our dear Savior to fountains of living water, fields of living green. There we shall sit beneath the Tree of Life which yields its fruit in its season. And bathe in the waters of the River of Life, that flows by the throne of our God.

We rejoice, O, Lord, that at last death for those in Christ Jesus shall be swallowed up in victory.

There Is No Death

There is no death! The stars go down
To rise up on some other shore,
And bright in Heaven's jeweled crown,
They shine for evermore!

There is no death! An angel form
Walks o'er the earth with silent tread,
He bears our best loved things away,
And then we call them dead.

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers,
Transplanted into bliss,
They now adorn immortal bowers.

In Jesus' precious name, Amen.

—First Baptist Church, Honaker, Va.

Baptist and Reflector

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EDITORIAL

"Manipulative Evangelism"

We heard Dr. A. Scott Patterson, who was one of the speakers in the recent Regional Conferences in the state, use this expression. It struck us as a particularly appropriate description of that evangelism which brings human agency into play unduly and carries on at the expense of the Spirit's leading and of sound results.

Brother Patterson told in illustration of an evangelist in a certain meeting who in a special children's service asked the boys and girls if they loved their teachers, playmates, the pastor, their parents, etc., and was answered affirmatively in each case. Then he asked them if they loved Jesus. Under the spell of the occasion they, of course, said they did, whereupon the evangelist triumphantly announced them as converts.

Certainly accountable children are the proper subjects of gospel address and of gospel efforts to win them to Christ. And of course the children in the service referred to were sincere as far as their knowledge went. But one raises the question whether on the basis there set forth the logical result could be genuine conversions. In the absence of any adequate gospel message, technique and invitation, as seems to have been true of that service, one can only register the grave fear that those boys and girls were maneuvered (perhaps tricked would be the better word) into a profession of religion without a corresponding possession of eternal life.

Adults also can be manipulated into substituting a human reaction for an experience of grace. An experience of grace in both young and old takes place only when through a gospel message and procedure under the dominancy of the Spirit a sinner is brought personally and intelligently to commit himself to Christ "against that day." When one says he "loves Jesus," does it mean a mere sentiment or admiration on the human plane or does it mean that his heart redemptively enshrines Jesus by way of the cross and regeneration?

Beyond all question God has put His evangelists in the New Testament church. God uses them and we honor them. But when these or other workers serve in a New Testament way they depend on prayer and the gospel and the Spirit's leading instead of upon maneuverings prescribed by human wisdom.

Despite the utmost care on the part of evangelistic workers, Satan will sometimes sow some "tares" amidst the "wheat." But the responsibility for such should be wholly

Satanic. Zeal without knowledge and manipulative extravagance ought not to encourage the Satanic sowing. The deception of the souls of men is a spiritual crime.

When preacher and people get down on their knees in agonizing prayer and preach and witness the gospel of grace and the Spirit moves upon both saints and sinners, then sinners will not have to be manipulated into a religious profession. Rather they will be found asking, "What must I do to be saved?" Then they can be pointed to Jesus and bow at the atoning cross and arise with the love of God shed abroad in their hearts. Ever afterward they can say reverently and redemptively, "We love Him because He first loved us." And that will mean something!

* * *

The Statewide Sunday School Conference

For several reasons we did not get to attend the First Statewide Sunday School Conference in the First Baptist Church, Nashville, last week sufficiently to warrant our attempting a write-up of it. Besides Mr. Allen, State Sunday School Superintendent, is the better person to do this and we have, of course, asked that he do so. He will give a resume of the meeting.

One thing among many others is certain, that the Conference went over in a great way. Pastor-Host W. F. Powell and the First Church and all associated with them in entertaining the Conference and those connected with its direction served as a unit in a courteous and efficient way. Mr. Allen did a superb job of presiding. Pastor E. L. Carnett, Union City, and Mrs. George W. Card, Nashville, as song leader and organist respectively, served in a very fine way. Over 1,500 people registered for the Conference and there were others who did not register. We join our comrade in service, Mr. Allen, in his joy over the attendance and the high spiritual quality and impact of the Conference.

Of the speakers on the program we were privileged to hear only Drs. John L. Hill, Robert G. Lee, L. E. Burton, and W. Marshall Craig. All of these reached a high mark in their addresses. It is hard to see how they could have been excelled. And when on Thursday morning Brother Craig delivered the closing address, the people filed out of the church impressed concerning that service, as well as concerning the Conference as a whole, "Surely God was in this place!"

* * *

The Seminary Singers

The American Baptist Theological Seminary is the only theological seminary in the world for the training of Negro preachers and Christian workers. It is in a beautiful location on White's Creek Pike near Nashville. It is doing a fine work, and we wish that Baptists who have not already done so would visit the institution and see it for themselves.

On the closing morning on Thursday of last week of the Statewide Sunday School Conference, the Seminary Singers, a group of young men from the Seminary, gave a special number, after they had been presented by Mr. R. W. Hailey, Office Secretary of the Commission of institution. They did some especially fine singing, and many regrets were expressed that time did not permit their singing more than one number.

The Seminary Singers have toured in the eastern and in other sections of the country and are now on tour in the South and are open for engagements in churches and elsewhere. They sing religious songs only and they do this remarkably well. Communications concerning them may be addressed to Mr. Robert W. Hailey, Baptist Sunday School Board Building, Nashville, Tenn.

Difficulties a Reason for Going on Climbing The Ladder

Round by Round

In one of the addresses delivered by Dr. L. E. Barton in the Regional Conferences, he gave a significant and heartening exposition of the meaning of the conjunction "and" in I Cor. 16:9, "For a great door and effectual is opened unto me, and there are many adversaries."

Though many may be already acquainted with the thought, it is worth repeating and emphasizing. Bro. Barton pointed out that it is not the disjunctive conjunction "but" that is used in the passage but the conjunctive conjunction "and." The disjunctive would break the thought and turn it aside in a detour, but the conjunctive "and" continues the thought and suggests the adversaries as a reason for going on in service and not for letting up. The speaker pointed out that we would usually say: "For a great door and effectual is opened unto me, BUT there are many adversaries." But Paul said: "For a great door and effectual is opened unto me, AND there are many adversaries." And Paul construed the adversaries as a challenge and a reason for carrying on in the service to which God had called him and for which God had provided an open door.

It is a heartening thought. Wherever God has placed us in service and given us an open door, the difficulties which may confront us are not a reason for detouring but for renewed zeal and courage and effort. "For a great door and effectual is opened unto me, AND there are many adversaries."

* * *

Woodland Baptist Church

Sunday, April 5, the editor was with the Woodland Baptist Church, Big Hatchie Association, near Denmark. R. K. Bennett, pastor at Stanton, is pastor of the church at Woodland, and is doing a fine work at both places. With his family he met us at Brownsville and carried us out. The Woodland Church is one of the finest of our rural churches. It is in a splendid community of substantial people. It was a joy to speak to the responsive listeners at the morning hour. At noon a most excellent dinner was served on the church lawn. Mrs. F. A. Bond and Mrs. H. A. Thomas caused us to "spread a broad smile" by turning in a list of eleven subscribers to the paper. In the afternoon L. H. Moore, a former pastor of the church, now pastor at Selmer, preached an excellent sermon. With his family he carried us to Jackson for the train home. The visit to Woodland Church brought a real uplift to us and we hope it may be ours sometime to be with them again.

REQUESTS PRAYERS FOR REVIVALS

Dr. J. F. Plainfield, missionary to the Italians at Tampa, Florida, is conducting revival meetings at two mission stations in Tampa the first part of April. Following these meetings, he will go to Christopher, Illinois, for special services on the mission field there. At Christopher, where Miss Mary Kelly is in charge of the Good Will Center, Dr. Plainfield will preach in English and Italian. He asks the prayers of friends for these evangelistic campaigns.

SEMINOLES BUILD NEW HOUSE

Seminole Indians of Florida have a new house of worship, completed in March. "We want to dedicate the building," writes Missionary Willie King, "but we can't do this unless we have paid the debt. Lumber has not been paid for, and I realize that Baptists of the south should know. We are praying, hoping that God will provide the amount to be paid, nearly four hundred dollars."

5,000 SUBSCRIPTIONS IN 1936

The Reflector Boy Says:

Well, friends, I am feeling good again. Our friends have sent in their subscriptions and renewals or the subscriptions and renewals of others in such a fine way that up I go another round toward the goal of 5,000 in 1936! My, but it is fine to keep on stepping up and up and up!

Here are the names of workers who have so finely helped me climb. If any name has been omitted please notify the office:

- Mrs. R. H. Hunt, Chattanooga,
- Mrs. Warren Jones, Biddle, Mont.
- Lolo Eccles, Biddle, Mont.
- Fred L. Parker, Chattanooga,
- Mrs. Joe M. Strother, Alexandria,
- Mrs. Louisa Carroll, Jamestown,
- Miss Helen Bare, Birchwood,
- Mrs. L. C. Goodman, Bradford,
- Pastor J. R. Chiles, Rogersville,
- Mrs. P. H. Mankin, Knoxville,
- W. J. Bennett, Brush Creek,
- Mrs. F. A. Bond, Denmark,
- Mrs. H. A. Thomas, Denmark.

Has your name been in one or more of the lists of workers which are published from time to time? If not, may we put your name there in the future?

If "It is a mark of distinction to be a reader of the Baptist and Reflector," as one has said, then let us all bestir ourselves to enlist more people in this distinction, this spiritual distinction.

If "It would mean a new day for the cause if every Baptist home" read the Baptist and Reflector, as another has said, then it is greatly important that we all help to get more people to read it.

I am on the ladder and the remaining rounds are above me. Help me to keep on going up until I get above them! AS TENNESSEE BAPTISTS SAY, "GO UP," I CLIMB UP!

"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

WATCH ME CLIMB FROM TIME TO TIME	
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	4,900
	4,800
	4,700
	4,600
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Salvation by Grace

A Tract by L. W. Carlin

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast." Eph. 2:8, 9.

This message is sent forth with the prayer that God may use it to refute the Christ dishonoring, soul destroying doctrine of salvation by works. This is the most important matter that ever confronts the sinner—his salvation. On the one hand Satan is trying to deceive and destroy the souls of men by leading them to depend on their own works for salvation. This is done, "By the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. While on the other hand the Bible is exceedingly clear and plain about this matter.

God has never had, does not now have and will never have but one way of saving sinners. As it is written in our text, Eph. 2:8-9 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." Here God forever settles the question of what our salvation is, and how it is received. In these passages God gives the positive and negative of salvation. The positive—what salvation is. The negative—what salvation is not. Let us first consider the negative of salvation.

I. NEGATIVE

"Not of yourselves, not of works, lest any man should boast." Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour. Titus 3:5-6.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth to the Jew first, and also to the Greek. Roman 1:16.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures. 1 Cor. 15:3-4. In these passages Paul says that the gospel he preaches is the gospel by which men are saved; and since the only work that is mentioned in these passages is the work of Christ in dying on the cross for our sins and His resurrection on the third day for our justification: Therefore all the works of men such as baptism, church-membership, right-living and all other bodily acts for (in order to) salvation are excluded. Since they are not mentioned in the gospel, that is proof that they are not part of the gospel and therefore are not essential to salvation. Again Paul says, For Christ sent me not to baptize, but to preach the gospel. 1 Cor. 1:17. This passage proves conclusively that baptism is no part of the gospel, and since the gospel brings salvation to all who believe it, this proves that all who are ever saved, are saved before, and without baptism.

Again Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. The above passages clearly show that the gospel which saves is not a gospel of works, but a gospel of grace: and those who add baptism, church-membership, and other works of men for salvation, do not preach the gospel, and therefore they have no Saviour, no salvation, and are under the curse of God. Baptism is a work of righteousness. Matt. 3:13-15. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him saying, I have need to be baptised of thee and comest thou to me? and Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then He suffered him. Thus, the Son of God says baptism is a righteous act. The scriptures say again in Titus 3:5 also in our text that we are not saved by works of righteousness, and thereby exclude baptism from the plan of salvation.

The Bible gives two outstanding reasons why man cannot be saved by works.

1. All the Works of all Men Are Evil Until After They Are Born-Again.

"There is none righteous, no, not one: There is none that understandeth, there is not that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12. In these passages God proves that the works of men are evil. Since this is true there is no hope for the sinner under the law. "For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things that are written in the book of the law to do them. Gal. 3:10.

2. No Man Ever Does Enough To Save Him.

"For all have sinned and come short of the glory of God." Rom. 3:23. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. "Therefore by the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20. "For if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21.

These passages prove the hopelessness of any man under the law, for all have broken the law and are criminals and fugitives from God and must look to some other source if ever saved. This being true we shall now turn to the positive side of salvation.

