

BAPTIST and REFLECTOR

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

"Let There Be Light"

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The Risen Christ

(A brief of sermon preached by John A. Huff, pastor of the First Baptist Church, New Orleans, Louisiana, at the Southern Baptist Convention, St. Louis, Missouri, May 14, 1936.)

"And if Christ be not risen, then But now is Christ risen." I Cor. 15:14-20.

There can be no satisfying message for human hearts that does not entertain the idea and cherish the hope of a resurrection from the dead. The resurrection of Christ as a guarantee of our resurrection at the consummation of the age when Jesus shall return for His saints is "the corner stone of our Christian faith; the Gibraltar of Christian evidence; the Waterloo of material science; God's final reply to atheism, agnosticism, and infidelity; the blessed hope of our departed dead, and the glorious expectation of all the redeemed."

But "if Christ be not risen, then" God is a constructed myth; the Bible is a riddle; Christ was an impostor; the disciples were perjurers; the ministry of the church is empty; prayer is a mockery; Christian experience is a delusion; your testimony is false; your faith is vain; ye are in your sins and are, of all people, to be pitied most.

"If Christ be not risen, then" all the doctrines of the Old and New Testament are meaningless; Christ's Messiahship, His Sonship, His divinity, His death for sin, His resurrection, His ascension, and the promises of His personal return collapse and fall. The doctrine of sin, repentance, faith, forgiveness, redemption, baptism, sanctification, holiness, the Lord's Supper, and the Christian's resurrection is foolishness. "If Christ be not risen, then" all those references direct and indirect about Him must be torn from the Bible, and if this is done, all you would have left would be the fragments of a mutilated book.

"If Christ be not risen, then" Christ did not go back to the Father. The Holy Spirit did not come. Pentecost was a mad scene. The church was not spiritually born. We have no commission. Our program is an organized fraud. Our efforts and expenditures are wasted. And the gates of hell have prevailed.

"If Christ be not risen, then" death has its sting. The fact of death needs no proof. We are surrounded by decay and death. The Bible scarcely opens until we hear the cry of Eve over the death of her son, and this symphony of sorrow will be heard until Jesus comes and wipes away all tears from our eyes. On every hand we are reminded of the grim monster. The postman with his black-bordered envelope, the messenger boy with his telegram of sympathy, the buildings draped in black, the flags flying at half mast, the tolling of the church bells, the slow moving procession up the street, and the choked emotions of the



JOHN A. HUFF

bereaved all tell us that death is abroad among us.

"If Christ be not risen, then" death has its sting. Our homes are broken up; the babe is snatched from its mother's arms; habits of a life time are snapped; our plans go unfinished; ambitions are never realized; our fondest dreams never come true; memory strikes a minor key for the rhythm of life is broken. Oh the sting that death ends all; to be sure of nothing but that we must die; to close our senses forever upon all we've cherished; to say goodbye to all near and dear to us; to know that every moment rushes us on toward nothing and that all of our plans shall come to naught and that the hand and heart and brain that projected them shall soon be stilled under the earth to become the "luxury of worms!"

"If Christ be not risen, then" hope turns to despair and gloom; the day of life turns to darkness and the darkness becomes a nightmare of faded desires, blighted faith, blasted hopes, and vanishing expectations. The hope of the soul is gone; that we are the children of God; that our sins are forgiven; that though we die we shall live again; that we have a home in heaven; that our Christian dead are with God; that we shall meet in glory those loved long since but lost awhile—is vain beyond words to describe if Christ be not risen.

"If Christ be not risen, then" we are but natural men, material men. We know no God but nature; no law but conscience; no Saviour apart from our own efforts; no wisdom but that of this world; and no hell or heaven but what we experience in this life.

"If Christ be not risen, then" the grave has sealed its victory. "If Christ be not risen," the dead are perished; there can be no future life; the tomb is a blind alley; death has completed its triumph; the grave has won its victory; tears are unavailing; we are without consolation; the anchor of the soul is gone; memory lies in a heap of ruins; the inscription on yonder tomb is false; darkness shrouds in mystery our departed dead; night has come that has no morning; and the curtain falls never to rise again. I pause for poverty of words to go on with this description so terrible and disconsolate, but this is the logic, philosophy, theology, and doctrine of all who deny the resurrection of Christ.

I am afraid of the man who denies the supernatural. I cannot trust the man who does not believe in a future life. What a man believes will not change the facts, but what a

(Continued on page 4)

Baptist and Reflector

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EDITORIAL

The Unity of The Race

Jesus said of believers: "I have chosen you out of the world" and, "They are not of the world, even as I am not of the world." In physical or other relationships on the earthly plane only are believers and unbelievers classifiable together. In all other respects they fall into different categories.

The unregenerate are "of the world" in nature, direction, deeds and destiny. Christians (not mere nominal ones) are "a new creation" in Christ, "their citizenship is in heaven," they are "strangers and pilgrims in the earth," and some day they are "to be with Christ; which is far better."

On the surface the services of these two groups may sometimes appear to be similar. But they are fundamentally and radically different in basis, motive and quality. Those of "the world" spring from self-interest or from an altruism which rises no higher than the earthy in its source and nature. Those of Christians spring from "a new heart" constrained by "the love of Christ." Apart from this the noblest endowments and deeds are as "nothing" in spiritual quality (I Cor. 13:1-3).

"The unity of the race," therefore, which is so often used, is a proper phrase if properly interpreted. But this unity is only a natural matter. Those of the race who are born again are "one in Christ Jesus," but this does not include mankind as a whole. And so, in a deep and fundamental sense it is logically and Biblically a blunder to think of the regenerate and unregenerate groups of men as a unity and predicate of them as "the acts of the race" what only belongs to one or the other. And yet, this is what rationalistic "religion" often does.

Cash Point Baptist Church

It is one of our splendid rural churches and is located in Lincoln country near Ardmore. Bro. G. C. Morris, formerly an associational missionary under the State Board in William Carey Association, trained at the Baptist Bible Institute, is the pastor there for half time and also pastor at Flintville and Mulberry.

We had the pleasure and uplift of being at Cash Point on Sunday, May 3, and of preaching in the morning and afternoon to most excellent listeners on hand in fine numbers. Bro. J. H. Sharp, Field Representative of Tennessee College, also delivered a fine and highly appreciated address in the afternoon on Christian Education. The Ten-

nessee College quartette splendidly served in special music during the day, and also the Men's quartette of the local church, a visiting Men's quartette whose home we fail to recall, and the Ladies' quartette of the local church. Some special music which in the nature of the case we very deeply appreciated was some songs by a group of Junior and Intermediate boys and girls, named by the pastor the "Dr. Taylor Group," which sang in special greeting to us. One of the songs was composed by the pastor, who had taught the boys and girls music in the school at Cash Point. At noon a substantial and well prepared dinner by the church on the church lawn was heartily partaken of. From the Sunday school hour under Supt. J. G. Smith, to the close of the services, the day was marked by courtesy and responsiveness and consciousness of the Lord's presence.

Pastor Morris is doing a very fine and fruitful work and the attitude and development and spirit of the church speak of the success of his leadership.

"Open Up The Paper and Give Us Light"

Pastor I. M. Rainey of the First Baptist Church, Dayton, has sent us some quotations and comments as follows:

Quotations from correspondence with Dr. W. B. Riley, Minneapolis, Minn.: "In the matter of Baptism—years ago I took up with the late Dr. T. T. Eaton the subject of who had a right to administer it, and as a result of that discussion, in the Western Recorder of Louisville, Ky., some thirty years ago, I think it was shown that the authority to baptize was never a prerogative of a Baptist Church; or, for that matter, of any local church body. The Southern Baptist method, the 'moving that this man be received as a candidate for baptism, etc.' is without any New Testament precedent. A church has a perfect right, according to the teachings of Scripture, to determine what prerequisites to membership one must bring—repentance, faith and baptism are justly and Biblically required by a church to receive one into its membership; but it has no right to go outside of itself and decide whether a man shall repent, shall believe, or shall be baptized. In other words, it is not only unbiblical but illogical for the church to pass upon these things before the time comes when it is ready to receive one into fellowship." Bro. Rainey goes on to say:

What about the above paragraph? I see that the Northern Baptists and Southern Baptists are encircling each other in a pretense of fellowship and at the same time one group calling wrath upon the other, as the above statement points out, that Southern Baptists are UNBIBLICAL, UNSCRIPTURAL, ILLOGICAL, and without any precedent in this great practice and belief of baptism. Open up the paper and give us light on these questions from the Defenders of the Faith. I feel the need of information upon these questions, and if I have not been informed wrong several millions of people do. What became of the Georgetown College situation concerning the president? I hear something here once in a while that seems to have the whang of the above paragraph—right or wrong."

Since the Western Recorder was referred to, we wrote Editor Masters relative to the discussion between Drs. Eaton and Riley "some thirty years ago." Being aware of the time and difficulty involved in searching through files, we received from him a reply which ran as we expected; such a reply as we would have felt impelled to send under similar circumstances.

Without a more definite date it would be impracticable for us to search the three or four years that might be needed in going through our files on the question raised by Brother I. M. Rainey. However, you may categorically affirm that the position that a church has no authority over baptism among Baptists—authority under the Lord—was never held by a Western Recorder. It has fought against such emptying theories, as you know, throughout all of the years.

We will let others search the files, for it would take more time than we could give without a more definite date.

And then in a note Editor Masters says, "Will tell you of Georgetown at St. Louis."

Within the limits of space which can be used at this time

only certain general statements can be made as a prelude to other statements. In this way the subject matter is introduced to our readers and to such brethren as may wish to write upon it.

One thing is certain, that the issues raised are important. Is a Baptist church without New Testament warrant in its method of receiving candidates for baptism? Does a Baptist church have no authority under Christ over baptism? Is an immersion performed for baptism by any other religious group under the same authority and, therefore, equally valid? Is it unbiblical and illogical for a Baptist church to pass its judgment on the prerequisites to church membership prior to one's presentation of himself for membership?

There have been individual exceptions, it is true, but the uniform, regular, and general position of Southern Baptists has been that the church does have this authority under Christ in the case of baptism and that a negative answer must be given to the other questions in the preceding paragraph. We know T. T. Eaton's position and that of the Western Recorder through the years. The Baptist and Reflector holds the same position. There may be more among Southern Baptists than formerly who hold otherwise, but the orthodox Baptist position is the one indicated. Have the champions of the faith been wrong?

We point out that in the correspondence quoted Dr. Riley says that in the correspondence between him and T. T. Eaton, he "thinks it was shown that to baptize was never a prerogative of a Baptist church." Is his thinking so warranted? The paper is open, brethren. Be as cogent and brief as you can and express yourself on these things.

* * *

Is The Church Responsible for War?

"If the church would do its duty war would be abolished." "Every war is a testimony to the church's failure." Such statements as these are frequently made. Is this a just charge?

The function of the gospel in this age is to be "a witness unto all nations" (Matt. 24:14), and to call out from mankind "a people for His name" (Acts 15:14-17). In this evangelical program believers are to function as the "salt of the earth" and "the light of the world."

Though some of God's people may be disobedient here and there, His purpose cannot fail. It is being and shall continue to be fulfilled. But nowhere in Scripture is it predicted that men will universally respond to the gospel. In fact, it is plainly foretold that in the very end of the age itself there shall be "wheat" and "tares" and those who "obey the gospel" and those who "obey not the gospel."

The church is responsible to proclaim and live the gospel and thereby influence society in whatever measure society may respond to it, but she is not responsible for men's failure to accept it. When the "salt" and the "light" are set forth, men's failure to react to these is the failure of those men, not of the "salt" and "light."

War rises from those sources which, because they are ignorant of it or reject it, are not transformed by the gospel. The church is responsible for any failure to proclaim the gospel where she has the ability and the opportunity. But war is found rising primarily, not from sources ignorant of the gospel but from those who have heard it and yet reject it (except professedly perhaps) or disregard it. In other words, the real instigators of war are those whose attitude toward the gospel puts the responsibility for war on themselves and removes it from the church.

The true (not the nominal) church has preached the gospel through the centuries, and yet war has gone on because men have not heeded the message. The gospel makes for peace among those who truly receive it but it bears no responsibility to bless those who scorn it. Were the gospel

(Continued on page 20)

Climbing The Ladder

Round by Round

5,000 SUBSCRIPTIONS IN 1936

WATCH ME
CLIMB FROM
TIME TO TIME

The Reflector Boy says:

Well, friends, my subject is "Climbing the Ladder Round by Round," and my desire and aim are climbing the ladder round by round but I cannot always climb the ladder round by round week by week because sometimes not enough subscriptions are sent in. So it is this week, only 78 subscriptions having come in since the last count, leaving 22 short of the number necessary for me to go up another round.

Last week I was left reaching for another round and I am still reaching for it. Can I make it next time? That depends on how the subscriptions come in.

Here are the names of friends who have rendered special service to the paper by sending in subscriptions other than their own. Friends, most sincerely do we thank you. Who else will join the list?

