

BAPTIST and REFLECTOR

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

"Let There Be Light"

Volume 102

THURSDAY, MARCH 5, 1936

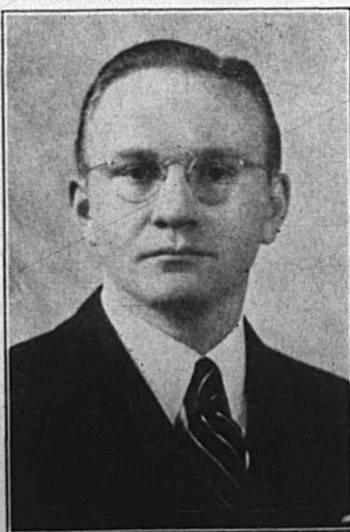
Number 10

To the Woman's Missionary Union of Tennessee,
W E L C O M E !



FIRST BAPTIST CHURCH, HUMBOLDT, TENNESSEE

The First Baptist Church of Humboldt, Tennessee, extends to the forty-second annual convention to the Woman's Missionary Union of Tennessee a hearty welcome to our city, church and homes. We are looking forward with great pleasure to having you meet with us. We shall do all that is within our power to make this convention the highest in spiritual attainment that you have yet had. As you come, you come into our prayers. We



S. R. WOODSON, Pastor

pray that your every session may be crowned with spiritual blessings, that you may have a yet greater missionary vision as a result of this convention, that you may become more willing to sing with surrendered wills, "Lead on O King Eternal," that the words of the Master, "As the Father hath sent Me even so sent I you," may have a new grip on your lives, and that you may be a spiritual blessing to us.

To all of you we thrice say, **WELCOME, WELCOME, WELCOME!**

Baptist and Reflector

An Investment in Christian Reading.
John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

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EDITORIAL

Glimmerings and Gleanings

He who noises abroad that he is living up to the Golden Rule is not doing it.

It has been well suggested that the man who is trying to be saved by submitting to the ordinances is like a mosquito trying to feed on the cheek of a picture.

It is an exceedingly difficult thing to make a satisfactory talk over the man who will not faithfully attend church and has to be carried there in a hearse.

Sometimes the reason why the sermon does not reach the sinner back in the audience is that it has to melt so much ice in the pews before it reaches him.

If the man whose disposition and speech are like a file were to confine himself simply to sharpening "old saws," it would not be so bad. But the trouble is that he proposes to file on folks, too.

It is inspiring to see a child of God shout when he is on shouting ground. But he who shouts and does not also serve is not on shouting ground.

The man who gives under inward protest does not give. One gives only when his heart is in his gift instead of in his pocketbook.

Greetings to the W. M. U. Convention

The women in the W. M. U. persistently study and work at missions, insistently urge giving, and consistently practice it. They produce results. More than one cause has been saved by them from defeat or at least from a serious setback.

In Tennessee, as is the case with the state papers in other states in relation to the women, the Baptist and Reflector rejoices in the faith, fellowship and fruitfulness of the W. M. U. It sends this word of sincere greeting to the women as they shall gather in their State Convention at Humboldt March 18-20. May great grace be upon them.

Thinking of the spirit and work of these, the Baptist and Reflector appropriates as expressions of its own feeling a

portion of the words of David to Abigail: "Blessed be the Lord God of Israel, which sent thee this day to meet me. And blessed be thy advice, and blessed be thou . . ."

The Most Subtle of all Pride

Probably the most subtle and one of the worst forms of pride is personal and earthly pride over what one is by grace alone.

All the boasting, whether in spirit or word, that grace allows is this: "My soul shall make her boast in the Lord." And this is not selfish or otherwise earthly but a humble, spiritual exultation that ascribes all the glory to God.

But one may become proud in an earthly way over his status and achievements in grace. With an experience of grace and through grace he comes into a New Testament Church and comes into possession of the revealed body of truth and develops a high type of orthodoxy and of Christian living. Then, disregarding grace, he develops a secret self-satisfaction and smug complacency which make him well nigh thank God that he is better than other men, as in his secret judgments he contrasts himself with them.

When Job, the best man on earth, in God's white light said, "I abhor myself," the most glorious trophy of grace today may well pause before exulting over his personal excellency!

"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Preach This Other Thing Also

Before people will or can perform a duty they must know about it and, therefore, be instructed in it. Missions is no exception to this. Hence for churches to be wide awake on missions their pastors must be wide awake along that line and teach their people concerning it.

Some pastors rarely preach on missions. Some never preach on it. All that some ever say about it is a more or less indifferent announcement that if anybody wants to give anything to missions let him drop it in the plate or hat or come up and leave it on the table as the case may be. There is no fervor in the matter. It is plain to be seen that in such a case the pastor is not "sold" on missions.

Under such circumstances there may perhaps be a few discerning individuals among the members who hold a different attitude. But naturally the church as a whole catches the spirit of the pastor or his lack of it. Small wonder that it does little or nothing for missions and never anything in keeping with its ability. The pastor has fallen down on the job of teaching the church.

If the members of a church are born again and are instructed in duty in a somewhat adequate measure they will in due time progressively express their instruction in obedience. In a year's time a pastor ought at least to begin to make a respectable missionary impress on a church. But some pastors go for years without making such an impress and without their churches ever developing in missionary spirit and practice. This could not be if the church had adequate pastoral instruction and leadership.

Were it not for the services indicated in the Great Commission the preacher would have neither occasion nor warrant for his ministry. But the duties of soul-winning, baptizing and teaching the baptized do not end with the local community. They are inseparable from those other obligations set forth in the Commission, "Go ye" and "teach (make disciples) of all nations." "Go ye into all the world, and preach the gospel to every creature." Even as the local

work of a church calls for financial support, so does the world-wide work of missions. Hence arises the question of Christian giving for the ongoing of the Gospel.

A part of the "all things" which the churches and preachers are commanded to go "teaching" is this very thing of "Go ye" to "all nations" with the Gospel with the implications thereof. That man cannot justly be classed as fully orthodox who rings out only on soul-winning, baptizing, and teaching and does not also ring out on the missionary obligations inseparable from these things. To make no honest and earnest effort to instruct a church along missionary lines means either anti-missionism or omissionism or both, and this is one of the worst of all heresies.

If a man refuses to preach missions and giving because he is afraid concerning his own salary, let him be assured that he is following the surest course to make his salary a problem. The church that throbs with the missionary spirit gives its pastor less concern about his support than any other. "There is that scattereth, yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." And then a preacher ought seriously to pause before refusing for financial reasons to preach what the Lord has commanded.

Preach and teach soul-winning and baptizing and other revealed truths and duties, but **preach this thing of missions** also. Preach and teach it in the love of Christ, tactfully, convincingly, progressively. Something is bound to happen. Those who love the Lord will in-time respond to it; those who do not will at least "know that there hath been a prophet among them." And the prophet will not be recreant to his trust!

The Ladies of Tennessee

John D. Freeman, Executive Secretary

The annual meeting of the Tennessee Baptist Woman's Missionary Union is an event of no little significance. I take pleasure, therefore, in joining Editor Taylor and others in expressing my interest in their coming convention at Humboldt.

There are grave matters for them to consider. There are problems so complex that they will need the wisest counsel and the sure direction of the Holy Spirit. Born out of a passion for foreign missions, this body of women and young people have extended their sway until every phase of our denominational life now feels their influence. Before them today there lie fields of endeavor which they dare not overlook if they wish to continue their services. With ever-increasing volume the cry of their own state and the Southland rings out, and from countless thousands of homes one hears sounds of alarm, while calls for help in the effort to save the young people are heard from every sane source.

There are spheres of service in which woman is indispensable. It is a wonderful privilege to be a part of an organization which plans for the future and seeks to provide trained workers who will know how to execute those plans and lay still larger ones for their children. I congratulate the women of Tennessee upon their fine records, but I would challenge them never to be content to make reports and boast of past achievements. There is never a day that does not call for more than was done yesterday. The coming meeting of the Woman's Missionary Union will be a great one, if it sees larger and wiser plans made for saving Tennessee and thereby guaranteeing the continuance of our big part in the labors of the Southern Baptist Convention.

Climbing The Ladder

Round by Round

5,000 SUBSCRIPTIONS IN 1936

The Reflector Boy says:

"Well, folks, a friend said the other day that he wanted to 'help that boy on the ladder to go up.' You may be sure that that made me feel good. If more and more people will catch that same spirit and express it in action, I'll go up and up and up toward 5,000 additional subscriptions in 1936.

"It 'went against the grain' to have to stand on the same round for two weeks, but as I can only climb by hundreds it could not be helped. But the friends and workers of the paper have sent in since the last count 68 new and 71 renewal subscriptions. So up I go another round on the ladder with 39 subscriptions toward another round. Be sure to make it possible for me to go up at least another round next week.

"The following workers are sincerely thanked for their service. May there be many more as time goes on:

Pastor G. T. Mayo, Dresden.
Miss Helen Jones, Knoxville,
Pastor W. D. King, Gallatin,
Mrs. S. E. Conger, Jackson,
Mrs. B. F. Cook, Mt. Pleasant,
Mrs. Frank Davis, Smyrna,
Dr. John D. Everett, Jefferson City,
Pastor H. M. Randall, Crossville,
Mrs. Elizabeth Puckett, Rockvale,
Mrs. W. A. Beckler, Morristown,
Miss Myrtle Riggan, Nashville,
O. R. Holley, Woodbury.

"The Baptist and Reflector is becoming more and more 'a necessity in every Baptist home' and increasingly 'valuable asset to everything the denomination stands for' and increasingly 'our best medium of publicity.' More and more its real readers are feeling what Mrs. N. L. Somers of Rutherford has written in: "I enjoy reading the Baptist and Reflector so much, just lifts me up, makes me want to do more for my Savior."

"These things being true, let us enlarge and enlarge the list of subscribers to the paper. As Tennessee Baptists say 'Go up, I climb up!'"

"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

WATCH ME
CLIMB FROM
TIME TO TIME

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TENNESSEE W. M. U. CONVENTION

*Humboldt,
Tennessee*



*March 18-20
1936*



MRS. R. L. HARRIS
State W. M. U. President

Theme: The Privilege of Service

Wednesday, March 18

Mrs. R. L. Harris, Presiding

- 1:30—The Woman's Hymn
Devotional—The Privilege of Service—Miss Pearl Caldwell, China
Organization
Welcome—Mrs. Fred Jacobs, Humboldt
Presentation of local committee
Response—Mrs. Loyd Householder, Cleveland
Recognition of pastors and visitors
The Privilege of Serving as Divisional Vice-President
—Corresponding Secretary Young People's Leader
Awarding of Banners
The President's Message

Wednesday Evening

- 7:00—Devotional—Living for Jesus in China—Miss Pearl Caldwell, China
The Shuck Centennial Pageant, presented by Mrs. C. D. Creasman, and the Humboldt Young People
Prologue—A Hundred Years Ago
First Episode—A Child of Old Virginia
Interlude—Between Two Lands
Second Episode—A Missionary in Old China
Epilogue—The Shuck Centennial

Thursday Morning

- 9:00—Prayer and Meditation—Mrs. Charles Thompson, Jackson
9:10—Report of Obituary Committee—Mrs. Ralph Gwin, Columbia, Chairman
9:20—Plan of Work—Mrs. Clay I. Hudson, Nashville, Chairman
Serving Through Stewardship—Mrs. C. G. Carter, Memphis, Chairman
10:00—Our Personal Service—Mrs. E. M. Barber, Chattanooga, Chairman
Address: Our Work with the Negroes—Mrs. Anna Haynes, Tennessee, Secretary of Negro Women
10:20—How Training School W. M. U. Graduates are Serving—Mrs. J. R. Black, Memphis, Chairman
10:35—Serving Through the Margaret Fund—Miss Laura Powers, Knoxville
11:00—Serving in China—Miss Pearl Caldwell, China
Offering for Magazine Fund
11:40—The Privilege of Working with the Mexicans—Rev. Paul Bell, Bastrop, Texas

**Thursday Afternoon
Serving in Tennessee**

- 1:30—Hymn, Lead On, O King Eternal
Greetings from the Sunday School and Baptist Training Union Departments
Serving Through Our Baptist Hospital
Our Own Orphanages—Dr. W. J. Stewart
Greetings from Our Colleges
Privilege of Serving as Field Worker—Mrs. A. B. Clark, Jackson
State Missions as the Basis of the Co-operative Program—Dr. John D. Freeman, Nashville
Serving Through the State Paper—Dr. O. W. Taylor

- 5:30—"Prove Me" Banquet—Mrs. C. G. Carter, Stewardship Chairman, Toastmistress

Thursday Evening

- 7:30—Scripture and Prayer—Rev. S. R. Woodson, Humboldt
Our W. M. U. Work in China—Mrs. F. Y. O. Ling, Secretary of W. M. U. in China

Friday Morning

- 9:00—Prayer and Meditation—Miss Pearl Caldwell, China
9:20—Report of Committees
THE GOLDEN JUBILEE OF W. M. U. LITERATURE
Serving Through Mission Study—Mrs. T. C. Meador, Orlinda
The Introduction of the New Books—Miss Thelma Brown, Sunday School Board, Nashville
The Golden Service of W. M. U. Literature—Miss Juliette Mather, Y. P. Leader of the South
Offering
Address: Dr. John L. Hill, Book Editor, Baptist Sunday School Board

Friday Afternoon

- 1:30—Stewardship Declamation Contest
5:30—SUNBEAM GOLDEN ANNIVERSARY
Young People's Banquet—Miss Margaret Bruce, Toastmistress

Evening

Miss Margaret Bruce, Presiding

- 7:00—Young People's Session
Devotional—"Jesus, the Light of the World"—Miss Juliette Mather
Finals of Stewardship Declamation Contest and Presentation of Awards
Pantomime: "Send the Light"—Milan Young People
"Transformers of Light"—Dr. John L. Hill.