II. POSITIVE.

God says, salvation is a gift of God by grace through faith in Jesus Christ. This salvation is wholly the work of God. He provides and gives, and man receives salvation. This salvation was wrought out on Calvary and is revealed in the gospel. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures. 1 Cor. 15:3-4. In this passage God lays the ax at the root of the soul-destroying doctrines of salvation by works by showing that all the works that was necessary for man's salvation Jesus did, and we are made righteous by believing on Him. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe for there is no difference. Rom. 3:21-22.

"For as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one (Jesus Christ) shall many be made righteous." Rom. 5:19. In this passage God says, that the obedience by which men are saved is the obedience of Christ, and not our's. Again He says, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Rom. 4:4-5. Here God says, if salvation was by works it would not be a gift, but God would only be paying His debts.

Jesus in His explanation of the new birth said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life.

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. John 3:14-16. Just as the serpent was uplifted in the wilderness as the only remedy for the bite of the serpent, and all who looked to the uplifted serpent received physical healing: Even so must Jesus die on the cross as the only remedy for sin, and all who believe in Him receive eternal life. Again Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "To Him give all the

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The Resurrection

J. E. Skinner

The doctrine of the resurrection of the dead is purely a doctrine of Revelation, and not of Philosophy, and can be accepted and appreciated as a fact only through faith in Divine Revelation. And yet, if the facts of Revelation be accepted by faith as a basis of reasoning, nothing is more reasonable than the doctrine of the resurrection. Reasoning from other facts of Revelation, the resurrection of the dead is a perfectly logical conclusion. The doctrine of redemption in Jesus Christ demands the resurrection of the body as its consumation, and so with many other teachings of Holy Writ. This is why Paul hangs everything else in Christianity upon the Truth of the resurrection—every other Truth of Christianity pointing to it and leading toward it, and being incomplete without it—even the Deity and Messiahship of Jesus being gravely in question apart from it (1 Cor. 15:1-19). But the natural man—the man without faith—must first settle the fact of Revelation—as to whether or not the Bible is God's Revealed Truth—and accept it as a Fact by faith, before the doctrine of the resurrection can become the reasonable and logical conclusion that it is to the Christian. The one reason for the denial of the Deity of Christ, His Virgin Birth, His Vicarious Atonement, and His Bodily Resurrection, on the part of Unitarians, Modernists, or any others, is, that they do not believe in the Bible as a Divine Revelation. And not only the doctrine of the resurrection, but every other teaching of Christianity stands upon the one foundation of Divine Revelation, and doubt of any Christian doctrine is traceable to unbelief in the Word of God as its one explanation. If it is not true, nothing in Christianity is secure. If it is true, nothing in Christianity is insecure, and the fact of the resurrection of Christ as "the first-fruit" and a finished harvest of His redeemed at His coming—the fact of the resurrection—is established beyond question and for ever.

Both time and space are too precious and valuable to be wasted upon the various theories concerning the resurrection. The day is too far spent, not only for me but for all others, to engage in a fruitless speculation, either upon this or any other doctrine of the New Testament. Perhaps it was well for our theologians to deal with the different theories and magnify the truth by way of comparison, but with the average reader the truth is more likely to be lost than found in such trashy heaps of rubbish. So let us to the one question, "If a man die, shall he live again?" Men have been dying with an increasing rate since Abel fell under the murderous hand of his brother, and that fact is established before our eyes every day. But is that the last of it? Is there no light beyond the shadows? and no life beyond the grave? Shall the tabernacle of the immortal soul crumble into dust and be no more for ever? Could God's purpose in a being so "fearfully and wonderfully made" be accomplished in "three score years and ten?" Shall the hope that is securely planted in the soul by nature and by grace be disappointed and shattered for ever? Shall "the whole creation travail" in vain "for the revelation of the sons of God?" No!! He will neither be indifferent to the "groans" of His broken creation nor disappoint the hopes of His "purchased possessions." His eternal purposes stretch beyond the "valley and shadow of death," and "if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And so our permanent "citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." Death is the "last enemy to be put under His feet," and the resurrection of the dead is the consummation of all His work of redemption, without which it would remain unfinished for ever.

Yes, "If a man die," he shall live again, and there is light and life beyond the grave—even for these bodies of ours.

The resurrection of Jesus and the resurrection of His saints are one in the purpose of God and in His work of redemption. He identified Himself with them and carried them to Calvary and to the tomb. But He left them neither in death nor the grave, but brought them forth in triumph over both. As surely as "the first-fruits" appeared, so shall the full harvest of the one crop of redemption appear in due time. With God, it is as though it were finished for ever; with us, we must "wait for the early and latter rains" and be "patient unto the coming of the Lord." It is assured to us through our faith in "the First-Fruit"—the resurrection of Jesus. And so we start at "Joseph's New Tomb" that eventful Sunday morning. Having accepted the Word of God as authority, we may weigh the evidence as given by the witnesses in the light of reason. These witnesses had passed through three of the darkest days in human experience. They were thoroughly "offended," or "scandalized," as Jesus had told them they would be. They neither understood His death nor His promise to "rise again the third day." "We had trusted," said they, "that it had been He which should have redeemed Israel." But every such hope had been shattered and midnight darkness had settled over their faith. They couldn't look the world straight in the face and were dodging every such contact. When the beloved women, who had traveled with them and supported them with their means, came with the news that He had risen, and that they had actually seen Him, they regarded "their words as idle tales." One of them said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Although Thomas was only one who was frank enough to say it, they were all in the same fix until they saw Him with their own eyes. There isn't a man on earth today who could have preached as they preached, and lived as they lived, and died as they died, without seeing Him risen from the dead as they saw Him. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of THE WORD OF LIFE . . . declare we unto you," was their persistent and unceasing

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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

"LEE LINES"

BY ROBERT G. LEE

GANGDOM REVISING SCRIPTURES

"Children shot down in streets by gangsters." That headline in a New York paper brought forth, in another newspaper, a striking and startling cartoon under which appeared these two verses:

"Gangdom has revised the Scriptures,
Brutally abbreviating
The most beautiful and tender
Sentence spoken by the Master
"In the rattle of machine guns,
Speaking with the voice of murder,
Coward killers have revised it,
Saying, Suffer, little children!"

While nobody in our communities has shot down little children, how we need to recall what Jesus said:

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

NEWSPAPERS WRONG

When Henry Ward Beecher was preaching in Brooklyn, he carried a handful of flowers into the pulpit one Lord's Day and placed them in a vase, that they might adorn the stand from which he spoke. The newspapers, the next day, carried lengthy articles condemning Beecher for desecrating the pulpit with flowers.

And when Morse was trying to get money from Congress for a telegraph line from Baltimore to Washington, he had to endure the adverse criticisms of the Press for eleven years.

And when, in 1845, Mr. Adam Thompson got up the first bathtub in America, the newspapers said he was "going to spoil the democratic simplicity of the republic."

And when Cyrus Field was trying to lay the Atlantic cable, the newspapers denounced his cable as "a mad freak of stubborn ignorance."

But what these newspapers said in the long ago about the matters above mentioned was not more foolish than what the newspapers say today in advocacy of the legal sale of whiskey.

GOD'S PROVIDENCES

We think often of the providences of God. And so, we give this lovely comment thereon:

"All God's providences, though like bees, they fly some this way and some that. Yea, one contrary to another, and as thou thinkest impossible to trace them, yet they are all at work for thee. And thy soul is the hive wherein they will unlade the sweet fruits of all their labor, though possibly it may be nigh the evening of thy days before thou findest it."

JOHN DILLINGERS

In a sermon recently, I made the statement that young people were often, even as older folks, John Dillingers of their own lives, Jesse Jamses of their own life's highways, burglars of their own personality treasure chests. At the close of the message, a young man asked me if I could give him any Scripture to verify such a statement. I told him to read Proverbs the first chapter and the eighteenth verse, which is:

"And they lay wait for their own blood; they lurk privily for their own lives!"

Verses thirty-one and thirty-two of that same chapter teach how we can be robbers and burglars of our own lives:

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."

SALVATION BY GRACE

(Continued from page 4)

prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43. "Verily, Verily, I say unto you He that believeth on me hath everlasting life." John 6:47.

"Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16:31. "For we are all the children of God by faith in Christ Jesus." Gal. 3:26. "Therefore it is of faith, that it might be by grace." Rom. 4:16. "And if by grace then it is no more of works, otherwise grace is no more grace; But if it be of works, then it is no more grace; otherwise work is no more work. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

These passages are a clear revelation of the marvelous, infinite, matchless love of God who in sovereign grace sent His own Son to take the sinner's place. That we who believe, might be made the righteousness of God in Him." 2nd Cor. 5:21.

"But He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed." Isa. 53:5. And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts 13:39. Sinner, believe on Him and be saved.

THE RESURRECTION

(Continued from page 5)

testimony in life and in death. They could never have done so if He had not risen from dead and been "seen of them forty days" — as "He showed Himself alive after His passion by many infallible proofs." A smart liar might make up a fine story and stick to it for a while under favorable circumstances, but he wouldn't stick like those disciples did. A fool might have "forsaken all" for one whom he loved and in whom he was deceived, but a fool couldn't have preached as they preached or have written as they wrote. With all the circumstances and conditions confronting us in this case, there isn't an unbiased court on earth that would not give unlimited credit to their testimony. But turning to the authority of the Word of God, as recorded by the various writers of the New Testament, we are overwhelmed with the multitude of declarations which are too numerous to enumerate—resting everything in Christianity upon the resurrection of Jesus. To reject the fact of the resurrection of Christ is to reject the Truth and Authority of the New Testament, whether one knows it or not. "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." It is an unenviable position into which one places himself when he puts his ill-founded doubts against the Inspired Word of God, in this, or any other of His teachings. The Word of God ties up both—the resurrection of Christ and the resurrection of the dead—into one single bundle of Truth, and upon that Truth rests the Christian's hope of immortality. Nor is that a blind hope, resting upon a blind presumptuous faith, but a living hope, being corroborated and verified by the living testimony of the living Saviour Who dwells within us.

And to this I bear my own personal testimony. In the inspired words of Job I can say, "I know that my Redeemer liveth," for I have met Him for myself. If I should forget the testimony of His "Eye Witnesses," and if the Sacred Words of Scripture should perish from my memory—leaving me alone with my Risen, Living Saviour—I would know for myself that He is alive forever more. Upon these testimonies, both from without and from within, I am resting my contention for the resurrection of the dead. If Christ is risen, then the dead shall arise also, for "He is the first-fruits of them that slept." "But if there be no resurrection of the dead, then is Christ not risen" (1 Cor. 15:1-57). "But thanks be to God, Who giveth us the victory through our Lord Jesus Christ" (v. 57).—Jackson, Tenn.

News And Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

BOTTOMS TRUST YIELDS \$40,800

The Home Mission Board has just received \$40,800 from the Ida M. Bottoms Trust Fund. This amount represents part of the income from the trust which will be received this year. A balance of about \$15,000, held by the trustees pending definite decision of the Board as to the mission work for which it will be used, will be remitted to the Board later.

The \$40,800 already received has been appropriated by the Board for new work on four fields as follows: among the Mexicans of southwest Texas; French of Louisiana; Spanish-speaking of New Mexico; and Indian missions of New Mexico.

A church house and missionary's home will be built on each field, definite location of these stations to be determined following surveys of mission needs among the Mexican, French, Spanish-speaking and Indians to be made by Dr. J. W. Beagle, field secretary of the Home Mission Board. The balance remaining after the construction of these buildings will be used for the salaries of the missionaries to be placed at these stations. The amount appropriated for each of these four new projects is \$10,000.

This trust fund, set up for the benefit of the Home Mission Board in 1929 by Mrs. Ida M. Bottoms of Texarkana, Arkansas, has already earned for home missions over \$100,000. Last year's income of \$50,000, the first received by the Board, was used in erecting chapels and repairing buildings in Cuba.

DR. BEAGLE VISITS "GREATEST FIELD"

"The greatest mission field in America," so said Dr. J. W. Beagle, field secretary of the Home Mission Board, in describing French Louisiana after a recent visit through that country.

"Here," he said, pointing to a map, "is a Baptist church at New Iberia. Fifty-five miles from there to the next Baptist church at Morgan City. The next is twenty-eight miles away, here at Houma. To the next, at Thibodeaux, is twenty miles. And the country is thickly populated!"

Pointing to Franklin he said, "Here is a city of 5,000 people. Not a white Baptist church in it. There are Negro Baptist churches in Franklin, but not one white Baptist church. The Methodists have a church there, established when they went into the country one hundred and ten years ago, but it has less than 200 members."

The French people of this section, numbering upwards of three quarters of a million, are Catholics and Episcopalians almost to a man. Baptist churches, where they exist, have weak organizations that worship in very poor buildings. Only one French Baptist church in that section, the church at Houma, has a creditable building.