- R. L. Easterly, Knoxville,
- Pastor W. R. Hill, Grand Junction,
- Pastor R. A. Swindell, Camden,
- Fred T. Carrier, Bristol,
- R. C. Medaris, Memphis,
- Pastor J. T. Carter, Jefferson City,
- Mrs. Bertha Cathey, Model,
- Mrs. Harry Gildard, Knoxville,
- Mrs. Julian Holloway, Covington,
- Dr. Austin Crouch, Nashville,
- Mrs. B. H. Ramsey, Dyer.

LET US REMEMBER THAT THE WEEKS I HAVE FAILED TO GO UP IN THE PAST MUST IN SOME WAY BE MADE UP FOR INCREASED NUMBERS OF SUBSCRIPTIONS FOR ME TO REACH THE TOP BEFORE OR BY THE END OF THE YEAR.

I am climbing as I can toward the top. Help me to go up faster! As you say, "Go up," I climb up.

"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

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THE RISEN CHRIST

(Continued from page 1)

man believes will positively determine his character and settle the question of his destiny here and hereafter.

"But now is Christ risen"

The resurrection of Christ establishes the Bible as true; sustains all His claims to Messiahship; proves that He was the Son of God with power; shows that the power of sin, death, and the grave has been broken; answers the question of a future life; and is the pledge and guarantee of our resurrection.

Christ based all His claims upon His resurrection:

"Destroy this temple and in three days I will raise it up."

"I lay down my life that I might take it again."

"I have power to lay it down, and I have power to take it again."

"And I, if I be lifted up from the earth will draw all men unto me."

"Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations."

"And this is the will of Him that sent me, that everyone that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

Jesus did not minimize the present with its persecutions, sacrifices, heartaches, tears, death, and the grave which awaited His disciples, but He did point out the fact of the resurrection and the glory that would be revealed in spectacular pictures that almost overshadowed the present. To illustrate, He speaks of:

"The Son of Man coming in his glory";

"Coming in the glory of his Father";

"Sitting on the throne of his glory";

"All that are in the grave shall hear his voice and come forth";

"The Son of Man shall descend from heaven with a shout";

"The trumpet of God shall sound; the dead in Christ shall be raised";

"We that are alive shall be changed";

"Before him shall be gathered the nations."

The prophets and New Testament writers also join in presenting this idea of the future glory and the victorious triumph of the redeemed.

Christ, by dying, has slain death, and to the believer "the passage of death is only a breath" and we are changed from the terrestrial to the celestial; from the corruptible to the incorruptible; from the earthy to the heavenly; from the natural to the spiritual; and from the mortal to the immortal.

The hope of a resurrection is compatible with the deepest yearnings of the souls of men. Poets, artists, philosophers, and theologians have called upon every faculty of reason, logic, and the imagination that they might give to us some satisfying picture of the future life. Theodore Parker says: "The intuition for immortality is written in the very heart of man and by a hand that writes no falsehood." Victor Hugo says: "The tomb is not a blind alley; it is a thoroughfare. It closes with the twilight to open with the dawn." Goethe declares: "You ask me what are the grounds for this belief in immortality?" I answer: "The greatest is that we cannot do without it." Mr. Addison wrote Plato:

"It must be so! Plato, thou reasonest well,

Else whence this pleasing hope, this fond desire

This longing after Immortality?

Or whence this secret dread and inward horror

Of falling into naught? Why shrinks the soul

Back on herself and startles at destruction?

'Tis the Divinity that stirs within us;

'Tis Heaven itself that points out an Hereafter,

And intimates Eternity to man."

Both the Old and New Testament saints believed in and looked forward to the resurrection. That's why Abraham says: "We are pilgrims in the earth." "We look for a city whose maker and builder is God, a house not made with hands, eternal in the heavens." David declares: "Thou wilt not leave my soul in Sheol nor suffer thy holy one to see corruption." That's why Job cries: "I know that my redeemer liveth and at last he will stand upon the earth; And after my skin, even this body, is destroyed, then without my flesh shall I see God; Whom I, even I, shall see, on my side, and mine eye shall behold, and not as a stranger." This is the universal hope of us all. That's why David sang that memorable and twenty-third Psalm which closes with these words: "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." And that's why Jesus said: "Let not your heart be troubled: I go to prepare a place for you. And I will come again and receive you unto myself; that where I am, there ye may be also." And that's why Paul wrote: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." And that's why the poet who had lost his wife went to his study and wrote these simple lines:

"The lights are all out in the mansion of clay

The curtains are drawn, for the dweller's away;

She silently slipped over the threshold of night

To make her abode in the City of Light."

That's why Robert Lowry sang:

"Death cannot keep his prey

Jesus my Saviour!

He tore the bars away

Jesus my Lord!

Up from the grave He arose."

And that's why Tennyson wrote:

"Twilight and evening bell

And after that the dark

But may there be no sadness of farewell

When I embark.

"For though from out the bourn of time and place

The floods may bear me far

I hope to see my pilot face to face

When I have crossed the bar."

The Bible plainly declares that there shall be a resurrection of the just and of the unjust. Daniel says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Jesus declares: "The hour is coming in which all that are in the grave shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." The same voice that calls the just from their graves shall call the unjust.

In the light of this truth, I would call upon Southern Baptists afresh in the words of the apostle: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." And may we come to such an experience when we can say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and have himself for me."

"LEE LINES"

BY ROBERT G. LEE

THREE KINDS OF RADIATION

The exploding atoms in radium send out three different kinds of radiations, or rays. We mention first the alpha particles, positively charged—traveling up to 12,000 miles per second. We mention next the beta rays—negatively charged electrons traveling almost with the speed of light. Then third and last we mention the gamma rays, electromagnetic waves which also travel nearly as fast as light.

How marvelous are these rays!

But much more marvelous are faith, hope, and love which abide forever.

GREATEST TREES ON EARTH

Dr. T. J. Starker, professor of forestry at Oregon State College, for the last fifteen years has made a systematic study and investigation of trees.

The tallest tree, he declares, is a redwood in Humboldt State park, 364 feet high, while the most massive one is the General Sherman, a sequoia in Sequoia park, which is 279 feet high. If cut into lumber, the General Sherman tree would yield 600,000 board feet, or enough to build more than 100 five-room houses.

It is a strange fact that the sequoia tree, named for Sequoyah, the illiterate Indian genius who invented the Cherokee alphabet of 85 characters, is native only to the mountains of California. The largest of these trees are estimated to be more than three thousand years old.

But the greatest greatness of any tree was the tree from which the cross of Jesus was made—whereon Jesus died, "bearing our sins in His own body on the tree."

A SUBSTITUTE THIEF

The actress hit upon what she thought a first-class plan for ensuring the safety of her pearl necklace. She always left it on her dressing-table with a note: "This is only an imitation. The real one is kept at the bank."

But when she returned one night from the theater, the necklace was gone. In its place was the following note: "This necklace will do, thanks. I'm only a substitute myself. The burglar who usually looks after this district is in prison."

Let me say just here that those who seek substitute sinners act as foolishly as thieves who run risks of jail sentences by stealing paste pearls—as, for example, when Adam sought a substitute sinner for his wrong doing, saying, "The woman thou gavest me."

KILLING BY BLASTING

In Oklahoma City, not so long ago, fifteen thousand crows were killed with dynamite. Nearly 100 seven-pound dynamite and shot bombs were set off in blackjack thickets. It was the most extensive attack ever made by the state fish and game department on the crow, enemy of farmer and sportsman.

But I could get the names of more than fifteen thousand hearts where joy has been killed by blasts from unkind and evil tongues.

American Bible Institute

Paul C. Bell

(In preparation for a speech on praying for the missionaries, Mrs. J. R. Kyzar wrote to certain of them for their reasons for craving the prayers of Christians. The following is one of the replies.—Editor.)

Dear Mrs. Kyzar:

Your good letter of the 1st. was here when I returned last night from the lower part of the State. I thank you for your kind words and am glad to try to help you by giving you the information you ask for.

The first reason why we crave the prayers of the people is that we are then given assurance that our people are with us and are interested in our and want us do and be

the very best. The fact of that fellowship gives us courage and strength to stay right on in the work and not to be afraid of difficulties nor hardships. It makes us know that we have friends who are sympathetic and who are backing us.

The second reason I might give is that when people pray for a thing they are ready to help support it and make it a success. I feel that when our people really pray for our Mexican work, they are going to share a portion of their income with the workers and help provide the funds needed to keep it going.

The third reason is, I believe God answers prayer. I can cite many cases where He has answered the prayers of those who prayed for us. For many years I had been praying for the farm for the school. Mrs. O. S. Lattimore got her Sunday school to pray with her for the same purpose. It was but a short while when the exact amount needed was given to us from a very unexpected source. In very recent days some very interesting things have happened that I feel are the direct answer to the prayers of our women over the South.

The fourth reason I believe in the prayers of our people is that our preaching is worthless unless the Spirit of God goes ahead and awakens the hearts; and that He gives power to His preached word to convict and to convert the lost sinner. It must be in the very atmosphere of prayer, that souls are born into the Kingdom.

And a fifth reason is that when you pray for us it seems that the very presence of God's Spirit is with us and we can feel His power, without which we are helpless.

Now I am going to ask that you join me in praying for some very definite things that we need especially right now. First, more funds with which to meet our current expenses. We are behind some six hundred dollars. We want to close the school year out of debt. Second, we are very much in need of a new bus for the transportation of students to the mission fields. The old one is completely worn out. It will take about \$900.00 for a new one. Third, the Lord has told us very definitely to look upon the fields and pray for more laborers to send into the harvest. Let us pray that the Lord will call more young men and women into his service, and then give us the patience, wisdom and love to train them to be workmen that need not be ashamed.

I thank you for your interest and pray the Lord's richest blessings upon you.

Cordially yours,

Paul C. Bell.

A MARTYR CROWN

Nearly thirty years ago, in the island of Madagascar, many were put to death for faith in Christ. One little girl, only ten years old, was asked, "Why do you not worship in the idol temples?" She answered, "Because I love Jesus, my dear Savior, who suffered on the cross in my stead. The idols can do me no good." "But you must give up this new religion and come back to the idol temples." "No, I will never give up Jesus." "Then we will cast you headlong from the top of that high rock and you will be killed." "I do not mind being killed. I saw you throw my father and mother down, so take me now and throw me over the precipice and I shall go to Jesus." "How foolish of you to suffer that dreadful death when you might save your life and have beautiful presents, if you will only worship these idols again." All these entreaties could not move her; she cried, "Throw me over the rocks, and then I shall be with Jesus." And the cruel men seized the child and cast her down upon the rocks, but her spirit quickly took its light to God, and "when Jesus comes to reward the faithful," she will receive "a crown of life" (Rev. 2:10) "that fadeth not away." (Jas. 1:12).—Sel.

A Son of China Becomes A Son of God

CALVARY BAPTIST CHURCH
Bristol, Tenn.-Va.

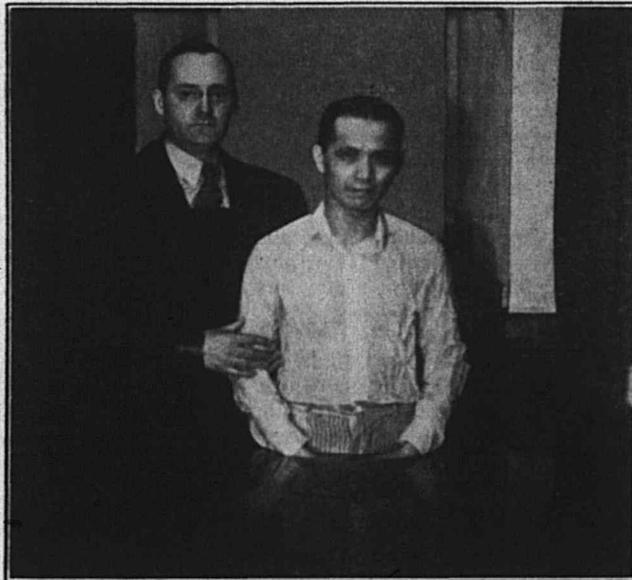
April 21, 1936

Dear Editor:

I am enclosing a picture which sent a thrill of joy through the Calvary Baptist Church, Bristol. It is a picture of the baptism of Brother Henry Fong, a native of Canton, China, which took place in our church on Easter Sunday night.

Many people contributed to Bro. Fong's conversion but one of our laymen, W. L. Vanhook, is central in it. A little more than a year ago Bro. Vanhook came to the pastor's study one morning and said, "Brother Pastor, I want you join me in the prayer that Henry Fong may be won to Christ." There were tears in his eyes as he made the request. The pastor promised and they clasped hands as they made the covenant.

It was some months before he could be prevailed upon to attend Sunday school and church, but Bro. Vanhook did not waver. At every opportunity he went to his place of business and would read the Bible to him and pray with him. Frequently he would have him in his home for a meal. The pastor would drop in to see him at every op-



A SON OF CHINA

portunity and had him in his home a few times that he might talk with him. At last he came to Sunday school a few times and then began to remain for the worship service. The evidence of deepening interest and conviction grew with the weeks. By this time the entire church was greatly interested and praying that he might be won to Christ.

