

BAPTIST and REFLECTOR

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

"Let There Be Light"

Volume 102

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Number 19

Tell Mother You Care

REV. H. W. ELLIS

Is there somewhere today a dear mother
Who's loved you through all of the years;
Who sees you each day in her visions,
And whispers your name in her prayers?
You love her for all she has given:
Her yearning your sorrows to share,
Her love and devotion, so tender? — —
Then tell her today that you care.

From her cheeks once so radiant with beauty,
The roses are faded and gone;
The gold from her tresses has vanished,
The melody, lost from her song.
But mothers, like clouds in the sunset
Reflecting the purple and gold,
Grow ever more lovely at evening,
For beauty abides in the soul.

Oh how richly deserving is mother
Of more than you ever can do!
Her strength and her beauty were given
In bearing life's burdens for you.
In spite of the hurry and hustle:
The urge of the burdens you bear,
Remember today precious mother,
And tell her how deeply you care.

Such a little it takes to make happy
Her heart so devoted and true:
A letter, a kiss or a flower;
A Mothers' Day message from you—
And, mother may leave you tomorrow;
Life's sunset may come unaware.
So tell her today that you love her;
Don't fail to tell mother you care.

—Humboldt, Tenn.

Baptist and Reflector

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EDITORIAL

"And Other Important Objects Connected With The Redeemer's Kingdom"

At various times in past months the Baptist and Reflector has editorially and otherwise discussed the proposal to establish among Southern Baptists a bureau of social research. It wishes to say some further things.

The constitution of the Southern Baptist Convention in Art. II says the design of the Convention is "to promote foreign and home missions, and other important objects connected with the Redeemer's Kingdom." Some brethren construe the proposed bureau as belonging to the class of these "other important objects." The Baptist and Reflector questions the fitness of this classification.

The report on the advisability of the bureau, which is to be presented to the Convention at St. Louis, indicates the bureau as an enlargement of the Social Service Commission. If so, one might not object to it per se, but he can register the belief that it is not needed. In the Commission the denomination already has an adequate agency for such official social action as the New Testament sanctions.

One fears that the creation of the social research bureau would carry the intention to go far beyond the Social Service Commission. At Memphis it was proposed that the bureau would suggest "a basis for an aggressive and far-reaching denominational program" and also it was proposed that "we as a people take the leadership in a program of social reconstruction, that would inspire the whole of Christendom to seek to apply the gospel of Christ to all our social problems." This is where the "expert advice" contemplated by the bureau would find one of its outlets.

The application of the gospel of Christ to social problems is certainly desirable and necessary. But who is to interpret the meaning of this, the meaning of "an aggressive and far-reaching denominational program," and the meaning of "social reconstruction," and interpret how these things shall be carried out? Shall rationalistic or orthodox, evangelical views prevail? Here is the rub and here is the possibility of trouble in the Convention sessions and out on the field.

When such a social program as the bureau contemplates

is proposed, it is significant that the chief emphasis upon it comes from one or more with distinctly modernistic views. You can count on Modernists rallying to such, which they would not do did they not see in it an agency and regime considered to be harmonious with their views.

True, some who are personally sound in the faith are found favoring the bureau in varying degrees. But they do not as insistently emphasize and promote it as the others. They look upon it as an agency with a possible advantage over existing agencies for the expression of their social passion in loyalty to the gospel of grace. But, for ourselves, we question this advantage; and it would seem that such men already have in the Social Service Commission an adequate agency for social action. We dread the possible complications and disruption of fellowship which seem to be latent in the proposed bureau. If we are wrong, we are honest in it and long for light and are anxious to be set right.

All of us who are saved have, in some genuine measure, social consciousness and passion. The proper expression of this is certainly a part of our task. But the Baptist and Reflector does not believe that a regime which doctrinally and logically steers toward or into the modernistic, rationalistic camp is one of the "important things connected with the Redeemer's Kingdom."

As we said, we are open to light. But with our present understanding and on the eve of the Convention, we feel compelled to join in the view of the Western Recorder concerning the proposed bureau, that "it would be wiser to vote the new deal down and be done with it."

★ ★ ★

Questions Answered

A "Subscriber" asks some questions, which are answered in order.

1. "Can we think that the 'other one' was Cleopas' Wife?" Luke 24.

The question seems to refer to Luke 24:10, where certain "other women," with some who are there named, are recorded as telling the apostles of the resurrection. But the phrase there is not "other one" but "other women," or "the rest of the women," as it is in some versions. Probably, however, "Subscriber" inadvertently wrote "other one" when "the other Mary" (Matt. 27:61; 28:1) was meant. She was "other" than her sister, the Virgin, and was "the wife of Cleopas" (John 19:25).

2. "Can we find anywhere in the Bible to believe that the Ethiopian eunuch is the son of King Solomon and his mother the Queen of the South?"

No, this could not be as Solomon lived centuries before Christ, having died in 931 B. C., while the eunuch appeared on the scene after Christ had finished His work on earth and gone back to heaven (Acts 8).

3. "Which one of the Marys anointed our Savior's head and with her tears washed His feet?"

There was no Mary who did both acts. Mary of Bethany anointed the head and feet of Jesus with ointment and wiped His feet with her hair (John 11:1, 2; 12:2, 3). She who washed His feet with her tears and then anointed them with ointment is not named but only referred to as "a woman . . . which was a sinner" (Luke 7:37, 38).

★ ★ ★

A Shepherd With His "Shepherd's Staff"

He is a faithful missionary pastor of three churches, a graduate of Union University and of the Southwestern Baptist Theological Seminary. Finding that running a car would run him in debt, he disposed of the car and mainly walks on his rounds among his people, carrying a walking stick for protection against possible meddlesome dogs. We have called it his "shepherd's staff."

We refer to Pastor W. C. Nevil, pastor of Hornbeak, Antioch, and Mooring Baptist churches, the first two in Obion County, the other in Lake County. With his accomplished wife and little, motherless niece, whom they are rearing, he lives in the village of Hornbeak. Coming to the field when things were at a low ebb, they have patiently, tactfully, sacrificially labored so that there has been a definite improvement and the future holds out a fine promise. They are loved and respected by their members and by the people in general.

On Saturday evening and Sunday, April 25, 26, it was ours to be with Bro. Nevil, preaching twice at Hornbeak (where we were once a young pastor and once at Antioch). At both places the people were finely courteous and responsive. The social courtesies shown us on the visit in the homes of Mrs. J. B. Short, Bro. and Mrs. Reubin Corlew, and Bro. and Mrs. Clifton Fields were of the best.

The visit enrolled some subscribers to the paper. And when the work being done was seen and fellowship with pastor and people enjoyed, we came away seeing the wisdom of the State Board's investment in the field and having a deeper respect than ever, if possible, for the faithful missionary pastors in the state.

* * *

"Something Vital To The State Work"

In Secretary Freeman's hospital absence and with his full approval, Mr. Allen and Mr. Rogers, of the State Sunday School and Baptist Training Union Department respectively, are sending out a joint letter in reference to the Preachers' Schools, June 8-26, at Carson-Newman College and Union University. Rightly they speak of these schools as "something that is vital to the state work." The Baptist and Reflector joins them in this emphasis.

These schools are open to all who wish to attend, but are provided primarily for those who have not had college and seminary training. Textbooks are free and room and board for three weeks will be furnished by the college for \$10.00. The joint letter referred to suggests that if someone is in a position to furnish or to ask some individual, class, or department of the church to provide this small fee for one or more pastors, it will be a great service. If this can be done, write either Mr. Andrew Allen or Mr. Henry C. Rogers, 149 Sixth Avenue, North, Nashville, Tenn. This appeal gains weight from the fact that the Sunday School Board cannot this year, as before, provide most of the scholarship fund.

Let as many preachers as possible attend these schools. Let individuals, classes, departments, and churches provide the opportunity for as many as possible. There will be great teaching, blessed fellowship, and lasting inspiration. As to the value to the preacher who attends such a school, we shall let Pastor Paul Culpepper of Etowah speak: "I have attended five such schools, and no man can go to these schools and hear the great men and enjoy the fellowship and ever be the same man again."

* * *

SEVEN "BEHOLDS"

1. The "Behold" of Conscious Ruin (Job. 40:4): "Behold I am vile." (See also Isa. 6:1-5.)
2. The "Behold" of Present Redemption (John 1:29): "Behold, the Lamb of God."
3. The "Behold" of Gracious Reception (2 Cor. 6:2): "Behold now is the accepted time, behold now is the day of salvation."
4. The "Behold" of Glorious Rapture (Rev. 22:12): "Behold I come quickly." (See also 1 Thess. 4:15-18.)
5. The "Behold" of the Grand Review (Heb. 2:13): "Behold I and the children which God hath given Me."
6. The "Behold" of Shameful Rejection (Rev. 3:20): "Behold I stand at the door and knock."
7. The "Behold" of Terrible Judgment. (Jude 14.)

—C. C. C. (Sel.)

Climbing The Ladder

Round by Round

5,000 SUBSCRIPTIONS IN 1936

WATCH ME
CLIMB FROM
TIME TO TIME

The Reflector Boy says:

Well, friends, here is the list of workers to be added to the lists already published of those who in special efforts are sending in subscriptions to help me climb to the goal of 5,000 in 1936. These friends are most sincerely thanked.

List of Workers:

L. N. Wood, Sweetwater,
Mrs. S. R. Conger, Jackson,
Mrs. W. D. Max, Covington,
Mrs. Julian Holloway, Covington,
Mrs. Thomas Hill, Charleston,
Dr. L. A. Methvin, Nashville,
Mrs. Jessie Jenkins, Alexandria.

Now where do I stand at this time? Well I stood for two weeks on round 1,300 because I had to and as much as I disliked to. But this time enough subscriptions have been sent in to give me a lift. SO UP I GO ANOTHER ROUND TOWARD THE TOP! My, but it makes me feel good to climb! This kind of climbing never tires me but rests me while I'm doing it. But let me repeat what I said last week:

"The goal is above me in position but is it beyond me in possibility? Should I reach it this year? Can I reach it? SHALL I reach it?"

"The remainder of 1936 and the response of Tennessee Baptists will determine the answer."

For let it be kept in mind and never forgotten that as the friends and supporters of the paper say "Go up," I climb up!

I am reaching for that next round, and how I long for it!

"SEND IN SUBSCRIPTIONS
AND WATCH ME CLIMB!"

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	4,700
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Delmar Baptist Church, St. Louis, Mo.

The Delmar Baptist Church of St. Louis turned to Tennessee and borrowed one of its fine ministers for the special meetings which were held, beginning the first Sunday in April. I want to acknowledge through you and the readers of the Baptist and Reflector our indebtedness for the fine messages of the pastor of the First Baptist Church of Clarksville, Tennessee. Dr. John A. Davison came to us with warm, heart-stirring sermons. In the morning hours he conducted informal seasons of meditation and Bible study. Our faith was strengthened and our prayer life established by his ministry. During the evening hours he followed the theme "The Life Worth While." Increasing crowds heard him with benefit.

There were several impressions which were made upon us by our visiting speaker. In the first place, he upheld the hands of the pastor and strengthened him in his work with his church. Throughout the meetings our speaker pressed the claims of Christ upon those who listened. His message was one that was warm with its spiritual fervor and which appealed, not only to the heart, but to the keenest intellect. We were conscious that here was a man who believed and preached the eternal Christian doctrines, applying his fundamental faith in Christ to our complex and dizzy, every-day problems. In addition to those who came with surrendered lives during his ministry, there are others who have come and who will come as a result of his preaching.

I feel constrained to thank the First Church of Clarksville and the Baptist brethren of Tennessee for this man of God who "came over into Macedonia" and helped us.

Most sincerely yours,

Edward B. Willingham.

When We Vote On The Social Research Bureau

O. L. Rives

When we vote on the advisability of establishing a Social Research Bureau at St. Louis, let us do so with the following considerations in mind:

First, and foremost, that we must have a Scriptural basis for denominational activity and for spending the Lord's money. If it can be shown that the social teachings of the Bible are to be applied indiscriminately and without reference to a people's being in definite covenant relationship with God, or that Jesus taught by precept, implication or example (or in any other way) that we should give ourselves to the task of social and economic reconstruction; we should vote "Yes," but if it is not so shown, then we should vote an emphatic and positive "No."