In this section southern Baptists have one academy, Acadia at Church Point, and only three missionaries, Rev. and Mrs. Maurice Aguiard at Basile, and Miss Vena Aguiard at Morgan City.

FOREIGN MISSIONARY GIVES TO HOME MISSIONS

A missionary of the Foreign Mission Board, whose field is in China, sent ten dollars recently for home missions. In the letter that accompanied the money order, the missionary stated that two dollars and a half to be included in the Annie W. Armstrong offering and the balance of seven and a half was to be applied on the principal of the Home Mission Board debt. "Although I am a missionary to China," said this contributor to home missions, "I believe with southern Baptists in general that spiritually the field is one, no matter how it may be geographically divided."

BEG MISSIONARY TO PREACH LONGER

"All the people to whom I minister at Sonora, Ozona and Sheffield have a fine spirit," writes Missionary Rios from

JOE BURTON, Publicity Secretary

southwest Texas. "They all, the church people, are giving a good co-operation in all phases of the work. Visiting one of these three churches, I was asked by the brothers, 'How long will you preach to us now?'"

"Three or four days," was my reply.

"No," they said, "we want you preach us by two weeks."

"The interest and sincerity of the brethren convinced me to preach them by two weeks. All the members assisted in two services daily by two weeks, one in the afternoons for the church only, and one at the nights for all people. Many accepted Christ. I baptized four and the next time many more."

L. W. MARTIN NEEDS TRAILER

Rev. Lewis W. Martin, missionary in the mountains of Kentucky, writes that he needs a house trailer in his work. His trips into the mountain communities keep him away from home most of the time. If he had a trailer the missionary's family could make these trips with him, and his wife could render a great service in every community. Any helpful suggestion or offering for this cause should be sent to Dr. J. W. Beagle, field secretary, Home Mission Board, 315 Red Rock Building, Atlanta.

GODLINESS IS PROFITABLE IN THIS LIFE

"What have you obtained by means of your new religion?" a Mexican Christian was asked.

"A house," was the quick reply given by the brother.

"How is it?" Explain me it, please," said the inquirer.

The brother said, "Since I accepted the Christ into my heart, the time and the money I spent at the saloons and other unworthy places, I am using to build a house, and by a few days more I will finish a house for my family." Of course this brother knows he has much more than a house.

All our people are workmen and poor people but most of them are happy, because since they accepted the Christ, they love more their homes, love more their wives, and love more their children."—Carlos Hernandez Rios, missionary, Sonora, Texas.

CATHOLICS NUMBER 95% ON NEW FIELD

In a section of south Louisiana, where ninety-five per cent are French and ninety-nine per cent are Catholics, according to the missionary's statement, Rev. Maurice Aguiard has recently set foot and is quietly and effectively planting the seed of the Gospel in the face of definite opposition.

Brother Aguiard is pastor of the French Baptist church at Basile, which was organized about ten years ago. The church had been without a pastor for several years and was not having preaching services when Brother Aguiard was sent there a few months ago as a missionary of the Home Mission Board. Since November the Sunday school has grown from fifteen to fifty, eleven members have been added to the church by letter; one convert has been baptized, and two B. Y. P. U.'s and a W. M. S. have been organized.

The church is worshipping in a building owned by Northern Methodists. The building is a good structure, according to Brother Aguiard. He says it was built at a cost of about \$3,000 several years ago and that it is now worth half that amount. The building can be bought for \$600, one-third down and the balance in twelve months.

Certainly a house of worship is needed by this little group of believers on that challenging field. If any church or individual desires to give all or part of the \$200 needed as the first payment on the building, the money should be sent to the Home Mission Board, Atlanta, where it will be properly handled.

A DIGEST OF

BY: C. W. POPE (Contributing Editor)

Religious Thought

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

DENOMINATIONALISM (Adult Leader, Mar., 1936)

A friend and I were discussing denominationalism the other day. He is an Episcopalian and I am a Baptist. We finally agreed that we are where we belong; our particular denomination suits us better than any other. And strong denominationalists that we are, I believe that my friend and I would not hesitate to change to another denomination if we thought there were good, sufficient reasons for so doing.

A perfectly unified church is unthinkable, because there are several religious types represented by the several larger divisions of Christendom. A unified church for all these different types would be undesirable and impracticable. If such a union of all churches could be effected, a breaking up again into natural divisions would begin immediately. The atmosphere of the episcopacy—or Rome—would never be conducive to my spiritual health and peace. And, on the other hand, my friend would be like the proverbial fish out of water in the Baptist church.

It is unfair to say that the average Baptist is a Baptist because his parents were. It is not true. Ancestry may be the cause for some church relationship, but we wonder how much conviction has to do with denominational placing. Even today many people are coming into our Baptist churches—as the Judsons and Luther Rice did a hundred years ago—because they believe that they will be truer to Christ as immersionists.

The stickler for a religious form is being much criticized and much condemned just now. Yet I must confess that I have lots of charity, and much admiration for such sticklers. There is a moral stamina and strength of soul that accrue from standing firmly—even doggedly—for a peculiar doctrine or practice. The churches that are growing are the ones that are emphasizing the things that they stand for.

Every decent army is both a unity and a diversity. One, yet organized into divisions. In innumerable ways the denominations are co-operating in Christian service. I have faith to believe that this will go on, but that instead of standardizing us all into a single sect, it will result in our being better Methodists and Presbyterians, and Episcopalians, and Baptists.

PREACHING DOESN'T MEAN MUCH (Religious Digest, April, 1936)

Dr. Charles R. Brown left his pulpit one Sunday evening rather discouraged. The attendance was unusually small, and it seemed that the sermon hadn't "gone across."

The preacher went to his study, closed the door and sat down to think of his failure. A few minutes later there was a timid knock at the door, and a young man entered. After seating himself, wearily, he poured out his heart. "I came to church tonight with a heavy heart. I work at a bank several blocks from here. For nearly six months I have been taking small amounts of cash from my cage, and using it to gamble with. I have been able to doctor the books so far, but sooner or later the examiners will find me out. When they do I am ruined, my wife's heart will be broken, and my life wrecked. You are the only person in the world to whom I have told this, and I decided to come to you after hearing your sermon tonight. I want to find my way out of this situation with the help of Jesus Christ."

Dr. Brown knelt with the young man in prayer, then told him to return in the morning. Together they went to the bank, put the whole matter before the president, and upon a promise of the bank clerk to redeem his life

from failure, arrangement was made to take a certain amount out of his salary until the debt was paid to the bank. A young man and his family were saved by the preaching of the gospel of Jesus Christ. Let no one discount what may happen when the redeeming power of God in Christ is proclaimed to a world filled with sin-sick souls.

DOES THIS SOUND LIKE MUSSOLINI? (The Christian Leader, Mar. 14, 1936)

It was Mussolini, the iron-willed dictator and advocate of war as a noble expression of national life, who in 1911 when the Royal Italian Army invaded Tripoli, wrote:

"No dynamite? We must stop war by deeds, not words. Have we no dynamite to put under the trains intended to take soldiers to war? Cannot we destroy the bridges, the roads, the railway tracks? Women, mothers, this is your duty—lie down on the rails and don't let the trains carry your sons to the imperial massacre! Have we not people at home who cannot read or write? How can we civilize other peoples? Thousands of our working-class lives must be sacrificed to the imperial ambition of the exploiting class. That is their patriotism. What do we workers care for patriotism? What is our banner—a flag to be thrown among the rags?"

(Mussolini won his way to power largely through the columns of his socialist newspaper, which he edited. But as soon as he came to power he clamped the lid down upon the Italian press. The advocate of peace has become the advocate of war. The enemy of imperialism has become the world's outstanding imperialists. The opponent of a war to civilize a foreign people, now offers that as a just cause for his war in Ethiopia. Can Mussolini change his spots, Fascism its skin? C.W.P.)

NEGROES AND CATHOLICISM (The Commonweal, Mar. 20, 1936)

Dr. Hudson J. Oliver, a Negro physician and president of the Catholic Interracial Council, stresses the fact that while there are 13,000,000 Negroes in the United States, only 250,000 of them belong to the Catholic Church. This is not because the Negro is particularly antagonistic to the Catholic Church, but because of the indifference of Catholics to the welfare of the Negro. The *Interracial Review*, a Catholic magazine for Negroes, states, "Our general attitude of indifference and apathy creates the impression in the minds of many Negroes that the Catholic Church does not particularly welcome the Negro."

HAUPTMAN EXECUTED

Bruno Richard Hauptman was finally executed for the kidnaping and murder of the Lindbergh baby. A few people believed that he was innocent of the crime with which he was charged. Many believed that other unknown persons were associated with him in the heinous crime. Many believed that he alone was responsible for planning and executing the most publicized crime in criminal history.

The whole heart-sickening procedure reveals the many weaknesses in our American system of justice. The fact that such an atrocious crime is so easily possible in our country; the slowly moving courts, the sensational, theatre-like trial, the frightful publicity by the press, the meddling in judicial affairs by executive officers, the intimidation of witnesses, and above all the injection of politics into court procedure when human life is at stake, makes the whole case repulsive to justice-loving citizens. Surely, surely the great American people will take the necessary steps to correct these weaknesses. C.W.P.

THE TEN DECISIVE BATTLES OF CHRISTIANITY
(Christian Herald, Mar., 1936)

Any cause that marches has its crossroads, its great and decisive battles. What if the farmers had not stood firm at Lexington? What if King John had not signed the Magna Charta?

So it is with the cause of Christ? There have been tides, dramatic moments, crucial hours, turning points. What if Paul had never had his vision? What if Tindale had never translated? What if Luther had not stood firm? That is the question the Christian Herald has just asked forty outstanding Christian leaders. "What were the ten decisive battles of Christianity?" There were thirty-six events which received votes, but the ten with the largest number were: The Resurrection of Jesus, 31 A.D., Paul at the Council of Jerusalem, in 47; The vision of Constantine, 312 A.D.; The Conversion of Augustine, 430 A.D., The Battle of Tours in 732 A.D., Luther defies Rome in 1521 (The Reformation), Roger Williams banished (Fight for a free church), 1636. The street preacher, George Whitefield, 1736; A cobbler goes to India (Modern Missions), 1793; Christ challenges Society (The Hundred Year War), 1833-1936.

THE WORLD'S LARGEST POORHOUSE

There are in America today about 24,000,000 persons "on relief for a living," according to the Christian Century. These figures are based upon a report issued from Washington on March 2 by Relief Administrator, Harry L. Hopkins.

This tremendous burden of relief is being borne primarily by the Federal Government. In 1933 the government paid 60 per cent of the cost of relief, and last year it paid 74 per cent of all cost of relief. The situation has become so serious that the mayors of large cities recently held a meeting to devise some plan of action.

According to the editor of the Christian Century the most pressing problem that will confront the American people this year is the problem of temporary and permanent relief. It does not require much imagination to realize that unless some permanent means of self support are found for 24,000,000 people the whole economic system will be seriously jeopardized.

(Jews of the world are helping their persecuted German brethren to find relief. Could not Christian peoples perform a similar service for their Christian brethren who are destitute? It would be following Paul's example when he took collections in Asia for Palestinian sufferers. C.W.P.)

CRUSADE AGAINST ATHEISM

At a recent conference of clergymen and laymen a crusade against atheism and communism was launched. The conference was held in the St. John's Episcopal Church, famous for Patrick Henry's statement, "Give me liberty or give me death." Efforts will be made to enroll all ministers in an active campaign against all forms of atheism and Russian Communism. Appeal will then be made to lay members through pulpits and papers of the country. The campaign will be known as the "America for God Crusade."

Among the leaders of the movement are: Dr. John Frazier, University Baptist Church, Baltimore; Max I. Reich, President Hebrew Church Alliance; Alfred E. Smith, and Dr. William Darby, Secretary Washington Federation of Churches.

THREE UNBELIEVABLE FACTS
(Western Recorder, Mar. 26, 1936)

Among other things, there are three facts which should challenge, if they do not appall every Southern Baptist who loves the Lord Jesus Christ

(1) The world is growing heathen at the rate of 6,000,000 yearly. While the total nominal Christians in the world of all faiths made a net gain of 200,000,000 from 1890 to 1935, the heathen population during the same period made a gain of 470,000,000. So that in 1935 the world was 370,000,000 more heathen and less Christian than in 1890.

(2) Southern Baptists have far too few workers in the great world field. They are supporting only 400 to 500 foreign missionaries in their part of the world field which comprises 775,000,000 souls. This is about one half the number sent out by Northern Methodists who have about the same membership as Southern Baptists.

(3) Southern Baptists have been giving an average of two cents per month per member to Foreign Missions. Twenty-four cents per year per member for all the great work of evangelizing 775,000,000 people.—Dr. E. P. Alldredge.