The third week in March Dr. D. F. Stamps, one of our missionaries to China, came with the church for a week of mission study. During this week it was arranged to have Dr. Stamps and Mr. Fong in the pastor's home for the evening meal on Thursday. A large group was praying that this might be the hour of victory. For some time before the meal Dr. Stamps and Bro. Fong were left in the living room undisturbed. They read the Bible together and then down on their knees, after both of them had prayed, Bro. Fong accepted Christ as his Savior. They came out to announce the good news. It was a happy supper time that evening. The following Sunday Bro. Fong presented himself to the church for baptism and church membership, with the request that he be baptized on Easter Sunday night.

There were seven others to yield themselves to Christ on the day of His coming, so great was the effect on the congregation.

Brother Fong talks about going back to China with a Bible under his arm. He has been in this country for seven teen years, and speaks English well, and reads it. He has an old father and a wife back in Canton and he is praying that they might be won to Christ. We would like to keep him at Calvary and use him here for the glory of the Lord, but wouldn't it be great if the Lord should take him back to his home land to witness and win there for the Master! Anyway, let us pray for him and his people and for the Lord's will to be done.

ROY O. ARBUCKLE, Pastor.

RECEIPTS AND DISBURSEMENTS FOR APRIL, 1936 CO-OPERATIVE

Southwide	
S. B. C. Bonds for New Mexico	\$ 387.50
Foreign Missions	4,650.00
Home Missions	2,170.00
Relief and Annuity Board	651.00
Education Board	310.00
Southern Baptist Theo. Seminary	390.60
Southwestern Baptist Theo. Seminary	390.60
American Baptist Theo. Seminary	93.00
Baptist Bible Institute	362.70
W. M. U. Training School	49.60
New Orleans Hospital	232.50
	\$9,687.50

Statewide	
Harrison-Chilhowee Academy	193.75
State Missions	3,417.75
Orphans' Home	1,519.00
Baptist Memorial Hospital	949.38
Carson-Newman College	949.37
Union University	949.37
Tennessee College	949.37
Nashville Hospital	569.63
Ministerial Education	189.88
	9,687.50

Total \$19,375.00

Designated	
Harrison-Chilhowee Academy	66.00
Hundred Thousand Club	2,437.17
Hudgins Memorial	15.00
Union University	172.00
W. M. U. Specials	133.69
Home Missions	5,861.83
State Missions	1,483.88
Foreign Missions	2,426.85
Christian Education	3.00
Orphans' Home	672.41

Total \$13,271.83

John D. Freeman, Treasurer.

BOOK REVIEWS

All books may be ordered from the BAPTIST BOOK STORE,
161 Eighth Avenue, North, Nashville, Tennessee.

Earthquakes. By Herbert Lockyer. The Bible Institute Colportage Association, Chicago, Ill. Copyright, 1935. 15 pp. Ten cents each; \$1.00 a dozen.

This booklet gives some historical incidents and utterances concerning earthquakes, lists the earthquakes in 1935 and then gives the reasons for earthquakes as being both natural and miraculous. The author holds that earthquakes have a prophetic significance, that they symbolize divine power, are signs of Christ's return, and are a call to repentance. He makes frequent appeals to the Scriptures in his discussion. This is an interesting booklet. One who believes the Bible will have no difficulty in receiving at least its main statements. Beyond all question the author shows that earthquakes have more than a merely natural significance.

O. W. T.

GLAD TIDINGS FROM AFAR

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GLIMPSES FROM CHINA

Aboard the S. S. *President Pierce* of the Dollar Steamship Lines from Hong Kong to Shanghai, March 12.—During the five days of special services in the Tung Shan Baptist Church, Canton, China, under the preaching of Dr. George W. Truett, president of the Baptist World Alliance, and Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance, more than one hundred and fifty students and fifty adults accepted Christ as Saviour and Lord.

The train stopped in a market town. It was market day. Multitudes came from far and near. From the provincial prison there came two soldiers marching nine men between them—nine young men wearing heavy chains locked about their necks and joining them together as fellow victims of the firing squad of soldiers who would soon snuff out their lives before the crowd in the market place. We shuddered as we looked at them from our train window. Cruel! And why! Robbers! Death is the penalty for robbery in China. This drastic law and the enforcement of it has practically cleaned South China of the dreadful and dangerous menace that for years has made it dangerous for one to ride on boats or trains, or to walk any distance from villages, towns and cities. Every city, town and village had its "pawn shop" watch tower into which people ran with their valuables when they were warned of the approach of robbers. From the "port-holes" under roofs of these tall windowless towers, brave citizens attacked the robbers and often drove them away. Today many communities are tearing down their towers and building parks and play grounds instead.

In the Pooi Ling Kindergarten of Tung Shan, directed by Miss Lydia Greene, one of Southern Baptists' most alert and earnest missionaries, there are fifteen tiny tots from the homes of government officials. Into these leading homes of China, these little children are carrying the story of Jesus and God's saving love. "A little child shall lead them."

Into this non-Christian city of more than 100,000 people we came. Not far from the bus station in the main street a multitude crowded in and out of a new mat shed like bees busy in blossom time. What could be the attraction? Weaving our way through the vast crowd we saw high upon a throne under the mat shed the image of an old man with a kindly face, and upon the altars before him were scores of burning incense sticks and candles flickering in the dim shadows. From the highest altar blessings inscribed upon red streamers of paper fluttered in the breezes while many paid tribute for the chance to draw a prayer number, and claimed one of these blessings corresponding to the number that he had drawn.

Luk Tso had been a cow-herder, kind and generous to all of his mountainside neighbors. They had loved him profoundly. One day he drove his herd of cattle into a distant mountain to feed. He never returned. The people said: "Surely he has become a god, and if we make his image and set it in our midst, surely he will be pleased and his spirit will linger with us to bless us even more greatly than he did while he lived." And here under the mat shed was one of his likenesses. Others dot the mountain-side and claim a place in more than one hundred villages.

Across the street the shop sells marble miniatures of his

image and families do without rice in order to buy one for their homes.

The next morning as dawn drifted over the mountains, scores came early to worship Luk Tso that the day might be a blessed one. The morning air was heavy with the fragrance of burning incense, and the brass offering bowl ran over with coppers, the love-offering of humble people who live by coppers—a few coppers' worth of rice gruel daily.

A zeal for God! Hearts hungry to trust and love and worship! Minds ignorant of a living God! Souls dark in sin and heathen ideas! Souls precious to God, but ignorant of Him! And one lone little woman in all this city and distant villages! Sun Hing is the city and Margie Shumate the faithful, patient, praying messenger of Light. Pray for Sun Hing! Pray for Margie!

"This is the most comfortable and pleasant ship we have had since leaving Europe," declared Dr. George W. Truett this morning while rejoicing for the two days of rest and relaxation on this big around-the-world liner, the *President Pierce* of the Dollar Steamship Lines. The schedule of Doctors Truett and Rushbrooke is very strenuous and these quiet days of pause from speaking engagements are a real "life-saver" for them before they continue their engagements for China and Shanghai.

All China joins in one-unanimous invitation to Southern Baptists to come to Canton for the Centennial celebration, October 14-18, 1936. Mr. C. O. Alley, agent for the Dollar Steamship Lines, Richmond, Virginia, and a Baptist deacon and friend of the missionaries can offer a comfortable and pleasant round-trip to Canton for less than \$400.00. The Chinese Baptists and Baptist missionaries are eager to have a large representation present for this week of thanksgiving and inspiration.

The one and only men's missionary society that we have seen in all China is the one, sixty strong, at Wuchow. Under the guidance of Missionary Frank Woodward, this group of men not only meet weekly to study and to pray, but they go forth by two's into the city and out into the villages as the apostles of old did, proclaiming the Gospel. Dr. Woodward is ably assisted in this most worthy and fruit-bearing project by Pastor So Wan Ting of the Wuchow church and by the Stout Memorial Hospital's two faithful, fervent, evangelistic Chinese preachers, Leung Chiu Hon and Au Yeung.

Over the clock in the large postoffice in Hong Kong is the declaration of Solomon: "As cold waters to a thirsty soul, so is good news from a far country." Surely when Henrietta Hall Shuck came to Hong Kong to live nearly a century ago, she did bring good news from a far country, and it was as a cup of cold water to the thirsty souls of the Chinese among whom she lived. As we tread the hillside by Queen's Road upon which her first little school stood and climbed the same stone steps that she once climbed daily, we pause to praise God for His blessings upon this first seed. Today there are seven Baptist churches in Hong Kong. The mother church, located at 50 Caine Road, claims six of these for her children. Gradually they are becoming self-supporting and relieving the mother church to claim more missionary extension work.

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.)

JUSTICE FOR CATHOLIC SCHOOLS
(The Commonweal, April 24, 1936)

"Catholics do not forget for one moment that the refusal of the State to permit them to use the money they contribute through taxes for education to provide for their children a schooling that accords with the dictates of their conscience is a limitation upon their religious freedom," said Dr. Johnson, secretary of the Catholic Educational Association. The Catholics of the United States support a vast edifice of education, which, however, is inadequate to care for more than one-half of the Catholic children of the country. That means that 2,000,000 Catholic children, through no fault of their own or their parents, are being deprived of their full religious liberties. Yet the Catholics of the United States must pay their taxes fully, like all other citizens, only to see their tax money go to support public education. It is unjust that the pupils of Catholic schools, whose parents help to support the State public school system as well as their own, should be penalized by being deprived of many of the advantages freely given to pupils of the State system. To conjure up the bugaboo of union of Church and State in this connection is nothing more than a cowardly refusal to face the facts and to meet them in the American way."

(The argument of this article is misleading, in that it leaves the impression that the United States Government is discriminating against Catholics and in favor of other religious bodies. This is not true. Children of Catholic parents enjoy the same educational advantages accorded the children of all other religious groups. The State provides a single system of education and invites all children to attend. There are many other denominational schools in the United States besides Catholics, but these schools draw no funds from the State any more than Catholics do. Baptists, Methodists, Presbyterians, and others have their denominational schools because they realize the need of something in education which the State cannot afford to teach and be fair to the students of other religious groups. Baptists not only finance their own denominational schools, but would reject State aid if it were offered. The public schools are open to Catholics, Protestants and non-Christians alike, and when any group withdraws it must be willing to finance its own private schools.—C. W. P.)

DICTATORSHIP TOTTERING
(Christian Index, April 23, 1936)

Dr. A. Daniel Poling, editor of *The Christian Herald*, has just returned from a tour of forty-six countries where he surveyed their political, religious and economic conditions. Dr. Poling is of the opinion that dictatorship in Europe is on the verge of collapse. In both Germany and Italy opposition is rapidly crystalizing against Hitler and Mussolini. In Germany Hitler's persecution of Jews, Catholics, Protestants, Masons and other groups is bearing its inevitable results. The protests are more numerous and more pronounced than ever before.

In Italy people are even more vocal. There is direct opposition to the Ethiopian war venture. People are turning toward the king who have heretofore put their trust in Mussolini. The hardship and enforced sacrifices are beginning to break down the morale of the people. Even in Russia, Dr. Poling noted a more liberal policy toward religion on the part of the Soviet Union. When the swing back to religion does come, he believes that we may expect the greatest religious awakening in Russia since Pentecost. The nature of a dictatorship is such that it must live by sensational methods and naked force. But when once the

long pent up forces of opposition crystalize and become active the collapse of dictatorship will be sudden and complete.

GOD BLESS THE FLOODS

(Unity, April 20, 1936)

"The leading industrialists were confident of a 'broad revival of Pittsburg business' as a result of the recent flood disaster there," according to a survey by Richard L. Gridley, editor of the *Pittsburg Press*. "The costs of repairing damage caused by the floods, business men agreed today, has started one of the sharpest business booms in the history of the city. They say that not since the World War has there been such a demand for man power and supplies."

(Here we see Mammon, the commercial god, in his true colors, gloating over the opportunity to reap a harvest of dollars from a disaster which brought ruin and misery to hundreds of men and women and children. Perhaps what we need to produce a business revival is disaster and more of it. If the floods can not always be turned on like a faucet then there is always the possibility of a war which will produce a business revival for the munitions makers. Never mind the thousands of men and women who see their homes swept away, their land and crops ruined, or the millions of young men who will be slaughtered on the battle fields. Legalized whiskey offers more dollars for the tills of beer barons and whiskey makers. The blighted lives of drunkards and the increased number of fatal accidents on the highways do not matter. Only a business revival is important, and the end justifies the means, according to Mammon.—C. W. P.)

CHRISTIANITY VS. PACIFISM

(Christian Century, April 22, 1936)

Is the title of a pamphlet by Mr. Fred R. Marvin. Mr. Marvin will be remembered as the man who used to keep the country informed about the dangerous machinations of ministers, professors, and social workers who were a menace to society because they were opposed to war. The pamphlet is merely a restatement of the old arguments about the danger of pacifism in a day when the country is overrun by communists and the existing order is threatened. Many believe that the title, *Christianity vs. War*, is a more fitting phrase than *Christianity vs. Pacifism*.