Second, that we must not begin a trend in our work that shall finally land us in a bewildering denominational bureaucracy. If it can be shown that such a bureau shall always be responsible to the Convention that creates it and gives it support, well and good; but if it is foreseen that such a bureau becomes from the first a sort of super-organization free to run its course in its zeal for "objective" studies, we had better proceed with caution. Bureaucracy becomes monstrously threatening when it disclaims authority over its activities and thrives best by being furthest removed from its constituents. Let us remember that the local church is the unit in our work and that the pastor is the key man in that work, all theories to the contrary notwithstanding, and that one bureaucracy well-fixed opens the way for others.

Third, that any sort of new agency to be set up among us should, on its very face, be calculated to bring a growing sense of harmony and solidarity for the denomination or else be rejected. One has serious misgivings that agreement even, can be obtained among us as to what fair wages are, what constitutes proper race relationships, or what methods ought to be used to adjust needed social and economic relationships. This much is clear, however, the local church must set the example within its own membership in this

particular if it is to attract and convince a Christless social order.

This is the greatest issue we have faced since that of slavery. We should go slow.—Tullahoma, Tenn.

Virginia Calls For 1937

T. Rupert Coleman, Secretary,

Richmond (Va.) Baptist Ministers' Conference

For twenty-nine years the sessions of the Southern Baptist Convention have been held in states other than Virginia. This fact cannot but reflect its effect upon the Baptists of Virginia and upon the Convention as a whole. This alone is sufficient to indicate the great need for the Convention to again meet in Virginia. The leaders of our denomination in Virginia are so keenly conscious of this fact that they are calling the attention of the Baptists of the South to this need, and are asking them to co-operate by accepting the invitation, which will be extended the Convention in St. Louis in May, from the Richmond Baptist Ministers' Conference for the Convention to meet in Richmond, Virginia, in 1937.

The Old Dominion, the mother state of the nation, the birth-place of many of our denomination's activities, the home of our Foreign Mission Board, a state rich with Baptist heritage, history, and power, is calling her sons and daughters to visit her in 1937.

Richmond, the capital city, the home of the church in which the first woman volunteered for Southern Baptist Mission work, is anxious to extend the warm hospitality, for which she is nationally known, to the Baptists of the South in 1937.

Below is a copy of a letter from the Richmond Chamber of Commerce to the Baptists of that city. This will partially relate the opportunities which the Virginia City is offering Southern Baptists for 1937. May Virginia Baptists depend on you supporting the slogan:

"ON TO RICHMOND IN 1937?"!

RICHMOND CHAMBER OF COMMERCE

Richmond, Virginia, April 17, 1936.

Mr. T. Rupert Coleman, Secretary,
Richmond Baptist Ministers' Conference,
Richmond, Virginia.

Dear Mr. Coleman:

Richmond is anxious to play host to the Southern Baptist Convention in May of 1937, and we wish to assure you of the whole-hearted co-operation of the Chamber of Commerce in having this body meet here.

- 1—We wish to guarantee to you that there will be made available financial assistance up to \$3,000 to operate this convention, thereby relieving the various Richmond churches of any responsibility in this connection. We are confident that this sum will enable you to make this one of the finest sessions the Southern Convention has ever held, provided, of course, that our local committee supervises the expenditure of all funds.
- 2—The facilities of a complete housing bureau, with trained personnel, will be provided. This bureau will handle all room reservations of all types placing delegates in private homes, boarding houses, tourist homes, apartments, clubs and hotels. Room rates will be scaled to meet the demand of all delegates.
- 3—The air-conditioned auditorium of the Acca Temple Mosque, with a seating capacity in excess of 5,000 persons and regarded as one of the finest halls in America for convention purposes, will be at your disposal.
- 4—You can be assured that civic bodies and city officials will co-operate in every way possible to make the convention here a successful one.

Let us also add that Richmond is accessible from all points in the South by highway and that it is served by six trunk line railroads and bus lines radiating from the city in all directions. Richmond, the capital of the Old South, is replete with shrines and points of great interest and in and around it will be found more places of historic significance than in any other city in America.

In view of the fact that the Southern Baptist Convention has not been held in Richmond for twenty-nine years, we hope that Richmond may be favored in 1937.

Again assuring you of our great desire to have the convention meet here and our willingness to assist you, I am

Very truly yours,

Christian Munt, Manager Convention Bureau.

"Where Can I Find God?"

Job 23:3

John 1:45

By Paul E. Griffis, Pastor, Bethel Baptist Church
Townsend, Tennessee

An old man sits on a pile of ashes, his body wrapped in sackcloth and covered with huge and loathsome boils. Around him is a scene of desolation and waste. Debris is scattered over the landscape. In every direction, fields formerly fertile and productive, are lying barren and untended. The whistling wind tells the sad story of misfortune and grief.

This man had once been the wealthiest and most famous baron of all the East. But sudden and terrifying calamity had befallen him. His enemies, swooping down unexpectedly from their mountain fastnesses, had driven away his cattle and camels and slain his servants. Fire from Heaven had burned up his sheep and consumed the shepherds, and then, even as he sat brooding over his losses, a tumultuous wind, bursting from the wilderness, had smitten the home of his oldest son and taken as its toll the lives of all his sons and daughters.

Now, heart-broken and bereaved, he sits on his ashes of mourning, robed in sackcloth. Naught remains to remind him of his former estate except his wife, but instead of comforting and encouraging him in his sorrow, she is railing and ridiculing him for his tenacious faith in his Creator.

"Dost thou still retain thine integrity? Curse God and die."

Exercising the patience for which he is justly famous, Job calmly reiterates his confidence in his Maker.

Then his three false friends come to visit him in his extremity and under the guise of sympathetic advice, they too, scoff at his idea of a just and righteous God, Who, with unquestionable wisdom, makes "all things work together for good to those who love Him and are called according to His purpose" (Rom. 8:28).

Quietly Job bears the taunts of his hypocritical tormentors until the burning passion of his profound trust in his Lord rises in his veins and he is no longer able to contain himself. He leaps from his bed of ashes, forgetting his pain as his shoulders snap erect, his eyes sparkle with the brilliance of conviction, and from determined lips, the challenge rings, "O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins are consumed within me" (Job 19:23-27).

A mighty declaration! A noble defense! A stalwart faith! A tower of strength, a fortress of refuge, an haven of rest for all those who, through the ages, should waver in the conflict for right.

I.

Back to his couch of ashes he falls. The fire dies from his eyes, his head slumps forward on his chest, and one must listen closely to catch from his swollen and cracked lips the mumbled cry of perplexity, "O that I knew where I might find Him" (Job 23:3).

Job has voiced the question that has welled from the heart of man from time immemorial. "Where can I find God?" The fool says in his heart, "There is no God." The wise man says, "O that I knew where I might find Him!" Great scientists, philosophers, and psychologists have searched far and wide and long and hard for an answer to this question. They have turned their ponderous telescopes toward the skies. They have gazed in amazement at its infinite space and have said, "Surely, here, in this intricate labyrinth of stars, we have found God." But no, the

heavens only declare the GLORY of God. They have turned their attention to the earth. They have gaped in awe at its grandeur and splendor and have cried, "Here, at last, in this massive architectural achievement, we have found God." But no, the creation but reveals the HANDIWORK of God. They have carefully studied the constant march of the seasons. They have seen them come and go with regularity and rhythm and again they have declared, "Here, in the unexcelled program of Mother nature, we have found God." But no, this phenomenon but discloses the WISDOM of God. They have hovered in their homes as the heavens have opened, the rain has descended in torrents, streaks of lightning have fled across the sky, and claps of thunder have pierced the atmosphere and they have exclaimed, "Here, in the awe-inspiring appeal of the elements, we have found God." But no, these are but instruments to extol the POWER of God. Finally, they have turned to this Old Book. They searched it through from cover to cover. They have marvelled at its inexhaustible depths, its fulfilled prophecy, its historical accuracy, its power to transform the lives of men, and have proclaimed "here in this unsurpassable literary production, we have found God." But no, this revered Bible is only the WORD of God. Still the question remains unanswered, "WHERE CAN I FIND GOD?"

II.

But now the scene changes. In Palestine, the sunlight sparkles upon the waters of the Jordan. A young man walks along the water's edge. The very purity of His nature, the simplicity of His life, the strength of His character, can be seen in every movement of His body. His name is Jesus of Nazareth, the son of a humble carpenter of Galilee. "He findeth Philip, and saith unto him, 'Follow Me'." One marvels at the sublime power of this Man whose simple invitation would cause a man to forsake his home, his family, his occupation and his friends to follow Him. As they walk along, the face of Philip is alight with wonder and admiration as Jesus, "Beginning at Moses and all the Prophets" expounds to him "In all the scriptures the things concerning Himself." Soon they part and with joyous leaps and bounds Philip hastens to find Nathanael. What a glorious day has dawned! In his first statement to Nathanael, Philip, the lowly peasant of Galilee, has solved the question that has baffled the greatest minds of all the ages. "WHERE CAN I FIND GOD?" "Philip saith, 'WE HAVE FOUND HIM.'" Job 23:3. "O that I knew where I might find Him!" John 1:45. "We have found Him of Whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."

"Is it possible," saith Nathanael? "Can any good thing come out of Nazareth?" "Philip saith unto him, 'Come and see'."

The invitation that Philip extended to Nathanael has today been delivered to the whole world—Is it possible that God, the Creator and Sustainer of heaven and earth; the Author and Finisher of man's history; the supreme Ruler of the Universe, in all the majesty and splendor of His divine attributes could have revealed Himself to the world in the form of a lowly Son of a detested nation, a Man of sorrows, despised and rejected of men and nailed to the hallowed tree? COME AND SEE!

III.

The scene now shifts to the court room. Once more the Man of Nazareth is arraigned before the bar of justice. The witnesses for the state have been heard. They have directed one accusation against Him, viz: "He claimed to be the Son of God." A hideous and blasphemous crime indeed and worthy of ignominious death, if His claim is false. If it cannot be proven that His assumption of Deity is justified the whole foundation and fabric of our vaunted religion must crumble in the dust and we are thrown into the front

(Continued on page 6)

"LEE LINES"

BY ROBERT G. LEE

A VALUABLE MANUSCRIPT

In New York, last November, a manuscript was bought for \$5,500.00. The manuscript, sold at an auction one night to George J. Grasberger, acting for Louis J. Kolk, publisher, was one of the five known autographed manuscripts which Frances Scott Key wrote of the "Star Spangled Banner."

Even higher bidding was excited by a rare Charles Lamb manuscript, which was brought in by the auction galleries as agent for an unidentified purchaser. It was an autographed copy of "The Old Benchers of the Inner Temple."

I wonder if some who have given their talents to cheap writing will not take notice and write something really worth while—ere they leave this earth.

A DR. JEKYLL AND MR. HYDE

Radium, most precious of metals, an ounce of which is worth nearly as much as a ton of gold, recently has been brought to the fore again through new advances in its use in the treatment of disease.

"This silvery-white substance, which few people ever have seen, is a sort of Doctor Jekyll and Mr. Hyde among the metals," says the National Geographic Society. "While its principal use is in the treatment of dreaded cancer, in many cases of which it is a saver of life, radium also is capable of causing cancers and a fatal form of anemia when not properly handled.

"It is estimated that there are about 250 grams of radium in the United States at present, nearly half of the total of 600 grams or approximately one and one-quarter pounds that has been produced in the world.

The value of radium is fabulous. It is worth about \$1,000,000 per ounce at present. The radiations which make radium both useful in treating disease and dangerous when handled without protection are caused by the explosion of atoms in the radium. Slowly radium is dissipating itself away by these explosions, though it takes from 1,690 to 2,500 years for half of a piece of radium to dissipate itself."

Thus we see what a tribute a recent writer paid to kindness when he said that real kindness never dissipated itself—was radium-like.

"WHERE CAN I FIND GOD?"

(Continued from page 5)

door of infidelity. We shall call some witnesses for the defense.

Here stands a stalwart, honest, courageous, keen-minded fisherman—bold, blunt, blundering, loyal-hearted Peter. "Peter, will you take the witness stand?" "Peter, do you not know this man?" Were you not the spokesman for His disciples during those three years of His ministry upon earth? Was it not you, Peter, who defended Him in the garden on the night of His betrayal and arrest? Were you not the one to whom He extended the special invitation after His resurrection, 'Go and tell My disciples, AND PETER'? Peter, what have you today to say concerning this Man?"

"Thou art the Christ, the SON OF THE LIVING GOD" (Matt. 16:16).

Thank you, Peter, your testimony is invaluable.