Woman's Status In The Church

W. Rufus Beckett

(Requested for publication by the Nashville Baptist Association.)

Obedient to the impression of the Spirit and with no thought of currying favor with our women, who are in places of leadership in our churches, or of gaining the applause of our brethren who feel that a woman has no right to speak in the churches, I am glad to give some reflections on this theme based largely upon the fourteenth chapter of First Corinthians, and especially upon this text, "Let all things be done decently and in order" (1 Cor. 14:40).

No comfort will be found in this sermon for the ambitious woman who would become a preacher and pastor of a church, for this very simple reason, "A bishop then must be blameless, the husband of one wife" (1 Tim. 3:2). The Spirit calls the pastor or the preacher into the ministry, sets him over the church where He pleases, but husbands are called out from among the brethren, and the sisters of the churches can qualify just as well to be husbands as they can to be pastors. But we should sin against our good women if we should fail to remind you that women followed our Lord and ministered to Him and to His apostles, and that they labored with Paul in the gospel and that their names are written in the Book of Life. Very clearly, therefore, women have a place in our churches, and we should seek to find their status—rights, and privileges that we may work harmoniously together. Let us consider:

I. Some Things Women Have Done For Their Lord

In the New Testament we find the word, woman, used more than one hundred times in the record of her activities. The word, prophet, is used many times and means, "one who has insight into divine things and speaks them forth to others." The word, prophetess, is used eight times in the Bible and means, "one who has insight into divine things and speaks them forth to others." We are, therefore, to emphasize the MESSAGE rather than the messenger. We should recognize that God's gospel is for all, and that all the saved have the right and privilege to serve God, and that neither salvation nor service is predicated upon sex, race, or education, for John 3:16 would be just as effective and faithful whether delivered by a man or a woman, either white or black. For example, there were prophetesses in the Old Testament, who were inspired of God and called into service just as much as the prophets were. "Miriam the prophetess" (Ex. 15:20) was the first person in that household to whom the prophetic gift was ascribed, and was as much a servant of God as her noble brothers Aaron and Moses, but when she took the lead in complaint against Moses she was stricken with leprosy. The prophecy of Deborah was fulfilled in the destruction of Jabin's army (Judges 4:9). When Hilkiah found a book of the law, and king Josiah was troubled about its teachings, he sent to Huldah for an authoritative opinion on it (2 Kings 22:14). And we read of "Anna a prophetess" (Luke 2:36) who followed Simeon in a wonderful deliverance in the temple, "to all them that looked for redemption in Jerusalem" (Luke 2:38). We should not divert their attention by raising the sex or race question. Let us hear Peter on the day of Pentecost saying, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy," (Acts 2:17) and we find in Acts 21:9 that Philip "had four daughters, virgins, which did prophesy."

Not only did our Lord welcome the help rendered Him by the woman but He used them in His service. When they came to anoint Him and found the stone rolled away, an angel said unto them, "Be not affrighted . . . But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you" (Mark 16:6-8). They were clearly within their rights

when they obeyed the angel, who spoke for Christ, when they bore testimony to these men of His resurrection. Jesus not only saved the Samaritan woman but let her return to the city and say to the men, "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29). Was not the message by this saved woman honored of God? "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." Very clearly, then, saved women have the right to testify that Jesus is the Christ to men and women.

But, are there not classes and distinctions in Christ? "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). One what? Do you really mean that women can make the grade of first class members in the church? I believe that they are all one body in Christ and members of one another. Now, let us see, "And the eye cannot say unto the hand, I have no need of thee" (1 Cor. 12:21). If in this body the eye and the hand are both necessary, so in the body of Christ the men and the women are both necessary members, but each member should perform its function in the body.

II. Some Things That Women Ought Not To Have Done

It seems that the women of Corinth were zealous for the Lord's cause but were too restless and ambitious, they would attempt to dominate the church and make such changes as they thought wise, even if custom and polity had to be changed. They, perhaps, suggested that the women cut their hair and no longer be subject to the man, or wear the badge of their rank. It seems a matter of little importance until we read, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head" (1 Cor. 11:3-5). The woman has both the right to pray and to prophesy but she has not the right to dishonor the man with an uncovered head. The covering spoken of here is the one given her of God, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (or, veil) (1 Cor. 11:14-15). This teaching seems to be based upon the Trinity—the Father, Son, and Spirit, who would suggest a different order for the Trinity? If Christ be first, man second, and woman third in rank, who would suggest that the man be placed before Christ, or the woman before the man? Now, our text says, "Let all things be done decently and in order." In other words, Paul would lay down some rules of decorum for the churches to transact their business "becomingly." This was simply a disorderly meeting, and every reader has either heard of one or been in such meeting. They spent a lot of time in hearing and telling some new thing, and one of those things was to speak with tongue. Paul's estimate was, "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:19). But where was the point of disorder in that church? Here is the reproof, "How is it then brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (1 Cor. 14:26). And they were all trying to get the floor, even while others were speaking, therefore, it was necessary to lay down some—

III. Rules of Decorum for Men and Women of the Churches

Let us notice the rule for those speaking with tongues "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Cor. 14:27-28). What an orderly presentation! Now, some rules governing prophets, "Let the prophets

speaking two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted" (1 Cor. 14:29-31). One by one—becomingly!

Some rules for women with reference to speaking, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." And if they will learn anything, let them ask their husband at home: for it is a shame for women to speak in the church" (1 Cor. 14:34-35). The women having grown impatient with the accepted teachings of Paul and other inspired writers, and presuming to offer something in addition, were reminded that they were not permitted to speak a psalm, a doctrine, a tongue, a revelation, an interpretation, and if they would learn about these, "let them ask their husbands at home: for it is a shame for women to speak in the church." (a psalm, a doctrine, a tongue, a revelation, an interpretation) (1 Cor. 14:34-35). This great arrogance was rebuked by Paul, "What? came the word of God out from you? or came it unto you only?" (1 Cor. 14:36). What fine sarcasm! Did Christianity come out from Corinth, and does God reveal His will and word to you only?

About six years after this disorderly meeting at Corinth, Paul wrote to Timothy about this question of women speaking in the church, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach . . . the man," (a psalm, a doctrine, a tongue, a revelation, an interpretation). "I suffer not a woman . . . to usurp authority over the man," (with reference to a psalm, a doctrine, a tongue, a revelation, an interpretation) "but to be in silence" (1 Tim. 2:11-12). Paul shows the love of God in giving these rules of decorum for the churches, they are equitable—impartial and fair for both men and women, for he had taught that they are all one in Christ Jesus, and when the brother got out of order he said, "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Cor. 14:28). The same rule applied to men and women alike when they made extravagant claims of special revelations. **ALL CHRISTIANS ARE COMMANDED TO PREACH ALL THE WORD OF GOD TO ALL THE WORLD ALL THE TIME! LET THE MESSAGE BE EMPHASIZED AND NOT THE MESSENGER!**—Nashville, Tenn.

Some Changes of Emphasis in Baptist Doctrine and Practice

By A. U. Boone

III. IN RECEIVING MEMBERS FOR BAPTISM

When some of us were young, much more was required of those who presented themselves for baptism and church membership. The sermon was preached, the invitation was given, "the doors of the church were opened," and those who came forward were asked to relate their Christian experience, and give suitable evidence of conversion. The pastor would sometimes follow this with further questioning bearing on their belief, determination and outlook. Then opportunities would be given to other members of the church to continue the examination of the "candidate." The writer gratefully remembers the time when the good pastor took him aside and coached him concerning that which the young convert was expected to say. This was carefully and sympathetically done in order that the earlier steps might be taken with ease and safety. It was not unusual for some new born soul to venture a word or two in addition to the ones which were indicated by the faithful elder. The testimonies varied, according to the temperament of the individual, some going so far as to relate long seasons of unsuccessful searching, and interesting incidents in personal history. Visions and dreams were not unknown at these times, and they were, of course, more or less sig-

nificant. Sometimes a member of another denomination would become dissatisfied with his ecclesiastical alignment, and seek a place in the Baptist fold. It was not out of order for him to give some reason for his change of views.

In the course of time the requirements grew less and less, and a half dozen questions, properly answered, would be sufficient. These were leading questions, usually presented in such tones and with such emphasis as would suggest the correct response. In those days the Disciples, sometimes called Campbellites, would be criticised because the minister asked only one question. That was, "Do you believe that Jesus Christ is the Son of God?" Our people did not think this sufficient, but now in some of our churches no questions are asked at all. Oh, what a change! Some years ago a sincere, and successful evangelist was heard to say, "It is not at all necessary to ask any questions of one who comes in answer to a plain proposition, clearly stated. This is a profession in itself, and does not need to be amended or confirmed by additional words of mouth." Meantime, some of our churches, mainly in the North, arrange for the applicant to appear before the deacons, or a committee appointed for the purpose, where capable and experienced brethren make a careful investigation as to his fitness for church membership. If this group is satisfied with the finds, the name of the prospective member is submitted to the whole church, recommending favorable consideration. Emphasis has varied in this procedure. It is seen that there are several methods to be used at this important time. Which is the best? Is there any best?

There are good reasons why some would hesitate to make iron clad rules of action in these cases. Under any arrangement some persons are almost sure to be received, who have never been converted. No method can be entirely satisfactory. Some of the brightest expressions of Christian experience have never materialized into the right sort of life. A bright star, like Demas, has been disappointing, "having loved this present world." Some "went out from us, but they were not of us; for if they had been of us they would no doubt continued with us: but they went out, that they might be made manifest that they were not all of us." It is said that "mistakes will occur in any well regulated family." It may be as truthfully said that mistakes may occur, and do occur, in the best regulated churches. On the other hand, some gentle timid souls, who hardly dared to speak, have developed into shining lights for the kingdom. Any pastor will be glad to bear such testimony. A phrase, which can hardly ever wear out, carries the thought that possession and profession are very different things. So back of any form, or method, the spirit must be right with God. No letter is essential, but the spirit unquestionably is. "The letter killeth, but the spirit giveth life." However, we are accustomed to baptize believers "upon a profession of faith." Paul rings clear when he says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Those who accept the Lord Jesus should be allowed, and required, to make "the good confession." Thousands have been swept into the churches who have no real idea as to what it is all about. Children are urged to "join the church," and we have reason to believe that is all many of them have done. Likewise older people have been over-persuaded when they should have been overpowered by the Holy Spirit. This is one of the saddest and most serious sentences ever written by this hand. Some of us may be guilty. Oh, God, forgive! "They that understand among the people shall instruct many" (Dan. 11:33). Let us put emphasis upon possession rather than profession, but profession must not be neglected. We find our redemption in Christ, but the Scriptures say, "Let the redeemed of the Lord say so." Then, "STOP, LOOK AND LISTEN": "Who-soever shall confess me before men, him shall the Son of man also confess before the angels of God."