WHAT PRICE COMMUNISM

(Baptist Student, May, 1936)

There was a day when a statement about the ideas of Communism aroused little attention. It was too foreign to American life and thought. But today we confront Communism as a serious, present menace to American ideals. The Reds are trying to instill the ideas of Marx, Lenin, and Stalin in the American mind.

Communism is militant godlessness. It advocates equal distribution of unequal earnings. Her methods of promotion are class hatred, strikes, riots, civil war and irreligion. The progress of the movement is indicated by such facts as the recent meeting in Madison Square Garden when fifteen thousand cheering fanatics shouted themselves hoarse, and those who opposed were excluded by the police. Schools have been solicited and have pledged their al-

legiance to the Red Flag in preference to our national Stars and Stripes. More than once the singing of the Star Spangled Banner has been drowned out by the singing of Red Internationale. Their program lays great stress upon the invasion of universities and colleges and the conversion of brilliant students to their teachings.

Our famed rugged individualism is the antithesis of Communism. Rugged individualism is the bedrock of freedom and the bulwark against its attack. We young people must straighten our shoulders and stand our ground against this system of grab and greed and godliness, or tomorrow we may see it universally entrenched in the lives of our people.

A HOPEFUL VIEW OF MEXICO

(Christian Advocate, April 24, 1936)

Following his recent tour through Mexico Dr. Guy Inman, Secretary of the Committee on Co-operation in Latin America, reports that restrictions against religious groups are rapidly being removed by the President. In all parts of Mexico he saw worshippers freely going to the churches. The restrictions against teaching religion are still being enforced because the Government is determined to keep its hand on education. But there is no restriction against teaching religion in churches. Such a plan will magnify the churches and give new emphasis to their teaching programs. Dr. Inman regards the restrictions as disguised blessings, and President Cardenas as a friend of the common people. Restrictions have been enforced against Catholics and Protestants alike. The difference was that Protestants have conformed while Catholics have rebelled.

THE MODERN FLOOD THEORY OF GEOLOGY

This is the title of a book by G. M. Price of Walla Walla College, Washington. The book attempts to explain modern geological discoveries in the light of the flood story of Genesis. The author declares that the flood explains the existence of fossil remains, the presence of coal, and the sudden extinction of the giant animals which once roamed the earth.

"The fact that the bones of elephants found near Los Angeles and those found in the perpetually frozen islands near the north pole are similar to the bones of the elephants in India today; and the fact that trees found in the coal beds of Greenland are identical with the trees now growing in the forest of Michigan and Ohio, make it eminently scientific to regard the entire fossil world as having lived contemporaneously and as having been destroyed by one overwhelming disaster."

The flood explains the existence of coal in the earth. All European geologists have long ago discarded the swamp, or peat-bog theory of the creation of coal. The greater part of the antediluvian earth was covered with luxuriant forests, and at the flood the enormous tides swept away this vegetation and buried it here and there, layer upon layer, different materials from the ocean waters, determining the different kinds of coal.

Bones and skeletons found in the earth give evidence of a great race of mighty animals which once lived upon the earth. The cutting off of this giant dinosaur dynasty was merely if not altogether simultaneous the world over. The extinction of this mighty race of dinosaurs, mastodons and other large mammals is inexplicable without the presence of some mighty catastrophe similar to the flood.

FRIENDS MORE HARMFUL THAN ENEMIES

(Watchman-Examiner, April 9, 1936)

Francis Baker said, "Man is commanded to forgive his enemies. Nowhere is imposed upon him the far more difficult task of forgiving his friends." And yet it is probable that our friends do us more harm than our enemies. An enemy never persuaded a young man to drink, or gamble, or tread the primrose path. An enemy never persuaded a young man to waste his time or squander an opportunity.

An enemy never ruined a man with unearned praise and flattery. We must guard ourselves against the assaults of our friends. We must be cautious lest their invitations and solicitations and flatteries win us away from truth and reality. Among the choicest gifts of God to man are his friends, and these friends we ought to love and cherish. But we must remember that these friends may sometimes do us more harm than our enemies.

CHRIST LIVED WITH THE POOR, BUT LED NO POOR PARTY

(Western Recorded, April 16, 1936)

Jesus associated with the rank and file of the people rather than with the influential classes. He fellowshipped with publicans and sinners and so offended the Pharisees. But Jesus refused to become a political leader of the poor. Slavery was everywhere prevalent, yet He did not touch it in a way that was even remotely political. He refused to become a divider of properties or the political protector or economic equities. He associated with the poor to love them and not to exploit or flatter them. He never appealed to race distinctions or sought to use class prejudice. Not even in the Sermon on the Mount does he deal with the economic differences between classes. He taught the deeper principles of grace, justice, and the sacredness of individual life. We wish it were possible for some of our "social gospel" friends to sit down and consider this. By laying a broad and deep foundation of love and grace and individual salvation He has outlawed slavery, elevated womanhood, and become the Savior for all men.

HOW TO LISTEN TO A SERMON

(Religious Digest, May, 1936)

Around the world each week, in countless studies, countless preachers work over countless sermons. But few people give more than a passing thought to the sermons that are delivered. The mere presence of men and women in the pews on Sunday morning is no evidence that they are listeners. But if to preach is a divine calling, then to listen should be a divine art. Jesus counseled His followers to be doers of the word and not hearers only. There is a difference between hearing and listening. How can I become one who listens with expectation and intelligence?

I can prepare all week for my listening experience. Good listening, like good preaching, ordinarily is not a last-minute preparation. Thus when I come to the worship hour, if defeated, I can listen for courage, if triumphant I can listen for humility, if perplexed I can listen for direction. I can help my pastor select helpful themes by calling him and telling him that I am having a bit of trouble in a certain direction. I can apply the text and the sermon to my own life and ask, What does this mean to me? And then, do something about it.

NAZIS INVITE CHRISTENDOM TO JOIN THEM

(Christian Advocate, April 3, 1936)

The appeal of the German Protestant Church Head has been issued to world Christians to co-operate with the Nazi German Church against bolshevism. He holds that the German Nazi Church is the first line of defense for all Christians against Communistic Russia in the present world crisis.

But while the Christian churches strongly oppose the Soviet policy of abolishing religion and churches and their work, they also oppose the Nazi policy of seeking to subordinate the church to the state. Hitler has adopted the same unfair technique of the Russian dictator. There is the secret police, the control of education, and the subjugation of religion. In place of the class hatred of Russia there is the race hatred of Germany, instead of abolishing religion Hitler has sought to emasculate it and prostitute it for purposes of the state. The churches of the world will accept neither Communism or Hitlerism.

Book Reviews

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

Christ and the Present Crisis by A. C. Reid. Published by The Wake Forest College Press, Wake Forest, N. C.

I have known Dr. Reid from student days. He is a devout Christian who has always been deeply interested in the world about him. He is professor of Philosophy and Psychology in Wake Forest College. Dr. Reid is a deep thinker and expresses himself well.

In this book of ninety-one pages the author deplores the sinful condition of the world, earnestly points his readers to Christ who is the hope of the world and calls upon Christians to be true to Christ in manner of living and loyalty of service. There are five chapters—"Reestablishing Confidence," "Christian Ambassadorship," "Woman as Custodian," "Christian Education" and "The Function of a Christian College Today."

This book has a message for every one who is concerned about the present condition of the world. If there are any who think there is no place for the Christian College today, they should read the last two chapters of this book.—R. Kelly White.

Women of the Old Testament by Abraham Kuyper, translated by Henry Zylstra, published by the Zondervan Publishing House, Grand Rapids, Mich., 1936. 148 pages, price, cloth \$1.00, paper 65.

The Bible holds its perennial freshness, for one reason, because it is so largely biographical. We never tire of reading its stories and we never tire

of reading about its characters. Dr. Kuyper gives us here brief, yet comprehensive sketches of fifty Old Testament women: Several of these are ordinarily deemed too insignificant to be treated in a study of this kind, but under the hand of this author they occupy worthy places in the divine record. The book will prove a mine of information and inspiration to various women's organizations which may wish to study biblical characters. The studies are true to the Scriptures. Each study begins with an appropriate quotation and closes with a set of questions which fits the book for use in study classes. The book makes a worthy contribution to the field of Biblical Biography.—J. C. Miles.

Doran's Ministers Manual for 1936 by Rev. G. F. B. Hallock, M. A., D. D. Harper & Brothers Publishers, New York and London. Price \$2.00.

This issue of this famous annual is up to the standard of former years—if not above it. It has been my privilege to review this manual for many years past. Each time I peruse a new volume I am amazed at the wealth of material which it contains, much of which is catalogued and placed in my filing system for ready reference, and I draw upon it frequently. Here the busy pastor will find suggestions for sermons, prayer-meeting talks, addresses to children and young people, programs for pageants and tableaux, quotable poetry for every occasion, mottoes and slogans for church bulletins, etc. Of course, the wise pastor will not allow his use of the manual to become a substitute for real research and meditation but will rather use it as an aid in bringing freshness and variety into his work. The Sunday

school teacher will also find the manual of great assistance in the observance of special days.

O. O. G.

The Challenge of Matthew's Gospel by C. A. De Bruin, Th. M. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.50.

The author is a returned missionary from India of the Reformed Church. He manifests a penetrating insight into the teachings of Jesus as recorded in Matthew's gospel. There is a freshness, a directness, a ruggedness in the writer's style which grips the reader's attention. He takes Jesus at His word, something which many Christians and not all preachers do not do. The author is skillful in his use of illustrations. His experience as a missionary in India has given him a spiritual insight which has helped him to appreciate the gospel of Matthew which was written against an Eastern background.

O. O. G.

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—I. E. Gates

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LAWSON H. COOKE

J. T. Henderson, General Secretary,
Knoxville, Tennessee

In a special meeting of the Executive Committee of the Baptist Brotherhood on March 6, 1936, at which Lawson H. Cooke of Richmond, Virginia was present by invitation, he was unanimously and heartily elected Associate Secretary. He has accepted and hopes to enter upon his duties about the middle of April. He will have his headquarters in Memphis, Tennessee, and spend much of his time on the field.

He has had large experience in the banking business and in the position of Secretary of the Virginia Chamber of Commerce; these positions gave him varied contacts with business and professional men. He is a deacon, a zealous Christian, and has been remarkably successful in the organization and enlistment of men, especially in his own church and those of his association.

Mr. L. Howard Jenkins, a prosperous business man of Richmond and President of the Foreign Mission Board, speaks of him as follows: "I shall be very much disappointed if Lawson Cooke fails to meet your expectations. He is a most attractive speaker."

Dr. Solon B. Cousins, for many years pastor of the Second Baptist Church of Richmond, volunteers to write: "Lawson H. Cooke has had enough experience in business to give him the point of view of a layman and he has a fine way of interpreting the Christian obligation in speaking to men; in fact, he has the sort of message that is appealing."

Dr. Geo. T. Waite, Executive Secretary of the Virginia Board of Missions and Education, says: "I wish to congratulate you and your Committee on securing Brother Cooke as your Associate. I am sure he will prove himself worthy of your confidence."

Dr. C. Sylvester Green, pastor of the Grove Avenue Baptist Church of Richmond, writes: "My heartiest congratulations to you in being able to secure a man so ably fitted for this particular type of work."

Dr. Chas. W. Daniel, El Dorado, Arkansas, sends hearty congratulations and follows with the remark: "Brother Cooke is qualified in an exceptional way for this position. He knows a Baptist church from a janitor to preacher and will be appreciated by the brotherhood generally."

The Baptist Ministers' Conference of Richmond took formal action, endorsing Brother Cooke in the strongest way. Among other things this Conference said: "Brother Cooke is exceptionally well fitted for this responsible position of service. We commend him with heartiness and confidence to the pastors."

Rev. T. Rupert Coleman, one of the Richmond pastors, writes: "I congratulate the Brotherhood in having chosen

such a man as Brother Cooke for this responsibility."

J. B. OUSLEY

James Bruce Ousley has accepted the call to become pastor of the Mt. Carmel Baptist Church, near Cross Plains. He succeeds R. Lofton Hudson who resigned a few weeks ago to become pastor of the Greenbrier Church. Brother Ousley has an excellent background of education and experience. He received his A. B. degree from the Wake Forest College in North Carolina (his home state) in 1928. Following that, he did



REV. JAMES BRUCE OUSLEY

educational and choir work in the Tabernacle Church, Raleigh, North Carolina. He then became principal of an elementary school near Roseboro, N. C., and at the same time served as pastor of some rural churches in Samson and Pinder counties. In 1933 he gave up his work to attend the Southern Baptist Theological Seminary at Louisville, from which he receives the Master of Theology degree the last of this month. For the past several summers Brother Ousley has done Sunday school and B. Y. P. U. work under the Baptist Educational Department of his home state. The work at Mt. Carmel began April 26 and Bro. Ousley will preach there every second and fourth Sundays. The Oak Grove Church on the Adairville pike has called him as pastor also and he has accepted.