Here sits a kind-faced, white-haired old man, the snowy locks of his eighty years entwining his shoulders, as he spends his last days a lonely exile on the Isle of Patmos. John, were you not closer to the heart of this Man than any other? Did you not enjoy the fellowship of that precious inner circle? Was it not you, John, who leaned upon His breast at His farewell supper, and was it not you

who stood closest to His cross on the day of His crucifixion? Was it not into your hands, John, that He entrusted His mother in His dying words? Surely you, of all others, are qualified to testify concerning the character of this Man. John what have you to say?

"These things 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).

Thank you, John, your integrity is unquestionable.

Here comes a man, his whole frame quivering with the pent-up passion of his ministry, his eyes snapping with the light of holy affection, the most eminent scholar and theologian of his day, the dynamic, energetic apostle to the Gentiles, Paul. Paul, they tell us some weird tale of a great light that one day shone upon you as you journeyed to Damascus, and that from that day the whole course of your life and ambition has been changed. Paul, are not those scars, those twisted and contorted features, those welts on your skin, the result of your zeal for this Man? Surely, Paul, something must have won your allegiance to His cause. Will you tell us?

"At the name of Jesus every knee shall bow, and every tongue shall confess that JESUS CHRIST IS LORD, to the glory of God the Father" (Phil. 2:10).

Thank you, Paul, your knowledge is unquestionable.

Here stands a group of Roman soldiers, their shields flashing in the sunlight. Roman soldiers, did you not often come in contact with this Man? Were you not, on one occasion sent out to arrest Him, and did you not return without Him? Did not you lead Him forth to Golgotha's hill to be crucified? What is your estimation of this Man's worth?

"NO MAN ever spoke as this Man speaks" (John 7:46).

Thank you. And here is the austere Roman governor, Pilate. Pilate, were not all the facts of this Man's life bared before you? Did not you examine Him according to all the laws of a just government? Pilate, at what conclusion did you arrive?

"I find no fault at all in Him!" (John 18:38).

Thank you, Pilate, we cannot doubt that your testimony is unprejudiced.

Would that space would permit us to add the testimony of thousands of others. Here is a young man, his eyes aglow with adoration, who but a short time ago had been blind from his mother's womb. Here is another jumping around on strong, sturdy legs who until recently had known only the life of a cripple. Here is a serene, respected and loved business man who but a few weeks ago was a bleary-eyed drunkard lying in the gutter and shunned by all. What thrilling words of praise they would have for this Man! O that we might line up the great evangelists of all time, Wesley, Whitefield, Spurgeon, Chapman, Moody, Billy Sunday and others, and hear their burning affirmation of the power of the Man of Nazareth to redeem from sin. But it is not necessary. The evidence is overwhelming; the case is conclusive. Such testimony as this builds an impregnable wall of truth which all the fiery darts of infidelity can never pierce. We shout with rapturous victory, "Jesus Christ is no longer on trial." He has stood the test of the ages. We must add our acclaim to that of the Roman Centurion, "TRULY THIS MAN WAS THE SON OF GOD!" (Matt. 27:54).

"What will you do with Jesus?"

Neutral you cannot be,

Someday your heart will be asking,

What will He do with me?"

Pictures of Christ in New Testament Passages

Eldridge B. Hatcher

Behold the picture of Christ in Colossians 3:1:

"If then ye be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God."

1. Christ has been raised from the dead. Not as Lazarus was raised. Christ was raised into a vastly larger and richer life than that of His earthly Palestinian life, and into a life in which there is no death. Lazarus in his resurrection came back into his former life and died later.

2. Christ raised us with Himself predictively when He arose, and actually when, at our conversion, He entered our heart and became our new life.

3. Christ now sitteth at the right hand of God, with all the heavenly privileges, regal honors and powers that such a position involves.

4. Christ has in His possession (there at God's right hand) heavenly blessings ("things above") available for all His people who will seek them—that is, who will look to Him for them.

Southern Baptist Pastor's Conference

Centenary Methodist Church

1611 Pine St., St. Louis

Wednesday, May 13, 1936

MORNING

9:30—O. P. Estes, presiding.

"Hymns and Spiritual Songs," John S. Ramond.

The Scriptures and Prayer, Fred T. Moffatt.

10:00—"Social Service Through Soul Saving," E. D. Solomon.

10:40—"Imbuement of the Holy Spirit Indispensable to Soul Winning," W. T. Rouse.

11:20—"Preaching the Great Doctrines in Revival Meetings," C. C. Morris.

AFTERNOON

2:30—E. C. Stevens, presiding.

"Hymns and Spiritual Songs," W. E. Young.

"The Scriptures and Prayer," J. G. Hughes.

3:00—"Evangelism Through Christian Education," F. S. Groner.

3:40—"Simultaneous Soul Saving Services," W. L. Ball.

4:20—Open Forum—News and Views.

EVENING

7:30—M. E. Dodd, presiding.

"Hymns and Spiritual Songs," Robert H. Coleman.

The Scriptures and Prayer, George Heaton.

8:00—"Energizing the Evangelized for Effective Effort," Edwin McNeil Poteat, Jr.

8:40—"Personal, Pastoral, Parental and Perennial Evangelism," Robert G. Lee.

9:20—Shall we have a pastors' conference next year? Who? When? What? Where?

M. E. Dodd.

A GOOD SUGGESTION

The meeting of the Southern Baptist Convention in St. Louis May 14-18 affords an opportunity for many Tennesseans, especially those in East Tennessee, to visit Nashville and the Baptist Sunday School Board on their route to or from their homes. Besides those who are going in cars, a large number are taking advantage of the splendid train services from Bristol, Knoxville, and Chattanooga, via the N. C. & St. L. to Nashville. Here, the schedule will permit a visit to the various departments of the Board. The main office on Eighth Avenue, the Shipping Department on Ninth Avenue, and the printing plant on Tenth, will give a vision of the scope of the work most Baptists do not fully realize.

Nashville Baptists and especially those of the Baptist Sunday School Board will gladly welcome this group.

William Hall Preston.

Southern Baptist Gifts Versus Movie Attendance

By E. P. Alldredge, Nashville, Tenn.

Secretary Survey, Statistics and Information, S. B. C.

Some years ago, I greatly scandalized Southern Baptists (at least some of them thought so) by pointing out how much more they were spending for luxuries and wholly unnecessary things than they were giving to the great missionary and benevolent causes which Southern Baptists foster.

Some of our people not only resented the publication of these damaging facts, but challenged the correctness of my figures.

Now, alas, Southern Baptists are at it again! I mean that they are again spending more on any one of a half dozen outright luxuries, or purely non-essential items, than they are giving to all the great missionary, educational and benevolent institutions and agencies which Southern Baptists foster! And lest some of them shall again feel called on to challenge the source of my information and the correctness of my figures, I am going to spell out for them, and the public, the figures which show that Southern Baptists, during 1935 alone, spent a million dollars more on the movies than they gave to all the missionary, educational and benevolent causes which they foster:

The magazine, FACT (see Volume 4, No. 10, page 115), quotes the FILM DAILY YEAR BOOK for the following items:

Movie Attendance, Etc., 1935

Weekly movie attendance in 1935..... 80,000,000

Weekly movie attendance in 1930..... 110,000,000

The year 1930 was the highest attendance year for the movies.

New feature films released in 1935..... 766

New feature films released in 1934..... 662

Net increase of new feature films in 1935..... 104

Hollywood's payroll increased 63.8 per cent in 1935, to \$100,000,000!

Southern Baptist Part in Movie Attendance

Population of the United States in 1935..... 127,000,000

Southern Baptist Church Members in 1935..... 4,300,000

Southern Baptists comprise one-thirtieth part of the United States population.

(1) Movie attendance of whole nation in 1935..... 80,000,000

(2) Southern Baptist part, normally 1/30..... 2,633,333

(3) Deduct one-half or 50 per cent for bad economic conditions in the South and large rural constituency..... 1,316,666

(4) Net weekly attendance of Southern Baptists..... 1,316,667

(5) Net weekly cost @ 35 cents each..... \$ 460,823

(6) Net yearly cost..... 5,525,876

(7) Gifts to all missions, education and benevolences, about..... 4,500,000

(Actual returns not all in at this time)

(8) Excess of expenditures on movies..... 1,025,876

In offering these facts, however, I am not advising Southern Baptist people against attending all motion picture shows, but when we make every deduction and every allowance and yet find our people giving a million dollars a year more to the movies than to all missions, education and benevolences—and then whining and complaining to high heaven about "the constant calls for money in our churches"—I think our pastors ought to know the facts and be ready and faithful in pointing out where most of Southern Baptist money is actually going. For in plain fact, most of the spare dollars of Southern Baptists are not even permitted to attend divine services at the churches, to say nothing of being placed on the collection plates! They are handed over bodily and joyously and prodigally for other things—many of them purely selfish things, unnecessary things, and some of them very foolish and hurtful things. Think it over!

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.)

METHODISTS REDS

"Methodists Reds" is the title of a pamphlet issued by the Rev. Gilman Smith (Methodist) of Oklahoma. The pamphlet demands a show-down with those whom Mr. Smith calls "Marxist Methodists." The General Conference of the Methodist Episcopal Church will be held in Columbus, Ohio in May.

When that conference convenes a group of social-minded Methodists will appear with a social service program and request that the conference adopt it. The program, according to the Social Questions Bulletin, will ask the conference to "Declare that the Christian religion compels us to reject the method of struggle for profit as the economic base for society." 2. "To approve the method of democratic control, with social ownership of all things necessary." 3. "To declare that the change from blind profit economy . . . should be sought by education and discussion, and not by violence."

Opposed to this group will be another group, chiefly laymen, who have drawn up resolutions declaring that, "The message of the Church is personal and individual, with emphasis upon the relationship of man to God and man to man, and that when the pulpit and religious press substitute economic and social systems for individual responsibility and freedom of choice, they are losing sight of their fundamental objectives."

In his pamphlet the Rev. Mr. Smith says, "What these Methodists Reds want is an approximation of the Russian system. They favor communism with the atheism left out, but there is reason to believe that they wish it, even with the allied atheism, if that is the only way it can be had; hoping, perhaps, to destroy the atheism as soon as possible."

STUDENT ANTI-WAR STRIKE

(The Presbyterian Tribune, April 16, 1936)

On a given day in 1934, 25,000 students left classes as a protest against war, in the form of a "strike." In 1935 the number of students striking against war was increased to 175,000. The American Student Union predicts that an even larger number will answer the call this year. The call reads in part: "In the gathering shadows of a new World War, we call upon American students to act more firmly than ever before in behalf of their right to live." Since students are of the age of those who will pay the supreme price in time of war, we believe that they are within their rights in making a protest against war. The day set for the demonstration is April 22.

THIS MAN KAGAWA

(Lutheran Companion, April 18, 1936)

It looks as if pietists and profiteers had entered into an agreement to squash every effort of this Kagawa of Japan. As for me, I have only this to say, When I have suffered half as much for the Savior as Kagawa has; when I have surrendered every worldly preferment to follow Christ as he has; when I have taken His cross and denied myself for Christ's sake as Kagawa has; when I have given in tears and service to humanity as he has; when I have given up every luxury and every comfort, and have gone down into the slums, not merely to visit the inhabitants, but to live with them as he has; when I have been beaten and bruised and kicked and imprisoned, in the service of Christ, and have come out of it all with my heart still full of love and compassion as he has—when I have done all this, if I still feel justified in so doing, then maybe I can join the group to persecute him—but till then I shall let others do the judging.

MORE ABOUT A SOCIAL SERVICE BUREAU

(The Christian Index, April 16, 1936—Dr. J. C. Wilkerson)

Should Southern Baptists have a Social Service Bureau? We have heard inordinate fears expressed about any approach to the social or economic life of the nation. Many think it a radical departure from Baptist life and past practice. Our fathers had a great deal to say about dancing and card playing. It was even brought into the church as a matter for discipline. Is it possible that in condemning the social gospel we are really departing from the faith?

We have our Social Service Commission. It speaks at our annual conventions and positionizes Southern Baptists before all the world on social questions. The proposed Social Service Bureau is not an effort to substitute reformation for regeneration, but it is an effort to try to discover more fully and more particularly what Baptist Christians should do to regulate their lives in keeping with the Spirit of Christ in a day like this. The church is an instrument for an end. We have found some other instruments that added greatly to the efficiency of the church. Are we sure that a Social Service Bureau could add nothing?