"LEE LINES"

BY ROBERT G. LEE

BOOKLETS

Dr. Nash has said that scores of preachers tried writing their sermons on the same size and type of paper, fastening the sheets together as did Philips Brooks. Then he remarked: "I have seen many Philips Booklets in my day." Yes, it takes more than the imitation of details to make a great preacher or a great teacher.

BAPTIST ASSOCIATIONAL CONQUEST

I would need a volume, not a few lines, to express all that the Baptist Associational Conquest will mean to our Lord's work in Tennessee—if this conquest is really the spiritual conquest we want it to be. The purpose of this conquest is REACHING and HELPING and STUDYING—reaching every Baptist church in Tennessee and helping every Baptist church in Tennessee and studying with every Baptist church in Tennessee the book, "More Than Money" by our great and noble secretary, Dr. Freeman. How this will help us to reach the fullness of our possibilities for God.

When Hannibal died the Carthaginians buried him and put this inscription on his tomb: "He was very much needed in battle." How we are needed to make this Associational Conquest real and rich in all the realities of high and spiritual endeavour, high and spiritual achievement.

NOT A FRIEND

In "Memoirs of Talleyrand," we read how the great Frenchman, hearing that there was an American general stopping at a little inn, sought him out with a request for letters of introduction to prominent Americans. The story relates that at his request, a look of unutterable despair came into the face of Benedict Arnold as he replied, "I am perhaps the only living American who can honestly lift his hand to God and say, 'I have not a friend, no not one, in all America.'" Such a desert as traitorism brought does sin bring to men and women who yield to it.

CHANGING SUBSTANCES

Dr. John Jacob Livingood, Research Associate in the radiation laboratory of the University of California, claims that the laboratory's giant "cyclotron" apparatus has converted bismuth, by bombarding it with double-weight hydrogen atoms, into artificial radium. He claims that tests showed that he had made a tiny amount of radium-E, one of the ten forms of natural radium, and seventh in the line of disintegration from radium proper to lead. From him we learn that the deuteron (heavy hydrogen) bullets used are obtained from heavy water costing approximately six hundred dollars a pint. These deuteron bullets are shot from the cyclotron at velocities of twelve thousand or more miles per second—and at the rate of one hundred thousand billion per second. Substances placed in the path of this bombardment are disintegrated—fundamentally changed in nature. And Dr. Livingood says that recently platinum was converted into gold.

We would be called foolish if we would doubt these and many other achievements of science that almost awake in us a primeval faith in magic. And more foolish are they who doubt that there is such a thing as a new nature wrought in man by the grace of God, who doubt that God takes "Jacob, a worm, and changes him into a new sharp threshing instrument," who doubts that the grace of God changes the spiteful into the spiritual, sinners into saints, making drunkards sober, making liars truthful, making thieves honest.

Missions Leader To Address Southern Seminary Conference

Don Norman



DR. KENNETH SCOTT LATOURETTE

Dr. Kenneth Scott Latourette, known nationally and internationally for more than a quarter of a century as a leader in the foreign missionary enterprise, will deliver a series of lectures at the Annual Ministers' Conference, to be held at the Southern Baptist Theological Seminary, March 9-13. On the same program, scheduled to speak twice daily, is Dr. Toyohiko Kagawa, world-renowned Japanese Christian.

The general subject of Dr. Latourette's Louisville addresses is "Christian Missions at the Dawn of a New Day." Dr. Latourette comes as the spokesman of the International Missionary Council, and through his addresses the Seminary becomes the sounding board of this most influential of conservative missionary organizations in its interpretation of world missions at this critical juncture in our history. Daily topics in the series are as follows: "The Day Just Closing: Its Characteristics"; "The Achievements of Christian Missions in the Day Just Closing"; "The Forces Making the New Day"; "The Call to Christian Missions in the New Day"; and "A Program for Christian Missions in the New Day."

Dr. Latourette's connection with the Christian missionary enterprise dates back to 1909-10, when he served as traveling secretary for the Student Volunteer Movement. He has later served as a member of the faculty of Yale in China (1910-1917), Professor of Missions at Yale University (1921-1927), and Professor of Missions and Oriental History at Yale since 1927. He is a member of many boards and societies representing missionary and cultural interests in the Far East. He is an ordained Baptist minister and in 1930 was the Norton Lecturer at the Southern Baptist Theological Seminary.

Included in the list of books written by Dr. Latourette are the following: "The Development of China," "Early Relations Between the United States and China," "The Development of Japan," "The Christian Basis for World Democracy," "A History of Christian Missions in China," and "The Chinese, Their History and Culture." His Louisville addresses will be published during the summer or fall of 1936.

If you plan attending the Seminary Conference, and want accommodations provided for you, write to Mr. W. S. Bullard at once.

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.)

THE CHURCH AGAINST THE WORLD

The world has always been against the church. There have been times when the world has been partially converted, and the church has lived in it with some measure of peace. But there have been times when an openly hostile world has sought to crush the church in persecution. There have been other times when the world has sought to convert the church to its ideals and standards of living. We live in a day when the world is trying to absorb the church in its thought, and organization, and discipline.

From the view point of civilization, the church is an institution which has failed to make adjustment to the times and the world in which it lives, and is therefore, condemned as a failure. The church does face a crisis; but it is not a crisis of the church within the world: rather it is a crisis of the world within the church. This predicament is due to the fact that the church has adjusted itself too much, instead of too little to the world in which it lives. The danger of the church lies more in a readiness to adjust itself to new classes, new philosophies, and new standards, than in a refusal to accept them.

The threat against the present day church is not only made by a changing world; but also, by an unchanging God. The conditions of today are too profound to be the products of mere chance. They are the judgments of a God, who is neither the God of the soft faith we have professed, or the worker of superstition; He is rather the God, Creator, Judge, and Redeemer, whom the apostles and prophets heard, and saw, casting down and raising up. The question of the church today is not how it can measure up to the expectations of society, but how it can be true to Him who is Head of His church.—Richard Niebuhr, Professor Yale University.

(This sound, sane position of Dr. Niebuhr is like "a voice in the wilderness" calling the church back to the sovereignty of God, the authority of the Scriptures, and the purity of the church. We rejoice that there is such a voice in such a strategic position.—C. W. P.)

IS EUTHANASIA SIN?

(Religious Digest, Jan. 1936)

Euthanasia is the theory that it is proper for responsible parties to administer painless death to useless members of society, such as mental and physical incurables and hopelessly deformed children. The recent experience of a British physician has led to a new discussion of the subject. The whole subject may be stated in one question, "Is 'mercy killings' justifiable?"

The practice has been common among savages and barbarians. The Polynesian killing of infants was actually enforced by law, to limit the population in view of the scarcity of food. Among some tribes the aged were clubbed to death upon the grounds that it was a disgrace to live a useless life. The ancient Spartans required the elders of the tribe to examine the new-born infants, and consign the feeble and ill-shaped to a chasm near Mt. Taygetos. Such a child was considered disadvantageous to itself and the State. (Plutarch)

But Christianity from the first has been unalterably opposed to the practice, branding it as unjustifiable homicide. The practice was also unknown among Jews who regarded both children and human life highly. The spirit which advocates the practice is humanistic and not Christian. Humanism, to spare the individual from suffering, and to relieve society of the expense of caring for incurables, would inflict a painless death. Christianity does not condemn the use of anesthetics and sedatives, or even

narcotics for relieving pain and distress. But Christianity opposes wilful infliction of death.

There are strong practical arguments against euthanasia. Human life is sacred; man is not his maker and has no right to take his life. Can a physician be absolutely certain that a case is hopeless? Patient endurance of suffering is a source of inspiration to others who suffer. (Job.)

* * * * *

RESPONSIBILITY OF SOUTHERN BAPTISTS FOR THE NEGRO RACE

(Home Missions, Jan. 1936)

Southern Baptists have a peculiar responsibility for the Negroes of the South. Negroes are found in every State of this territory, ranging from 6.2 in Missouri to 50.2 in Mississippi. We do not say that one group is more worthy, or more important than another. But there are certain reasons why the Negro becomes the special responsibility of Southern Baptists. Negroes are found in largest number in the South which is also the strong hold of the Baptists, making the Negro a local problem and responsibility. Social distinctions have shut Negroes out of our white churches, thus making whatever work is done among them purely missionary in nature, and excluding them from the finest teachings and the best opportunities for worship. This condition brings to us an added responsibility to provide adequate missionary forces for them.

Negroes, as a race, are not responsible for their presence among us. Their parents were brought here as slaves and were sold and worked as chattel property. Most of the present generation were born here and were brought up under our system of government and social order. The negroes of the South show a willingness, as they always have, to receive any good thing which the white people are willing to give them. For a race not long out of slavery there is remarkably little prejudice in the heart of the Negro toward the white man. Many Negroes regard the Southern white man as their best friend.

Although there are several million Christians among them, and though they are making rapid progress in educational work, the masses are still ignorant and insufficient unto themselves. It is doubtful if there is anywhere, a people more responsive to religious efforts than the Negro of the Southern states.

* * * * *

IS THERE A GROWING ESTRANGEMENT BETWEEN PASTORS AND LAYMEN?

(The Presbyterian Tribune, Feb. 6, 1936)

It is the frank truth that there is a growing misunderstanding between socially minded pastors and some of their most influential laymen. Laymen are disturbed about the way in which some clergymen are "preaching politics." In some places there is active organization against preachers who are speaking out against war, industrial injustice, and race prejudice.

On the other hand many a preacher is disturbed about his laymen. To him, it seems, that they do not wish to apply the gospel teachings to practical, everyday life affairs. They want a "comforting" religion, while the preacher sees conditions of sin and injustice and distress which call for repentance and consecration and sacrifice.

There have been other differences between the clergy and the laity such as the historical criticism of Biblical literature. But those differences were academic in nature. The present issues cut much deeper. They strike where men live. They effect the every day affairs of life.

But the misunderstanding may be cleared away. The

minister must take his laymen into his confidence and give them the evidence upon which he bases his convictions. And the laymen must be open minded. Let them read some of the books which the minister reads, and counsel with their pastors. Only as pastors and people search together to know the mind of Christ can this new wall of partition be broken down.

(As a leader in thought and morals, the faithful preacher may expect a certain amount of opposition when he preaches to the consciences of men. "Woe unto you when all men speak well of you," for you are not preaching like Christ or Paul.—C. W. P.)

MEXICO'S RELIGIOUS QUESTION

(Christian Advocate, Feb. 14, 1936)

The Catholic Hierarchy of Mexico has addressed a letter to the president of that Country objecting to the government's position on religious education. The petition asked for the return of the churches seized by the State; the re-opening of Catholic seminaries, prohibition of anti-religious teachings in schools, and the prohibition of the distribution of anti-religious propaganda by official departments. Knights of Columbus are making great efforts to get the President of the United States to intervene against this religious persecution.

Dr. Frank Onderdonk, for three decades in close touch with Mexican life, writes: "During nearly forty years engaged in Mexican work in that country and this, the Roman Church, to my own knowledge, has never done anything else, in its attitude toward Protestantism, except to persecute it. More than fifty missionaries and pastors, to say nothing of great numbers of laymen, have been murdered in cold blood by Romish mobs. I have been stoned on several occasions, and have heard the cry, 'Death to Protestants.' The Roman Church, which now wails to heaven against persecution, has set the example by persecuting Protestants.

The true church of Christ will survive in that country. Protestantism is having hard sledding, also; but it is loyal to the powers that be, and it is not now being persecuted by the Catholics. There is a hopeful sign in that the government is spending more money on schools than on its entire military program, and people who a few years ago lived in ignorance and superstition, are now learning to read for themselves.