VETERANS OF FUTURE WARS DEMAND BONUS
(Presbyterian Tribune, April 2, 1936)

Students of Princeton University have organized a "Future War Veterans Club," and students of Vassar have formed the "Ladies Auxiliary of Future War Veterans Club." The veterans of future wars are demanding their bonus now so that they can enjoy it while their health is good. This burlesque shows the trend of the minds of youth concerning war and its glories. It is prophetic of a day when the heroes of history will not all be warriors, and when peace-makers will have equal honor with war-makers in the building of a civilization. Perhaps a little laughter of this kind will help to puncture some of the vain glory which has been used to cover up the stark injustice and ugliness of militarism.

MORE PRISONS AND MORE LIQUOR
(Christian Advocate, Mar. 20, 1936)

Three years after repeal—which was to end the crime wave—the federal prisons of this country have more than 200,000 inmates. At the peak of imprisonment in 1935 the Director of Federal Prisons asked an appropriation of \$4,000,000 with which to build more prisons.

The State Highway Commission of Kentucky—a liquor state—has issued orders that no employee shall use intoxicating drinks while on duty, on penalty of losing his job. Warnings have been issued to operators of State-owned ferries, as to their individual drinking, and permitting drinking persons at ferry landings.

THE EUROPEAN BOILING POT
(Christian Advocate)

The dramatic march of German troops into the demilitarized Rhineland zone completes Hitler's denunciation of the Locarno Pact, and probably marks the ending of Germany's struggle to be free from the penalties imposed upon her at Versailles. The situation has made Europe a veritable boiling pot. In spite of the general ill-will there seems to be little that can be done about it. It was a tremendous blunder to issue an order that a sovereign nation should not station troops in a rich section of its own domain. If that part of Germany is not German then there is no Vaterland.

In spite of the fact that the gamblers, as reported in the press, are wagering even money that there will be war in Europe in two years, there seems to be little danger of immediate war. The French, finding little support for their proposal to send armed troops to drive out the Germans, are abandoning their first position, England is committed to a policy of understanding, compromise, and peace. Italy is busy with her task of plundering Ethiopia. Hitler, himself does not want war, since he has only Japan to look to for help, and Japan is far away, and very busy keeping an eye on Russia.

Perhaps the greatest safe-guard against war is that there is not a nation in Europe which is financially able to carry on a successful war. Where would France get money for one year of modern warfare? Her own people do not have it. England could not provide it. Would the United States? Germany is even less prepared to carry on war than France. Hence the safety in a warfare of words, and Germany's and Italy's gangster conduct.

Amos's Conception of God

J. D. BALES

I. INTRODUCTION

The concept of God has undergone revolutionary changes as man has progressed from lower to higher levels of culture and civilization. In ancient times the zenith of the conception of God was reached in the Hebrew nation. This concept has been handed down to the present generations through the scriptures. However, during the evolving of the scriptures, which required a period of time of more than a thousand years, (some references indicate 1500 or more years) the nations, clans and tribes contemporary with the Hebrew nation, or people, held many and various concepts of their gods. The Hebrew concept was that of one God. It is significant to note that at about the same time that Monotheism emerged in Israel, the Greek thinkers became monistic in their thinking. It has been pointed out that one of the best statements as to what God is may be found in the summing up of the scripture definitions and descriptions as given in the Westminster Shorter Catechism with the addition of one word, as follows: "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, justice, goodness, truth and love."

II. WHO WAS AMOS?

Amos was a shepherd of Tekoa in Judah. He lived about six miles south of Bethlehem, and ten or more south of Jerusalem. He was not a prophet by training, education or by profession. He did not belong to the prophetic guild or the schools of the prophets of that time. He describes himself as one who kept his flocks and as a dresser of sycamore trees. He states that he was called of God. He denounces Israel and the neighboring nations of Syria, Philistia, Tyre, Edom, Ammon and Moab. He prophesied in the time of Jeroboam II of Israel and Uzziah of Judah about the year 765 B. C. One of the impressive facts about the work of Amos is that he was a layman who arose to the place of one of the four great prophets of his day. He was a contemporary with Hosea in the northern kingdom and Isaiah and Michah in the southern kingdom. His message, the impression that he made, and the short period of one year in which his work was done stand out as significant. His message clearly indicates that he was thoroughly aware of the problems that confronted the nation of Israel; that he saw the inevitable consequences of a society that was fundamentally unsound; that not only individuals but the whole nation would eventually pay the penalty for their wrong living. It took only fifty years to vindicate his prophecy.

The Times As Amos Witnessed Them.

The book of Amos pictures the social conditions of Israel at the time.

Material prosperity, unbounded wealth for some, self indulgence, and luxury were prominent. They had winter houses, summer homes, built of hewn stone and paneled with ivory. They reclined upon couches of costly material; they anointed themselves with rich perfumes, feasted upon delicacies, drank wine from bowls, and listened to strains of varied music. (Amos 3:15; 5:11; 6:4-6.) The sound of revelry could be heard from the "palace" and the "great house"; the temples were richly appointed, and worshippers flocked to the sanctuaries of Bethel, Gilgal and even to Beersheba in southern Judah. Tithes were paid; voluntary offerings made; and all the ceremonies of the time were closely observed. (Amos 7:13, 4:4-5, 5:21-23.) The nation felt secure, and believed that this security came from God, but they were mistaken.

At the same time, continued prosperity had brought moral decay. The affluence of the wealthy had not been obtained by honest toil and fair dealing. The poor people, the laboring man, had been oppressed. The workers of the soil did not get a square deal from the wealthier classes. Instead they received the grossest injustice at the hands of the prosperous. They were cheated, robbed, sold into slavery for debt, starved, and their very clothes taken from them. Not only these things, but drinking by both men and women to excess, bribery in the courts against the poor and helpless, and even murder were prevalent. Moral standards had sunk to the lowest level, and social relations had become rotten to the core. Justice was practically an unknown quantity. Amos observed all of this injustice and sinful living which brought forth his unparalleled denunciation of the whole nation.

III. AMOS'S CONCEPTION OF GOD

Amos's conception of God was that of Justice. Justice in the common use of the term means "the practice of dealing uprightly and equitably with others; rectitude; integrity; absolute fairness; impartiality; a square deal. From a legal point of view justice decides a case on its own merits, rendering a decision on the basis of fairness, propriety, conformity to standards, adherence to facts. Justice is strict, while equity has the elasticity of a spiritual quality, yielding where conditions demand or permit, especially to the Golden Rule. Justice can mean either justice or equity, but usually connotes conformity to accuracy, truth, reasonableness, and the like." (Dictionary.) Theodore Parker states: "Justice is the idea of God, the ideal of man, the rule of conduct writ in the nature on mankind."

The substance of the prophecies of

Amos is a "plea for justice." His idea of justice carries a wider meaning than is usually given to the term. We usually think of justice as between man and men; as the relationship between persons; as a social right in society. Amos thought of justice, not only between men, but as between man and God. He was concerned over the fact that God should have what is due Him. He recognizes the accountability of man to God in the light of what God has done for man, His blessings to him, both spiritual and temporal. He holds that God has His rights and that they must be respected, and the will of God obeyed. Otherwise, judgment will come, and calamity will be the result. Amos indicates further that justice "is a sword that cuts two ways." It is for the shielding and protection of the right as well as for the punishment of the evildoer.

In Amos 3:2, he tells them (Israel and Judah) that they have been called out from among the nations to be the people of God; that God had delivered them from Egyptian bondage, led them through the wilderness, gave them Law, protection, and national and domestic blessings.

They had disobeyed their God, disbelieved Him, gone into immoralities, and broken His covenant. For this, judgment would be visited upon them. In his strong, keen sense of justice, Amos recognized the working of the principle of justice in the spiritual realm and in God's law. Fundamentally, as Amos saw it, a society could not long endure when actuated by the practices of injustice between men and toward God. He plead that they render justice to God. They had not done this. Instead, they professed to be followers of God, but they were offering Him hypocritical service. Their altars, priests, sacrifices and feast days evidenced such hypocrisy, even they seemed very religious. Their lives belied their profession. Their offerings were an abomination to God. (Amos 5:21-23.)

Amos was positive that Israel would be punished for their misdeeds, but he did not reveal just how this punishment should come. He did not indicate the details of just how justice would be dealt out, but he asserted that destruction of the deadliest description would be their fate. Amos played a lone hand in his stand against the evils of the time. He was unorthodox. The current belief was that the coming of the day of Yahweh meant the golden age for Israel. They resented the pronouncement of doom, and ordered him back to his native country. But not all of the message of Amos was of a pessimistic strain. In Amos 5:4 he tells the people to "Seek ye me and ye shall live." To turn from their evil ways,

"Seek good, and not evil, that ye may live; and so the Lord God of Hosts shall be with you" . . . (Amos 5:14). Instead of holding to their wickedness, he admonishes them in 5:24. "But let judgment run down as waters, and righteousness as a mighty stream."

In the last chapter of the book of Amos, the certainty of desolation is predicted, together with the restoring of the house of the tabernacle of David. In verse 8: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth: saying that I will not utterly destroy the house of Jacob, saith the Lord." Verse 11. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and will raise up his ruins, and I will build it as in the days of old."

Through the millenniums to come, the human race may be able to look back to the time of Amos, and to him, as the first human spirit to proclaim, what seems reasonable to believe, one of the chief characteristics of Deity, namely: JUSTICE, a God of Justice. "Justice and judgment are the habitation of my throne; mercy and truth shall go before thy face." Psa. 89:14. Chattanooga, Tenn.

In Memoriam

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

REV. C. E. HUTCHINSON

In the recent death of Rev. C. E. Hutchinson of Trezevant, Tenn., Baptists have lost a true soldier of the Cross. Brother Hutchinson was one of the truest of the true preachers of the Gospel of Christ.

I count myself fortunate to have known him both as a man and as a preacher. He was quiet and reserved in disposition. In the pulpit he was a giant. One of the most logical thinkers and forceful speakers of our time.

We extend our heartfelt sympathy to the wife and daughter in the going of this man of God, true husband and father. We shall all miss him.

One who loved him.

E. L. PENDLEY, Pastor.

MRS. LAURA HAWKINS BOND

Resolved, that the members of Woodland Baptist Church, wish to extend our deepest sympathy to the bereaved family in the loss of their mother, Mrs. Laura Hawkins Bond, Feb. 2, 1936, our oldest member. She had lived ninety-five useful years.

May we follow her example of faithfulness and loyalty to loved ones, to church and community. As the flowers she grew and generously gave on every occasion. May her life continue to grow in our hearts.

We commend you to the watchful

care of our Heavenly Father and that our loss is heaven's gain.

MRS. T. H. BOND,
MRS. E. E. DICKINSON.

UNIVERSAL PEACE

Conquerors and desolations
History with truth portrays,
Where against adjoining nations
Rivalry could armies raise.
Universal peace, possessing
Continents and islands all,
Vision was of prophet stressing
Messianic trumpet call.

Through the profiteer's devices,
Using statesmen for his gain,
Satan knowingly entices
Men to die for glories vain.
Chance for territory grasping,
Or its trade, occasions war,
Till for life some powers gasping

Halt to see just where they are.

Grievances the fathers worded,
Burdened with taxation's load,
While for war their sons were herded
In the camp and on the road.
All the universe availing
Peace will bless the human race,
And the mothers, naught bewailing,
Can with smiles their children face.

Prince of Peace, lead Thou each nation
To abandon armaments,
And to build co-operation
With a world-wide confidence.
O Jehovah, truth instilling,
"Golden Rule" for all mankind,
Thy prophetic Word fulfilling,
Nations all in friendship bind.

J. M. KAILIN, Citrouelle, Ala.,
in Mobile Register.



ONLY 3 and 3
Guarantees
Old Age Security

MONTHLY The Minister Lays Aside **3%** The Church Adds Another **OF THE MINISTER'S SALARY**

then **The Relief and Annuity Board**
GUARANTEES

Through Its Age Security Plan

an ANNUITY for life payable to the Minister at 65

Total cost to Minister runs from \$2.50 per month to \$7.50 per month on salaries ranging from \$1,000 to \$3,000. A like cost to the Church or group of Churches.

Annuities on the above salaries range from \$33.33 per month to \$100.00 per month at age 65 on 35 years of participation. For less than 35 years of participation and greater or smaller salaries proportionate annuities will be paid.