**SUMMER SCHOOL
SOUTHWESTERN SEMINARY**

The summer school of the Southwestern Baptist Theological Seminary opens May 25 and closes July 3. Eighteen of the regular Seminary classes, selected with special reference to the men and women whom it is our purpose to help, will be offered.

The Texas Centennial celebration in Dallas, only forty miles away, and accessible by train, interurban, bus, or private car on a well paved highway,

as well as the Frontier Days celebration in Fort Worth, will make it possible for many to combine a pleasure trip with a profitable period of study. The summer school session begins 7:30 in the morning and closes at 12:00 o'clock noon Tuesday through Saturday each of the six weeks.

Coupled with all the other attractions is the ideal climate for summer school work enjoyed by Southwestern Baptist Seminary. The incidental fees for the summer are \$7.50, while room and board rates are \$5.50 per week. Full credit on any degree or diploma will be given for summer work in these courses which are credited on degrees or diplomas.

The Summer School aims to help:

(1) The busy pastor who has no Seminary training and is unable to take a full theological course; and the crowded pastor who feels the need of refreshing his theological thinking and renewing his habits of close study.

(2) Sunday School, B. T. U. and W. M. U. workers who can not leave their work for a whole year. The Seminary believes in the Sunday school as a mighty kingdom agency, and through the courses offered to teachers and workers we hope to share more largely in this all-important task of teaching. Not a course is offered which is not vital to Sunday school efficiency.

(3) Evangelists and returned missionaries who feel the need of rest and study in an atmosphere that will be at once a physical, intellectual and spiritual tonic. Seminary Hill is not a health resort nor a summer resort, but a Christian workers' resort, where things external quicken one's energy for the development of the mental and spiritual. The evangelist and missionary will find the historical and doctrinal survey courses invaluable in their presentation of the biblical and missionary background of the growing kingdom.

(4) College and Seminary students who desire to utilize their summers in study, thus shortening the period of preparation and saving a considerable expense. First, second and third year studies are offered so that all classes of theological students may take advantage of the Summer Session.

For further information and catalogue write—

Prof. E. Leslie Carlson,
Director of the Summer School.

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Gardening

Elinor C. Woolson

He who digs
In the soil
Forgets his troubles
In honest toil.

He forgets his sorrows,
His pain, his woe,
He who happily
Handles a hoe.

There's something of magic
In planting seeds;
There's something healing
In pulling weeds.

There's joy indeed
In watching a flower
Spring from the earth's
Magnetic power.

Who handles the earth,
The rich brown soil,
Will find the peace
Of honest toil.



—The Challenge.

FOR A WHOLE WEEK

"I'll never, never, never, never, speak to Patty again," cried Betty, dashing into the living room. "She is just as mean—"

"That will do, Betty," said mother, who was sitting at her desk writing. "I am tired of the constant quarrels you are having with poor Patty lately—all the time. You say you will never speak to her again. Never is a long time, but I forbid you now to speak to her for a week."

Betty gasped. It was one thing to dash away from Patty in a rage and declare she would never speak to her again, and go back and play with her when her anger was over; but to have it put into words, "a whole week!"

"You don't mean that, mother," she said slowly. "You may try it for one whole week. One week is not nearly so long as never."

"But what will she think?" asked Betty. "Why we always walk to school together, and play, and why—she will think I am mad with her."

"Aren't you?" asked mother.

"Not now," answered Betty honestly. "Only just for a minute, and it was my fault. Please, mother, just this once, and I never will be cross with her again. Truly I won't."

Mother shook her head. "I said 'one week,'" she answered, "and I will telephone Patty's mother so she will understand. Now run out and play."

Run out and play! Betty scorned the idea. How could one play all by oneself when there had always been a little neighbor to play with? She

slowly made her way out into the garden that ran by the fence between her house and Patty's. Patty was sitting on her steps dressing dolls, but she did not glance over and wave to Betty as she always did.

Betty turned away and walked to the farthest corner of the yard. She just couldn't stand it a week. Why, it hadn't been fifteen minutes now and it seemed ages!

Suddenly she rushed into the house.

"Oh, mother," she cried, "here is Uncle Jack coming to take Patty and me to ride in his car! What shall we do?"

"I said you and Patty could not speak," answered mother. "I did not say you might not both go to ride, but you mustn't speak to each other. I will tell Uncle Jack how it is, so he will understand."

How funny it seemed to be sitting on the seat beside Patty and not be able to speak to her! Betty gave a little giggle, but it wasn't funny after all. What was the good of seeing things as they flew by if you couldn't talk them over, and she was sure she saw a tear stealing down Patty's cheek. It wasn't half a day yet. How long every minute seemed!

Next morning two little girls in fresh gingham dresses walked soberly to school together, but not a word was spoken.

After all, Betty was beginning to find it some comfort to be able to walk with Patty. She was glad mother had not said anything but that they could not speak.

Five days dragged by. Betty had a bright idea. Mother said not to speak to Patty. If one spoke to Bertha and Bertha spoke to Patty, that would not be speaking to Patty. There was one thing she wanted so much to say that it seemed as if she must choke if she did not say it. She would ask mother as soon as she went home.

So the next morning, poor little Patty, suffering for both herself and her friend, heard Bertha say, "Betty says she is sorry, Patty, and she will never, never, never again be cross with you."

"Tell her," said Patty, brightening up a little, "not to mind too much. There are only two more days and then we shall have such nice times together."

The next day Patty found a big red apple in her desk at school. She had seen that apple in Betty's lunch-bag as they walked silently to school together, so she knew where it came from; and that afternoon Betty knew where the box of fudge found on her doorsteps was made.

At last the long days dragged by and the week was over. Early the next morning two little girls dashed from the doors of their houses without waiting for breakfast.

"I'm sorry," cried Betty. "So am I," cried Patty. "I'll never, never, never get mad with you again," sobbed Betty. And she never did.—Zion's Herald.



Little Rosalie, a first-grader, walking with her mother, spoke to a small boy.

"His name is Jimmy and he is in my grade," she explained.

"What is the little boy's last name?" her mother asked.

"His whole name," said Rosalie, "is Jimmy Sitdown — that's what the teacher calls him."

Mother wanted to spend Saturday afternoon shopping and father, a statistician, reluctantly agreed to abandon his golf and spend the afternoon with the three small and energetic children.

When mother returned, father handed her this:

Dried tears—9 times.

Tied shoes—13 times.

Served water—18 times.

Toy balloons purchased—3 per child.

Average life of balloon—12 seconds.

Cautioned children not to cross street—21 times.

Children insisted on crossing street—21 times.

Number of Saturdays father will do this again—0.

—Montreal Star.

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



BROWNSVILLE

The week of April 26 a most successful training school was held at Brownsville Church in Big Hatchie Association. Mrs. L. M. Short taught the Juniors; Miss Irene Booth taught Intermediates and Mr. Henry C. Rogers taught Seniors and Adults. This eventful week began with an associational banquet on Saturday evening, April 25.

During this week of study one hundred and thirty-five were enrolled in the school. On Monday evening the W. M. U.'s were honored guests; the Sunday school officers and teachers were special guests on Tuesday night; the Board of Deacons were the special guests on Wednesday evening, and Thursday evening was church night.

The Rev. L. S. Sedberry is the pastor of this delightful church, and Mr. Joe Richard Gibbs is the Training Union Director.

MASS MEETING FOR SOUTHERN BAPTIST TRAINING UNION

On Sunday evening, May 17 in the convention auditorium in St. Louis, Missouri, the Training Unions of the Southern Baptist Convention will present a special program from 6:00-7:30 P. M. This will be part of the convention and will precede the evening service. The program as outlined is:

- 6:00 Song Service—B. B. McKinney, Music Editor, Baptist Sunday School Board, Nashville, Tenn. Special Feature: Chorus—500 St. Louis Young People.
- 6:20 Recognitions.
- 6:30 Addresses—The Place of the Training Union in Baptist Life "Our Program for Expansion and Development," J. E. Lambdin, Secretary and Editor, Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tenn.
 "Reaching Every Church Through the Association," W. A. Harrell, Associate Secretary, Baptist Sunday School Board, Nashville, Tenn.
 "Possibilities in the B. A. U.," B. V. Ferguson, pastor First Baptist Church, Fort Smith, Ark.
 "The Challenge of Sunday Evening," T. L. Holcomb, Executive Secretary, Baptist Sunday School Board, Nashville, Tenn.
- 7:20 "Faith is the Victory," B. B. McKinney and Chorus.
- 7:30 Meeting Merged into Evening

Session of Convention.

Speakers—J. B. Lawrence and Charles E. Maddry.

TENNESSEE MERITS SECOND PLACE

Tennessee again claims honors, this time she gets second place in study course awards for the month of April. The bulletin as issued from Sunday School Board carries the following information:

1. Texas	7836
2. Tennessee	3071
3. Virginia	2704
4. North Carolina	2627
5. Missouri	2449
4. South Carolina	2195
7. Kentucky	1903
8. Alabama	1805
9. Arkansas	1702
10. Oklahoma	1639
11. Georgia	1471
12. Mississippi	1291
13. Louisiana	656
14. New Mexico	616
15. Illinois	550
16. Florida	503
17. Arizona	214
18. Maryland	122
19. District of Columbia	1

Let's repeat ourselves for May. We can—and I am sure we will.

The achievements on our five-year goal for the past quarter will be a special feature in next week's issue. Be sure to watch out for this.

S-T-A-N-D-A-R-D

TRAINING UNION

Only ONE STANDARD Training Union in Tennessee! This honor goes to Central Church, Chattanooga. This is the second quarter it has attained this distinction. Miss Agnes Cornett is the live, wide-awake director. What church in Tennessee will be the second one to attain this standard?

AN ADDITIONAL A-1 UNION

Ridgedale, Chattanooga, Junior, (Cheerful Helpers); Mr. Hugh King, Leader.

EAST TENNESSEE ASSOCIATION

On Sunday afternoon, May 3, at Dutch Bottom Baptist Church, the East Tennessee Association had a meeting at which it was organized. After a most helpful devotional brought by Rev. Merrill Moore, pastor at Newport,

the report of the Nominating Committee was given and the following officers were elected:

Director, Hobart Ford; Associate Director, Edward Liebrook; Senior-Adult President, Edward Liebrook; Junior-Intermediate Leader, Miss Anna Williams; Secretary-Treasurer, Miss Estalena Williams; Group Leaders, Miss Myrtle Treece, Miss Elizabeth Thomas, Mr. Floyd Williams, Miss Zella Mae Kenyon.

Eleven churches of the thirty in the association were represented. Mr. Henry C. Rogers from the State Department aided in this organization. A unique record will be attained by this association. Watch for this announcement.

N-E-W S-T-U-D-Y C-O-U-R-S-E-S

There are some new study course books that have already come from the press. They are: 1 Associational Baptist Training Union Manual—which gives seal on Administration course. 2. What We Believe—gives seal on Doctrine in Senior Course.

These books are now ready for you, and we urge you and your organization to study these courses.

MARYVILLE HAS SCHOOL

Recently Mr. Virgil Adams of Lenoir City aided in a training school at Maryville. He reports a splendid class of Intermediates studying "Training in Bible Study." This is a fine example of what others can do.

UNION AVENUE TRAINING SCHOOL

Union Avenue Church of Shelby County Association has just closed a most successful training school. The Juniors studied the Manual and had fifty-one taking and passing the examination. The Intermediates studied "Training in Bible Study" and had thirty taking and passing the examination. The Seniors and Adults studied "More Than Money" and had forty-one passing the examination.

During the week 260 people were reached. The average attendance was 165. Mr. Orelle L. Ledbetter is acting Director of this fine Training Union.

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 Office Secretary Miss Clara McCartt
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

LAUNCHING THE FIVE-YEAR BAPTIST SUNDAY SCHOOL PROMOTIONAL PROGRAM IN TENNESSEE

P. E. Burroughs

Secretary Andrew Allen has opened the way in Tennessee for two of a series of promotional Sunday School conferences to be held in every state in the Southern Baptist Convention. These meetings will be held in Jackson, June 8-9, and Knoxville, June 11-12. Secretary Freeman and Editor O. W. Taylor will lend their help in making the meeting a success.

We answer below some questions regarding this proposed five year effort in which the Baptist Sunday School Board in Nashville, Tennessee, is to join hands with the Sunday School Department of the Tennessee Board of Missions:

Why five years?

(1) It means an intensive special effort. It looks, of course, to all of the years to come. (2) It leads up to 1941 when we will celebrate the fiftieth anniversary of the Sunday School Board.

What is proposed?

In the words of Secretary Holcomb, it is to take to the last church the best of all we have learned about how to grow churches and extend the Kingdom of God.

How will we move?

We will use the historic district association as "the major unit" in our effort. We will call together in each state, from every association in the state, eleven trusted workers in each of our specialization departments, and for two great days we will impart to them our message and spirit. These we will hope to send back to leaven their own association. We will repeat the process next year and through the years. Simple enough, is it not? With eleven workers in each of 900 associations we will have a missionary force of approximately 10,000 Sunday school workers, each with a definite task and responsibility. The thing will work. It is bound to work.