PAY AS YOU KILL

(Biblical Recorder, Feb. 12, 1936)

Pay as you kill is becoming the motto of some thoughtful people who believe that something must be done to punish those who kill others. And unless something worthy of the name of punishment is meted out to reckless drivers, the gun-men will soon be surpassed by the killers who use automobiles instead of guns. The number of deaths in the United States caused by automobiles in 1936 was 36,400. Add to this the anxiety and suffering, the appalling property loss and hospital bills, and the demand to curb reckless driving becomes imperative.

CHURCH PROTESTS STATE INTERFERENCE IN BRITAIN

(Christian Advocate, Feb. 21, 1936)

Church leaders in England have protested the action of Parliament in dictating to the church. Several years ago Parliament rejected the proposed revision of the Book of Common Prayer. The proposal was made by church leaders. A commission of Archbishops was appointed to consider the whole problem of the relation of the Church to the State. Now, after six years of study, the report has been published. The action of the Parliament in rejecting the prayer book raised the question as to whether the Anglican Church had a right to exercise its spiritual freedom, or if it were bound to abide the decisions of the House of Commons. Archbishop Davidson, on behalf of the entire episcopate said, "The right of the church, in loyalty to our Lord, to formulate its

faith and arrange its worship is fundamental and inalienable." This position, asserts Professor Simpson, leaves no ground for retreat. The church must go on until it gains the spiritual freedom it demands. A bill will be presented to Parliament providing that "When spiritual measures are approved by the church, and by three-quarters of the diocesan conferences they shall not require the consent of Parliament."

To Americans, and particularly Baptists, who are accustomed to complete separation of church and state, the whole affair appears to be pathetic. Baptists have no prayer book. But that a hymn book, or a version of the Bible should have to be approved by Congress before it could be adopted for use in a church, is to us unthinkable.

AFTER MUSSOLINI, WHAT?

(Christian Advocate, Feb. 14, 1936)

Mussolini has, without doubt, molded a great nation which moves as one man at his dictation. But toward what? A gilded dream: the empire of ancient Rome restored—Italy acclaimed—feared—a "place in the sun." This is to be attained by armed, marching, invincible armies. Already the nation is regimented, from boys in the elementary schools to gray-beards beyond military age. Even the women are enlisted, and at a word part with their treasures, jewelry, food, homes, and husbands and sons.

But what is the objective of all this? A poverty-stricken, sun-cursed, disease-ridden stretch of wild mountains and sandy deserts in Eastern Africa. One result is inevitable—loss. Win or lose in Ethiopia, Italy has already lost. Nothing in success in Ethiopia can solve her major problems. Italy's domain is crowded with people—too crowded. Yet Mussolini would have Italian families ever more numerous and ever larger; dreaming only of soldiers for his army. But soldiers destroy, they do not produce. They cost their country more when they are at war than when they are at work in the factory or on the farm. A war does not feed a country, it bleeds it.

Looking into Italy's future the picture is dark. After the war there must come reconstruction, and readjustment, debts, and reaction. Mussolini is not eternal. Nor is he the first power-crazed leader to deceive his people into following him to destruction. The German Kaiser, in the Gazette Porany, said before the World War, "The spirit of the Lord has descended upon me because I am the German Emperor. I am the instrument of the most High; I am His sword, His representative. Woe and death to those who resist my will! Woe to those who do not believe in my mission." Only a successful war can save Mussolini from the fate of the Kaiser; and any outcome of the Ethiopian conflict will not be the equivalent of a successful war.

FORGOTTEN SINAI

(Watchman-Examiner, Jan. 23, 1936)

Someone recently criticized Billy Sunday's preaching as an echo of "the thunders of forgotten Sinai!" Is it indeed true that Sinai has been forgotten? Is there no place in modern theology for the thunders of the law and the lightnings of divine wrath? Have the surging rivers of God's fierce indignation against evil-doing dwindled to the trickling stream of an inane indifference?

The law note is conspicuously lacking in much of the preaching of today, and the sterner aspects of the truth are apt to be so garlanded with flowers of fancy and wreaths of rhetoric as to hide their true meaning. Perhaps we are actually forgetting Sinai. We do well, however, to mind ourselves that forgetting a fact does not alter the fact. A forgotten Sinai, is still Sinai. Forgetting and remembering affect us, but not the truth. We may forget that fire burns, but it will burn never the less. We may ignore the fact that there is a law of gravitation, but gravitation will not ignore us because of our forgetfulness.

Public Opinion

FROM BRO. FARMER

Leesburg, Fla., Feb. 10, 1936.

Dear Bro. Taylor:

I have just read in your fine paper that Dr. Parkes Cadman said on immersion as baptism, that "There is no doubt but that immersion was the original mode of baptism."

This reminds me of the statement made last spring by Dr. W. P. King, Editor of the great Christian Advocate of Nashville, Tenn. I wish to state that he is one of the wisest and most companionable men I have ever been associated with.

While he and sixteen other leading Methodists and myself approached the river Jordan in Palestine, most every one of them ran to the stream with empty bottles. I asked, "Brethren, what are you going to do?" They said, "We are going to fill these bottles with Jordan river water." I asked, "What are you going to do with it?" They said, "Take it home to baptize people with. Bro. Farmer, aren't you going to take some, too?" I said, "Oh, no, unless I could take enough water to baptize a man like Christ was baptized, I am not going to take any."

Dr. King was at my side and made this noble, honest confession: "Bro. Farmer, you have got it on us there, for there is no question but that immersion was the original mode as practiced by Christ and His apostles."

It was on the end of my tongue to ask, "Well, who changed the mode of baptism?" but I loved Bro. King so much I decided I would not embarrass him. It is simply too bad that every denomination can't and don't agree on immersion for baptism, since all will and do accept it as 100 per cent satisfactory.

T. H. Farmer, Martin, Tenn.

LAYMAN'S DAY

J. T. Henderson, Gen., Sec.,
Knoxville, Tenn.

The Southern Baptist Convention, at its last session, adopted a recommendation to the effect that Sunday, April 5, 1936, be designated as Layman's Day, when an effort will be made to have as many of our people as practicable occupied by capable and consecrated laymen, who will speak on "The Layman and His Church."

The Brotherhood believes that the preparation and service by the laymen who speak will quicken their sense of obligation, and result in more liberal support of all our enterprises, both by them and the laymen who hear.

The preparation for the observance of this day will be entrusted to a key layman in each Association, and it is

hoped that pastors and all other leaders will help us to make this day a success. The leader in each Association will be furnished a tract suggesting an outline for the address the speakers are expected to make. The speakers will urge all who have made pledges to redeem them up to May 1, also insist that those who have been especially blessed either in a material or spiritual way, or both, make special offerings, and that those who did not make pledges, make an offering before the end of the convention year.

The Brotherhood Headquarters at Knoxville, Tennessee, will be glad to furnish any number of this tract free of charge to any who may make application.

It is gratifying to know that Layman's Day is being more generally observed from year to year, and it is hoped that there may be a large advance the present year.

A GOOD SOLDIER

Several weeks ago I was called to a former pastorate in Hardin County to conduct the funeral of Bro. C. P. Hoover, deacon of Center Hill Baptist Church. No community has ever lost a nobler citizen, no church a more faithful deacon and Sunday School Superintendent. I am reminded of Paul's admonition to young Timothy, "Thou therefore, endure hardness as a good soldier of Jesus Christ." Bro. Hoover was really a good soldier who served faithfully in the ranks of his Christian life. Early in life as a young man he lost one of his arms, which incurred a great handicap upon him, however, he carried on and developed into a most useful citizen.

While yet a young man he served his state in a most distinguished way. He was a member of the Tennessee Legislative Body in the year 1909. It was that "memorable session" which put upon the statutes of Tennessee her "dry laws" against "demon-alcohol." These men might have bartered their self respect, and sold their votes, some for gold, some for unredeemable promises, and even some the liberty of their prisoner-skin. But, nay, they did not sell out to the "guzzling-wets" in that hard-fought battle. It was at such a strategic point where one man's vote would have turned the tide to wet. Bro. Hoover and his fearless comrades stood like a Gibraltar, and a bulwark for righteousness, made immortal in the history of Tennessee.

Bro. Hoover, also, was a "good soldier" in other phases of his life. His was a responsive life to the call of service. He was a veteran school teacher in Hardin and McNairy counties. For almost forty years at a small salary he labored in the interest of education, placing the imprint of high Christian ideals upon the young people's lives he touched.

To his grieved and lonely companion I would say in the words of the poet—

"Let us be patient! These severe afflictions

Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists
and vapors;

Amid these earthly damps
What seem to us but sad, funeral
tapers

May be heaven's distant lamps."

A. L. Bishop, Bemis, Tenn.

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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.

W. D. POWELL

On Sunday, January 19, 1936, Bro. W. D. Powell received the summons from this life and quietly slipped away. He was living with his daughter, Mrs. Nelson Taylor, Greenwood, Miss., having spent most of the time with her since the stroke which deprived him of speech and the use of his right hand.

For twenty-three years, this noble deacon served as clerk of the Ocoee Association. He was also clerk of his church and secretary of the Billy Sunday club. He both made and kept records for the Lord.

"Moreover it is required in stewards, that a man be found faithful." Surely this must have been the key verse to this dear man's life. He was faithful to his church, to his home, and to the many claims of life which he sought to meet.

"Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

His Pastor.

JOE T. MCKINNEY

The many friends of Joe T. McKinney, Sweetwater, Tenn., merchant of this city, were much grieved by his sudden and unexpected death on July 3rd. Mr. McKinney was an outstanding Christian character, his life being a great influence for good, not only in the church to which he belonged, but as a business man in East Tennessee.

Mr. McKinney was a member of the First Baptist Church of Sweetwater, having held the offices of Trustee and Head Usher. He was always faithful to his church duties and loyal to any Christian cause. He was much liked by both old and young for his friendliness and spirit of goodwill toward every one.

Mr. Mc., as he was known to his friends, was born April 19, 1876, in Blaine County, Tennessee. He moved to Sweetwater and went into the dry goods business in 1911. He is being much missed by his many friends.

The entire membership of the First Baptist Church of Sweetwater, especially the men of the Berean Bible Class, of which Mr. McKinney was a loyal and much loved member, extend sympathy and condolence to the bereaved family.

Chas. W. Rice,
Fred Raper,
T. M. Roberts.

RESOLUTIONS OF APPRECIATION

Resolutions by a Committee appointed by the Bellevue Baptist Church, Memphis, January 15, 1936:

Bellevue Baptist Church through its Committee, presents the following resolutions:

Whereas, our beloved Brother and Associate Pastor, Rev. E. L. Carnett, having tendered his resignation to our church, to accept the pastorate of the First Baptist Church at Union City, Tennessee.

Therefore, be it resolved that this church express to Brother Carnett, and his beloved wife, our sincere and heartfelt appreciation of his faithfulness and devotion to his work, his sacrificial giving of self, his spiritual help and comfort given while with us.

Be it further resolved that we assure them of our prayer for God's richest blessings on them in their new field of work and that the Holy Spirit will bless their efforts and guide them every step of their way.

Respectfully submitted,

YOUR COMMITTEE,

Luther R. Jones,

L. S. Loyd,

Jack Taylor,

Mrs. Royal Harrison,

Mrs. F. G. Crain.

Book Reviews

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

More Than Money, by John D. Freeman. The Sunday School Board, Southern Baptist Convention. Copyright 1935. 154 pp. Price 40c in paper and 60c in cloth.

This is a Senior B. Y. P. U. Study Course book and the seal for Course VIII, "Stewardship," is awarded for its completion. The author was for eight years editor of the Baptist and Reflector and for three years now has been Executive Secretary of the Tennessee Baptist Convention. Spiritually, intellectually and practically he is well qualified to write on matters before him and this book is an evidence of it.

The chapter headings indicate the range and nature of the contents: "Royal Servitude," "The Master's Glory," "The Master's Honor," "The Entrusted Treasure," "Guarding an Estate," "The World's Value-Meter," "The Lord's Portion," and "Sanctifying Our Gifts." In the discussion the author presents truths that are familiar to some of God's people and ought to be to all of them, but he departs from the beaten path in doing so. Stewardship is fet forth from a fresh angle. And that it is convincingly done, will be evident to one who reads the book with a serious purpose. When this reviewer began reading it, he finished the

HELPING THE PREACHERS

This week a series of Bible Conferences begins in the state. These take the place of the one-week Preachers' Schools held last year. Halls and Bolivar are entertaining such conferences.