THE PACIFISM OF THE EARLY CHRISTIANS

(Unity, April 6, 1936)

There is no record in the New Testament of Jesus specifically attacking war, but He did state principles which seem absolutely to forbid it to His followers. Among the sayings that have come down to us from Him are these: "Resist not evil." "Whosoever shall smite thee on the right cheek turn to him the other also." "Love your enemies, bless them that curse you." "Do good to them that despitefully use you." Now this fundamental principle for which Jesus lived and died seems clearly to forbid His followers to engage in conduct which does not spring from love as a motive.

Evidently Paul, the most famous of all the disciples, took the same basic attitude. He said, "Pay back to no man evil for evil." "Do not avenge yourselves." The early church fathers are almost a unit in condemning war. Polycarp, Clement, Tertullian and Justin all spoke against it. When the Christians were charged with being disloyal to the state because they would not serve in the army, Origen admitted the charge because, he said, all war is wrong.

It is true that afterwards Christians later became soldiers. Historically this is the situation: The early Christians from the days of the first disciples up until the days of Constantine in 325 A. D. condemned war. It was not until after the Roman Empire took over Christianity and made it a part of the State that Christians ceased to bear constant testimony against war. During the first two hundred years of Christianity, not a Christian soldier is on record. The record of the early followers of Jesus, then, seems plain. They were pacifists.

WHAT DOES THE STATE OWE THE INDIVIDUAL?

(The Christian Leader, April 18, 1936)

If the state of which you are a citizen has a right to demand of you absolute loyalty and obedience, if it has the right to demand that you surrender your life, and anything else you have in war time, then, does that state owe you anything as an individual? That question can be raised without being either flippant or unpatriotic.

The government, in our country, from the Jeffersonian view point, was brought into being for no other purpose than to see that the rights with which the citizen is born should be respected and made secure. Over against such an ideal government stands the present-day Fascist theory.

In this government the citizen has no "inalienable" rights. His life, liberty, or anything else he may have belongs to the state. The state can force him to anything it wants him to do, and he will either be imprisoned or shot if he objects. Mussolini rejoices over the fact that democracy has died the death of the proverbial "rag doll." Hitler and Mussolini talk about the "state" as though, if all the citizens died over night it would go on existing.

But if we must be loyal to our nation at any cost, what, then, does the government owe us as individuals? I am not one of those who believe that the government owes me a living, nor do I maintain that the government should send me a good sized check at the first of every month. But there are certain things which the government owes every citizen:

It owes me, for one thing, a reasonable degree of security. It owes me protection from the great organizations that have swallowed up all our natural resources and now exact tribute from us as did kings and conquerors. It owes me protection against the armament makers who foment wars, not to settle actual difference between nations, but to sell their product. Our country owes protection, more than we have had, against adulterers of foods and drugs. We should be protected against grafting politicians who regard public office as a means whereby they may enrich themselves. And as long as we do not incite others to violence, we have a right to demand that we be protected in expressing our opinion about public affairs. And lest all this seem too far from religion, our government owes us the right to worship God according to the dictates of our consciences, so long as such action does not molest others.

WHERE THE NEXT REVIVAL WILL HAVE TO STRIKE (Christian Advocate, April 17, 1936)

I have just returned from an evangelistic rally. The emphasis was placed on what we called, old time evangelism. Much time was spent in lamenting that the old time fire, the old time religion, and the old time evangelism are fast fading away. There seems to be a desire at many such meetings to "whoop up" the evangelistic spirit of other days. Personally, I feel that every effort to reproduce the old time revival in the old time way will fall on uninterested ears.

At none of these meetings have we really come to grips with the sins and problems we face today. We rededicate our lives but we do not seem to know what to do. We are too much like those who say, "Lord, Lord" and do nothing about it. We are not willing to cut loose and venture as the early Christians did. We resolve but do nothing about the resolutions.

What do I mean? I will begin with myself. Like many other people I take a daily paper that has whiskey advertisements in it. I preach against whiskey with all the fervor of my heart, then on Monday morning pay a week's subscription to the paper that is helping to build up what I spoke against. Or to take another case. Here is a steward who puts in a restaurant. He is personally against beer and whiskey, but in order to please the public he gets a permit to sell beer. It is going to take more faith and courage and consecration on the part of individuals for a revival that will really mean something than it ever took in the past. I know I am suggesting a large order. But it is not so much a lack of knowledge as a lack of action that is our weakness. And until we are willing to do something about it we will never have the revival we desire.

THE LEAGUE OF NATIONS IS DEAD

The League of Nations is virtually dead. Designed for the purpose of curbing the activities of ambitious nations, it had splendid ideals and some good laws. Its weakness lay in the fact that those laws had no teeth in them. One by one the member nations, not satisfied with the status quo, threatened, then rebelled, then defied the League. Japan withdraws to carry out her questionable program,

then Italy defies the League to make war on helpless Ethiopia. Germany, emboldened, marches troops into the demilitarized Rhine zone, and finally Turkey begins to re-fortify the Dardanelles. The Versailles Treaty, the Lacarno pact and other obligations have gone into discard. Democracy is dead and once again, might, not right has become the law of nations. Did it all begin when European nations virtually repudiated their war debts?—(Cont. Ed.)

FLEEING FROM WEALTH

The newspapers, last week, told a strange story of the inhabitants of a little town in west Kansas. Near the little town of Yoder a new oil field was discovered. Derricks appeared, and more derricks. Wealth in abundance was in prospect for the inhabitants of the town. Then a strange thing happened. Ordinarily when an oil field is discovered there is a rush of families to the scene to collect a share of the wealth. But as this village began to assume the appearance of an oil town certain families began to sell out their property rights and move away. Within a month more than a dozen families had fled from the town. Last week five more families, with thirty-nine people, left for a new settlement in Iowa.

Here is something new under the sun—to find a settlement fleeing from the prospects of having a fortune dumped into their laps. And yet there is something wholesome and fine about these Amish farmers leaving Yoder. There is the ring of sound character and high ideals about these men who do not want their children contaminated by the sudden acquisition of great and easy wealth. One fancies that as they tried to reach a decision, fathers and mothers read and re-read the Bible story of Lot moving into Sodom with his family, his acquisition of wealth, and the ruin of his family in the overthrow of the city. Whatever the world may think of the economic wisdom of these farmers, it will never doubt the sincerity of their religion.

WOMANHOOD UNDER ISLAM

(United Presbyterian, June 27, 1935)

Can a true picture of womanhood under Islam be given? One of our missionaries to Egypt has written: "As a babe she is unwelcome; as a child untaught; as a wife unloved; as a mother unhonored; in old age uncared for; and when her miserable dark and dreary life is ended she is unmourned by those she has served. 95 per cent of the women in Mohammedan lands are illiterate, ignorant, superstitious and can neither read nor write.

In the Koran, the Bible of Islam, reward is promised to good women as well as to good men. Modest behavior is the chief virtue and the veil is enjoined. Polygamy and concubinage have divine sanction, and divorce is permitted for almost any cause. The most glaring evil is child marriage. I mean not so much the marriage of children to one another, but the marriage of little girls to men many years their senior. Moslem traditions represent hell as full of women, and refuse to acknowledge in women, except for rare exceptions, either reason or religion; and its poetry refers all the evil in the world to women as its root.

It is impossible to expect from a polygamous people that exalted idea of wedded life which we find among those that are monogamous. Take a European and an Indian home and see the contrast. The wife in the West is a friend, a companion who is never in that mortal terror of a rival who will supplant her in the affections of her husband, like the women of the East. The Eastern wife may at any moment be dislodged by another, and relegated to perpetual sorrow and gloom.

A Moslem writer has depicted the condition and position of woman, "No education, no individuality, no right of inheritance, no freedom of will, she is denied the very air and sunshine of God, which are enjoyed even by birds and beasts." The revolt has begun. The hope is in Jesus Christ.

Public Opinion

BAPTIST BROTHERHOODS

M. E. Dodd, Shreveport, Louisiana

There are two active and effective Brotherhoods in the First Baptist Church of Shreveport, of which I have the honor to be pastor. They are named the Carey and the Judson Brotherhoods, respectively. The Judson has just recently been organized. At the annual church meeting in January the Carey Brotherhood made the following report for the year 1935:

Enrolled	75
Average attendance	41
Number of books read or studied	80
Number pieces literature distributed	16,656
Number visits to sick and needy	976
Number men invited to church services	617
Number unaffiliated Baptists Spoken to	68
Number unsaved dealt with	351
Number indifferent church members enlisted	62
Number pledges to church budget received	63
Number tithers enlisted	22
Services conducted:	
Evangelistic	176
Extension	77
Applications for church membership received:	
By baptism	2
By letter	7
Miscellaneous services	885

We tried for years to organize and do something special with the men of our church. We had monthly meetings, semi-monthly meetings, committee groups, luncheon meetings, week night meetings, etc., and always with no success.

Then we faced the question by seeking for our men's work: 1. A definite personnel; 2. A definite purpose; 3. A definite plan; 4. A definite period; 5. A definite program. Now we have two thriving, active Brotherhoods, and will start others when the time is opportune.

1. A Definite Personnel. Every church, either small or large, whether in country or city, consists of three groups, and only three, namely: men, women, and young people. The church auxiliaries, therefore, fall into definite natural lines. They are the Missionary Society for women; the B. T. U. for young people; and the Brotherhood for men. The Brotherhood is of the men, by the men, and for the men of the church.

2. A Definite Purpose. The definite purpose of the Brotherhood is to mobilize, organize, vitalize and utilize the man power of the church. This does not compete with any other group, but co-operates with all. The object of the Sunday school is the study of the WORD. The object of the church auxiliaries—the W. M. S., B. T. U., and Brotherhood—is to study and do the WORK.

3. A Definite Plan.

(1) The organization. The Brotherhood does the best work with not less than thirty and not more than sixty members. It should be divided into units with about ten men to each unit and a chief steward as head of each unit. There are, of course, the usual general officers.

(2) The weekly session would follow the topics in the quarterly published by the Brotherhood of the Southern Baptist Convention.

4. A Definite Period. God has definitely fixed the week of seven days as the cycle for His work and worship. The church meets each week for worship. The Woman's Missionary Society meets each week. The B. Y. P. U. meets each week. The Brotherhood should meet each week. After experimenting with almost every day and hour, our own Brotherhoods have found that Sunday evening, an hour and a quarter before the preaching service is the best. This greatly helps the evening church service. It also promotes the B. T. U. because the whole family can then come together. All of God's work prospers most when it follows God's plan of weekly meetings.

5. A Definite Program. This will include personal visitation with the unsaved, with unaffiliated church members, with unenlisted church members, with the sick and the needy. It would include leading men to Christ and securing applications for church membership. The men secure tithers and distribute religious literature and conduct Evangelistic and Extension services in various places. Individual members should report to the Brotherhood at each meeting on the work done during the previous week. The Brotherhood should make a report to the church at its monthly business meeting on the aggregate of all work done by all members during the previous month, and then make a report for the year's work.

In addition and above all that can be recorded on paper there is of course much Bible reading, praying, personal services, and many other things which the men can do.

The kind of a program has succeeded with Brotherhood organizations in hundreds of our churches in different states. And I believe it will succeed in any church, when the men are offered a definite purpose; a definite plan; a definite weekly period for meeting; and, a definite program of work.

This letter is being printed in tract form. Any pastors or laymen desiring copies may secure same by writing

Louisiana Baptist Brotherhood, 309 Slattery Building, Shreveport, La.

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Meet Me in St. Louis!

For the first time in the history of our Baptist Book Stores all Managers will attend the Southern Baptist Convention, which will be held this year at St. Louis, beginning May 14. The annual conference of the Store Managers will precede the Convention sessions.

The Mammoth Book Exhibit will be an outstanding attraction this year, featuring books, Bibles and supplies of all publishers. Visitors will be served by a staff of twenty sales persons.

As Manager of the Baptist Book Store in our State, I extend to you this personal invitation to visit the exhibit, see the new books, evaluate the bargains, receive your souvenir, and get better acquainted.

Meet me at St. Louis,

Christine Little

Manager.

BAPTIST Book STORE
161 8th Ave. N., Nashville, Tenn.

In Memoriam

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

CLARA BEATRICE AINLEY ABERNATHY

Clara Beatrice Ainley Abernathy was born Dec. 21, 1900. Departed this life April 11, 1936. Age 35 years, 3 months and 10 days. She professed a hope in Christ at an early age and united with New Salem Missionary Baptist Church.

She was married to Lucian Abernathy on Dec. 24, 1920. To this union were born to two children, Lucian, Jr., and Sherlie June.