Who is to lead?

Secretary Holcomb conceived the idea and along with Business Manager J. O. Williams will give his best to the movement. Mr. J. N. Barnette has been chosen by his colleagues to serve as the general chairman. However, the men by whose leadership we will stand or fall will be the state Sunday School secretaries. They will have in the next five years the chance of their lives to

do aggressive, statesmanlike Sunday School work.

Who is to do the work?

A group of Sunday School Board workers, a larger group of state workers, a yet larger group of associational workers will offer needed leadership. The real work will be done by faithful volunteers into the many thousands. Pastors, laymen, women, superintendents, teachers, deacons, students, and others will go into the trenches to serve until a glorious victory is won.

For the meetings to be held in Jackson, June 8-9, and Knoxville, June 11-12, the Sunday School Board will bring such an aggregation of leaders and instructors as it has never before brought to any state meeting. The Executive Secretary, the Business Manager, the heads of all the Sunday School promotional departments, and many of their associates are expected to come. Secretary Allen will be host to the meeting and will serve in various capacities on the program.

THREE STANDARD YOUNG PEOPLE'S CLASSES

Superintendent Fred H. Young, Calvary Baptist Church, Jackson, reports the Fidelis Young People's Class as standard. Mrs. M. M. Fulmer is the class teacher.

Miss Frances Ewton, Young People's Department Superintendent, Grace Church, Nashville, reports two standard classes. The Glad Girls, taught by Mrs. Walter E. Jacobs, and the Euzelian Class taught by Mrs. H. C. Sprouse have attained this goal.

Many more teachers, classes and department superintendents should follow these examples of persistent effort and hard work.

FOUR NEW STANDARD SCHOOLS

Application for Standard recognition has been received from Superintendent B. B. Rice and Pastor J. C. Miles, Una Baptist Church, Nashville Association.

Superintendent C. Wells Burr, First Baptist, Springfield, sends an application for a Standard School. The church at present is without a pastor. Dr. A. U. Boone is supplying the pulpit.

Rev. G. Green and Superintendent R. L. Hardy at Donelson have mailed their request for Standard school recognition.

First Baptist, Newport, sends application for Standard Sunday School award. Rev. Merrill D. Moore and Mr. C. E. McNabb are pastor and superintendent respectively.

Congratulations to each of these pastors, superintendents and teachers and officers in these churches. Tennessee now has eighteen Standard Sunday Schools. There were thirteen last year.

ENCOURAGING WORDS FROM OTHERS

Rev. Fred Dowell, Jr., pastor, Sparta, says: "I have gone over the requirements of the Standard with our superintendent and find we lack only two points. I know we can soon be standard."

Mr. Arch E. Northington, superintendent, First Baptist Church, Clarksville, writes: "We can qualify in eight of the ten requirements of the Standard. We are going to fulfill one of these by studying a book each Wednesday night until fifty per cent of our teachers have their diplomas. We believe that in a few weeks we will be Standard."

Mr. O. C. Ewing, Erie, reports: "We are going to make an attempt to standardize our Sunday School."

Mr. Tom Stringfield of Monterey writes: "Our Sunday School voted today to work to attain the Standard of Excellence this year."

Dr. John A. Davison, pastor, First Baptist, Clarksville, requests a copy of each of the Department Standards for the Sunday School, saying, "We are planning to bring our school up to these requirements."

New Song Book!

A collection of 72 songs and hymns, popular in the MOODY and SANKEY revivals in Great Britain and America, have been compiled especially for the D. L. Moody Centenary-Moody Bible Institute Jubilee, 1936-1937.

These are ideal for use in Sunday Evening Services, Sunday Schools, Missionary Societies, etc., and may be purchased at 10c (mailed); \$7.50 per hundred, not prepaid.

Bible Institute Colportage Association

845 North Wells St., Chicago, Ill.



SUNDAY SCHOOL LESSON

By THE EDITOR

MAY 24, 1936

Building For The Future

Scripture: Luke 20:45-47; 21:1-9.

Golden Text: Luke 21:19.

Collateral Readings: Dan. 1:8-16; 2 Pet. 1:1-8; Eph. 6:10-20; Prov. 23:12-21; Matt. 6:19-26; 1 Tim. 6:11-19.

To the writer it seems that **Reality in Religion or Genuine Christianity** would be a better title for this lesson. However, it is true that all true building for the future must have the characteristics set forth in the verses before us.

I. Sincere In Nature (") 45-47)

1. **Regenerate.** Jesus warned against the scribes (professional copyists and interpreters of the law) and described some of their characteristics. Scribes did as they did because they were what they were in their hearts. Right conduct springs from a nature made right with God. No true building for the future without this. "Ye must be born again."

2. **Genuine in Expression.** This follows from the preceding.

A. **No Parading.** In dress, greetings, and at social gatherings, as everywhere, the scribes acted "to be seen of men." The genuine life avoids this.

B. **No Defrauding.** By personal or legal trickery or both the scribes "devooured widows' houses"; that is, defrauded them of their just dues and their homes. Yet they appeared pious! Genuine religion is fair and honest in the economic realm as well as in other realms.

C. **No Counterfeiting.** No making of "long prayers" (or short ones either) "for a pretense." A regenerate personality in expression steers clear of hypocrisy. One built on pretense instead of on spiritual sense "shall receive the greater damnation"; that is, greater than the one who makes no claim to being religious.

II. Sacrificial In Spirit (21:1-4)

1. **Giving.** Both "the rich men" and "a certain poor widow" cast gifts into the treasury that day. Some in our day would probably say the widow ought not to have given anything. Jesus commended her giving. He commended the giving of the rich in itself but disapproved their failure to give in the right spirit and amount. The obligation to give rests upon "every one of you . . . as god hath prospered him" (1 Cor. 16:2).

2. **Giving Accompanied by Cost.** The rich gave "of their abundance" but it cost them nothing except, possibly in their case, to put a strain on their covetousness. No sacrifice involved. The widow gave "two mites,"

less than one cent in our money, and "cast in all her living," probably meaning all that she had to go on at that time. She would give, even if she had to go hungry. And Jesus said that she gave "more than they all!" It was not more in size but in quality, spirit, and sacrifice. The small gift of a poor man involving a sacrifice is more than all the gifts put together of those who give with no sacrifice. The world says that the man who gives in large quantity is the liberal giver. The Lord says that the one who gives at great cost is the liberal giver. "The gift without the giver is bare."

A regenerate heart exercising itself reaches as far as the pocketbook. The skinflint or covetous man's building will not stand in the future (Eph. 5:5). The sacrificial spirit of true Christianity applies not only to giving but to all life as well. Life with self instead of the cross as its center will not stand.

III. Serene In Outlook (21:5-9)

The magnificent temple would be completely overthrown but the true life of Jesus was describing would stand securely and serenely.

1. **Instructed Against False Christs.** These meant false religious teachers and leaders professing openly or logically to have Messianic sanction and quality. "If it were possible, they would deceive the very elect" (Matt. 24:24). But the adjusted Christian, grounded in Christ and in the Word of God, is proof against any fundamental and permanent deception by such. One who fundamentally and permanently departs from the faith evinces that he was never truly in the faith (1 John 5:19). "Be not deceived" is a call to a solemn searching of hearts.

2. **Fortified Against Chaotic Conditions.** Chaotic conditions in the earth bring dismay to those who interpret things on the earthly plane. But to those who are instructed in the truth and who look above and beyond, these things are seen to be but a prelude to the coming consummation and there comes the assurance that "all things work together for good to them that love God," and that God is working out His eternal purpose.

IV. Sublime In Destiny (21:34-36)

1. **Prepared for It Here:** "Take heed to yourselves." The warning is against being "overcharged with surfeiting (excess in gratifying desires, as gluttony, for instance) and drunkenness, and cares of this life, and so that day (coming of Christ) come upon you unawares." No genuine Christian will habitually or fixedly live this way. Christ's warning applies through the

centuries to all whose "religion" does not fundamentally lead them not to live this way. Note that respectability so engrossed with "the cares of this life" as habitually to turn the cold shoulder to the obligations of the Kingdom will, equally with the drunkard, have the day of Christ to come upon it unawares. Men had better put the things of the Spirit above the things of the flesh! "Be ye also ready."

2. **Entrance upon It Hereafter:** "Stand before the Son of Man:" that is to say, stand accepted and rewarded. This is the sublime, the exalted, destiny of all truly regenerate people who because of this and in the reverent fear of God "watch and pray always that they may be accounted worthy (through Christ) to escape all these things (judgments, etc.) that shall come to pass." "He who hath begun a good work in you will perform it till the day of Jesus Christ" (Phil. 1:5). He who finally "falls away from his religion" shows that he never was a true believer (Heb. 10:38, 39). The believer is preserved and also perseveres because he is "kept by the power of God." If one fundamentally and fixedly lives in obedience to the devil has never known Christ.

This is true building for the future. Jesus shows us what shall stand. It must begin with regeneration, and then continues sacrificially, perseveres nobly, and finally shall stand triumphantly. Men cannot take natural "goodness" and construct a building out of it that shall not be overthrown. "Apart from me ye can do nothing" with spiritual quality in it. The Christian life is neither mechanical, artificial, or superficial, but vital.

"When He shall come with triumphant sound,
Oh may I then in Him be found;
Clothed in His righteousness alone,
Faultless to stand before the throne!"

QUESTIONS

1. With what must the enduring life begin? 2. Give three characteristics of such a life in expression. 3. How many people ought to give of their means to the Lord's cause? 4. When does a poor man give more than a rich man? 5. What instruction against false Christs does Jesus give? 6. How are believers fortified in times of world chaos? 7. How are people prepared for a sublime destiny? 8. Who shall "stand before the Son of Man?"

Lesson for May 31: THE LAST SUPPER. Luke 22:7-23.

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W. M. U. CALENDAR OF PRAYER

Friday 15—

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

Saturday 16—

For editors of the Window of Y. W. A.

Sunday 17—

Pray that American youth be fully prepared for their great destiny.

Monday 18—

Pray for Rev. and Mrs. I. N. Paterson, evangelistic work, Abeokuta, Nigeria; also for joint sessions of the S. B. C. in St. Louis.

Tuesday 19—

For Rev. and Mrs. J. B. Hibbs, educational work, Shanghai, China.

Wednesday 20—

For Misses Hattie Gardner, evangelistic work, Shaki, and Miss Lena Lair, educational work Ogbomoso, Africa.

Thursday 21—

For Rev. and Mrs. Earl Parker (on furlough), evangelistic work and Miss Florence Jones, nurse, Pingtu, China.

Friday 22—

For Miss Mattie Baker, Girls School, Sao Paulo, Brazil.

ANNUAL ASSOCIATIONAL YOUNG PEOPLE'S MEETING

June-July 1936

"LIGHTENED TO LIGHTEN"

Hymn—The Morning Light is Breaking.

Devotional—Jesus, the Light of the World, John 8:12. An Intermediate Royal Ambassador.

Welcome—Sunbeam of Fifty Years Ago, have child dressed in old fashioned costume.

Response—Wan Chuan, have child dressed in costume or have him hold the new Sunbeam Standard of Excellence chart.

Fifty Years of Shining—Sunbeam Fiftieth Anniversary, S. B. Leader.

Pantomime—Send the Light.

Reflecting His Light—Counselor giving practical suggestions concerning Enlistment, Mission Study, Personal Service, and Special Seasons of Prayer.

Announcements—Short but attractive announcements about the World Comrades and the Window of Y. W. A., appoint some one to secure subscriptions for both of these during the day. Take count of Organizations represented and number present.

Offering — For Tennessee College Orphan's Home Scholarship.

Solo—Holy Ghost with Light Divine. Morning Message—Ye are the Light of the World, Matt. 5:14 (A message for young people).

Hymn—Let the Lower Lights Be Burning.

LUNCH HOUR

Praise Service—Member of Girls' Auxiliary in charge, have different groups repeat their watchwords and sing their hymns.

Devotional—Lightened to Lighten, Matt. 5:16. Member of Young Woman's Auxiliary.

Playlet—Is the Camp Worth While? Announcement of divisional house parties and camps. Ridgecrest Y. W. A. Camp and State Encampment. Display posters concerning each of these.

Business Session—Superintendent in charge. Report of S. B. and W. M. U. Conventions in St. Louis.

Adjournment.

EXCERPTS FROM A PERSONAL LETTER FROM MISS WALDEN

(Written March 7, 1936)

It has been great to hear about the big snows and freezes, for the suggestion has almost made us shiver under this hot African sun. My mother wrote that they had a beautiful white Christmas in Norfolk, but now she says the cold weather has lasted so long that many people are suffering. There are many cases of flu and bad colds there. I hope you folks are being spared that.