March 9-13 conferences will be held at Cookeville and Pulaski. March 16-20 a big time is anticipated at Kingsport with all upper East Tennessee joining in the effort to provide especial training for the pastors who have not had a chance to go to college and seminary. March 23-27 schools will be held at Harrison-Chilhowee and Clarksville, and others will come during April.

Teachers at Cookeville will be Rev. Guard Green of Donelson and another to be chosen. At Pulaski Dr. L. S. Ewton of Nashville and Rev. P. L. Ramsey of Fayetteville will preach. At Kingsport R. W. Selman of Chattanooga and P. B. Baldrige of Maryville compose the faculty. Announcement of the other schools will be made next week.

book before laying it down. As both a Study Course book and a gripping discussion of its theme, in our judgment this is one of the most satisfying books we have read in a long time. It is good reading for not only B. Y. P. U. people but for all others as well. It grips both mind and heart.—O. W. T.

The Baptist Adult Union Manual by J. E. Lambdin, Baptist S. S. Board.

The reading of this will bring to the reader the importance of carrying the training of the B. Y. P. U. on into the lives of those who are 31 years of age and beyond. And why not? There is no stopping place in both training and doing as long as we live. Those who have had the earlier training have an appetite for more; those who did not have it need it the more. The older people can then come with the younger people to the church for training for all, but in separate departments. It brings to mind the dream which the late W. D. Hudgins said he often had: a training department for all just before the evening worship, just like there is a teaching service for all before the morning worship. The message of the book is good. There are more details of organization given perhaps than any church will use; but they are there if needed. "The keynote is developing the individual through training in public testimony, prayer, giving, leadership in practical affairs, worship and instruction in doctrine and missions."—J. R. Chiles.

The Young South

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

I DARE YOU

Roscoe Thompas

Norman Foster was used to having his way in Hallettsville. He had had his way so long that it never seemed to enter the minds of the boys his age to dispute his leadership. When hikes were planned Norman named the date and the place. When parties were given Norman was always consulted, and his sanction or veto stood.

It was with a good deal of surprise to Norman as well as to the other boys, that the first time Ken Dowling, a newcomer in Hallettsville, was condescendingly invited to join the gang, that he refused to be led by Norman. It came about this way:

Norman passed the word around at school that the gang was to meet at the old North Fork at four o'clock. Each boy gave his enthusiastic consent. Ken Dowling seemed very glad to be included in the fun. He had been in the town and school only a week, and was lonesome.

Dick Thempleton caught up with him after their last class.

"Hi, boy," greeted Ken. "Ready to join the gang?"

"Sure. Let's leave our books at Tony's. Where is this place we're going to meet the rest of the fellows?"

"It's about a mile to the north of here," replied Dick. "I wonder what Norman has up his sleeve today."

"Don't you know?" asked Ken.

"No. He seldom tells us until we get together. But I'll bet it's going to be fun."

"I surely hope so, for I've been awfully lonesome here," Ken admitted. "We had a grand gang where I used to live." Then he launched into a vivid recitation of many of their adventures.

The time passed swiftly, and they soon found themselves at the old North Fork in the midst of the other boys.

Norman felt his importance and wished to impress it upon the new member of the gang.

"This is the very day for a visit to old Dan Crow," he announced in a stage tone. "We can slip over there and scare him nearly to death just as he goes out to feed his chickens." Norman and one of two of the other boys laughed.

"Who is Dan Crow?" asked Ken.

"Oh, he's an old guy, a sort of a hermit who lives near here," explained Norman. "He's a queer old duck. We get a lot of kick out of scaring him."

Ken looked less eager.

"Is he mean?" he asked.

The boys laughed. "He hasn't got sense enough to plan anything mean," they replied.

"I don't think I'll go," said Ken.

"Scared?" sneered Norman.

"No, I'm not afraid. But if you think scaring a poor old fellow within an inch of his life is fun, I don't agree with you."

"Sissy," hissed Norman. "Come on fellows. He doesn't belong to our gang. We don't want any sissies with us."

Ken, being of a fighting nature, bit his lip in order to keep from challenging the egotistical Norman to fight. Instead, he quickly but quietly replied, "Have it your own way! I have my own ideas of fun, and in the town I left, our gang did not stoop to such things as scaring a poor old man and calling it fun. You have your fun today and see where it gets you. I'll be having my fun at the same time."

Dick, the boy who had walked from school with Ken, decided to go along with Ken and see what kind of fun he would have. Dick had become extremely interested in Ken and his adventures from the first few minutes of their walk.

The other boys went on their way with frequent sneers and ejaculations, but they looked anxiously back to see what the other two were doing.

Dick and Ken went down the south fork of the road and then quietly cut across through the underbrush and in front of the others to an extremely shady part of the North Fork; they sat down on an old rotten stump to talk things over. "Have you noticed that Norman seems to be a bit bossy?" began Ken. "Yes; but I had never thought of it in just that way," replied Dick.

"Let's just keep out of notice here in the shadows and watch them doing what they think is fun," proposed Ken. Dick agreed to the plan.

Soon the gang went by, laughing and very rowdy. They were all talking at once of their plans—how they would slip into Dan Crow's tiny hovel while he was out feeding his chickens and then when he came in, they intended to yell and beat pots and pans in their efforts to scare the old hermit. But even with all this excitement, they had not forgotten the newcomer. Norman showed that he was irritated by the new boy and that he was not accustomed to such treatment. He declared he would show the new boy who was running this gang.

Ken gritted his teeth as he listened to the things Norman said. When they had passed, Ken mentioned that he had never felt so unwelcome anywhere, but that he intended to stick it out.

Between the end of the road and the hermit's hovel was a deep creek, Old

Rock Creek, which could be crossed only by the foot-bridge. The bridge was an old live oak log which had been hewn by the hermit with his axe. The top of the log was flat, but the bottom was round and still had the bark on it.

As usual, Norman went first. When he was about half-across the log rolled over and Norman comically skidded into the cold stream. The boys could not keep from laughing, serious though as it was, at the way in which Norman had fallen. The stream was very cold, not having warmed up since the recent cold wave, and none of the gang wanted to dive in and get wet and cold, especially with a distance between them and home of about four miles.

"Help! Help!" was the cry—from the gang, as well as Norman.

They could see the hermit tumbling down the cliff in answer to their cry. But Ken had seen what had happened. Pulling off his clothes as he ran, he leaped over the bank into the water with a deep resounding splash. He swam, with swift steady strokes to the side of the unfriendly lad, knocked off his hat, grabbed him by the hair with one hand, and used the other to battle the swift stream. He was washed downstream some but finally reached the shore, almost exhausted. Dick followed with Ken's clothes, and the others were ready to help the two boys upon the cliff and to bring Norman to.

With his natural breathing restored, Norman looked around him, and said to Ken, "You big sissy! You knocked my hat off! I've a good notion to push you back in!"

Ken quickly walked between Norman and the creek and quietly, but sternly challenged him. "I dare you!" he retorted.

Then Norman began to see how he must look in the eyes of the other boys; and he then saw Ken as he really was. "I apologize for all I have said about you. Will you be my friend?" he shamefacedly begged.

"Sure thing!" joyfully exclaimed Ken.—Baptist Standard.



Music Lover: "That tenor has a wonderful voice; he can hold one of his notes for half a minute."

Banker: "That's nothing. I've held one of his notes for two years."

"That new minister of yours has made a great hit, I understand. Does he practice what he preaches?"

"Yes, I can testify to that, as I live next door to him. Every Saturday night he practices till midnight what he's going to preach next morning."

Baptist Training Union

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

OCOEE TRAINING SCHOOL

The week of February 9 was an important one for the members of the Ocoee Training Union Association. At this time the first simultaneous group school in the history of the association was in session. 1,507 different individuals were in attendance in the eight schools, 902 awards were issued as a result of this very fine week of training. Much enthusiasm existed throughout the entire week and high-type schools were held in each group of the association.

Preparation

Mr. J. C. Williamson and his excellent corps of associational officers began their preparation for these great schools many months in advance. Every detail of the program for each school was worked out by these officers as numerous conferences prior to the training school. It was no little matter to secure teachers for thirty-three classes, aside from numerous other tasks. But, when the opening night of the school arrived, everything was in readiness and all preparation made for a splendid school. Much credit is due this fine associational organization for their untiring efforts in making this week so successful.

Faculty

The following teachers taught during the week: C. B. Ramsey, Homer Bennett, Rev. A. A. McClanahan, Rev. C. H. Petty, Mrs. Beavers, Mrs. S. W. Byrd, Mrs. I. R. Courtney, Rev. J. M. Gibbs, David Livingstone, Dr. C. F. Clark, Fred Pinegar, Roxie Jacobs, Ida Gilliland, Mary Shelton, Regina Sliger, W. H. Morrison, J. N. Bull, Mr. George Grice, O. K. Radford, Mrs. Henry C. Rogers, Lois Shelley, Paul Good, Ruby Denny, Grace Marler, Ruth Austin, Mrs. Roy Creasman, Rev. C. M. Pickler, Lucy Carleton Wilds, L. C. Peoples, Corinna Myers, Mrs. Louise Keels, Lawrence Newman, Mrs. Adam Sloan, Rev. Chas. Norton, Rev. J. C. Pitts, Frances Massey, Mrs. Charles Norton, Mrs. J. C. Pitts, Rev. Ralph Moore, Z. A. McCrary, Gus A. Wood, Jr., Margaret Brooks, Mrs. J. S. Alley, Rev. T. W. Calloway, Julia Ast, May Phillips, Eloise Standifer, Mrs. W. E. Blanton, Louise Brown, Rev. L. T. Householder, Fred Dowell, Mrs. Albert Waller, Mary Lee, W. H. Roark, L. A. Selvidge, Jesse Daniels, Rev. L. L. Hurley, J. D. Bare, Virginia Bowen, Mrs. L. L. Hurley.

Inspirational Speakers

The Inspirational periods in each school were high hours. Dr. H. H. McMillan, missionary to China, represented the Foreign Mission Board, and

Rev. Noble Y. Beall, home missionary to the Negroes, was the representative of the Home Mission Board. These men brought missions closer to the hearts of the Training Union members and helped them to see the needs both at home and abroad. Mr. Henry C. Rogers, State Training Union Secretary, spoke in all the schools and together with the associational officers had general supervision of the week of training. Faculty members in the various schools spoke on two nights of the week.

Hospitality

The Ocoee Baptists were very generous in their hospitality. They opened their homes to entertain the out-of-town faculty and arranged a number of sight-seeing trips to points of interest in and around beautiful Chattanooga. A lovely luncheon honoring the faculty was given by the association on Tuesday.

Results

The number completing and attending the courses was a genuine inspiration, but the good accomplished cannot be measured in numbers or words. The large number of young people pressed into service during the week was inspiring. Truly they are living up to the Training Union motto of "Training in Church Membership." The broader vision and spiritual uplift received by all in attendance should have telling influence in the individual lives, the churches, and in this great association. Yes, marvelous things are predicted for Ocoee as a result of this great week.

KNOX ASSOCIATION

At the October meeting of the associational officers of Knox County Associational Training Union work, it was voted to concentrate upon Group schools this year. Heretofore the central school has been featured. With Mr. Ralph Gammon as associational director and Mr. Boyd King as Training School Chairman, plans were rapidly whipped into shape. They immediately appointed their committees and

worked their plans through them. They took for their slogan when they had appointed a committee, "The Committee is to commit." Constantly these committees were checked upon—all of which made for the largest school ever held in Knox County Association and one of the largest in the entire state. Rev. R. W. Prevost handled the publicity and Miss Hazel Dance planned interesting social activities.

Inspirational Speakers

Miss Lolita Hannah of Japan and Mr. Henry C. Rogers visited each of the schools and delivered messages. The other nights during the week pastors, laymen and out-of-town teachers all brought the inspirational messages.

On Sunday preceding the school the entire association came together at the First Baptist Church to hear an inspirational message given by Mr. J. E. Lambdin of the Sunday School Board.