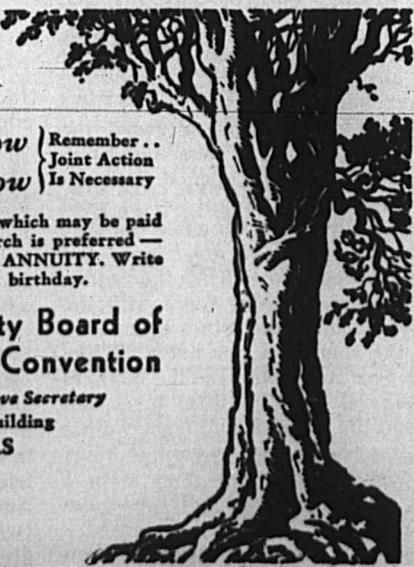
Let the Ministers Act Now Remember . . .
Let the Churches Act Now Joint Action Is Necessary

If an individual plan, that is, a plan which may be paid for by Minister without aid of Church is preferred — we have it — **SPECIAL DEFERRED ANNUITY**. Write for particulars giving age at nearest birthday.

The Relief and Annuity Board of The Southern Baptist Convention

THOMAS J. WATTS, *Executive Secretary*
2002 Tower Petroleum Building
DALLAS, TEXAS

If you have not already asked for further details, please write today.



The Young South

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

THE TALE OF A KITE

I am only a kite, but I have had many adventures, more than most kites. I was made in a country called Japan, far, far across the water. It is a beautiful country, and perhaps some day you may go there. When you go to Japan you will probably see kites being made, just as I was. A Japanese boy would rather have a kite than anything else in the world.

One day, with hundreds of other kites, I was packed tightly in a box, and the box was carried to a big ship, and the big ship sailed away over the blue water for days and days. At last I heard people around me hurrying back and forth, carrying boxes off the ship, boxes just like the one I was in. And then our turn came, and we were carried off the ship, and put on a wagon, with the boxes that had been carried off first.

Over the bumpy roads we went, bumpety-bump, for miles and miles it seemed. How do you think I knew all this, way down in the bottom of the box? Why, right close to me there was a tiny round hole where a nail had been, and this was the reason I could see everything that was going on around me, and I tried to tell my friends who were not fortunate to have a peep hole of their own.

I thought we were almost at the end of our journey, for we had stopped moving, but I was mistaken. We were carried off the wagon, it is true, but we were put into a freight car, and oh, how dark and stuffy it was when the doors were closed. I didn't like it at all, for I couldn't see one thing, I don't remember much about this part of the journey. I must have gone to sleep, because when I waked I was not in the dark car. I could see again. We were in a big room with all the other boxes.

Bang! Snap! Crack! I heard, and tried very hard to find out what the noise was all about. I soon found out. The boxes were being opened. My turn was coming. Bang! Snap! Crack! went the top of my box. I could breathe once more. And then my friends and I were carried into still another room, a much nicer, brighter room with the sun coming in at the window, and we found the counter a fine home. I like it here because I could see the mothers and fathers, and the little boys and girls, and the big girls and boys coming and going. Some day I would go home with one of these boys and girls, I hoped, for I longed to sail up in the air.

I had only been here a day or two when a little boy with the brightest

blue eyes, and the rosiest cheeks, came toward me. He looked at me, and then he took his pennies out of his pocket, and counted them, "one-two-three-four-five!" and so on, until he had fifty pennies, shiny, bright pennies too, in his hand. I hardly know which was happier, the little boy or I, when he carried me home with him. I was glad and proud to belong to this little boy, because he had worked very hard to earn the pennies that paid for me, I heard his mother say. It was dark when the little boy and I reached home, too late to play with me then, but he showed me to his mother, and his daddy, and grandmother, before he put me carefully away in the closet. I could see through the keyhole, and I saw the little boy going to bed, and when he went to sleep, I did too.

Next morning I was wakened by a loud Oo-ooing noise.

"The wind; the wind!" shouted my little friend, as he hopped out of his bed.

Do you know why he was so happy when he heard the wind? He wanted to sail his kite, and this was a fine day for it. I was happy too. As soon as breakfast was over we went outdoors. The little boy's father tied a long string to me so that I could fly far up into the blue sky, and still be able to come back when the little boy wanted me. Away and away I sailed so far that the little boy looked hardly bigger than a speck. I must have looked even smaller.

My little friend pulled at the string, and he called, "Come back! come back!" and I came back just as fast as I could. Then I stopped very suddenly. I couldn't move. The little boy pulled and tugged at the string, but I was caught in the branches of the oak tree.

Snap! went the string. Oo-ooo howled the North Wind, and I was carried higher than ever, so high that I couldn't see the little boy at all. I felt very sad at leaving him, for we were such good friends, and I knew how unhappy he was when he saw me flying away.

I thought I had had enough adventures on the way to America, but my adventures seemed to be just beginning. Over a blue lake I sailed. It was a beautiful sight. I saw some white swans swimming about on the water, and at the edge of the lake a little girl and boy were sailing a boat. I would have liked to belong to them, and I tried to sail down to them, but the North Wind loves to tease, and he carried me even higher. There were some gray birds flying about, they call them hawks, I think, and they must have

wondered what kind of a bird I was, for they flew very close to me.

On and on I sailed, passing now and then a farm house, and a barn. I had begun to think I never would find a home again, at least not if old North Wind had anything to do with it. I suppose he thought he had teased me long enough, for he carried me down, down, down, until my string caught on a low bush.

A little boy came running out of the house, a little boy just as big as the little boy who first owned me, but this little boy had never had a kite in all his six years.

"Look what I've found," he called, and his father loosened the string that held me to the bush. At last I had found a home again, and I hoped I would never have to leave it. The little boy was so happy, and we played together day after day. The little boy goes to school, now, so that we only see each other in the afternoons, but we shall always be the very best of friends.

And the other little boy? I am sure his father gave him a new kite to take my place, when North Wind carried me far, far away from him.—Susie W. McGowan in *The Presbyterian*.



Timid Wife (to husband who has fallen asleep at the wheel)—"I don't mean to dictate to you, George, but isn't that telegraph pole coming at us awfully fast?"—Ex.

A newspaper announced the death of William Jones, who, it turned out, was not dead. Next day the paper printed the following note: "Yesterday we were the first newspaper to publish the death of William Jones. Today we are the first to deny the report. The *Morning Star* is always in the lead!"

"Why is it that you fat men are always good-natured?" somebody once asked President Taft.

Mr. Taft replied: "We have to be good-natured, seeing that we can neither fight nor run."—Ex.

Wife: "I can't decide whether to go to a palmist or to a mind reader."

Husband: "Go to a palmist. It's obvious that you have a palm."

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

GIBSON ASSOCIATION

Under the capable leadership of Mr. Cecil House, Training Union Director of Gibson Association, a splendid group school was held the week of March 29.

The school at Milan was unusually good with Rev. Henry Huey teaching the Juniors, and Rev. Homer Lindsey teaching the Seniors and Adults the new book "More Than Money." Over one hundred and twenty-five were reached during the week.

The school at Hamboldt reached over one hundred and forty young people. Mr. Henry C. Rogers taught "More Than Money" to the Seniors and Adults. Mrs. Henry C. Rogers taught the Juniors and Intermediates.

The Rev. Rose taught "More Than Money" at Dyer. This school had a splendid response upon the part of the church.

This association is making rapid progress under the leadership of the director and his group of officers.

B. S. U. AT UNIVERSITY OF TENNESSEE

O. E. Turner

The University of Tennessee has an enrollment this year of some 2,500 students. Of this number 500 are Baptists. This is more Baptist students than we have in any one of our Baptist colleges.

Of the 500 Baptist students enrolled, 219 live in or near Knoxville and are not separated from their home churches. The others, 281, are boarding students away from home and away from their home churches. For a number of years the Baptists of most of the other Southern States have provided student pastors for their boys and girls at the state schools, but not until this year have Tennessee Baptists taken a step in this direction. The State Board now has Mr. Leonard Rogers of Cordova, Tennessee employed as a half-time student secretary on the campus of our State University. With the assistance of his attractive and talented young wife, Leonard is leading the Baptist students on "The Hill" in the establishment of an effective B. S. U. and a challenging Baptist Student program at the University. Although the organization has been in existence but a short time, it has already made itself felt as an effective connecting link between the campus and the local churches.

Recently Mr. Leonard Rogers was able to procure from the Y. M. C. A. at the University a splendid room in

the Y. M. C. A. building on the campus for a B. S. U. headquarters. The First Baptist Church of Knoxville furnished the room attractively, placed in it a portable organ and provided hymn books for the students. The students themselves have provided the room with Christian literature, including several of our Baptist periodicals. The room has already become a rallying point for Baptist students and it is used for conferences and all council meetings. To the Master's Minority group of the B. S. U. this room is an "Upper Room" in the Apostolic sense. Every day at noon, from ten to fifteen of them meet there for a few moments of quiet meditation and prayer together.

It is not too much to say that B. S. U. at the University of Tennessee is beginning to make an impression upon the whole student body. "The Kingdom of God is like a grain of mustard seed." Once it is planted, it soon springs up and begins to grow, and very soon the reach of its influence is immeasurable in its proportions. I predict that Tennessee Baptists will soon begin to think of their work among the University students at Knoxville as one of the most fruitful of their missionary enterprise.

NEXT WEEK

In next week's issue of Baptist and Reflector we will present the list of Standard Unions in Tennessee. This promises to be a great surprise feature in the number of Standard unions. Watch out for this news.

CALVARY CHURCH, BRISTOL

Recently a most successful training school was conducted at the Calvary Baptist Church of Bristol. One hundred and sixty-seven young people enrolled in the seven classes. The teachers who taught in the various classes are as follows: Senior Administration taught by Mr. Boyd Smith, More Than Money taught by Rev. Truett Cox, Intermediate Manual taught by Miss Olive Allen, Junior Manual taught by Miss Berlie Hardin, Studying for Service taught by Mr. Parish, Trail Makers in Other Lands taught by Mr. Haven Lowen, and Christian Leadership taught by Mr. Lawrence Trivette.

The Rev. Herrington, Dr. Wm. R. Rigell and Dr. J. T. Warren brought the inspirational messages to the school.

Rev. Roy O. Arbuckle was very high in his praise for this school.

O-V-O-C-A IS CALLING

The Denominational Assembly will be held at Ovoca beginning Saturday night, July 4 and going through the following Friday night. Be sure to come to this great assembly.

ON TO RIDGECREST

It is not too early to start planning your vacation. Plan now to attend the Southwide Training Union Leadership week at Ridgecrest the week of July 26.

"BAPTIST DOLLARS IN TENNESSEE"

Don't forget the special program all B. Y. P. U.'s, B. A. U.'s and Training Unions in Tennessee are fostering on Sunday night, April 26. If you do not have a copy of this leaflet, write immediately for one.

PRAY

We are commanded in God's Word to pray for each other—hence the urgent request is coming to ask you to pray for the Nashville Associational Training Union School to be conducted the week of April 19. There will be eight schools held.

CREDIT WHERE HONOR IS DUE

Again Tennessee Marches Forward!!! Rev. E. W. Barnett, of Nashville, the pastor of Seventh Street Baptist Church, has brought this honor. He is the first person in the Southern Baptist Convention to study the book and receive credit on the new course "Working Together in a Spiritual Democracy." We congratulate this fine pastor, and this fine church, and the great state of Tennessee. Yes, we should always give Credit where Honor is due.

HUDGINS' MEMORIAL SCHOLARSHIP FUND POPULAR

The Sunday School and Central Baptist Church, Johnson City, Tennessee with Mr. Harry Smith as superintendent and Dr. W. R. Rigell as pastor purchases seventeen shares. The Sunday School of First Baptist Church, Chattanooga through Miss Louise Russell purchases eleven shares.

Many others of our churches will be joining this list.

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
 Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

THE GOSPEL IN PRINT
 Sound Evangelical Literature for the Million
 Books, Pamphlets, Tracts and Wall mottos for all ages, classes and needs; also Bibles, Testaments Gospel "portions" and Hymn books. **Supplies for Christian Workers**—colporters and evangelists especially. **Book Missionaries** wanted in every community, for entire or part time; fair financial remuneration. **Work founded by D. L. Moody, in 1894.** "The Messages of Good Books Never Die." Write today Bible Inst. Colportage Ass'n, 543 N. Wells, Chicago

Sunday School Department

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

1,556 REGISTERED FOR FIRST STATEWIDE SUNDAY SCHOOL CONFERENCE

Last week, April 6-9, in the First Baptist Church, Nashville, 1,556 people from thirty-six Associations in Tennessee registered for the Sunday School Conference. There were 135 churches represented. Several hundred out-of-town people drove in for the night sessions who did not register. The meeting was proclaimed by many as a spiritual feast.

Rev. E. L. Carnett, Union City, said of the meeting, "It was gratifying in attendance, in spirit, and in determination to carry home the things learned." Brother Carnett and Mrs. George W. Card had charge of the music and rendered invaluable service.