We did not have as bad a Harmattan (dusty winds) this year as last December and January, and it looks as though the dry weather will not last as long as usual. We've had a little rain lately and have been encouraged to plant a few vegetables and flower seeds. It surely will be good to have some fresh vegetables soon. Our native efo (spinach) and dry white yam have been pretty good and steady diet, though, together with the little native chickens, our only meat. We keep fairly well and are so thankful.

The little girl who helps me in my room, as a part of her daily household duties, is a former leper. She was in our leper colony in Ogbomoso for about a year after it was discovered here that she had the dreadful disease. She's a precious girlie, though. The doctors have pronounced her case arrested and she goes frequently for tests now. Her mother is a member of one of the Northern tribes and her father, who died several years ago, was an Abeokuta man. When we went North to work he left his first wife here with his people. And as was customary

then he took a wife of the new tribe among whom he lived. After some years he returned and left the second wife who refused to leave her people. One of the missionaries discovered this child and brought her here. She hardly knows her mother and cannot speak her mother's language.

Last week I was here alone trying to study Yoruba. She came in and sat on the floor before me. She just wanted to talk, she said. She told me what she knew of her family. Then she was curious to know of mine. (America seems like another world to these people. It is hard for them to understand that we came from across the sea.) This child, Bandle, wanted to know if there are trees and other plants in America, and if all the streets are paved! Most of all, if all the people are Christian. It nearly broke my heart to tell her that there are millions in our country who do not profess Christ. "Oh, she said, "I just believe if all us black people were in America we would all follow Christ!" I wonder!! Then our conversation turned to marriage for she noticed the picture of my little nephew and she said "Why didn't you marry and have a fine child like that?"

There are no single women in Yorubaland so I had a difficult time explaining to her why some of us never marry (mostly because we haven't found the Romeo!) and she went out shaking her head. Later she said that she wanted to remain single and be a missionary. Her idea is that only missionaries are single!

Miss Young and I went to the Rammedan again this year. I think I wrote you of going last year when we were too late to see them pray. This time we were near the praying hill to which thousands and thousands of Mohammedans (all men) came. When time came for the prayer, a call was made and all were supposed to stop wherever they were. Many did not get to the hill but turned to the East and on hands and knees bowed in unison with the others calling "Allah, Allah," etc. After the prayer the lamb was offered on the altar. The procession then went to pay their respect to the native king, then to their homes to kill their lambs and feast. For days and days the people had been preparing for the feast day. My! what a hold the Moslem religion has on these people! Would that barrier could be broken!

The women in several of the villages to which I go have been treading palm nuts lately. Palm oil is one of the staple products of Nigeria. The men cut the bunches of nuts from the tall palm trees and the women pick them, put them on the fire to boil, then they are placed in a pit or wooden mortar. The girls and women tread them with their bare feet until the oil is extracted. They are really graceful in their movements as they hold the bamboo

poles and tread. The soft mass is then added to the water pits and the oil comes to the top. We had our service with the women as they worked last Sunday. They are Mohammedans and pagans so will not often cease working on Sunday till dark.

There are three new babies in one of the villages. Several Sundays ago I met with eight or ten women in a narrow courtyard. One was pounding yam, another cracking nuts, another combing hair, etc., and one of my mothers was holding her tiny infant between her knees and pouring agha (poisonous if given in large quantities, and most of these people don't know how to give medicine) down the baby's throat. I begged her not to, then I picked up the naked, squealing child in my arms. Soon it ceased crying and I heard a man tell one of the women "That oyinho (white lady) likes black children." Yes, I do, and I hope that I may be able to make them know that Christ loves them more!

My Y. W. A.'s are studying "The Ministry of Women" now. It's their first study course but they seem to be enjoying it. It makes my Sundays full, meeting with three societies, superintending the Sunday school, visiting several villages and teaching two mission study classes, but I get much joy in doing them. We have about fifty Y. W. A. girls this year.

Well, you would salute me "e ku wahala" if you had been here yesterday. My car broke down as I was climbing a hill some four miles from our compound. I was on my way to market and post office when the gear made a terrific noise. I couldn't shift gears so I went to the side of the road. A boy, who was with me, and I started walking and the sun was scorching. I soon reached a shop and one of the boys kindly brought me home when he learned from a passing driver that I was having trouble. The car sits in the garage waiting for a new gear box I ordered, for the old one was broken in many places. This is our first real trouble with the car. We have been so fortunate.

Please don't forget to pray for me, for I do need your prayers!

Ruth Walden.

In Memoriam

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

MRS. LUCY MORGAN BERNARD

Whereas, it hath pleased our Heavenly Father to take from among us, to Himself, our beloved sister, Mrs. Lucy Morgan Bernard, a zealous member of the Greeneville Baptist Church and a faithful worker in our Woman's Missionary Society.

We had learned to love her most dearly for her kind and amiable disposition, for her pure Christian character, and for her work's sake in the vineyard of the Master.

Her soft, beautiful speech and charming manner endeared her to all who knew her.

How strange to think that she will no more be with us or in her home to greet friends and make them welcome.

Therefore, be it resolved, by the Woman's Missionary Society, that we are deeply grieved to give up one of our number so useful and so beloved, yet we mourn not as those who have no hope.

Her immortal spirit is at rest in the home of glory.

Be it further resolved, that we extend our prayers and sympathies to

her children and sisters in this dark hour of sorrow.

Be it also resolved, that a copy of these resolutions be sent to the bereaved family; that a copy be on the minutes of our Woman's Missionary Society, and also a copy sent to the daily paper, and a copy to the Baptist and Reflector for publication.

Mary L. Tipton,
Mrs. J. B. Marshall,
Mrs. H. F. Yost,
Committee.

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with
DICKEY'S Old Reliable EYE WASH
Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va



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

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GUARANTEES

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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.

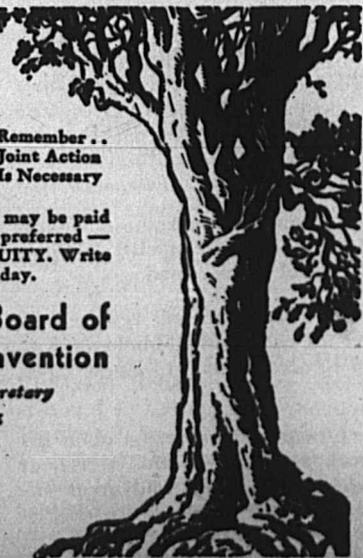
Let the Ministers Act Now } Remember ..
Let the Churches Act Now } Joint Action
Is Necessary

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 MAY 3, 1936

Memphis, Bellevue	1965
Knoxville, First	1092
Chattanooga, First	1082
Memphis, Temple	1042
Memphis, First	1038
Nashville, Grace	1006
Memphis, Union Avenue	968
Chattanooga, Highland Park	703
Jackson, First	662
Chattanooga, Ridgedale	625
Memphis, Highland Heights	622
West Jackson	597
Knoxville, Fifth Avenue	584
Bristol, Calvary	549
Nashville, Park Avenue	549
Old Hickory, First	536
Nashville, Eastland	515
Etowah, First	501
Jackson, Calvary	489
Dyersburg, First	482
Knoxville, Broadway	480
Memphis, Speedway Terrace	473
Union City, First	459
Memphis, Central Avenue	447
Cleveland, First	434
Chattanooga, Avondale	425
Chattanooga, Tabernacle	420
Chattanooga, East Lake	409
Humboldt, First	388
Chattanooga, Red Bank	366
Chattanooga, Central	365
Paris, First	365
Chattanooga, Alton Park	350
Chattanooga, Chamberlain Avenue	348
Jefferson City, First	344
Fountain City, First	340
Chattanooga, East	336
Trenton, First	330
Columbia, First	275
Nashville, Inglewood	273
Nashville, Seventh	267
Covington, First	258

By FLEETWOOD BALL

B. D. Rice has resigned as pastor of the church at Marcelina, Texas, effective June 1.

—B&R—

A. E. Fulmer, of Timmonsville, S. C., has accepted a call to the church at Bethune, S. C.

—B&R—

Trinity Church, San Antonio, Texas, extended a call to Evangelist William H. Joyner, but he declined.

—B&R—

W. E. Watterhouse has resigned as pastor of the church at Middletown, Ky., in order to accept a call to Horse Cave, Ky.

—B&R—

E. O. Edwards, in entering upon his new work as pastor of the church at Williamston, S. C., has had great encouragement.

—B&R—

The First Church, Moultrie, Ga., R. C. Gresham, pastor, has closed a meet-

ing in which J. Dean Crain of Greenville, S. C., did the preaching.

—B&R—

George W. Wise has been elected Executive Secretary of the Kansas Baptist Convention, succeeding J. T. Crawford.

—B&R—

E. F. Haight returns this fall to his duties as teacher in the Baptist Bible Institute, New Orleans, La., after spending a year as pastor at Selma, Ala.

—B&R—

Malcolm Best, of New Orleans, La., a Scotchman, has been called to the care of the church at Collins, Miss., and it is believed he will accept.

—B&R—

J. S. Bell, of Life, having graduated from the Southern Seminary at Louisville, entered, last Sunday, upon his duties as pastor at Whiteville.

—B&R—

H. T. Crim, of Brownwood, Texas, has accepted an indefinite call to the church at Big Lake, Texas, succeeding Joe Burton.

—B&R—

The First Church, San Angelo, Texas, A. D. Foreman, Jr., pastor, lately closed a meeting with 66 additions in which R. C. Campbell did the preaching.

—B&R—

Howard-Payne College, Brownwood, Texas, broadcasts the information that it is out of debt. Oh, for more such good news from Baptist colleges.

—B&R—

Carl Konsanke has resigned at Brookhaven, Miss., and accepted a call as assistant pastor to the First Church, Ponca City, Okla.

—B&R—

It is announced that Carson-Newman College, Jefferson City, conferred the degree of Doctor of Divinity on William Herschell Ford of Broadway Church, Knoxville, on May 8.

—B&R—

A number of Baptists of Georgia, led by B. J. W. Graham, joined together in purchasing a Dodge truck and a refrigerator for the Georgia Baptist Orphans Home.

—B&R—

A granddaughter of the late J. William Jones and daughter of the late E. Pendelton Jones, niece of Carter Helm Jones, was lately appointed a missionary at Ogbomoso, Nigeria, Africa.

—B&R—

A revival in the First Church, Greenville, S. C., L. M. Lattimer, pastor, resulted in 60 additions mostly by baptism. John R. Sampey III, grandson of President John R. Sampey, was among the converts.

—B&R—

J. C. Massey, of Atlanta, Ga., lately did the preaching in a revival in Highland Church, Louisville, Ky., T. D.

Brown, pastor. There were many additions.

—B&R—

Oakhurst Church, Atlanta, Ga., A. B. Couch, pastor, recently enjoyed a revival resulting in 30 additions, in which S. F. Davis, of Carlisle Avenue Church, Louisville, Ky., did the preaching.

—B&R—

W. H. Morgan has resigned as pastor of the First Church, Vicksburg, Miss., to become vice-president of Cokes College, Hartsville, S. C. The brotherhood in Mississippi gives him up reluctantly.

—B&R—

J. Howard Williams, of Dallas, Texas, Secretary of Missions in that state, has been called as pastor by the First Church, Amarillo, Texas, to succeed the late G. L. Yates. He has not signified his decision.

—B&R—

R. L. Wittner has resigned as pastor of the First Church, New Braunfels, Texas, and has moved to his new field of labor with Trinity Church, San Antonio, Texas.

—B&R—

In the revival in the First Church, Grenada, Miss., in which the pastor, C. E. Patch, did the preaching, there were 23 additions, 16 by baptism. W. F. Patch, his father, a Presbyterian minister, led the song service.

—B&R—

W. F. Hewitt, who lately graduated from the Southern Seminary, Louisville, Ky., began his duties as pastor of Immanuel Church, Hattiesburg, Miss.

By THE EDITOR

Dewey Stubblefield, Bandana, Ky., has been called as pastor at Dresden, Tenn., succeeding T. N. Hale, resigned, to begin work the third Sunday in May.

—B&R—

Chamberlain Avenue Church, Chattanooga, A. A. McClanahan, Jr., pastor, has closed a great revival meeting with T. J. Smith preaching.

—B&R—

In the six weeks of the pastorate of E. B. Crain of the Eastland Baptist Church, Nashville, thirty-two have been added to the church, twenty of these by baptism.

—B&R—

E. Maurice Hewlett, 1055 New York St., Memphis, pastor of Mason Baptist Church and evangelist, began on Monday night, May 4, a series of preaching services. We have not learned the results.

—B&R—

W. F. Hinesley, pastor Cherokee Heights Baptist Church, Miami, Fla., formerly pastor Tabernacle Baptist Church, Chattanooga, has been doing the preaching in a great meeting in his church with E. Powell Lee, Minister of Music of the First Baptist Church, Miami, leading the singing.

—B&R—

Robert E. Humphreys of the First Baptist Church, Owensboro, Ky., did

the preaching in a recent revival in the First Baptist Church, Paris, Richard N. Owen, pastor, which was a great blessing to the church and resulted in twenty-five additions, seventeen of them by baptism.