She was a loving, devoted daughter, sister, wife, mother and friend.

Surviving her are her husband, two children, mother, one sister, five brothers, other relatives and friends. "Not now, but in the coming years,

It may be in the better land
We'll read the meaning of our tears,
And then, sometime, we'll understand."

A Friend.

MR. AND MRS. J. A. BENTLY MISS MATTIE EMMA POWELL

The death angel has invaded the ranks of the Whiteville Baptist Church dealing a heavy hand in claiming three of its faithful and loyal members.

The first to answer the summons was Miss Mattie Emma Powell; then Mr. and Mrs. J. A. Bently. A lonely spot marks their final resting place, where the howling winds of Winter and the raging storms of Summer are powerless to disturb.

It may be said of them as was said by Paul, "I have fought a good fight, I have finished my course, I have kept the faith." In the passing of these dear ones we have sustained a great loss.

We extend tender sympathy to the bereaved and loved ones.

Mrs. N. J. Seddens,
Mrs. F. T. Blalock,
Mrs. John Cross.

LEE B. McCORKLE

Bro. Lee B. McCorkle was born in Wayne County, Tennessee, Aug. 22, 1877, and died April 24, 1936, being fifty-eight years and nine months old.

He was united in marriage to Miss Lilly Qualls at Walnut Grove, Tenn., and to this union were born a daughter, Mrs. Mary Edens, and three sons, Harvey, Humphrey, and John Lee McCorkle. These together with his mother, Mrs. Sarah McCorkle, two brothers and two sisters survive him.

Bro. McCorkle was converted at twenty-five years of age at Walnut Grove, Tenn., and united with Fairview Baptist Church of Hardin County, Tenn. He was ordained to the gospel

ministry by the Iron City Baptist Church, Iron City, Tenn., and for the past nineteen years has been a faithful shepherd of his Master's flocks.

In his going the community loses a good citizen, loved and esteemed by all, a faithful friend and true brother. The Mount Juliet Baptist Church, of which he was a most loyal and consecrated member, loses one of their best, a man always ready to serve.

May the God of heaven and earth put His comforting grace upon the bereaved till we all meet again in that home prepared for those who "love His appearing."

POOR AND SICK

Jesus says, "The poor ye have always with you and whosoever ye will ye may do them good." "I was sick and ye visited me." "As often as ye have done this to the least of these, my brethren, ye have done it unto me."

The Southern Baptist Hospital in New Orleans is called upon to do charity work not only for people in New Orleans and Louisiana but for many from other states. Its work, as its name implies, is southwide. But there is no provision in the Co-operative Plan for taking care of this free work. Unless, therefore, voluntary contributions are made for this charity service, the Hospital is forced to use funds derived from its operative profits for this purpose which ought to be applied in reducing the Hospital's indebtedness.

During the ten years this Hospital has been in operation it has given free service to the poor at a cost of \$324,161.54. During the year 1935 its free service cost the Hospital \$43,262.82; and requests for such free service are increasing.

Members of the Executive Committee

of the New Orleans Baptist Association living in this city having a personal knowledge of the work of the Hospital and realizing its immense value as a denominational asset and agency for Christian service, hereby call upon churches, Sunday schools, and individuals who believe in the Christian ministry of healing to share in this gracious work by sending contributions for the same to the Southern Baptist Hospital, New Orleans, Louisiana. And Mother's Day, May 10, offers an excellent opportunity for making a special offering for this blessed ministry.

Yours for more generous and general comradeship in a worthy cause,

Executive Committee
New Orleans Baptist Association
John W. Dickens, President.



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GIVE WHILE YOU LIVE THAT "THEY" MAY LIVE

Set Aside One Sunday

Give at least once a year one "Fellowship Offering" at the Celebration of the Lord's Supper for the support of needy, retired ministers and widows.

Take it upon yourself to see that this worth while deed is accomplished. Send this annual collection through your State Board marked, "Fellowship Offering" for The Relief and Annuity Board of the Southern Baptist Convention and thus plan for the better care of those who gave their all for Christ and His cause.

Thomas J. Watts, Executive Secretary
**THE RELIEF AND ANNUITY BOARD OF
THE SOUTHERN BAPTIST CONVENTION**

2002 Tower Petroleum Building,

Dallas, Texas.

The Young South

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

GRANNY'S ROSE

By Marion Wathen Fox

Once upon a time there was an old, old woman. She lived alone in a little gray house. She had only one beautiful thing—a lovely rose. It grew right by the old woman's cottage door. In the summer she used to sit on her doorstep in her old rocking chair and admire the rose, and breathe in its lovely perfume. It seemed to be company for her.

The neighbors heard of the old woman's rose, and from far and near they came to see it. Each one said, "It's the most beautiful rose I have ever seen."

The rich banker of the town came one day and said, "Granny, sell me your rose. I will give you this piece of gold for it—you can buy many things with the gold. It will do you more good than the rose."

"Nay! Nay!" answered the old woman. "My rose is not for sale. I will keep it as long as I live. Some day I'll give my rose away—to someone."

"Ah, perhaps that is as well," said the rich man. "You know I have a rose garden and a gardener who understands how to care for roses perhaps better than anyone else; he seldom lets flowers die."

He thought the old woman would agree to give him the rose then. But the woman thought about it for a long time, as she rocked to and fro in the old rocking chair there on the doorstep near her beautiful rose—tried to think of a plan whereby she might decide to whom she would give the rose.

At last she smiled up into the face of the rich man and said, "Old people have some times strange fancies, sir. Now mine is a game which I should like to play with my visitors. Will you allow for an old woman's whim and play it with me for a while?"

"Most certainly," answered the banker, thinking thus to gain favor with the woman and perchance secure the rose.

"Well, look, sir, into the heart of my rose, all the time while I count thirty; and while you look I want you to think of the most beautiful sight you have ever seen in the world."

The rich man smiled and stooped to the rose. He gazed into its heart. The old woman counted thirty. The man seemed to dislike to stop gazing into the cool, still, beautiful rose.

"Oh what did you think?" asked the woman.

"I thought of the most beautiful thing I had ever seen, and it was—a room full of gold."

The old woman smiled sadly, and

said, "Poor man! I would not call that beautiful."

Next day a young woman whom she knew passed by. The young girl saw the old woman rocking on her door step by the rose and called out, "How is my rose today, Granny? May I come in and look at it? I hope you have decided to give it to me."

"Perhaps. But, come a minute and play an old woman's game with her. Stoop over and look right down into the heart of the rose, and as you look think of the most beautiful thing you have ever seen in the world. You must keep on looking, without speaking, while I count thirty."

So the young woman did as Granny requested, and gazed into the heart of the rose. When she looked up with sparkling eyes she said, "I remembered the most beautiful thing I have ever seen—a lovely, lovely pink satin dress trimmed with exquisite lace and the most beautiful pearls. I saw it long ago at a party."

"Poor girl!" sighed Granny. "Is that the most beautiful thing you ever saw?"

At the end of the street lived a man who had just returned from a trip around the world. He came one day to see the old woman. As he talked to her he kept admiring the rose with his eyes, and at last he said, "Do you know, Granny, in all my travels I've seldom seen a more beautiful flower than your rose. It is really too beautiful to be left here almost by the roadside. Some passerby might steal it or an early frost might destroy it. You had better let me have it for my conservatory where I have many rare flowers from all parts of the world; it will be much safer there. My man can drive down every day and bring you to see it."

"Nay, nay, friend," said the woman. "I shall keep it by me for many days and then shall give it to someone."

Then she asked the traveler, too, to look into the heart of the rose and think of the most beautiful thing he had ever seen.

He did so and answered, "I thought of a little mountain lake I once saw in my travels. It looked like a clear, shining emerald that had been dropped from heaven into the midst of the mountain—flowers bloomed all about it, while above towered giant mountain peaks capped in purest snow with clinging glaciers on their bosoms. And the flowers and the trees, snow, glaciers, mountains, were all reflected down there in the shimmering, shining lake."

Just as the traveler passed out her gate, a little child from a cottage on

the other side of the road came to visit her.—Hope.



Angry Motorist: "Some of you pedestrians walk along as if you owned the streets."

Irate Pedestrian: "Yes, and some of you motorists drive about as if you owned the car!"—The Mueller Record.

Aunt: "And were you a very good little girl at church this morning, Sallie?"

Sallie: "Oh, yes, Auntie. A man offered me a big plate full of money, and I said 'No, thank you.'"—Christian Science Monitor.

Small boys often ask embarrassing questions. A preacher was addressing the Sunday school and explaining the significance of white. "Why," he asked, "does a bride desire to wear white at her marriage?" As no one answered, he went on: "Because white stands for joy, and the wedding day is the most joyous occasion in a woman's life."

Immediately a little fellow piped up: "Please, sir, why do the men all wear black?"—Selected.



3 Billy Sunday Stories FREE

Turn spirit of the great evangelist lives on in these bright new stories of his career. William Ridway, the well-known iron manufacturer, wrote them for Sunday School Times. You can have them free, on request, in a pamphlet: "Tales of the Hawdust Trail." The Sunday School Times is issued weekly. Each issue has: an article or two such as those of George T. B. Davis on "Fulfilled Prophecy in Palestine," "A Lawyer Questions an Atheist," "Keeping Our Homes Really Christian," and many others; Ernest Gordon's "World Survey of Religious Life and Thought"; ten unique weekly aids for teaching the International Uniform Lesson; and other articles dealing with problems of the Christian life—all edited by Charles G. Trumbull. Write today for a sample copy and the Billy Sunday leaflet.

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THE SUNDAY SCHOOL TIMES CO.

BAPTIST TRAINING UNION

HENRY C. ROGERS.....Director
 MISS ROXIE JACOBS.....Junior-Intermediate Leader
 MISS RUBY BALLARD.....Office Secretary
 149-6th Avenue, North NASHVILLE, TENN.
 Convention President.....HERMAN L. KING



NASHVILLE ASSOCIATIONAL BAPTIST TRAINING UNION SCHOOL

The Nashville Associational Baptist Training Union School which has just closed was pronounced a wonderful success. It was indeed a purposeful school filled with interest, inspiration and challenge.

The Preparation

The preparation of the school is really the reason for its success. Six months before the school was actually held plans were started for the school. The first initial step was to decide on the type of school, and the group plan was decided upon. Recommendations were sent from the associational officers to the District Baptist Association in session. This group voted to approve this plan and to help prevent conflicts with the week agreed upon—the week of April 19. Following this, a faculty had to be secured, books to be taught decided upon, the keynote, devotional subjects, and many other details.

The Plan

The plan of this school was to hold one school in each of the eight groups. These schools were held at Park Avenue, First, Judson Memorial, Grace, Lockeland, Old Hickory, Grandview, and Union Hill. It was agreed upon that uniform devotionals were to be used in order to have the same messages in each school. The devotional subjects were: "Beautiful Lamps," "Nothing Between My Soul and My Saviour," "Jesus is All the World to Me," "It Pays to Serve Jesus," and "Whisper a Prayer." These devotionals were given by forty of the young people of the association. The schools were to have topics of special emphasis each night using the following: On Monday night, Baptist Training Union Magazine and Home and Foreign Fields; Tuesday night, Baptist Hundred Thousand Club; Wednesday night, Tithing; Thursday night, Baptist and Reflector; and Friday night, Hudgins' Memorial Fund.

The Prerequisite

On Friday night preceding the school a World Banquet was held in the dining room of the First Baptist Church when over five hundred young people gathered. Each group decorated their table to represent one part of the world. These were: China, Alaska, Brazil, Palestine, Africa, Indians, Mexico, and the United States. Mr. E. E. Lee of Dallas, Texas brought the address using as his subject, "The Training Union a Missionary Organization."

At the close of his message, young people dressed in native costume brought a message from their country to the Nashville young people as well as an appeal for their people.

The Program

The program of the school is given below by groups:

Charlotte group held at Park Avenue Baptist Church with Calvary, North End, Dickson, and Richland co-operating. Mr. Chestley Burklow served as dean of this school aided by Mr. James Cartwright and Miss Ernestine Sipe. The teachers here were: Rev. L. H. Hatcher, Mr. William Hall Preston, Mrs. Henry C. Rogers, Mrs. J. E. Lambdin, and Miss Cecile Smith. The speakers in this school were Mr. William Hall Preston, Dr. J. O. Williams, Mrs. J. E. Lambdin, Rev. W. C. Creasman and Mrs. Henry C. Rogers.