Mr. Ben Carson, Sunday School Superintendent at Kingsport said, "For the pastors it was a feast; for the superintendents, an inspiration; for the teachers, an opportunity; for all, it was a blessing."

These are examples of testimonies given by many who attended.

The keynote address brought by Rev. Douglas Hudgins will long be remembered. Dr. T. L. Holcomb's presentation of "The Message of Spring" was an indescribable challenge. The series of devotionals by Dr. John L. Hill and Dr. Hight C. Moore started the sessions with a spiritual ring. Dr. E. P. Alldredge drove home some facts that set every mind to thinking seriously. Dr. R. G. Lee's sermon on "Jesus, the Master Teacher" was a masterpiece. He spoke to more than 1,600 people. Many who could not be seated were turned away. Dr. O. W. Taylor presented the Baptist and Reflector in an unusual and unique manner. Dr. L. E. Barton's message on the "Co-operative Program" was different and graciously given. Dr. Marshall Craig stirred our hearts with the burning appeal of his very soul. His closing message was a fitting climax to three days of meditation, information and inspiration.

The group conferences were well attended. One man expressed the sentiment of many when he said, "I have received more practical help from these conferences than I ever dreamed of receiving."

The First Baptist Church of Nashville was an ideal host. The arrangement of the building, the beautiful decorations, the warm hospitality of the people, and the efficiency of every committee added to the smoothness and to the success of the meeting. Pastor W. F. Powell, Superintendent

Ben Tanksley, Robert L. Middleton, Chairman of Committees, and each of his helpers left nothing undone. The State Superintendent was impressed by the marvelous support of the Nashville Baptist churches. The special music provided by Mr. Carnett, the Tennessee College Glee Club, the Baptist Orphanage, the First Baptist Church of Gallatin, and the American Baptist Theological Seminary, was appropriate and inspiring.

Crockett's Creek Baptist Church in Stewart County Association, was awarded the attendance banner. L. L. Downs is the Sunday School Superintendent. This church had 5.8% of its resident church membership registered in the conference. The Sunday School Class Attendance banner was not awarded since no class had its entire enrollment present.

No decision was made as to where the next meeting two years hence would be held. Two invitations were received. A decision and an announcement will be made later.

A report on registration by Associations is as follows:

Beech River	1
Beulah	4
Big Hatchie	6
Bledsoe	7
Campbell County	1
Carroll County	1
Chilhowee	2
Clinton	7
Concord	34
Cumberland	5
Duck River	5
Dyer County	9
East Tennessee	5
Gibson County	13
Grainger County	1
Hardeman	1
Holston	28
Jefferson County	2
Knox County	30
Lawrence County	1
Madison	19
Maury County	7
McMinn	1
New Salem	5
Ocoee	14
Riverside	3
Robertson County	44
Shelby County	19
Southwestern	3
Stewart	8
Stone	1
Tennessee Valley	4
Western District	6

William Carey	1
Wilson County	15
Nashville	1226
Others not classified	17

1556

PROGRAM SOUTHERN BAPTIST MEN'S RALLY

Third Baptist Church
Grand at Washington Streets
St. Louis, Missouri

May 13, 1936—7:15 P.M.

Auspices Baptist Brotherhood of the South

J. H. Anderson, Presiding

7:15 P.M.—Devotions—Worship in Song, conducted by John S. Ramond, Shreveport, La. Scripture Reading and Prayer—George E. Hayes, Louisville, Ky.

7:30 P.M.—Words of Welcome—W. W. Martin.

7:35 P.M.—Response by Presiding Officer

7:40 P.M.—Reports of three minutes each from the field.

8:00 P.M.—Remarks by General Secretary

8:10 P.M.—Miscellaneous

8:20 P.M.—Song

8:25 P.M.—"Men and Missions," Lawson H. Cooke, Associate Secretary, Memphis, Tenn.

8:55 P.M.—Song

9:00 P.M.—"Bread, Beauty, Brotherhood," President Pat M. Neff, Baylor University, Waco, Texas.

It is the hope of the State Superintendent that a large number of our laymen may go from Tennessee to this meeting, which is the night before the opening of the Southern Baptist Convention.

Men living in Memphis and that immediate territory will find the Missouri-Pacific Railroad a good line upon which to travel; men living in Knoxville and that vicinity will find the Southern Railroad the most direct line to Saint Louis; men in Nashville and Chattanooga and vicinity are invited to use the N. C. & St. L. to Nashville and the L. and N. from Nashville to Saint Louis. Two schedules are offered by the L. & N.: Leave Nashville at 8:00 P.M., May 12, arrive Saint Louis 7:45 A.M.; or, leave Nashville 6:50 A.M., May 13, arrive Saint Louis 4:45 P.M. If as many as 20 men will go to Saint Louis on the last schedule mentioned, the L. & N. will put on a special chair car for their private use on May 13. If you plan to take advantage of this day schedule please write Andrew Allen, 149 Sixth Avenue, North, Nashville, so he may request a special car to be put on.

SUNDAY SCHOOL LESSON

By THE EDITOR

APRIL 26, 1936

Jesus Looks at Wealth and Poverty

Scripture: Luke 16:19-31.

Golden Text: Prov. 22:2.

Collateral Readings: Mark 12:41-44; Amos 6:10-15; I Tim. 6:17-19; Ecc. 5:8-17; Prov. 15:16-17; I John 3:13-18.

The occasion of Christ's story and teaching in the present lesson was that in their reaction to His teachings "the Pharisees also, who were covetous, heard all these things and derided him" (vs. 14). Jesus had just spoken and applied the Parable of the Unjust Steward, as it is commonly called. The story in our lesson shows the estimate which the Lord puts upon covetousness and also the fate of the covetous, except they repent. The covetous man may be a church member, it matters not. If a man is covetous in heart and life, he is not born again; therefore, his coming fate (Eph. 5:5). The skinflint in the churches and toward the churches and the Lord's work is on the road to hell. When Jesus in the lesson looks at wealth in contrast to poverty, it does not mean that wealth in itself, if rightly gained, is wrong. It means that His disapproval rests on wealth secured, held, or expended in selfishness or covetousness. Jesus presents two extremes in the lesson, but all other measures of wealth and poverty come in between. A man can be covetous in regard to a small amount as well as in regard to a large amount.

I. Poverty and Wealth on Earth (vss. 19-21)

1. "A Certain Rich Man." He was "clothed in purple and fine linen," the aristocratic and wealthy dress of the time, "and fared sumptuously every day." The great trouble was that he was selfish in it all and indifferent to the needs of humanity as represented by Lazarus. His successors are still on the earth.

2. "A Certain Beggar." The beggar is named Lazarus. From this some hold that the story here is not a parable in the usual sense but actual history. It is affirmed that in a real parable an individual is never named. Personally, the writer holds that here we have actual history illustratively used. Lazarus was laid at the rich man's gate, desiring only crumbs, which were denied him, and with his sores licked by dogs, which treated him better than the rich man did. This extreme includes all degrees of human need to which it may be our duty and privilege to minister. Needy humanity is laid at our doors. But even some professed Christians, because of covetousness, do not treat them as good as

dogs treat them. They turn no hand and make no compassionate gift toward the worldwide physical and spiritual aid of men.

II. Poverty and Wealth in Death (vss. 22, 23)

1. The Beggar Carried Into Paradise. "Abraham's bosom" is an expression meaning Paradise, the abode of the blest between death and the resurrection. Our own conviction is that Paradise is in the presence of the Lord in "the third heaven" (2 Cor. 12:1-4; Rev. 2:7; 22:1, 2). Paradise is "up" and "afar off," as stated in our lesson. Death ended Lazarus' sufferings and the angels carried his ransomed spirit into the presence of the Lord (Phil. 1:23). He was not carried because he was poor but because he was redeemed. But death ended his poverty.

2. The Rich Man Went into Hell. The word "hell" is "hades" in the Greek and means "the unseen world" or "the spirit-world." But since he went into that part of the unseen world which receives the wicked and is marked by torment, it is appropriate to say that he went to hell, that is the preliminary hell, the ante-room, so to speak, to the final hell of the wicked, the "lake of fire" (Rev. 20:11-15). Behold the fate of the covetous man. He went there, not because he was rich, but because he was not born again, as his selfishness indicated. Covetous people had better repent!

III. Poverty and Wealth in the Spirit World (vss. 23-25)

From the viewpoint of true riches and poverty, the positions of these two men were reversed in death and in the unseen world.

1. The Rich Man Tormented. He had let suffering humanity be tormented in this life without any effort to relieve it. Now torment is visited upon him, and no effort is made anywhere to relieve it. He is reaping what he sowed. He saw Lazarus in a blessedness to which he could not go. He remembered how he had treated Lazarus in life. Now he is "tormented in this flame." (Do not try to tone this down or explain it away; let the Word of God have its say.) He longed for the simple boon of Lazarus' finger tip dipped in water and cooling his tongue. All was denied him; he had gone beyond the deadline and it was too late. Let the covetous man in or out of the churches see his fate pictured here, if he does not repent. It is an awful sin to be a skinflint and not be moved by suffering humanity and not be "rich toward God!"

2. The Beggar Comforted. In life he had his evil things, his poverty and

suffering, but in the world of the blest this was all ended. Now he was fabulously and gloriously rich! He was exalted above the rich man, who once treated him worse than dogs treated him. Not a wave of trouble rolled across his peaceful breast.

IV. Poverty and Wealth Forever (vss. 26-31)

1. "A Great Gulf Fixed." The man who goes to hell will wish he could bridge the distance between heaven and hell or at least have someone from the region of the blest to visit and minister to him. But "a great gulf fixed" by Almighty God will prevent visits from one to the other. There is no "second chance" after death. The only opportunity to be saved is here in this life.

2. The Doom of Him Who Rejects the Word of God Here. The rich man did not believe in missions it seems while in this life, but he believed in it after he died and went to hell. He wanted a man sent from the spirit-world to warn his five brethren who were still alive. But the only time in which one can engage in missionary work to men is in this life. One cannot do it after he is dead. The rich man had the idea that if one from the spirit-world one should be re-embodied and sent on a mission tour to his brothers they would repent. But Jesus said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." "Moses," meaning the Pentateuch, which skeptics and infidels and atheists have so often knifed, and "the prophets" which they have often similarly treated; "Moses and the prophets," an expression standing for the Old Testament; Jesus said that if a man will not heed these Scriptures, then there is no hope for him. If a man rejects the Word of God, the most spectacular divine ministry to him is of no avail.

The man who has earthly goods but is covetous and dies that way goes into the unseen world in abject poverty and will stay that way forever. Any man, though he be poor, who knows Jesus will go out into riches untold. And the blest shall stay that way forever.

Jesus said of the Rich Farmer that he was a fool and said, "So is everyone who layeth up treasures for himself and is not rich toward God." This is a solemn lesson!

QUESTIONS

1. What was the occasion of the lesson? 2. Who is the covetous man? 3. Give the contrast between the rich man and Lazarus in this life. Give the present application of this. 4. What change between the two men did death bring about? 5. What and where is Paradise? 6. Where did the rich man go and why? 7. Discuss the position and estate of the rich man and Lazarus in the spirit-world.

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.

W. M. U. CALENDAR OF PRAYER April 17-23

- FRIDAY 17—**
 Pray for Miss Lora Clement, evangelistic work, Kong Moon, China, and for Miss E. E. Rea, missionary emerita from China.
- SATURAY 18—**
 For Mrs. Dan Hurley, educational work, Bucharest, Roumania.
- SUNDAY 19—**
 Pray that the sacrificial spirit of our pioneers in foreign missions may animate southern Baptists; also pray for May meetings in St. Louis, Mo., May 11.
- MONDAY 20—**
 Pray for Margie Shumate and Miss Auris Pender, evangelistic work, Shiu Hing, China.
- TUESDAY 21—**
 For Rev. and Mrs. J. H. Benson, Mexican Baptist Publishing House, El Paso, Texas.
- WEDNESDAY 22—**
 For Rev. E. O. Mills, evangelistic work, Nagasaki, Japan.
- THURSDAY 23—**
 For Rev. and Mrs. J. A. Tumblin (on furlough) evangelistic work, Jaguaguara, Brazil.

He Knoweth Not How. P. H. Anderson. Price 75 cents.

Something new in mission study has been given to us by Dr. P. H. Anderson, missionary for twenty-eight years in China, in "He Knoweth Not How." His title comes from Mark 10:8, "Seed shall spring up and grow, he knoweth not how." His story is one of how the missionaries have for nearly one hundred years sowed the seed and now how the Chinese are leading in every department of church life. The Chinese are taking the initiative in founding schools, churches, hospitals, orphanages and homes for the aged. Churches are independent financially and are growing in numbers and efficiency. Mistakes have been made, but the missionary is always ready to help whenever needed.