Teachers and Workers

The following teachers taught during the week: Mr. Wiley King, Rev. O. E. Turner, Mr. C. B. Ramsey, Rev. Charles E. Smith, Mr. Willett D. Anderson, Rev. H. A. Oglesby, Miss Frances Whitworth, Miss Dovie Whaley, Mr. Lloyd Roach, Rev. Dewey Jackson, Miss Hazel Pedigo, Mr. Lawrence Trivette, Miss Vetrica Moffett, Rev. Grigsby, Rev. George Simmons, Rev. R. W. Prevost, Miss Christabelle Brown, Miss Margaret Brooks, Miss Ruby J. Brown, Rev. F. M. Dowell, Jr., Rev. R. E. Hollingsworth, Mr. Clarence W. Mayo, Mr. C. V. McCraig, Miss Edith Johnson, Rev. C. L. Hammond, Miss Myrtle Porterwood, Rev. A. F. Baker, Mrs. B. F. Bean, Rev. J. E. Rush, Miss Frances Fawver, Mr. Jesse Daniels, Rev. Homer Cate, Rev. T. C. Wyatt, Miss Marcella Adams, Mrs. N. E. Watson, Mr. R. H. Underwood, Miss Lillie Mae Hylton, Mrs. Roy Shipley, Mr. James Horton, Mrs. James A. Ivey, Rev. James A. Ivey, Miss Eloise Clapp, Mr. Roy Shipley, Rev. John C. Daniel, Mrs. Henry C. Rogers, Rev. Frank W. Wood, Mr. E. L. Petrie, Rev. William Grogan, Mrs. G. H. Paris, Mrs. Pearl Brown, Mrs. E. E. Hale, and Miss Roxie Jacobs.

General Secretary's Report

Mrs. Ralph Rule, the associational secretary, was the efficient secretary of the Training School. Each night she secured definite information from each school and the following table was the result. This record speaks for itself:

Group	Goal	Mon.	Tues.	Wed.	Thurs.	Fri.	No. reached	Exam.
I.....	300	120	151	149	145	144	200	94
II.....	400	161	181	190	201	226	300	129
III.....	400	158	211	231	223	213	275	183
IV.....	150	71	81	100	87	75	125	60
V.....	150	113	148	195	184	178	220	169
VI.....	125	107	134	144	166	182	210	122
VII.....	200	100	134	142	143	126	200	94
VIII.....	200	122	148	160	184	163	210	126
IX.....	200	100	112	183	145	195	225	165
Totals	2125	1052	1300	1494	1478	1502	1965	1142

Sunday School Department

Superintendent Andrew Allen
 Elementary Worker Miss Zella Mai Collie
 West Tennessee Field Worker Jessie Daniel
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.

TWO FREE TOURS During First Statewide Sunday School Conference



SUNDAY SCHOOL BOARD BUILDING

Of interest to those attending the First Statewide Sunday School Conference, April 6-9, in Nashville, should be the free tours to the Tennessee Baptist Orphanage, Franklin, Tennessee, Tuesday afternoon, and Wednesday afternoon to the Baptist Sunday School Board building, and the Sunday School Board printing plant. It is hoped that a sheet of paper may be observed entering the presses and being turned out in the form of a Sunday School Quarterly.

The children from the Tennessee Baptist Orphanage will bring special music to the Conference Wednesday evening.

Another New Brotherhood Organized

Monday evening, February 24, several men from the Seventh Baptist Church Brotherhood, Nashville, accompanied the State Superintendent

to First Baptist Church, Gallatin, for the purpose of organizing a Brotherhood. Dr. W. Dawson King, pastor, had fifty of his fine men and boys present for this occasion. Following the organization of this body into a Brotherhood, coffee and pie were served. It was a delightful gathering. The enthusiasm of the men over the future of their church was an inspiration to the outsiders in attendance.

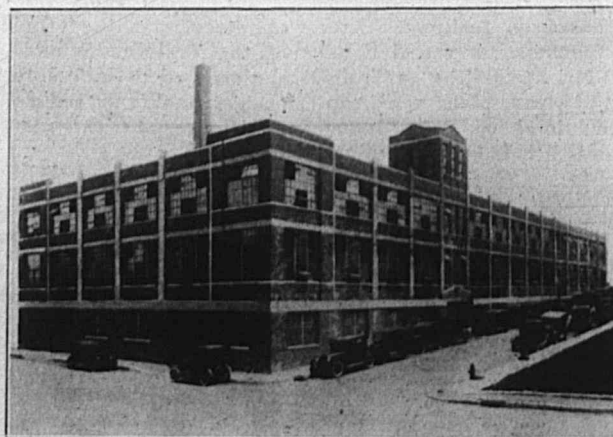
The following were elected as officers: Mr. J. L. Freeland, president; Mr. Geo. W. Pardue, program vice president; Mr. Chester Lee, membership vice president; Mr. J. L. Dalton, secretary; and Mr. N. B. Echols, Mr. Shirley Jones, Mr. Millard Jones, Mr. Joe Barrow, Mr. S. L. McCormack and Mr. O. H. Beasley as chief stewards.

Cumberland Association Campaign

Nine churches in the Cumberland Association are engaged this week in a simultaneous Sunday School Training School. Outside faculty members include the following: Miss Margaret Frost, Louisville, Ky.; Rev. W. E. Hicks, Model; Rev. L. W. Hart, Ardmore; Rev. Leonard Gassaway, Decaturville; Rev. Joe Wells, Springfield; Rev. T. C. Meador, Orlinda; Rev. Bunyan Smith, Rev. E. W. Burnette, Dr. Charles Henderson and Miss Zella Mai Collie of Nashville. It is expected that five hundred people will enroll in the training classes.

Crossville Plans School

Rev. H. M. Randall, pastor at Crossville, writes that his church plans for a Sunday School Training School during the month of March or April.



SUNDAY SCHOOL BOARD PRINTING PLANT

First Baptist Church, Murfreesboro

Three classes will be taught at the First Baptist Church, Murfreesboro, next week. "Building a Standard Sunday School," will be taught by Andrew Allen. "When Do Teachers Teach?" will be taught by Miss Zella Mai Collie. "The Sunday School Secretary and Six Point Record System," will be taught by Mr. T. W. Jarrell, Sunday School superintendent, at the Edgefield Baptist Church, Nashville.

Dr. Carter Helm Jones is the good pastor of this church and is working to make this a great week of training.

Maury County Sunday School Convention Program

To be held March 29, meeting with the Knob Creek Church.

- 10:00 A. M. Song and Devotion—Rev. Wallace Owen.
- 10:10 Six Point Record System Evaluated—Gladys Murphy.
- 10:30 Demonstration.
- 11:00 School Assembly and Report of General Secretary.
- 11:30 Address—Andrew Allen.
- 12:00 Lunch.

- 1:00 P. M. Song and Devotion—Mr. C. W. Peeler.
- 1:10 Building the Sunday School—Miss Flora Harvell.
- 1:20 Sunday School Pupils in the Preaching Service—Miss Mary Hall.
- 1:30 The Real Sunday School Problem—Mrs. R. K. Bailey.
- 1:40 Roll Call of Churches.
- 1:50 Report of Group Superintendents.
- 2:00 Song.
- 2:10 Address—Andrew Allen.
- 2:30 Adjourn.

Mr. C. C. Robinette of Columbia is the Associational Sunday School Superintendent.

Organizations Raise Money EASILY



WITH OUR COOPERATIVE SELLING PLAN

Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.

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SUNDAY SCHOOL LESSON

By THE EDITOR

MARCH 15, 1936

Jesus Teaches His Disciples To Pray

Scripture: Luke 11:1-13.

Golden Text: 1 John 5:14.

Collateral Readings: Mark 9:17-29; Luke 22:39-46; Acts 9:10-19; 10:1-8; 12:1-11; Matt. 6:6-15.

Jesus and His disciples had been in the home of Martha, Mary and Lazarus in Bethany near Jerusalem. Following this He taught His disciples to pray as indicated in our lesson.

I. A Moving Example of Prayer (vs. 1)

1. **Jesus Praying.** It was after He had prayed that the disciples asked Him to teach them to pray. Can we so perform a spiritual exercise as to make others want to do the same thing?

2. **Disciples Requesting:** "Lord, teach us to pray." As far as possible we may give instruction and guidance in the matter, but it is only when Jesus takes hold of the soul of man and speaks and impresses there does that man really learns to pray.

II. A Superlative Model of Prayer (vss. 2-4)

This is not a mere form to be repeated indiscriminately. It sets forth in condensed fashion the substance and spirit of true prayer and is addressed to disciples. Sinners may repeat but cannot pray this prayer.

1. **"Our Father which art in heaven."** This bespeaks humble deference. One cannot approach God as if He were "a hale fellow well met." God's personality is here recognized, for who would pray to an "it" or a "law" or "an influence?" In the real spiritual sense God is the Father of regenerate people only (John 8:44; Gal. 3:26; John 1:11-13). Only regenerate people can truly pray this prayer.

2. **"Hallowed be thy name."** This means to reverence and magnify the name of God and His personality for which the name stands. Carried out, this prayer would do away with profanity and all irreverent use of the divine name. A deep, solemn, worshipful spirit is required in prayer.

3. **"Thy kingdom come."** Thy Rule prevail in our hearts and among men. This is a supplication for the advance of the divine cause plus consecration of ourselves and our means to that end. And then, prophetically, this petition looks to the universal triumph of the Kingdom when Jesus comes.

4. **"Thy will be done."** This includes "Thy will be endured" in the matter of unpleasant providences but means more. It means "In us may thy will be done and through us and by us redemptively, devotionally, doctrinally,

practically, socially, etc. The whole scope of Christian life and service is here included.

5. **"Give us . . . our daily bread."** God and His cause first and then bread and what it stands for. "Seek ye first the kingdom of God, etc." One does not truly pray whose heart-emphasis does not fall in this order. God is here recognized as the source of bread, or our living, else why ask Him to "give" it? God uses means as it may please Him, but bread is the gift of grace. Hence, one should recognize and honor God in making a living. This would eliminate ungodly enterprises and methods. Bread has social implications, "OUR daily bread." This petition lived up to would do away with "man's inhumanity to man" in social and economic connections.

6. **"And forgive us our sins etc."** This prayer would solve the sin problem in our individual life and insure a right attitude toward others who sin. We cannot be "uppish" in the white light of God. And we cannot be harsh and unforgiving toward others when we realize that our forgiveness at God's hand is coincident with our forgiveness of others.

7. **"And lead us not into temptation etc."** This is the same thought as is elsewhere expressed in Scripture. "Watch and pray that ye enter not into temptation" (Matt. 26:41). "Pray that ye enter not into temptation" (Luke 22:40). Robertson, in *Word Pictures in the New Testament*, says the idea is "Do not allow us to be led into temptation." It is a prayer for fortification against temptation, that we may be able to use the "way of escape" that is provided (1 Cor. 10:13).

III. An Illustration of Importunity in Prayer (vss. 5-10)

In this oriental picture we see:

1. **A Host Unprepared for His Friend.** This man did not have food for his friend who had come to him on a journey and had to go to his friend in turn to get it. Sinners and saints come to us in their journey and we do not ourselves have supplies for them. We have to go to the "Friend that sticketh closer than a brother," the Lord.

2. **A Host Prepared for His Friend.** He got what he needed by his importunity, by keeping on asking. The point in the parable is that if an oriental friend because of his friend's insistence on a loan of bread would finally grant the request, how much more will God grant the repeated re-

quests of His own children for the spiritual supplies necessary to live and to serve men. The reason why sometimes the Lord does not answer prayer except after repeated insistences is that not till then is the suppliant in the proper attitude and condition to receive it. "Keep on praying." Therefore, "Ask . . . seek . . . and knock" in prayer.

IV. An Analogy of the Central Principle of Prayer (vss. 11-13)

1. **"If a son shall ask bread of any of you that is a father etc."** Among others two words that are significant here as bearing on prayer are "son" and "father." Prayer is a child talking to his heavenly Father. Reverent science may rightly explore the universe and discover its laws and phenomena. But in the spiritual realm a child of God talks with God and this is clear outside the scope of natural science. Science has no right to try to intrude there. It is not only Biblical but fully reasonable for a Christian to commune with God and get results. And no one can really pray who is not a child of God. Prayer springs from filial relationship.