Eastern group held at Grace Baptist Church with Eastland, Inglewood, and North Edgefield co-operating. Mr. Harvey Douglas served as dean of this school assisted by Mr. Carl Sutton and Miss Lucille Hamby. The teachers here were: Rev. W. Rufus Beckett, Mr. Henry C. Rogers, Miss Frances Ewton, and Mrs. R. K. Kimmons. The speakers were: Mr. Henry C. Rogers, Mr. H. W. Crook, Dr. E. S. Crain, Rev. O. F. Huckaba, and Dr. C. S. Henderson.

The Broadway Group met with First Baptist Church with Central, Immanuel, Seventh, and Third churches co-operating. Mr. Bill Turner served as dean of this school assisted by Miss Margaret Pace and Miss Mary E. Flowers. The teachers here were Rev. H. B. Cross, Mrs. B. B. McKinney, Miss Roxie Jacobs and Miss Clara McCartt. The speakers were Dr. J. O. Williams, Mr. J. E. Lambdin, Dr. W. F. Powell, Dr. E. P. Alldredge, and Rev. H. B. Cross.

The Waverly Group met with Judson Memorial Church with Belmont, Centennial, Franklin, and Tennessee Home co-operating. Mr. C. B. Ramsey served as dean of the school assisted by Mr. Doyle Chatham. The teachers were Dr. John C. Slemph, Miss Winnie Rickett, Mrs. R. Kelly White, Mr. C. B. Ramsey, Miss Martha Story, Miss Rebecca West and Miss Catherine Chandler. The speakers were Dr. John C. Slemph, Dr. R. Kelly White, Miss Winnie Rickett, and Dr. Holcomb.

The Brick Church Group met at Union Hill with Ashland City, Goodlettsville, Joelton, and New Bethel co-operating. Mr. Delmar Luster was dean of the school and was assisted by Miss Georgia Mae Cummings. The speakers

were Rev. Guard Green, Mr. W. A. Harrell, Mr. Henry C. Rogers, Dr. O. W. Taylor, and Rev. Floyd Huckaba. The teachers were Mr. Emmett Golden and Miss Catherine Bledsoe.

The Mill Creek Group met at Grandview with Antioch, Radnor, and Una co-operating. Mr. Duncan Gay served as dean assisted by Mr. Ray Steagald and Miss Elizabeth Wright. The teachers were Rev. Clinton Wright, Mrs. Emmett Golden, Mrs. Frank Leavell, Mrs. Emerson Keaton, and Miss Edith McMillan. The speakers were Dr. W. F. Powell, Rev. J. R. Kysar, Dr. J. O. Williams, Mr. Percy Priest, and Dr. R. Kelly White.

The Woodland Group met at Lockeland with Edgefield and Shelby co-operating. Mr. William Davis served as dean assisted by Miss Christine Little, Mr. J. C. Spencer, and Mrs. James Rutherford. The teachers were Mrs. W. F. Powell, Mr. George Williamson, Mr. John McGill and Miss Geneil Frazier. The speakers were Dr. E. P. Alldredge, Rev. P. F. Langston, Mrs. W. F. Powell, Dr. W. F. Powell, and Mr. J. Percy Priest.

The Hermitage Group met at Old Hickory Church with Donelson, Green Hill, and New Hope co-operating. Mr. William Paris served as dean of the school assisted by Mr. R. B. Tandy and Miss Ivy Peek. The teachers were Rev. Fred Dowell, Miss Marjorie Moore, Miss Coralyn Leavell, Miss Margaret Bruce and Mr. Roy Babb. The speakers were Mr. H. W. Crook, Rev. Fred Dowell, Dr. E. P. Alldredge, Rev. Ray H. Dean, and Rev. W. F. Pearce.

The books used were "Working Together in a Spiritual Democracy," "More Than Money," "Training in Bible Study," "Christian Leadership," and "Studying for Service." The subjects of the speakers' messages were: "Faith in God," "Faith in the Bible," "Faith in Prayer," "Faith in His Church," and "Faith in the Future."

The Progress

Attendance by nights

	Mon.	Tues.	Wed.	Thur.
Eastern	176	183	200	217
Broadway	126	141	140	95
Waverly	318	324	334	318
Brick Church	87	84	130	100
Mill Creek	65	58	85	68
Woodland	152	125	141	156
Hermitage	178	198	206	209
Charlotte	133	124	151	143

Total1235 1237 1387 1306

One thousand six hundred and ninety-six different individuals were reached during the week against around three hundred last year. The examination was completed on Friday night with 1061 awards. The churches and number of awards for each are as follows:

Antioch	10
Belmont Heights	28

(Continued on page 17)

Sunday School Department

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

Proof That It Can Be Done



VACATION BIBLE SCHOOL IN A COUNTRY CHURCH

TENNESSEE'S V. B. S. RECORD 1935

Number of Schools	87
Enrollment	8,974
Daily Attendance	6,525
Enrollment Average	102
Average Attendance	75
Additional Hours of Bible	

Study	156,600
Cost for Each Pupil20
Cost for Each Pupil Each Day02

Only three states had more schools than Tennessee last summer. Texas had 145 schools, Kentucky 113, and Oklahoma 99. There was a total of 1,044 schools in the South, enrolling 140,876.

OUR GOAL:

200 SCHOOLS THIS YEAR

Every indication is that more than two hundred Vacation Bible Schools will be held in Tennessee this summer. Mr. Jesse Daniel and Mrs. A. B. Clark conducted some fifteen or eighteen schools in West Tennessee last summer and they are planning for 100 schools this summer.

Shelby County had one school in 1935. Superintendent L. A. Myers and the other Associational Sunday School Officers assure us of fifteen schools this year.

Lawrence Trivette, Educational Director in Holston Association, had nine schools last year. He has requests for thirty-two schools now.

Knox County, Nashville, and Ocoee Associations each plan for twelve new schools this spring and summer.

Encouraging words are being received from every section of the state indicating a keen interest this year in this movement.

REPORTS COMING IN

The first report of a Vacation Bible School for 1936 came from Harrison-Chilhowee Baptist Academy. The

school was conducted by Miss Zella Mae Collie; 85 were enrolled.

The second report came from Mrs. Louisa Carroll, who conducted a school at Helena with 38 enrolled. She is now in a school at Mount Union Church, Clarkrange.

The third report received came from G. L. Ridenour, Red Ash Church, Campbell County Association, with 55 enrolled.

Mr. Jesse Daniel reports schools in progress at Lorane and Gravel Hill in McNairy Association.

"IT COSTS SO LITTLE TO PROTECT LIVES WORTH SO MUCH"

The above wording was observed on a sign at a Brake Shop the other day. What a truth! How applicable it is to the relationship of our churches to youth!

It costs less each year to have a Vacation Bible School. Textbooks were reduced recently from \$1.50 to \$1.00

each. Saws, scissors and other supplies can be used from year to year.

THE ARGUMENT OF EXPERIENCE UNANSWERABLE

Rev. T. Saine, pastor Colored Baptist Church, Jackson, says: "One of the successful features of the school was the spiritual atmosphere that characterized our work."

Miss Carol Wall, St. Elmo Church, Chattanooga, testifies that the children were drawn closer to the pastor. "Young people gained respect for the church."

Rev. C. M. Pickler, pastor at Red Bank, writes: "The most beneficial feature was the Bible training the pupils received. The handwork was excellent. The Primary Department made a scrap book to be sent to a missionary our church maintains in China."

LAST CALL!

ALL ABOARD FOR SAINT LOUIS!

A Southwide Rally of men will be held at the Third Baptist Church, Wednesday evening, May 13, 7:30. Pat M. Neff, President of Baylor University, Texas, will speak on "Bread, Beauty and Brotherhood."

A special car, no extra fare, will be put on the L. & N. train leaving Nashville at 6:50 A. M. Wednesday, arriving St. Louis, 4:45 P. M., same day, provided as many as twenty people desire to go together. Notify Andrew Allen, 149 6th Ave., N., Nashville, if you desire to join the party, so he may turn in the request for the special car not later than next Monday night. The schedule and rates are as follows:

Leave Nashville	6:50 A. M.
Arrive St. Louis	4:45 P. M.
Round Trip Fare, good in Pullman, 15 day limit	\$13.50
Lower Berth	2.50
Round Trip, Coach, 30 day limit	10.10



BOYS DOING HANDWORK IN THE VACATION BIBLE SCHOOL

SUNDAY SCHOOL LESSON

By THE EDITOR

MAY 10, 1936

Jesus Inspires Honesty

Scripture: Luke 19:1-10, 45-48.

Golden Text: Exo. 20:15.

Collateral Readings: Micah 2:1-5; 6:8; Deut. 24:10-15; Amos 8:4-8; Matt. 7:15-20; 26:14-16; Psalm 15:1-5.

On His final journey to Jerusalem the week before His crucifixion Jesus passed through Jerico in the lower Jordan valley and, as the Guest-Savior, transformed Zaccheus and inspired him to a life of helpfulness and honesty.

I. A Sinner Seeking To See Jesus (vss. 1-4)

1. **His Position:** "Zaccheus . . . chief among the publicans . . . and very rich." Under the man who had general oversight of Roman taxes in a given region were "chief publicans" and under these were minor publicans. Zaccheus belonged to the second class. Part of his riches had been unjustly acquired (vs. 8). Publicans were required to turn in a given amount of taxes and all over that which they could raise was theirs and they pressed the people to the limit.

2. **His Condition.** For a Jew (Zaccheus was a Jew) to join with the hated Roman government and press and defraud his fellow Jews classified him as a traitor, ostracized him from society, and brought him under their supreme contempt (vs. 7). Zaccheus was not only in a bad way socially but he was "lost" spiritually (vs. 10). He "sought to see Jesus who he was" but, being small of stature, the crowd prevented. So he climbed a sycamore tree (fig-mulberry, with fruit like figs and leaves like the mulberry). Curiosity no doubt entered into it, but no doubt also there was also a deep heart-hunger for the things of God. There were obstacles in his way and the course he took was very "undignified" but the man who really wants to see Jesus goes ahead anyhow. And he who seeks to see Jesus will in due time see Him.

II. Jesus Seeking the Sinner (vss. 5-7)

Jesus' course toward Zaccheus was but a fulfilling of His mission to seek and save the lost (vs. 10).

1. **Providentially.** Rationalism will say that the circumstances which brought about the meeting between Jesus and Zaccheus just "happened." They did happen, but faith sees the providential hand of God directing the circumstances to bring to pass the result that followed.

2. **Personally.** No man makes a movement toward the Lord until first the Lord makes a movement toward him (John 6:44), and in this drawing

of the human heart toward God the Lord Jesus is seeking men. Jesus "looked up" and saw Zaccheus and invited Himself to spend the day with Zaccheus, knowing full well that He would be joyfully welcomed, as, indeed, He was. "For every step that the sinner takes toward God, God takes two steps toward the sinner." This is the course of mercy and grace. Jesus knows the names of sinners, He knows where they are, and responds to the welcome of the Spirit-touched heart.

III. A Saved Man Showing His Salvation (vss. 8-10)

What passed between Jesus and Zaccheus prior to what took place in these verses is not revealed, but one is sure that the time was not passed in silence. Jesus surely conversed on gospel lines and the sequel shows that His auditor responded.

1. **Salvation Predicated.** Because of the point involved we here consider verse 9 before verse 8. Jesus said that salvation had come to Zaccheus' house and that it sprang from the fact that Zaccheus "was also a son of Abraham." Many today would say the man was saved because of what he did with his money, but Jesus said otherwise. That salvation came to Zaccheus because he was "a son of Abraham" did not mean he was saved because he was a natural descendant of Abraham (Matt. 3:9; Rom. 9:7, 8), but was a son of Abraham in the sense that he exercised justifying faith in the Lord as Abraham did (Rom. 4:16; Gal. 3:7, 14, 29). In other words, Zaccheus was not saved by the deeds of his life but in response to the faith of his heart, and so it is now (Eph. 2:8, 9; Rom. 11:6).

2. **Salvation Demonstrated.** Since the foregoing is true, what Zaccheus did in respect to his money was not a condition of his salvation but an evidence of it, even as the works of a believer are now (Eph. 2:10). Zaccheus demonstrated his salvation in two ways.

A. **By Benevolence Toward the Poor.** "The half of my goods I give to the poor"; that is, "the half of my goods I am going to give to the poor."

B. **By Restoration to the Defrauded.** When Zaccheus said, "If I have taken anything . . . by false accusation (wrongfully exacted)," it meant that he had done so. But he proposed to restore fourfold to such a man. When a man gets genuinely saved it reaches as far as his pocketbook in its influence and moves him to help needy men with his money and make things straight with those he has wronged.