It is encouraging to know that initiative and the responsibility are being borne almost entirely by Chinese Baptists.

Taking Christ Seriously. J. B. Lawrence.

Dr. J. B. Lawrence, secretary of our Home Mission Board, has written a book, "Taking Christ Seriously," which deals with the principles and policies, plans and programs of Home Missions.

The subjects for each chapter show how comprehensive is this book of 126

pages. They are "Our Heavenly Father's Business," "Missions in the Homeland," "Look Upon the Fields," "Our Christ for Our Country," "Beginning from Jerusalem."

This is a book that will be welcomed for a class for men in the Church School of Missions. Any preacher would do well to use it in prayer meeting services for five weeks.

A MESSAGE FROM CHINA

We came back to China on the President Taft, sailing from San Francisco on January 10. We made the trip all the way from North Carolina to the coast by motor car. We had to have a car to use in the work here so brought this one with us. The trip was long but in spite of snow and ice we made it without even a puncture.

We were disappointed not to be able to stop in Nashville and see you and other friends, especially as you were not in the office when we went to see you in November. We were told that you had just gone out of the city a very short while before. We were very glad of the opportunity of seeing you in Ridgecrest and Greenville.

It was a joy to have Miss Coleman on the boat with us as a fellow passenger. She proved a good sailor and was so interested in things that it made our trip more pleasant. We are very glad she can see our work and write about it from first hand information.

Now that we have been off the ocean for a month I can say that it was a very good trip in spite of head winds and snows. In fact the snow made the scenery of Japan more beautiful than I have ever seen it before. Fujiama was certainly a dream mountain in its beauty this time. We saw Dorothy Carver and Dr. Clarke as we passed through Japan. Dorothy looked quite well and happy.

When we got back we found that our office staff had done splendid work while we were away and only just the things they could not do were left for us to do. Those have kept us busy until now we are getting our heads above water again, and can settle down to our usual routine work.

Miss Rose Marlowe had to go home on furlough which was over due some time ago. There was no one to help the Cantonese in their Girl's School, so I am doing what I can to help them, teaching nine classes a week. "The Life of Christ," the gospel of John, the Sunday School Manual and literature are the subjects I am teaching. I enjoy the contact with the girls, and

hope that I may be used of God to help some to become stronger Christians and others to accept Christ as their Saviour.

Our W. M. S. at the Cantonese Church is still enjoying their weekly meetings. Some years ago they decided that they would meet only twice a month but soon they decided to have their weekly meetings as formerly.

We like to think over the times we were with Tennessee friends during our furlough and know that many of them are praying for us. We need your prayers in the present crisis through which these nations are passing. The Christians of the Orient need your prayers as probably never before. No one knows what the future holds, it may be war and if so it will be terrible.

Mr. Tipton sends best greetings to you and the other Tennessee friends. With love,

Mary B. Tipton,
 (Mrs. W. H. Tipton)

Your
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 now ready!

**PROGRAM
 MATERIAL**

for

Special Occasions

**MOTHER'S DAY
 May 10**

**FATHER'S DAY
 June 21**

CHILDREN'S DAY

Write

Baptist Book Store

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Nashville, Tenn.

Southern Seminary Conference Reaches Wide Area

The Annual Ministers' Conference at the Southern Baptist Theological Seminary, March 9-13, brought to Louisville several hundred out-of-town visitors representing eighteen states in Southern Baptist Convention territory and ten Northern states.

Dr. Toyohiko Kagawa, world-famous Japanese Christian, and Dr. Kenneth Scott Latourette, Professor of Missions and Oriental History at Yale University, led the Conference in far-reaching and meaningful discussions of today's problems in the spheres of Christian philosophy (with its practical applications) and world missions. Dr. Kagawa, speaking on the lectureship provided by the Gay Foundation, used for his subject, "Suggestions Toward a Christian Philosophy." Dr. Latourette, who delivered the Norton Lectures, gave a series of addresses on "Christian Missions at the Dawn of a New Day."

Concerning the Japanese leader, Dr. W. O. Carver, Professor of Comparative Religion and Missions in the Seminary, says: "It would be quite absurd to say that he, or any one else, is the foremost Christian of the generation. No man is competent to decide this point. That he is a tremendous influence for the Gospel of the redeeming Christ and for the practical interpretation of that Gospel as comprehensive of the whole life of man, and for the practical working of that Gospel toward bringing about its more thorough expression in the social organism and organization, is known to many Christian leaders in all lands."

During his five-day stay in Louisville the noted Oriental Christian was "loaned" by the Seminary to the Louisville Ministerial Association for an address Monday morning; to the Presbyterian Theological Seminary for one address; to groups at Lexington, Ky., for two

By Don Norman

addresses Wednesday; and to the Louisville Council of Churches for a city-wide downtown address Friday night. In addition to delivering the Gay Lectures, Dr. Kagawa addressed two evening meetings in the Crescent Hill Baptist Church. As was expected, he spoke everywhere to packed houses. In an early issue Dr. Carver will give out of his own rich background of knowledge and experience, an interpretation of Kagawa's messages.

Spokesman for the International Missionary Council, most influential of conservative missionary organizations, Dr. Latourette presented, in five successive lectures, (1) a general view of missions in the day just closing, (2) some specific achievements of missions in the period now closing, (3) a glimpse of the forces making the new day, (4) the need for and call to Christian missions in the new day, and (5) a program for Christian missions in the new day.

"Christian missions are needed in the day which is coming," Dr. Latourette declared, "to carry to completion the work of the past; to re-enforce the strength of the younger churches which have grown up on our mission fields in the last century; to build into the new culture of mission lands the Christian vision; and to answer the challenge of the newer 'religions' of Communism, Fascism, and National Socialism."

Outlining a program for Christian missions in the new day, Dr. Latou-

ette said, "There are some points which we have had in the 'old program' which must not be changed. Evangelism must continue at the heart and core of our missionary work; the Gospel of salvation is eternally needed. But many phases of our program must be adapted to meet changed and changing conditions. The government has, in numerous countries, largely taken over the educational and medical work of these countries. Our missionaries pioneered in the establishment of mission schools and hospitals; we are no longer, it seems, to have that sole responsibility. But this does not mean that we are to give up this work. In our new day we must find new types of educational work and medical missions in which to serve."

Those who attended the Seminary Conference this year went away challenged by the deep need of the world, and heartened by having come into first-hand contact with men who, out of their own rich experiences with Christ, have found Him and His redeeming blood adequate to meet all the ills of a sin-sick world.

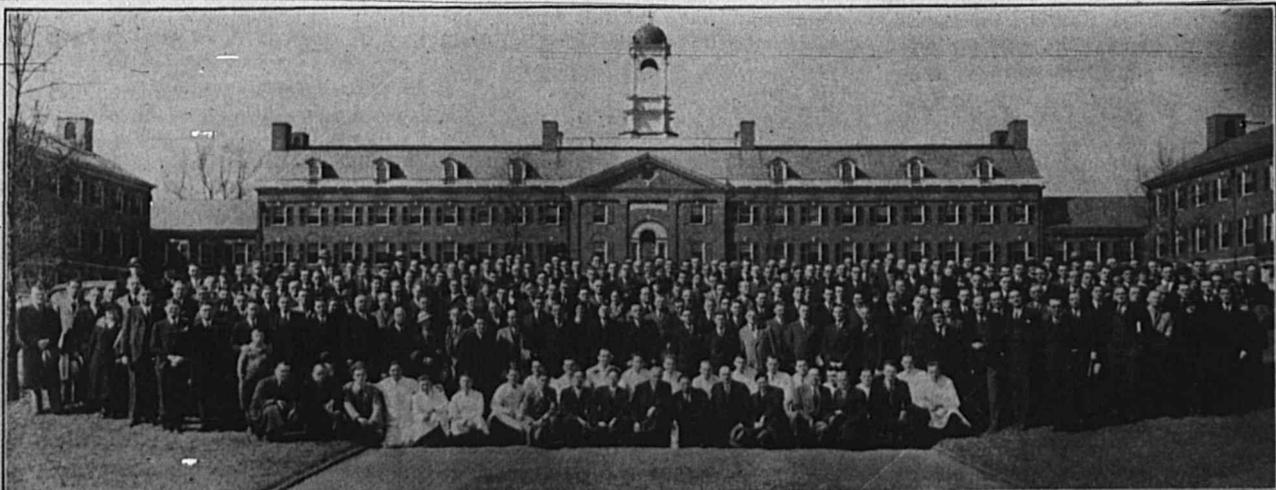
A young woman, a noted habitual drunkard, was one of the fifteen converted in a revival held in March by Missionary Thomas J. Wamego at the Ponca Indian church in Oklahoma. Before her conversion this young Indian woman would get drunk every Saturday. "But now it is a different story," says the missionary. "Her relatives tell me that she has made a complete surrender. The drink habit has left her."—Home Mission Board.

EPILEPSY-EPILEPTICS!

Detroit lady finds relief for husband, after Specialists, home and abroad, failed. All letters answered.

Mrs. George Dempster,

Apt. 52, 6900 Lafayette Blvd., West,
DETROIT, MICHIGAN.



Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR APRIL 5, 1936

Memphis, Bellevue	1770
Nashville, Grace	979
Knoxville, First	918
Memphis, Union Avenue	883
Memphis, Temple	871
Chattanooga, First	856
Memphis, First	831
Bristol, Calvary	625
Knoxville, Fifth Avenue	627
Memphis, Highland Heights	608
Jackson, First	607
Nashville, Belmont Heights	590
West Jackson	561
Fountain City, Central	485
Chattanooga, Highlands Heights	484
Memphis, Speedway Terrace	465
Union City, First	453
Etowah, First	446
Jefferson City, First	431
Jackson, Calvary	405
Chattanooga, Red Bank	365
Dyersburg, First	361
Paris, First	325
Memphis, Central Avenue	313
Chattanooga, Avondale	306
Humboldt, First	306
East Chattanooga	267
Martin, First	266
Chattanooga, Central	262
Nashville, Ingteewood	260

By FLEETWOOD BALL

C. O. Huber has resigned as choir director of the First Church, Pampa, Texas, effective May 1.

G. L. Boles, who lately died in the home of his son, L. C. Boles, was buried in Bridgeport, Ala.

L. B. Lackey has been elected General Missionary in Oklahoma succeeding the late T. B. Holcomb.

S. D. McWhorter has resigned as pastor of the church at Reydon, Okla. He has not disclosed his plans.

A. L. Jordan, who has accepted the care of the First Church, Gainesville, Texas, rejoices over the way the work has started. He lately baptized 18.

Charles W. Daniel of the First Church, Eldorado, Ark., will assist, beginning next Sunday, in a revival in the First Church, Texana.

L. H. Davis has resigned at Star City, Ark., to accept the call of the church at Wilson, Ark. He is a live, aggressive man.

J. R. Black, of Memphis, is doing the preaching in a revival in McKenzie, J. H. Oakley, pastor. L. B. Cobb is leading the singing.

North Side Church, Chattanooga, R. W. Selman, pastor, is being assisted in

a revival by J. M. Haymore, of Decatur, Georgia.

Druid Hills Church, Atlanta, Ga., is celebrating its seventh year of the pastorate of L. D. Newton. He has done a great work.

A. F. Whitlock lately resigned at Butler, Okla., to accept a call to the church at Hinton, Okla. He commends heartily the church he is leaving.

S. K. Beaty, of Paducah, Ky., has been called as pastor of Calvary Church in that city, has accepted, and is on the field.

Eldie Hicks of Union University, Jackson, is the new pastor at La-Center and Blandville, Ky. He preaches twice a month at the first named church.

W. R. Hornburg has resigned as pastor of Coggin Avenue Church, Brownwood, Texas, and has accepted district missionary work in that church.

H. J. Appelman lately closed a revival in the Fourth Church, St. Louis, Mo., resulting in 109 additions. Over 90 were for baptism.

It looks like the churches are not going to let J. E. Skinner retire. Since recovering his strength at his home in Jackson the calls are coming thick and fast both for preaching and writing.

A. V. Pickern of Bainbridge, Ga., has accepted the pastorate of the Hope-well Church, in addition to his half time service of Calvary Church, Bainbridge.

Upon the advice of physician to take a rest, F. F. Brown of the First Church, Knoxville, has had to decline to assist West End Church, Atlanta, Ga., M. A. Cooper, pastor, in a revival.

Charles Shipp, of Felt, Okla., was lately ordained to the full work of the gospel ministry by the First Church, Texline, Texas where he is pastor for half time.

According to the program of the Southern Baptist Convention in St. Louis, W. R. Rigell, of Johnson City, will respond to the welcome address. It will be well done.