2. **"Will he give him a stone . . . a serpent etc.?"** Is it not perfectly reasonable that the good and all-wise heavenly Father, in answer to our prayers, will give good gifts, if we, in our limited spheres, give good gifts to our children? "How much more shall your heavenly Father give the Holy Spirit ('give good things'—Matt.) to them that ask him!"

Space has not permitted more than a mere sketch of this great lesson. Here is an instruction which reaches into our own souls first and then reaches out in obligation and service to "the uttermost part of the earth." Jesus teaches His disciples to pray! And there is no personality nor program which can genuinely succeed which is not harmonious with this heaven-high and earth-wide instruction.

"Satan trembles when he sees
The weakest saint upon his knees."

QUESTIONS

1. Give the setting of the lesson.
2. What was the effect on the disciples of the praying of Jesus?
3. In what sense is what is commonly called "The Lord's Prayer" a Model Prayer?
4. Is there anybody who cannot pray this prayer, if so, who?
5. Take up the seven petitions in the Model Prayer and give their meaning and application.
6. Give and explain the Lord's illustration of importunity in prayer.
7. State and apply the Lord's analogy of the central principle of prayer.
8. Are there any further lessons that can be drawn from the lesson? State some of them.

Woman's Missionary Union

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

Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee

CALENDAR OF PRAYER

MARCH 6-12, 1936

6—FRIDAY

For Rev. and Mrs. M. E. Heard, workers among Pima Indians, Casa Grande, Ariz.

7—SATURDAY

For teachers and students in Home Board schools in southland and Cuba. Pray also for work in Panama.

8—SUNDAY

Pray for native Baptist women in Cuba.

9—MONDAY

For Mrs. Una Roberts Lawrence, mission study editor for Home Mission Board.

10—TUESDAY

For Miss Mary Headen, worker among foreigners, Birmingham, Ala. Also for annual sessions of W. M. U. of North Carolina, Raleigh, March 10-12, inclusive.

11—WEDNESDAY

For Misses Lillian Thomason and Hannah J. Plowden (on furlough), University of Shanghai, China.

12—THURSDAY

For Miss Agnes Graham (on furlough), Colegio Bautista, Temuco, Chile.



MRS. C. D. CREASMAN

will present the Shuck Centennial pageant on Wednesday evening, March 18.

LOCAL CHAIRMEN

General Chairman—Mrs. Fred Jacobs, Mrs. V. G. Jackson.

Hospitality—Mrs. W. A. Grady.

Registration—Mrs. Jack Albright.

Music—Mrs. Quinton Warmath.

Automobile—Mrs. Evan Jarrell.

Information—Miss Viola Williams.

Pageant—Mrs. S. R. Woodson.

Reception—Mrs. B. F. Jarrell.

Exhibit—Mrs. John Stovall.

Ushers and pages—Mrs. Bradford Duncan.

Decorations—Mrs. T. A. Williams, Mrs. George Bennett.

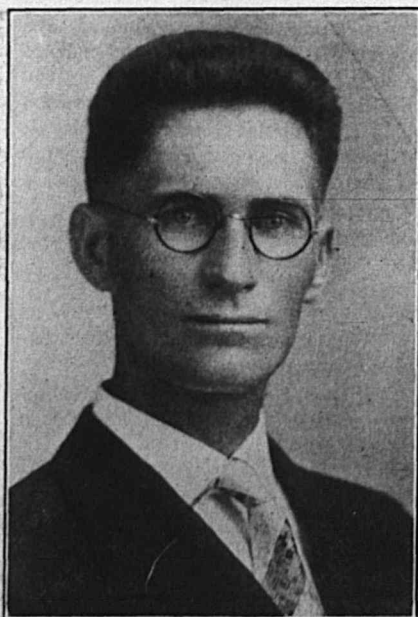
Luncheons and Banquets—Mrs. Floyd Hudson.

Publicity—Mrs. Oscar Williams, Mrs. Carey Hill.

Homes—Mrs. Paul Jones.

Young People—Mrs. Cecil House.

Nursery and Rest Room—Mrs. J. J. Mullins.



REV. PAUL BELL
 Bastrop, Texas.

Principal of the Mexican Baptist Institute. He will speak on Thursday of the convention.

Be sure and write Mrs. W. A. Grady, 203 Central Ave., Humboldt, if you are expecting to be entertained for bed and breakfast during the convention. It is not fair to the hostess church to come in without notifying them that you are coming. If for any reason you cannot go at the last, be sure to notify Mrs. Grady of the change in your plans! We are expecting a great crowd to attend our convention and we do not want the committee to hold rooms until the last minute and then probably not have them occupied.

LETTER FROM OUR PRESIDENT

Dear Friends:

Words are so inadequate to express my deep appreciation for your many beautiful cards and lovely notes. How I love all of you and wish I could personally show my appreciation.

Please do not think I am sick. I am even better than usual. I don't suppose I have sat with folded hands for three months in all my life, unless it was the first year, and I imagine they were constantly wiggling then.

I am giving up the presidency after a long struggle with myself. I have so enjoyed the work and appreciated the honor. Your loyalty and co-operation have been beautiful. I feel that eleven years is quite too long for one person to hold such a responsible position, it should have been shared with the many more capable women of our state, that is my only reason for not keeping on and on.

Through the patient, persistent, persevering efforts of Miss Mary, Margaret Bruce and Mrs. Ginn, and the many loyal women in the ranks our work has steadily gone forward. May 1936 be our greatest year!

I hope many of you are planning to be in Humboldt March 18 for our state meeting. Knowing what it means to have our own brilliant Mrs. Creasman present one of her pageants on Wednesday evening, I am sure all will arrive on time. To you who cannot possibly come we ask and crave your prayers. We desire above all else a spirit filled and spirit led convention. Ask God to show us His plans and let us gladly follow.

With a heart full of love and deepest appreciation,

Yours for the advancement of His Kingdom,

Emma Byrne Harris.

STATE STEWARDSHIP DECLAMATION CONTEST

The State Stewardship Declamation Contest will be held on the last afternoon of the State W. M. U. Convention, Friday, Mar. 20. The contest will begin at one-thirty o'clock as the winners from West, Middle and East Tennessee compete for state honors. The final Y. W. A. contest state winners of college and church Y. W. A.'s will be held at the young people's meeting Friday night. The State Y. W. A. winner will be sent to the Southwide Contest at Ridgecrest, N. C., June 23.

YOUNG PEOPLE'S BANQUET

Since this is the fiftieth anniversary of the Sunbeam Band, this organization will be featured at the young people's banquet Friday evening, March 20, at five-thirty o'clock. Only two hundred can be served at the banquet and it is necessary that reservations be made right away. The tickets will be sold for fifty cents and young peo-

ple and young people's leaders will have first choice of them. Reservations are to be made through Mrs. Floyd Hudson, 1243 Osborne Street, Humboldt.

FRIDAY EVENING FOR YOUNG PEOPLE

We are expecting a great gathering of young people at the convention Friday evening, March 20. A splendid program has been planned for them and we are hoping to have young people there from all parts of the state. Miss Juliette Mather, Young People's Secretary of the Southland, will bring the devotional, the Milan young people will pantomime the hymn "Send the Light." Dr. John L. Hill will use as the theme of his message "Transformers of Light." Provide ways for your young people to come and receive the blessings of this meeting.



MISS JULIETTE MATHER
Young People's Secretary

Will speak Friday at the W. M. U. Convention.



DR. JOHN L. HILL

Book Editor of the Baptist Sunday School Board

Will speak Friday.

TO OUR VISITORS

It is with cordial good will and in a spirit of sincere hospitality that the Woman's Missionary Society of First Baptist Church, extend to all delegates and visitors of the Tennessee Baptist Woman's Missionary Union, a warm welcome. May your visit be such that you will again wish to return to our city and may you carry away with you only the most kindly impression.

We feel justly honored in the privilege of being host church and society to the great woman's organization. Along with this honor we fully realize the responsibility that is ours on this occasion, and every effort is being bent to make your visit a pleasant one.

MRS. CAREY S. HILL.

Please do not fail to send the names of those in your W. M. S. who have died during 1935 to Mrs. Ralph Gwin, Columbia, Chairman of the Obituary Committee.

INFORMATION CONCERNING THE ST. LOUIS CONVENTION

By Austin Crouch

Date of Meeting

The Woman's Missionary Union will hold its sessions, beginning Tuesday morning, May 12, and closing Wednesday night, May 13, in the music hall of the St. Louis Auditorium.

The Southern Baptist Convention will hold its sessions, beginning at 9:30 A. M., May 14, and closing at noon on Monday, May 18, in the St. Louis Auditorium.

A joint program of the Northern and Southern Baptist conventions will be held beginning Monday afternoon, May 18, and closing Tuesday night, May 19. The Northern Baptist Convention will be in session May 20.

Railroad Rates

The various Railway Passenger Associations, covering the territory of the Southern Baptist Convention, have granted a rate of one and one-third (1-1/3) fare for round-trip tickets on the Identification-Certificate Plan. This plan applies to the Southeastern Passenger Association only from certain points. It will be necessary for messengers to the Woman's Missionary Union Convention and to the Southern Baptist Convention to have Railroad Identification Certificates in order to take advantage of the one and one-third (1-1/3) fare round-trip rate.

The Southeastern Passenger Association has daily reduced rates, open to the public, which will be in effect. As these rates are open to the public it will not be necessary for messengers availing themselves of these daily reduced rates to have Railroad Identification Certificates.

Tickets requiring Railroad Identification Certificates will be on sale on the following dates: Arizona, New Mexico, Oklahoma and Texas, May 6 to May 15. All other points the tickets will be on sale from May 7 to May 16.

It is impossible to give exact railroad information covering every point in the Southern Baptist Convention territory; therefore, to avoid any confusion concerning railroad transportation, messengers should ask their local ticket agent for information well in advance of the time of their departure for the

convention. If messengers find it necessary, after consulting the local ticket agent, to have Railroad Identification Certificates, they may secure these by writing to the Executive Secretary of the State Mission Board in the state in which they reside.

Hotel Accommodations

The headquarters for the Woman's Missionary Union will be the Hotel Jefferson. The headquarters for the Southern Baptist Convention will be the Hotel Statler.

A list of the hotels, endorsed by the St. Louis Convention Bureau, has been furnished to all of our denominational papers. Messengers should write direct to the hotel of their choice for reservations.

Messengers desiring reservations in private homes and boarding houses should write to Rev. E. G. Walker, Chairman Housing and Rooms Committee, 4930 Nottingham Avenue, St. Louis, Mo.

Facts . . . in picture and story ON HOME MISSIONS

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 23, 1936

Memphis, Bellevue	1068
Knoxville, First	1048
Nashville, Grace	1004
Chattanooga, First	982
Memphis, Union Avenue	945
Memphis, Temple	880
Memphis, First	835
Knoxville, Fifth Avenue	733
Nashville, Belmont Heights	620
Jackson, First	615
West Jackson	599
Maryville, First	579
Chattanooga, Ridgedale	564
Chattanooga, Highland Park	561
Chattanooga, Northside	527
Etowah, First	517
Bristol, Calvary	510
Nashville, Park Avenue	502
Jackson, Calvary	488
Memphis, Speedway Terrace	466
Jefferson City, First	458
Chattanooga, Woodland Park	438
Union City, First	432
Chattanooga, East Lake	386
Old Hickory, First	382
Chattanooga, Avondale	365
Dyersburg, First	364
Memphis, Central Ave.	340
Paris, First	334
Chattanooga, Red Bank	328
Humboldt, First	322
Chattanooga, Central	305
Trenton, First	305

By FLEETWOOD BALL

J. W. Ham, of Atlanta, Ga., is holding a revival in Bellville, Penn., H. G. Dooley, pastor.

The First Church, Lawrenceville, Ga., secures as pastor, J. L. Henderson and is happy in his acceptance.

Gypsy Smith will hold a revival in the First Church, Columbus, Miss., beginning March 29.