Here is the secret of genuine social and economic reconstruction: Get men individually saved by the Lord Jesus Christ. Christ inspires honesty in men.

IV. The Lord of the Temple Cleansing the Temple (vss. 45-48)

This took place after the conversion of Zaccheus and after Jesus had arrived at Jerusalem.

1. **A Vigorous Act:** "Cast out them that sold therein (in the temple precincts), and them that bought." Once before Jesus had done this same thing (John 4:14-16). On the occasion of the feasts in Jerusalem Jews from all over the known world would gather, necessitating an exchange of money in terms of the shekel of the sanctuary; so also they would need to buy animals or fowls for sacrifice. The trouble was that the business was set up in the temple precincts and shysters also got in on it. Jesus drove out of the temple both those who sold and them who bought, thus indicating for all time that the house of God is to be kept sacred to prayer and worship and not made a place of business, even on religious grounds.

2. **A Declared Fact:** "My Father's house a house of prayer; but ye have made it a den of thieves." The shysters made it literally so; the rest by countenancing the diverting of the house of God to business ends when they professed to use it for the glory of God alone. Now if a man carries his business in his mind and heart to church instead of thinking on God and His truth and worship, in spirit he is doing exactly what these people did whom Jesus drove out of the temple.

Jesus inspires honesty in individuals and also in the place of worship. If men do not voluntarily respond, then in time through some display of His kingly authority He will compel them to do the right thing for the good of others, whether they are or feel that they are personally benefited or not. But it is infinitely better to act under inner constraint than under outer compulsion.

QUESTIONS

1. Give the setting of the lesson.
2. Who was Zaccheus?
3. What was his condition?
4. How did he manage to see Jesus and why?
5. In what two ways did Jesus seek Zaccheus?
6. Why was Zaccheus saved?
7. How did he demonstrate that he was saved?
8. How did Jesus cleanse the temple?
9. What did He declare concerning the house of God?
10. Apply this lesson to present day affairs.

Lesson for May 24: BUILDING FOR THE FUTURE. Luke 20:45-47; 21:1-9, 34-36.

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

Friday, May 8—

Pray for Rev. and Mrs. J. T. Williams, literary work, Shanghai, China, and James Williams, Margaret Fund student.

Saturday, May 9—

For Rev. and Mrs. A. B. Deter, evangelistic work, Curitiba, Brazil, and Virginia Ray Deter, Margaret Fund student.

Sunday, May 10—

For divine guidance for sessions of S. B. C. and W. M. U. auxiliary to S. B. C. in St. Louis, Mo., in week beginning May 11.

Monday, May 11—

For Miss Dorothy Carver, educational work, Kokura, Japan, also for southwide W. M. U. committees in session in St. Louis.

Tuesday, May 12—

For Forty-eighth Annual Session of Woman's Missionary Union, St. Louis, May 12-13.

Wednesday, May 13

For Rev. and Mrs. Harold Hall, educational and evangelistic work, Yangchow, China; also for Woman's Missionary Union in session at St. Louis.

Thursday, May 14—

For Miss Fannie Taylor, missionary among Italians, Tampa, Fla.

Friday, May 15—

For Rev. and Mrs. W. C. Newton, educational work Hwang-Hsein, China, and Roy Newton, Margaret Fund student.

A WORD OF APPRECIATION

You friends were so kind to me when I was sick a short time ago and now again I must thank you for your expressions of love since my accident on April third. I spent that day at the Giles County quarterly meeting at Minor Hill near Pulaski. Just after I got off the train in Nashville I stumbled over a bag and sprained my right shoulder. I suffered intensely but after a few days I was able to come back to the office and I am glad to be back at work once more.—M. N.

A LETTER FROM PAUL BELL

Dear Miss Northington:

How we did miss you at the Convention! I was very sorry that you were ill and could not be with us.

Your good letter was here when I returned from the Valley section last night. I thank you for your many kind words. It was a joy to be able to go to your meeting in Humboldt. I just hope I did a little good for the cause of Home Missions, for what a task we

do have before us. We need the help of every woman in the entire South, and not only of the women but of the men and every one.

In this last trip over our field in the southern section my heart cried within me as I saw literally thousands of people in darkness and without Christ. I preached in a Catholic cemetery to some five hundred Catholics, many of whom had never heard the Gospel before. Many came to me at the close and asked that we not forget them, but to come back. Truly the fields are white and the laborers are so few.

A letter from Dr. Lawrence assures me that we are going to be reinforced here at Bastrop. How glad we are! It looks like we are going to be able to really do things now if our people will continue to help us, and I believe they are.

Miss Northington, you remember you helped us to pay off a part of our indebtedness last year. We have finished paying all of the old account but, in doing so we had to go in debt for some of our operating expenses and it is now getting close to the end of our year and we are about \$600.00 behind. I am just wondering if your women would like to help us take up this slack. It would help us more than anything I know. We are assured of future support and of our much needed equipment, but it is this open account that we are very much worried about. Our creditors are good to us, but it is not fair to keep them waiting. I do not want to put anything on you good people that is at all burdensome, but I trust that we may hear from you.

Our building is looking very pretty. It will soon be finished. One unit of the boys dormitory has been finished and dedicated and is in use.

Thanking you for every favor and consideration, I am

Most cordially,

Paul C. Bell.

Bastrop, Texas.

A MESSAGE TO PERSONAL SERVICE CHAIRMEN

It is with "mingled emotions" that I take up this new work as your Personal Service Director. Emotions of joy and thankfulness for the splendid work that you have done and for your loyalty and consecration. Emotions of hope and faith that we will accomplish even greater things this year—for the work of God's Kingdom must go forward, and Personal Service is a very vital part of His work. One of the things that made Jesus' work so effective

was that He always put so much that was personal into His service.

Nothing worth while will be done without planning our work, much prayer and deep consecration to the task on the part of each of us.

May I urge every Personal Service chairman in the State to plan definite work for the Young Peoples' Organizations? Confer with the leaders and have them report to the W. M. S. chairman the progress they are making. I am sure they would make scrap books for children sick in Institutions—roll bandages from worn sheets, to be used for first aid—visit and cheer shut-ins with flowers—read to the aged—and do many other things that cheer and help.

Where the circle plan is in effect in the W. M. S., each circle should have a Personal Service chairman and each month should give a written report as follows:

Assignment for month _____

Progress made _____

Results _____

Number of women doing DIRECTED personal service _____

Only the directed Personal Service is to be reported to W. M. S. chairman.

Let us begin planning now to do something definite and helpful for the Jews, foreigners and negroes. Will you write me very fully and freely about your local problems and your plans? Let's plan our work—THEN WORK OUR PLAN. I am anxious to be of real service to you.

If you were to ask me what is the world's greatest need today I would have to say "Personal Service." The cup of cold water we give in His name—the words of kindness and cheer that are so much needed—visiting the sick and distressed and the poor people in the Almshouses—sewing for orphan children—helping with classes at our Good Will Centers—teaching the Bible in our colored schools—holding services for wayward girls in our jails—making scrap books for the children in Tuberculosis Sanitariums—making bandages for first aid—visiting our "Home-Soldiers" the shut-ins—serving our Young Peoples' Organizations with luncheons—collecting old clothing for the needy poor—visiting the unfortunate girls in our Crittenden Homes—giving Bibles to our colored school children—all these and MORE constitute "Personal Service." We want to make it as personal as possible. Putting ourselves into it and putting the Golden Rule into it, also. And remembering always that first of all "They would see Jesus."

I sincerely believe that you are going to co-operate with me in every way. Won't you start doing that by writing to me now? I thank you for giving me the privilege of serving as your chairman and for the confidence you have placed in me, and I promise you that I will do my very best to make

this a glorious year for our Master. May God's richest blessings rest on you as we start on this, another year's work for Him.

Lovingly yours,
Mrs. L. E. Minton,
Personal Service Director.

1004 Forrest Ave.,
Chattanooga, Tenn.

**NASHVILLE ASSOCIATIONAL
BAPTIST TRAINING UNION SCHOOL**
(Continued from page 13)

Calvary	15
Centennial	16
Dickson	15
Donelson	7
Eastland	13
Edgefield	7
First	83
Franklin	13
Grace	87
Grandview	39
Green Hill	5
Immanuel	1
Inglewood	9
Joelton	3
Judson	68
Lockeland	30
New Hope	27
North Edgefield	59
North End	10
Old Hickory	131
Park Avenue	63
Radnor	6
Richland	3
Seventh	25
Shelby Avenue	85
Tennessee Home	143
Third	4
Union Hill	51
Walkers Church	2
Churches outside Assoc.	3

Total 1061

Credit to Whom Credit is Due

Mr. Herman King Associational Director, was general chairman of this school and deserves much credit for promoting this great school. He had various committees at work enlisting over two hundred people in the work. We congratulate Mr. King on this marvelous achievement. He planned his work and worked his plans in co-operation with the State Training Union Department. As president of the State Training Union Convention he has set a marvelous record for other associations.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 8th Ave., N. NASHVILLE, TENN.

Abiding Songs. (The Sunday School Board of the Southern Baptist Convention.) This is a hymnbook containing 176 songs and with 13 responsive Scripture readings in the back. In the foreword it is stated that "Abiding Songs is presented to the churches to

meet a demand for a small book that has the outside beauty and the inside quality of a great church hymnal" and that it "will adequately meet all the demands of many churches, including the Sunday School and the Baptist Training Union." An examination of the binding and the general make-up of the book and of the really fine collection of songs which it contains convinces one that it fully meets the description and purpose indicated in the foreword. It is a really splendid small hymnbook.—O. W. T.

The Properties of Air

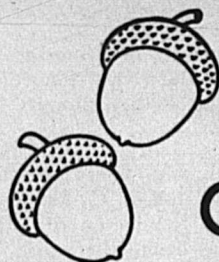
Air is a subtle element, heavier than fire, but lighter than earth or water, in itself colourless and non-luminous, but serving as a vehicle to three of our senses—sight, hearing, and smell.—Sel.



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.



ONLY 3 and 3

Guarantees

Old Age Security

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

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.

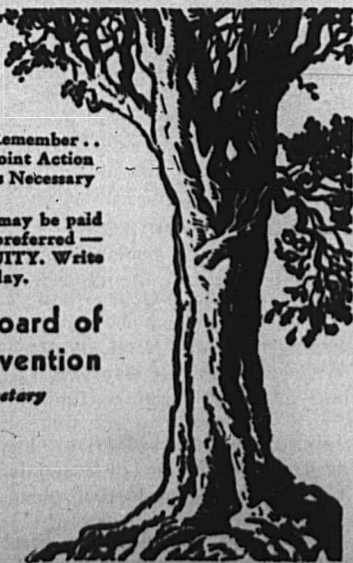
Let the Ministers Act Now {Remember...
Let the Churches Act Now {Joint Action
Is Necessary

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.



Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR APRIL 26, 1936

Memphis, Bellevue	1903
Memphis, First	1154
Chattanooga, First	1130
Knoxville, First	1113
Memphis, Temple	1051
Memphis, Union Avenue	1031
Nashville, Grace	1019
Knoxville, Broadway	794
Knoxville, Fifth Avenue	787
Chattanooga, Highland Park	732
Jackson, First	701
Memphis, LaBelle	692
Chattanooga, Ridgedale	691
Maryville, First	602
Nashville, Judson	600
Nashville, Park Avenue	567
Bristol, Calvary	562
West Jackson	561
Chattanooga, Woodland Park	559
Chattanooga, Calvary	548
Etowah, First	521
Knoxville, McCallie	505
Fountain City, Central	494
Memphis, Speedway Terrace	492
Chattanooga, Avondale	491
Morristown, First	473
Jackson, Calvary	462
Memphis, Central Avenue	445
Memphis, Seventh Street	442
Chattanooga, Clifton Hills	435
Chattanooga, East Lake	429
Chattanooga, Tabernacle	426
Dyersburg, First	420
Jefferson City, First	408
Paris, First	392
East Chattanooga	389
Chattanooga, Red Bank	389
Chattanooga, St. Elmo	387
Union City, First	387
Trenton, First	355
Humboldt, First	346
Knoxville, Arlington	335
Chattanooga, Chamberlain Ave.	319
Knoxville, Mt. View Church	314
Nashville, Inglewood	309
Chattanooga, Alton Park	302
Rossville, Ga., Tabernacle	302
Covington, First	290
Rossville, Ga., First	286
Chattanooga, Oak Grove	279
Rogersville, First	264
Nashville, Seventh	256

—B&R—

By FLEETWOOD BALL

C. C. Buckalew, of Louisville, Ky., has accepted a call to the church at Conyers, Ga., effective May 1.

—B&R—

Succeeding the late N. B. Wallace, E. M. Weaver resigns at Rayville, La., to become pastor at Jennings, La.