—B&R—

On Sunday, May 3, the First Baptist Church, Knoxville, observed the fifteenth anniversary of their beloved pastor, Dr. F. F. Brown. The church is pervaded by a spirit of unity, solidarity and harmony and is going on and on in the service of the King. Congratulations to both pastor and people.

—B&R—

J. I. Hester, Dean of Bible in William Jewell College, and Singer C. C. Elsey, Aurora, Mo., recently closed a very fruitful meeting in the Grant Street Baptist Church, Springfield, Mo., T. H. Wiles, pastor. Bro. Elsey was associated with the Home Board Evangelistic Department for five years.

—B&R—

The Baptist and Reflector gratefully acknowledges a contribution of \$3.00 from Mrs. Jessie Jenkins, Alexandria, for the "Edgar E. Folk Memorial" for sending the paper to worthy parties. Thank you very, very much, Mrs. Jenkins.

—B&R—

Harrison-Chilhowee Baptist Academy has received enough money for enclosing the boys' hall of the dormitory destroyed by fire last year and to complete the central heating plant, but to complete the building sufficiently to be occupied approximately \$5,000 more will be needed. This is certainly a worthy object.

—B&R—

J. Dean Adcock, pastor First Baptist Church, Orlando, Fla., and president of the Florida Baptist Convention, is to preach the baccalaureate sermon at Stetson University, DeLand, Fla., W. S. Allen, president, on June 7. The following day President Guy E. Snavelly of Birmingham-Southern College will deliver the address at the graduating exercises.

—B&R—

Through the generosity of friends, President L. R. Scarborough of Southwestern Baptist Seminary and Mrs. Scarborough will upon invitation of Executive Secretary C. E. Maddry of the Foreign Mission Board accompany Dr. Maddry as evangelistic co-missionary on a tour of South American mission fields, sailing from New York May 23.

—B&R—

Since October 1, 1931, when J. W. Storer became pastor of the First Baptist Church, Tulsa, Okla., there have been 1,503 additions, 526 of them by baptism. The morning services are broadcast over station KTUL, and in addition the pastor teaches the International Sunday School Lesson over this station on Saturday mornings.

A. M. Parrish, pastor Immanuel Baptist Church, Paducah, Ky., has recently held in the First Baptist Church, Leesburg, Fla., D. E. Montgomery, pastor, one of the greatest revivals in the history of the church. Total results are not reported but thirty-nine came forward at the first invitation and there were nineteen additions on the closing day. In twenty months the Immanuel Baptist Church has received 413 members.

—B&R—

During the two years that Wm. McMurry has been pastor of the First Baptist Church, Greenville, Miss., there have been 388 additions to the church. Six months ago the church voted to eliminate from its organization dancers, card players, and worldly minded people. Bro. McMurry is to be with Pastor C. O. Simpson and the First Baptist Church, Trenton, in a meeting beginning the first of June.

—B&R—

Bro. R. A. Swindell, a member of Chalk Level Baptist Church, a rural church near Camden, has sent in a club of subscribers to the Baptist and Reflector and included his personal check in the amount of twenty-five cents on each subscription to supplement what each subscriber paid, thus bringing each to the required amount. He says that he hopes to send in another club. Thank you, Bro. Swindell, for your fine loyalty.

—B&R—

The Layman Company, 730 Rush Street, Chicago, Ill., offers to send pamphlet No. 38, "Winning Financial Freedom," without charge, postage paid, to any minister in sufficient quantity to supply one copy to each of his members. On request the company will also send for fifty cents a sample set of the thirty-eight pamphlets it publishes. This is a good way to procure good literature on tithing. When writing mention your denomination and the Baptist and Reflector.

—B&R—

H. D. Hagar, missionary pastor at Helena, with Mrs. Louisa Carroll, Jamestown, special worker under the

On Thursday morning, May 7, in the Baptist Memorial Hospital, Memphis, Georgia Mae, daughter of Secretary and Mrs. John D. Freeman, underwent an operation for appendicitis and at the last report is doing splendidly. It was only three days before that Dr. Freeman returned from a several weeks' stay in the hospital. He is improving steadily and comes to the office for an hour or two each morning. Our people will continue to remember him in prayer, as well as his daughter, that both may be quickly restored to vigorous health.

State Board, put on a recent Daily Vacation Bible School and Training Course, studying Secretary Freeman's book, "More Than Money." There were five awards and others are studying the book at home. There were two additions to the church on Sunday, May 3. The Helena Church has the Baptist and Reflector in the budget and the pastor enlists members as subscribers as they come into the church.

—B&R—

Pastor Raymond B. Kennedy of the Oak Grove Baptist Church, one of the oldest churches in William Carey Association, writes that a cyclone which passed through the evening of April 5, completely destroyed the church building and homes, barns and live stock of the members, killed one of the members, and injured several others. Later in the year the church will rebuild. In the meantime arrangements are being made to continue the services of the church. May the Lord bless the stricken people.

—B&R—

Recent out of town visitors to the office have been Evangelist J. R. Black, Memphis; Ralph E. Gwinn, pastor First Baptist Church, Columbia; Ray Dean, pastor First Baptist Church, Old Hickory; Evangelist E. Maurice Hewlett, Memphis; B. Frank Collins, pastor First Baptist Church, Portland; W. J. Bryan, superintendent of the Sunday School, First Baptist Church, McMinnville; Hon. Hugh Blanken, Representative from Hawkins County; O. L. Rives, pastor First Baptist Church, Tullahoma; H. D. Hagar, missionary pastor, Helena; and President E. L. Atwood of Tennessee College. Come again, brethren.

—B&R—

With the Churches: Chattanooga—East Chattanooga and Central each received 2 by letter; Avondale, Pastor Bowers baptized one; East Lake welcomed 6 by letter and 2 for baptism; Tabernacle received 1 by letter; Red Bank received 2 for baptism; Ridgedale, Pastor Livingstone welcomed 5 by letter, 1 for baptism and baptized 1; Chamberlain Avenue, Pastor McClanahan welcomed 1 by letter, 2 for baptism and baptized 2; Concord, Pastor Burke welcomed 1 for baptism and baptized 13. **Cleveland—**First received 1 by letter. **Fountain City—**First, Pastor Allen received 1 for baptism and baptized 1. **Knoxville—**Fifth Avenue, Pastor Dance baptized 3. **Memphis—**Highland Heights, Pastor Cole welcomed 4 by letter; 1 for baptism and baptized 1; Speedway Terrace received 1 by letter; Bellevue, Pastor Lee welcomed 11 for baptism, 9 by letter and baptized 7. **Nashville—**Seventh received 1 by letter; Eastland received 1 for baptism; Inglewood received 2 by letter; Grace received 1 by letter.

"Witnesses Unto Me . . . In Jerusalem"

(In carrying out the Commission "Jerusalem" for us means the place where we live. Elizabethton, Springfield, Clarksville, and other churches in the state are fostering mission points and doing a telling work. The early part of the year the Knoxville News-Sentinel carried an account with a picture of some fine service being rendered by the Oakwood Baptist Church, that city, C. L. Hammond, pastor, at a mission sponsored by the Brotherhood and the church. In a letter to Secretary Freeman, Pastor Hammond writes some things which we take the liberty of passing on for the inspiration of others.—Editor.)

We are having over 100 in Sunday School and about that number at prayer meeting each Thursday evening and church worship Sunday evening. We added twenty-five to our church in November. Many more have come and will come, for there is hardly a service when there are not conversions and reconsecrations to Christ. The Brotherhood sponsors the mission, bought the \$800.00 property for \$300.00. The American-Christians had it and it was one grand mess of heresy, fighting and scrapping all the time. But there is no more of that since we have taught them the Word of God and to love Him and to love one another and to love His Church. It has put new life and interest in our workers and in our whole church. It has revolutionized that whole community.

The mission put on a special program in our church Sunday morning, March 29, and they bore witness to the good it has done them personally and to their families and the whole community. It is located across Central Avenue, the Boulevard, which they will hardly cross to come to our church because of a lack of clothing. We have a welfare committee that looks after their food, fuel and clothing, and we have helped in many and wonderful ways to get on their feet and be good Christians, church members and citizens. The response has been encouraging and hopeful.

I know at least two other good communities near where missions are needed and I am going to organize them with the help of my people.

What Elizabethton and Springfield are doing we can and ought to do. I doubt if we need more churches in Knoxville, but almost every one of them has great sections unreached and many will go unreached without a mission where people can and will go who are embarrassed to go to the churches because of their clothing and customs and manner of life.

In our judgment Bro. Hammond in these words is presenting a vital matter and we hope that many churches throughout the state will carry out the Commission in their "Jerusalem."

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1936

Date	Association	Church	Location
JULY			
21.	Big Hatchie	Grace	Near Ripley
29.	Concord	Powell Chapel	12 miles west of Murfreesboro
AUGUST			
5.	Cumberland Gap	Hopewell	
6.	Union	Sparta	Sparta
6.	Chilhowee	Valley Grove	
11.	Holston	Central	Johnson City
12.	Nolachucky	Warrensburg	Near Mohawk
13.	Jefferson County	New Market	New Market
19.	Campbell County	Davis Creek	Cotula
20.	East Tennessee	Holders Grove	
27.	Sequatchie Valley	Pikeville	Pikeville
SEPTEMBER			
2.	Providence	Lenoir City, First	Lenoir City
3.	Big Emory	Pine Orchard	Oakdale
4.	Tennessee Valley	Zion Hill	Iron Hill
8.	Dyer County	Enon	6 miles west of Halls
10.	Madison County	Spring Creek	Spring Creek
10.	Sevier County	Dupont	Seymour
11.	Fayette County	Moscow	Moscow
11.	Lawrence County	O. K.	
12.	Stockton Valley	Smyrna	2 miles west of Byrdstown
16.	Midland	Deep Springs	4 miles east of Clinton
16.	Salem	Malone Chapel	Near Alexandria
17.	McMinn County	New Friendship	7 miles north-east of Cleveland

17.	William Carey	Kelley Creek	
17.	McNairy County	Falcon	
22.	Robertson County	Greenbrier	Greenbrier
23.	Carroll County	Enon	
23.	Clinton		
23.	Wilson County	Round Lick	
24.	Holston Valley	Long's Bend	8 miles from Buren
24.	Indian Creek	Liberty	Near Cloverdale, Ala.
24.	Watauga	Fish Springs	Hampton
25.	Maury County	Centerville	Centerville
29.	Giles County	Minor Hill	Minor Hill
29.	Northern	Lone Mountain	
30.	New Salem	Hickman	Hickman

OCTOBER

1.	Stone	Cedar Hill	7 miles west of Cookeville
1.	Duck River	New Bethel	8 miles from Shelbyville
2.	Riverside	New Bethel	Monterey, Route 2
3.	Judson	Sylvia	Sylvia
6.	Weakley County	Central	Martin
7.	Cumberland	Immanuel	Near Lone Oak
8.	Beulah	Sidonia	west of Sharon, Tenn.
8.	Western District	Henry	
9.	West Union	Hickory Grove	Stearns, Ky.
13.	Ocoee	Baptist Tabernacle	Chattanooga
13.	Knox County	Island Home	Knoxville
14.	Polk County	Boanerges	
15.	New River	Low Gap	New River
22.	Nashville		
27.	Shelby County	Highland Heights	Memphis

We have not received minutes of the following associations: Beech River, Bledsoe, Crockett County, Enon, Gibson County, Grainger County, Hardeman, Hiwassee, Mulberry Gap, Southwestern, Stewart County, Sweetwater, Unity, Walnut Grove, Wiseman.

Please send two copies to Dr. John D. Freeman, 149 Sixth Avenue, North, Nashville, Tennessee.

IS THE CHURCH RESPONSIBLE FOR WAR?

(Continued from page 3)

adequately accepted, war would end. But neither the gospel nor the church has the power or obligation of compelling men to do this.

So far as there is a relationship between the gospel and peace, the fact of war is not due to the true church, which preaches and lives the gospel. It is due to those churches and men who scorn the gospel of grace and of the atoning cross and substitute for it a rationalistic, or modernistic, or ritualistic message, which belongs to the unregenerate regime of the world where war has its genesis. On the one hand men may "oppose war" and on the other hand proclaim an alleged "gospel" which can never produce regenerate men as the ultimate bulwark against war.

Not only so, but the Lord Jesus has plainly foretold that throughout this age and unto its end there shall be "wars and rumors of wars." This does not signify His approval but His foreknowledge thereof. Therefore, the gospel in this age (or any thing else) is not to abolish war from the earth. Certainly the reason is not found in the gospel. Moreover, the church of God is to (and will) preach this message "in all the world" (Matt. 24:14), and yet men will not sufficiently react to it as to prevent wars here and there. Hence the fact of war and the failure to abolish it is not the responsibility of the church but of unregenerate men, professedly religious or otherwise, who will not submit to the gospel of grace.

Put the responsibility for war where it belongs and quit charging it up to "the Church of God, which He has purchased with His own blood." Your "church" may be guilty, but not the other.