A revival began last Sunday in the First Church, Paris, R. N. Owen, pastor. R. E. Humphrey of the First Church, Owensboro, Ky., is doing the preaching.

The First Church, Hobort, Okla., H. L. Janes, pastor, lately closed a revival resulting in eighty-seven additions, sixty-three by baptism. T. P.

Haskins did the preaching, and E. O. Allen led the singing.

Gholston Leonard Yates of the First Church, Amarillo, Texas, a power of strength among the Baptists in that state, passed lately to his heavenly reward.

Arthur Fox, of Morrystown, has just concluded a revival in Cliff Side, N. C., with 88 additions. He goes in two weeks to the First Church, Fort Smith, Ark., for a three weeks engagement, B. V. Ferguson, pastor.

By THE EDITOR

The office appreciated the visit last week of Bro. and Mrs. Wayne Tarpley, of Murfreesboro.

Dr. R. G. Lee, pastor of Bellevue Church, Memphis, will supply the pulpit of the First Church of Dallas, Texas Sunday, April 26.

E. Maurice Hewlett, 1055 New York St., Memphis, ordained in the First Baptist Church, Jackson, in October, 1934, is open for evangelistic work as the Lord may lead.

Seventh Street Church, Memphis, L. B. Cobb, pastor, has voted to borrow \$6,000.00 for the purpose of building another floor on their present Sunday School annex, together with other minor repairs.

W. F. Powell, pastor of First Church, Nashville, and Singer Luke Sewell, Birmingham, Ala., have closed a glorious revival with the First Church, Bowling Green, Ky., R. T. Skinner, pastor. There were 94 additions to the church with 67 of them coming for baptism.

We had an unusually large crowd at Eastland Church, Nashville, Easter Sunday. Thirteen joined the church, twelve coming by baptism. I baptized eighteen Sunday night which makes twenty-seven additions to the church since my coming to the field March 15. The Lord is greatly blessing us.—E. B. Crain, pastor.

Mr. Clarence Witherington, Sharon, was killed on April 4 when the car in which he was riding was struck by an Illinois Central freight train. He was

Our people will regret to learn that Miss Mary Northington, W. M. U. Secretary, was painfully injured by a fall on the steps at the Union Station, Nashville, Friday, April 10, and is confined to her bed in the home of her sister, Miss Nan Northington, at Clarks-ville. Further information will be given next week. Our people will remember her in prayer.

a brother-in-law of President James T. Warren of Carson-Newman College. The Baptist and Reflector expresses its sympathy to all the bereaved.

—B&R—

Dr. M. E. Dodd, of the First Baptist Church, Shreveport, La., announces a pre-convention pastors' conference to be held in the Centenary Methodist Church, St. Louis, beginning Wednesday morning, May 13. The program will emphasize evangelism. Speakers and topics will be announced later.

—B&R—

The brotherhood will be glad to learn that Secretary Freeman continues to improve in a splendid way following his recent operation in the Baptist Memorial Hospital, Memphis. Many are the prayers that have been offered for him, and there is a deep thankfulness that the Lord is so gracious to him.

—B&R—

The First Baptist Church, Attalla, Ala., E. B. Edington, a former Tennessee boy, pastor, has closed a fine revival in which the preaching was done by J. L. Moye, Birmingham, Ala., and the singing was led by Carlyle Brooks, Atlanta, Ga. There were 50 additions and a great spiritual awakening in the community.

—B&R—

The brotherhood will regret to learn that Bro. B. E. Averitt, pastor at Perryville, has been a patient in the Madison Sanitarium, near Nashville, due to a nervous breakdown. However, when the editor after some days went out to see him, it was found that he had gone home. No further word has been heard, but it is hoped that he is recovering.

—B&R—

The Nashville Baptist Pastors' Conference, through W. Rufus Beckett, J. R. Kyzar, and Bunyan Smith, committee, has written to the Broadway Baptist Church, Fort Worth, where he has recently been called as pastor, a letter of high commendation of Douglas Hudgins, praising his work in various capacities and expressing its regret over his leaving the state.

—B&R—

The Annual Southwide Baptist Students Retreat will be held at Ridgecrest, N. C., June 10-18, 1936, beginning on Wednesday night, June 10, and closing Thursday night, June 18. Such speakers as S. D. Gordon, Mrs. J. M. Dawson, C. Roy Angell, T. L. Holcomb, and others will address the meeting, affording an opportunity for world vision, personal re-dedication, and Christian fellowship. Of necessity the attendance will be limited to 1,000.

—B&R—

Bro. Carey Folk, who a few weeks ago in connection with a very complimentary letter concerning the Baptist and Reflector, made a contribution to the "Edgar E. Folk Memorial" for sending the paper to worthy parties, recently brought in a contribution from his brother, H. B. Folk, and another

With a heavy heart I have to write that Dr. J. Marcus Kester, pastor of the First Baptist Church, Wilmington, N. C., died April 1. He was carried to a local hospital five and one-half weeks ago with flu and pneumonia. He made a long gallant fight but finally his strength waned and his fine, consecrated and fruitful earthly life came to an end. As you know he was in prime of his manhood and at the very height of a most fruitful ministry. All of us in Wilmington are very deeply grieved, as will all of our brethren who knew and loved this fine princely man and minister.

Arthur J. Barton.

contribution from "An Admirer," who did not want the name to be given. The spirit and contribution of these friends are greatly appreciated. Are there others?

—B&R—

Among the visits of many others whose names we could not list, the Baptist and Reflector appreciated the visits during the Sunday School Conference last week of the following brethren: Phil J. Walker, G. G. Graber, Joe Strother, H. G. Lindsay, W. R. Rigell, W. B. Woodall, J. G. Hughes, Ben Carson, G. L. Ridenour, H. L.

Carter, Fred R. Hurt, S. R. Woodson, Ira C. Cole, Simpson Daniels, L. E. Barton, H. F. Burns, D. A. Ellis and R. O. Arbuckle.

—B&R—

On the recent tour through the state we met Mrs. W. L. Robinson, Chattanooga, who has been reading the Baptist and Reflector since 1896. She and her husband began housekeeping on it. When following their marriage they entered their new home, he remarked that "one thing was lacking," and that was a subscription for the state paper. From then until now the subscription has been kept up. There are other Baptist homes in the state that have this "one thing lacking." How about that subscription today?

—B&R—

Pastor Cornelius Bowles, who left the First Baptist Church, Ponca City, Okla., to become pastor of the First Baptist Church, Huntington, W. Va., is rejoicing in a twofold way. First, a revival of three weeks resulted in 125 professions and 90 additions, 73 by baptism, making over 100 additions since the beginning of his pastorate. Second, his son Charles, a junior in Marshall College, surrendered to the ministry in the meeting. Bro. Bowles says: "Happy? I should say we are." We rejoice with our roommate of other days and our friend of the years.

APPRECIATION and APPEAL

Days spent in the sick room seem endless to one who has seldom before been confined to a bed longer than a day or two at a time. The hours have turned slowly, but they have passed. April is half gone.

I have no way of expressing the appreciation of my heart for the many evidences of concern for me which have come to the hospital. They have cheered each day and have hastened recovery. The sincere prayers of so many believers could not be ignored at a throne of divine grace. For each card, letter and telegram, for flowers and prayers, I am indeed grateful.

But the surer evidence of the devotion of Tennessee Baptists is shown by the royal way they are continuing to support the Co-operative Program. I was distressed on account of having to miss the regional conferences and the great Sunday School Conference. I feared to be absent from the office during these important days. But the work has gone on in a splendid way without me. For the loyal support of my fellow workers of the office and field forces, for the unfailing support of the pastors and their churches I am indeed grateful and happy.

DO NOT LET DOWN DURING APRIL

One word of earnest appeal I would send from my room in our great hospital in Memphis: Let April find us ahead of our record last year! This month closes one-half our state convention year and the entire Southern Baptist Convention year. We lack about \$3,000 of being equal with our Co-operative Program receipts for the first half of last year. If all unpaid pledges to church budgets are collected and all the money due the state office is sent in before May 1, we will go ahead of last year's record! I know our people will make this possible, hence send this earnest appeal along with my sincere appreciation.

JOHN D. FREEMAN, Executive Secretary.

Sunday, April 5, was the eighth anniversary of the pastorate of C. D. Creasman at the First Church, Lewisburg. The occasion was duly observed. The pastor read his annual report and also the report of the entire eight years. The report showed that the pastor has made 20,148 pastoral calls, and driven automobiles 116,000 miles. Also that he has baptized 175 people and received 107 members by letter and otherwise. The total gifts of the church for all objects amount to \$24,635.85.

—B&R—

In the ten months that L. L. Hurley has been pastor at Birchwood, there has been an encouraging increase in finances and the church has gone from half to full time. Twenty per cent of the receipts go to the Co-operative Program. There are 210 members, living out in the country. On Sunday, April 5, a young man of twenty came forward on a profession of faith. Pastor Hurley and his people in the number of four car loads drove 22 miles to the Regional Conference at Cleveland and their testimony is that they were greatly blessed. We do believe that the conferences will all result in great good throughout the state.

—B&R—

With the Churches: Chattanooga—Central received 2 by letter and 1 for baptism; East Chattanooga received 3 for baptism; Avondale received 3 for baptism; Red Bank received 2 by letter; East Lake welcomed 3 by letter and 2 for baptism; Highland Park, Pastor C. F. Clark baptized 2; First welcomed 4 by letter. Etowah—First welcomed 12 by baptism. Fountain City—Central received 3 by letter. Knoxville—Fifth Avenue received 2 by letter. Memphis — Highland Heights Pastor Cole welcomed 6 by letter, 3 for baptism, and baptized 4; Bellevue, Pastor Lee welcomed 1 by letter, 3 for baptism and baptized 2. Nashville—Grace received 2 by letter and 1 for baptism.

—B&R—

Renewing his subscription for the Baptist and Reflector, Bro. James Reagin, Knoxville, writes as follows: "I see you and I are 100% for the true Gospel of Jesus Christ, which teaches the way of salvation. This brings us in the closest ties of brotherly love and friendship. . . . May the good Lord bless you for the sake of the cause for which Jesus died." Also Bro. Paul R. Hodge, South Pittsburg, says: "Your editorials exposing the fallacies of the so-called social gospel, and along other lines, are certainly to the point, and cannot fail to bear some fruit." So also Bro. W. C. Nevil, Hornbeak, a missionary pastor, writes: "Most hearty congratulations to you for the great progress the Baptist and Reflector is making." Thank you, friends.

FROM BRO. GRIFFITT

May I give, through the columns of your appreciated paper a brief report of our revival meeting which began on March 15 and continued through April 1. The preaching was done by Rev. Paul Montgomery of Winchester, Ky., who came to us on March 16 and continued through the 27. Bro. Montgomery is a very safe and sane pastor-evangelist, being pastor of the Central Baptist Church of his city. He had to go to his work on the 28th and so closed his work with us on the night of March 27, and the pastor continued the meeting for five days longer with good results. As the result of the meeting, we had 46 additions to the church by experience of grace and 40 of that number have been baptized and six stand approved, and we had 12 additions by letter, making a total of 58 when the remaining six shall have been baptized. The power of the Holy Spirit was powerfully manifested during the meeting among men, and something near twenty of the accessions to our church were men. Business men of ability. Our church is in fine spiritual condition at this time. May the Master bless the Baptist and Reflector and her noble editor, is my prayer.

Most cordially yours,

W. M. Griffitt, Pastor,
Alcoa, Tenn.

—B&R—

FROM BRO. THORNTON

Dear Dr. Taylor:

We have just closed a good meeting in the Lonsdale Baptist Church, Knoxville. We had all sorts of weather, except good, but in spite of it we had a good meeting.

Pastor H. C. Chiles of the First Baptist Church, Barbourville, Ky., was our evangelist. Brother Chiles is a great preacher. He is orthodox, spiritual, scholarly, and eloquent. Our people were delighted with his ministry and messages. We regard him as outstanding among the younger preachers of the country.

Brother Ray Watson, our own chorister, directed the song service in a great way. He was supported by a great chorus choir of from thirty to forty voices.

We baptized nine last Sunday night. Others are awaiting baptism. Several were received by letter and quite a number of church members rededicated themselves to the service of the Lord.

We have been in our present pastorate seven years. They have been happy years for us. During this time there have been three hundred and sixty-two additions to the church, two hundred and fourteen of them by baptism. We were in the midst of a building program on "the pay-as-we-go plan" when the depression hit us so hard we had to discontinue the work. We succeeded in completing the exterior of a splendid Sunday school annex to our building. Now that conditions have improved considerably we are planning to resume the work within four or five weeks.

We congratulate you upon the splendid paper you are giving us. We enjoy it.

H. L. Thornton, Pastor,
Lonsdale Baptist Church,
Knoxville.

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