—B&R—

The church at Marks, Miss., has called as pastor G. H. Day, of Rosedale, Miss. He gives half-time to each place.

—B&R—

L. C. Craig has resigned the First Church, Paris, Ark., to accept a call to the First Church in Atkins, Ark.

R. C. Daily, of Ouachita College, Arkadelphia, Ark., has accepted a call to the church at Bradley, Ark.

—B&R—

J. C. Wilhelm of Glennwood Church, Tulsa, Okla., lately declined the call to Phoenix Avenue Church, the same city.

—B&R—

B. F. Smith has resigned as pastor in Corinth, Okla., to accept a call of Custer City, Okla.

—B&R—

J. H. Buchanan of the First Church, Lynchburg, Va., has closed a series of lectures on the Flenniken Foundation. His subject was "Life's Attitudes."

—B&R—

J. E. Burt, for four years pastor at Rosman, N. C., has accepted a call to the church at Bath, S. C., and is on the field.

—B&R—

C. N. Cambell, of Duncan, S. C., pastor of the Burnsvew Church, will also serve the Bethel Church in the same section.

—B&R—

B. E. Wall, who lately resigned as pastor of Johnston, S. C., has accepted a call to the Hendersonville Church, N. C., and has begun the work.

—B&R—

L. G. Gates of the First Church, Laurel, Miss., has been granted a leave of absence for six months that he may recover his usual vigor.

—B&R—

Beginning last Sunday B. W. Walker, of Hollandale, Miss., is assisting the Griffith Memorial Church, Jackson, in a revival.

—B&R—

The church at Cox City, Okla., loses by resignation its pastor, C. B. Alcorn, but the church has called Floyd Marshall to succeed him.

—B&R—

The Mountaineer, the annual of Blue Mountain College, Blue Mountain, Miss., is in print and dedicated to Dean and Mrs. George K. Buckley.

—B&R—

H. T. Ellis, superintendent of the Sunday School at Marion, Ark., has yielded to a call to enter the ministry and has accepted the pastorate of May's Chapel for two Sundays.

—B&R—

A. L. Vaughn, who has been for eight years a pastor in North Carolina, has accepted a call to the Calvary Church, Greenville, S. C., and began his work April 23.

By THE EDITOR

The brotherhood will be glad to know that Secretary Freeman is still steadily improving and returned to his home in Nashville on May 5th.

—B&R—

In a revival in Arlington Baptist Church, Knoxville, Geo. E. Simmons, pastor, with Evangelist T.

C. Crume preaching, there were 70 additions.

—B&R—

Word comes that Pastor C. E. Allmond has reconsidered his resignation and will remain as pastor of the First Baptist Church, Lebanon.

—B&R—

Evangelist E. Maurice Hewlett, Memphis, recently closed a revival at Cave City, Ark., in which there were seven professions.

—B&R—

The meeting of the Woman's Missionary Union will open its sessions in St. Louis on Tuesday, May 12, at 9:15 A. M. instead of 9:30 as previously announced.

—B&R—

A revival in the Oakdale Baptist Church, David Burris, pastor, with A. D. Muse preaching and Sam L. Raborn leading the singing, resulted in 24 additions.

—B&R—

The Baptist and Reflector appreciates receiving a notice of the commencement exercises, May 10-14, of the Northern Baptist Theological Seminary, George Wheaton Taft, President.

—B&R—

J. B. Tallant has closed a great revival with the Lakeview Church, Chattanooga. Brother Tallant is now in a revival with the Tabernacle Church, Rossville, Ga., George W. McClure, pastor.

—B&R—

A. M. Vollmer, pastor of First Church, Dyersburg, recently filled the pulpit of the Bellevue Church, Memphis, in the absence of Pastor R. G. Lee who filled the pulpit of First Church, Dallas, Texas.

—B&R—

The annual meeting of the Association of the Sunday School, Training Union and Student Union of the Southern Baptist Convention will meet in parlor at Hotel Statler, St. Louis, May twelfth and thirteenth.

—B&R—

The Sunday School Board will foster a breakfast during the Convention at St. Louis Saturday morning, May 16, at seven o'clock, at the Castilla

We carried last week a brief notice of the death of Pastor A. H. Huff of the First Baptist Church, McMinnville. He died of a sudden stroke Monday night, April 27. He is survived by his wife, three daughters, and three sons. One of these, R. H. Huff, is a ministerial student at Carson-Newman College. The funeral was conducted Wednesday afternoon, April 29, by Pastor O. L. Rives of the First Baptist Church, Tullahoma. A faithful and fruitful man of God rests from his labors. God comfort the sorrowing.

Restaurant, 1115 Washington Avenue. The place will accommodate 300 people and the tickets will be fifty cents.

—B&R—

The first Baptist Church, Gainesville, Ga., Roland Q. Leavell, pastor, which was badly damaged in the recent tornado, has received a check for \$500.00 from Druid Hills Baptist Church, Atlanta, Louie D. Newton, pastor.

—B&R—

Bro. Chas. M. Walker, Secretary-Treasurer, sends us an account of the very fine and extensive work that is being done by the Brotherhood of Knox County Association of Baptists. We wish that space permitted a detailed record of it.

—B&R—

Southern Baptist Theological Seminary alumni will have their annual breakfast during the Southern Baptist Convention at 7:30 Friday morning, May 15, in the Hotel Jefferson. All friends of the Seminary, including wives and mothers, are invited.

—B&R—

Sunday, April 26, marked the close of a two weeks' revival meeting in the First Baptist Church, Memphis, R. J. Bateman, pastor, in which the preaching was done by C. Y. Dossey, State Evangelist for Texas, and the singing led by D. C. Hamilton, assistant to the pastor. There were 135 additions to the church.

—B&R—

The Baptist and Reflector appreciates the visits from out the city of Pastors C. E. Wright, pastor First Baptist Church, Winchester; P. L. Ramsey of the First Baptist Church, Fayetteville; A. U. Boone, supply pastor First Baptist Church, Springfield; Pastor Rich, Huntsville; and R. L. Jones, Field Secretary of the Foreign Mission Board.

Funeral services for P. G. Terry, 77, cashier for some thirty years for W. W. Dillon and Company, who died of heart trouble at his home on Douglas Avenue, Nashville, Wednesday morning, April 29, were held at Eastland Baptist Church by H. T. Whaley, former pastor, assisted by the present pastor, E. B. Crain, and J. O. Williams, Business Manager of the Baptist Sunday School Board. Besides his wife he is survived by a daughter and two sons, all of Nashville. He was one of the charter members of Eastland Baptist Church and served as treasurer and deacon for many years. In Dr. Folk's time he served awhile in the office of the Baptist and Reflector. Upright, faithful, respected, this beloved brother shall be greatly missed. The Lord's grace be upon his loved ones.

Judge J. H. D. Stevens, deacon of the First Baptist Church, Nashville, and for many years teacher of the Convention Bible Class, recently passed on. For ten years he was executive head of the Gideons, an organization devoted to placing Bibles in hotel rooms. He was an outstanding temperance advocate. He engaged in many other laudable activities. The Lord comfort the bereaved.

The first death to occur in the Baptist Orphanage in a long time was that of Mack Bridges, 14, who died in Vanderbilt Hospital from what seemed to have been an infection resulting from a bruised place on his shoulder, received while riding on a truck. He was a member of the Orphanage Church and a fine boy.

Immanuel Baptist Church, Nashville, C. S. Henderson, pastor, recently held a successful School of Missions, with R. S. Jones, John L. Hill, Miss Margaret Bruce, Mrs. Charlie Bruce, Miss Thelma Brown, and Roy Babb as teachers, and with inspirational addresses by Drs. R. J. Bateman, Memphis, John L. Hill and J. O. Williams, Nashville, and R. S. Jones, Richmond, Va.

—B&R—

On April 26, Bro. W. C. Agnew, faithful missionary pastor in McNairy County, preached the baccalaureate sermon of Bethel Springs High School, he being a member of the graduating class, and it is reported that the principal said that he had never heard a better sermon.

—B&R—

Floyd W. Huckaba, Nashville, recently began his sixth year as pastor of Goodlettsville Baptist Church. In five years the membership has almost doubled, the Sunday School has substantially increased, the church building has been redecorated, and in 1935 the church received more members and gave more money than in any single year in its history. The pastor has been unanimously called to serve another year.

—B&R—

In Tucson, Arizona, a city of 50,000 people, are two white Baptist churches, one Southern the other Northern, the latter practicing alien immersion and open communion. The pastor of the Southern church is John Newton Campbell. The church has 150 members who serve the Lord with Pauline zeal. The church must build and needs

help in doing so. If any of our people should be vacationing in that state this year, let them attend services at this church.

—B&R—

On a recent Sunday the First Baptist Church, Newport, Merrill D. Moore, pastor, celebrated its sixtieth anniversary. A. A. Cate, chairman of the deacons, read a historical paper. Former Governor Ben W. Hooper spoke on "The Pastors of the Church as I have known Them." Miss Cassie Inman, sole surviving charter member, and Mrs. Alfred Swann, daughter of the first pastor, J. L. M. Burnett, were honored. Enough money in cash and pledges was raised to pay the remaining debt on the Sunday School building.

—B&R—

With the Churches: Chattanooga—Highland Park, Pastor Clark welcomed 2 by letter, 2 for baptism and baptized 6; Alton Park received 2 by letter; Calvary, Pastor McMahan welcomed 1 by letter, 1 for baptism and baptized 7; St. Elmo, Pastor Callaway welcomed 2 by letter, 1 for baptism and baptized 2; East Lake received 3 by letter; Red Bank received 1 by letter and 1 for baptism; Avondale received 2 for baptism; Clifton Hills, Pastor Goolsby welcomed 5 by letter, 5 for baptism and baptized 5; First, Pastor Hughes welcomed 4 by letter and baptized 1. Memphis—Bellevue welcomed 5 by letter; Speedway Terrace received 1 for baptism. Nashville—Park Avenue received 1 by letter and 1 for baptism. Knoxville—Fifth Avenue received 3 for baptism. Rossville, Ga.—First received 2 by letter.

On Mother's Day, Sunday afternoon, May 10, at two o'clock, at the Tennessee Baptist Orphans' Home, there will be a program in dedication of the splendid, new Hospital. Music will be furnished by the children of the Home. Postmaster William Gupton, chairman of the Board of Trustees, will preside. Dr. John L. Hill, who with his Fidelis Bible Class of the First Church, Nashville, has done so much for the Hospital, will deliver the address, and Dr. I. J. Van Ness will pray the dedicatory prayer. Open house will be held from three to five o'clock. Let as many of our people and friends as can attend this service, see the fine work that has been and is being done, and the promise of the future. We rejoice with our friend, Superintendent W. J. Stewart, who in pouring his heart and life into the work is now to see this happy fruition of his labors.



NEW ORLEANS IN MAY—AMERICA'S MOST INTERESTING CITY—YOUR
HOST FOR 1937—SOUTHERN HOSPITALITY FOR SOUTHERN BAPTISTS

New Orleans awaits expectantly the coming of thousands of Baptists in 1937. New Orleans the incomparable . . . the city of Romance and charm . . . of Patios . . . the Mardi Gras . . . French customs . . . Spanish influences . . . narrow streets . . . intriguing iron balconies . . . European customs . . . Creole traditions . . . old Churches and a history romantic, daring, fearless . . . as dauntless as the mighty Mississippi that flows past its gates.

Modern New Orleans, with her splendid hotels, famous restaurants, spacious parks, her second U. S. Port, beautiful homes and the South's largest Auditorium, is ready to entertain you . . . your coming will make a lasting and valuable contribution to the religious life of New Orleans. We await you—

Jno. Astuff

Chairman,

New Orleans Convention Committee.



Spacious Municipal Auditorium where
Convention Will be Held



Beautiful Beaches Surround New Orleans
—Swimming in May



Scene, Vieux Carre—Old French
Homes—Iron Balconies



Place d'Armes, Gen. Jackson's Monument—St.
Louis Cathedral and Cabildo in Background



New Orleans, the Mardi Gras City
—a Typical Parade Float