R. S. Gavin died last week in his home in Meridian, Miss. He was a well known and useful evangelist.

G. E. Swain, of Keota, Okla., has accepted a call to the church at McCurtain, Okla., and has entered upon his duties.

Miss Itsuko Saito of Hawaii and Mrs. Lily De Jang of Shanghai, China, are students in Dodd College, Shreveport, La.

Sunday, March 29, marks the home coming day of the church at Parsons. The pastor, T. T. Newton, is planning for a great day.

At Carson-Newman College, in May, the commencement sermon will be preached by Louie D. Newton of Druid

Hills Church, Atlanta, Ga., and a literary address will be delivered by Perry F. Webb of the First Church, Pine Bluff, Ark.

B. J. Matthews, age 64, an evangelist, died last week in Little Rock, Ark., following a heart attack. He was a minister for over 30 years.

D. M. Ramsey and wife, of Greenville, S. C., great leaders in the work in that state, were recently injured in the overturning of their automobile while they were driving on the highway. They were painfully though not dangerously hurt.

George M. Rogers of Tabernacle Church, Union, S. C., has been called to the care of the First Church, Williston, S. C., and it is believed he will accept.

F. F. Gibson, of Walnut Street Church, Louisville, Ky., is to do the preaching in a revival in the First Church, Greenville, S. C., L. M. Latimer, pastor, April 13-26.

Arthur Fox, of Morristown, is under engagement to hold a meeting with the First Church, Lexington, beginning May 24, and continuing two weeks. His son Paul will have charge of the music.

The First Church, Enid, Okla., had a great meeting right in the height of bitter cold weather. The pastor, B. M. Jackson, doing the preaching. There were 37 additions by baptism.

T. C. Crume of Covington, Ky., is now in a great campaign with Immanuel Church, Paducah, Ky., A. M. Parish, pastor. At last account there have been 60 additions.

Kyle M. Yates of the Southern Seminary in Louisville, is assisting in a revival in the First Church, Jackson, Miss., W. A. Huett, pastor. Eleven were added to the church Sunday.

A Chinese preached, a Chinese woman played the offertory, a Japanese prayed the prayer in an American congregation at Emmanuel Church, Alexandria, La., C. A. De Vane, pastor, on a recent Sunday. Can you beat it?

Mrs. D. J. Campbell, wife of the late representative D. J. Campbell, died last week in her home at Whiteville at the age of 58. Like her husband she was devoted to the church in Whiteville and went about doing good.

T. B. Holcomb, one of the general evangelists in Oklahoma, was killed in an automobile accident near Oklahoma City, Okla. He was a native of Paris,

Tenn., but has labored practically all his ministerial life in Oklahoma. A good man is entered upon his great reward. A sister of Bro. Holcomb is Mrs. Cora Swindell, a former matron of the Tennessee Baptist Orphans' Home. May the Lord sustain all of the sorrowing loved ones.

V. P. Robertson, president of the Baptist Bible School, Inc., announces that the school is owned and controlled by the Columbia Association of Baptist Churches and is a general training school for all classes of Christian workers.

Union University debating team won high honors in the mid-South tournament at Arkadelphia, Ark., Feb. 14-15, defeating seven leading colleges and universities in the South. The team is composed of Roy Harlan, Jr., of Barlow, Ky., and James Miller of Hazel, Ky. They have made one of the greatest records in the history of inter-collegiate debating, winning over 100 victories in their college career. Another team is composed of Eddie Hicks and J. P. Colvin.

By THE EDITOR

The church at Curve, Ernest Olds, pastor, is moving on in a splendid way.

The wife of Bro. Luther Stewart, pastor at Holland, Ky., recently passed away. May the Lord comfort the bereaved.

Eastland Baptist Church, Nashville, has extended a call to E. B. Crain, pastor of the City View Church, Greenville, S. C., and he has accepted. Bro. Crain expects to be on the field by April 1, 1936.

C. E. Hutchinson, age 67, died last week in his home at Trezevant where he had been a faithful pastor for seven years. His body was taken to Hopkinsville, Ky., for interment after funeral services held by J. H. Oakley, of McKenzie, in the church at Trezevant. May the Lord give grace to the lonely companion and to all who are grieved over the going of this noble man.

L. E. Robertson has resigned as pastor of the Greenbrier Baptist Church to go into evangelistic work. During Brother Robertson's three years' pastoral work the church has completed a new Sunday school annex and made other improvements.

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BOILS** SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
Apply Gray's Ointment
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drug stores.

Our people will be glad to know that the infected foot from which Miss Mary Northington, State W. M. U. Secretary, has been suffering seems to be some better.

—B&R—

McEwen Baptist Church, McEwen, R. J. Williams, pastor, is to have a Bible Institute following the fourth Sunday in March in which the speakers will be R. E. Guy and L. G. Frey, Jackson, Guard Green, Donelson, John D. Freeman, and the editor.

—B&R—

Sharon Baptist Church out from Knoxville, F. M. Dowell, Sr., pastor, will have as their preacher in a revival beginning Monday, March 16, the son of the pastor, F. M. Dowell, Jr., pastor First Baptist Church, Sparta.

—B&R—

Following a four weeks' meeting in Euclid Avenue Church, Bristol, B. R. Lakin and assistant R. A. Walker held a two weeks' meeting in the building of Calvary Baptist Church, that city, Roy O. Arbuckle, pastor. We have not heard concerning the results.

—B&R—

The office appreciated a visit last week from Bro. Calvin Gregory, La-Fayette, Tenn. He is editor of the *Macon County Times* and pastor of five churches and still manages to find time to hold revivals and some religious debates.

—B&R—

Having closed a three weeks' meeting in Grace Baptist Church, Tyrone, Pa., J. P. Harris, pastor, John W. Ham began a meeting with Bellwood Baptist Church, Bellwood, Pa., H. G. Dooley, pastor, former assistant to Russell E. Conwell, Baptist Temple, Philadelphia.

—B&R—

A recent issue of the Baptist and Reflector stated that W. M. Pratt, of Marion, Ark., was going to West Memphis to become full-time pastor. Later information is that he has become full-time pastor at Marion instead, the other field where he had been pastor having also gone to full time.

—B&R—

With President John R. Sampey of the Southern Baptist Theological Seminary preaching and Prof. Luther Carter of Carson-Newman College in charge of the music, the First Baptist Church, Newport, Merrill D. Moore, pastor, will hold a revival March 22-29.

—B&R—

Feb. 17-21, the First Baptist Church of Oneida, W. M. Thomas, pastor, had Pastor David Burris, pastor Oakdale Baptist Church, Oakdale, for a series of indoctrinating addresses in the nature of a Bible Institute. Pastor Thomas writes that a gracious time was had and says: "I am certainly sold on the Bible Institute, and heartily recommend Dr. Burris to any pastor needing help in indoctrinating his people."

The office enjoyed the visit of Deacon M. T. Bass of the First Baptist Church, McMinnville, A. H. Huff, pastor. The McMinnville Church was remembered in the amount of \$25,000.00 in the will of the late William H. Magness, of that place, retired banker, whose father and mother were Baptists. Mr. Magness professed faith in Christ but was not a church member.

The Baptist and Reflector extends its deepest sympathy to Mrs. B. G. Williams, formerly Miss Bernice Baker, and the other loved ones, because of the death of her mother, which occurred in Nashville, Thursday, February 27. Mrs. Williams has often been employed in the Baptist and Reflector office as special help. May the God of all grace comfort the bereaved.

Efforts will be made during the regional conferences which have been planned for March 30-April 3 to enlist the official family of our denomination in a vigorous and concerted attack against the social and moral evils of our day, and it is hoped out of the inspiration and information given through the conferences to enlist our people in a more generous support of our Co-operative Program.

The dates for the conferences are:

Morristown	March 30
Cleveland	March 31
Murfreesboro	April 1
Paris	April 2
Brownsville	April 3

Secretary J. B. Lawrence of the Home Mission Board, Secretary T. J. Rankin of our Baptist work in the Orient, Prof. W. H. Davis of the Southern Baptist Seminary will accompany Secretary Freeman, and they four will speak and conduct round-table conferences at each place. The First Church of each city will entertain the meeting. Each delegate is asked to bring his or her lunch, as it is hoped to have nothing interfere with the attendance upon the conferences by the members of the hostess churches. A place to eat will be provided and hot drinks will be served.

It is hoped that every pastor will attend one of these conferences. Every Sunday School superintendent is asked to come, and it is especially important to have every associational officer together with all members of the associational boards. Make plans now and do not fail to attend.

We have recently received news notes concerning some of our greatly appreciated brethren with no name signed and no way of knowing who sent the notes. Permit the Baptist and Reflector to repeat an announcement which has frequently been made before in these columns, that it does not print anonymous communications or notes or other matters. Please, friends, let us know the source of all communications.

—B&R—

We were made to rejoice when we received the following telegram from Pastor W. R. White of First Church, Oklahoma City, Okla.: "The only son of Dr. and Mrs. T. L. Holcomb was licensed to the gospel ministry by the First Church on Sunday morning, Mar. 1, 1936. It was a high hour. The church extends congratulations to the family, and to the brotherhood. We shall watch his development in the ministry with expectant faith. Brother Holcomb resigned a government position and abandoned his law course at Washington University to enter the ministry."

—B&R—

Feb. 2-16, the First Baptist Church, Sylacauga, Ala., C. M. Crossway, pastor, with the pastor doing the preaching and Carlyle Books, Atlanta, directing the music, held a revival which resulted in fifty additions to the church and a great spiritual uplift to the community. The meeting was held despite the worst winter weather in forty years. Since the beginning of Bro. Crossway's pastorate Nov. 1, 1935, there have been 106 additions to the church.

—B&R—

Gaston Avenue Baptist Church, Dallas, Texas, W. Marshall Craig, pastor, recently celebrated the ninth anniversary of Bro. Craig's pastorate. During the nine years the membership has increased from 1,834 to 4,241, there have been 3,843 additions to the church, 1,019 of these by baptism. Total gifts have been \$539,958.76, of which \$228,602.88 went to outside causes, and an indebtedness of \$60,000.00 has been reduced to a small amount which will be retired this year.

—B&R—

At the request of Secretary Charles E. Maddy of the Foreign Mission Board, the Sunday School Board is sending F. H. Leavell, Executive Secretary of the Department of Southern Baptist Student Work, to China and Japan to put on among the young people in those lands a program similar to that in this country. Mr. Leavell will sail from San Francisco March 5. On the same boat Dr. W. Henderson Barton, pastor Edgefield Baptist Church, Nashville, will sail for a round-the-world tour, including special observation of the foreign mission fields of Southern Baptists. Bro. Barton is taking the tour independently.

HOLD March 29--April 3 OPEN!

Five Great Regional Rallies

Challenge Us!

MORRISTOWN --- March 30

CLEVELAND --- March 31

MURFREESBORO --- April 1

PARIS --- April 2

BROWNSVILLE --- April 3

Before the political parties begin to stage their great rallies and fill the air with their campaign speeches, we want the Lord's Elect to gather and plan a program for the remainder of this Convention year. Five regional rallies have been planned for the places and dates shown above. Representatives of the Southern Baptist Convention will join our state secretary in these rallies. Each day will be a big day.

WHO SHOULD COME?

Every pastor — — Every deacon — — Every W. M. S. president — — Every associational officer — — Every member of every executive board of every association — — Every one who can get the day off!

WHAT IS THERE TO DO?

1. Save the day for the place most convenient to your home.
2. Tell everybody you meet about the program and urge him to come.
3. Start in time to reach the meeting place by 9:30 A. M.
4. Bring your lunch and supper unless you prefer to eat at the hotel or cafe.
5. Bring your note book so that you may take back the information presented during the day.
6. If possible, come to stay through the evening program. We will dismiss in plenty of time for the return trip of even a hundred miles to be made before late bedtime.

T H E M E — "Our Baptist Co-operative Life."

P U R P O S E — To inform and inspire our Christian workers.

G O A L — Not less than 500 present at each rally.

SAVE THE DATE — SECURE A RIDE — BRING YOUR FRIEND, COME!

Executive Board, Tennessee Baptist Convention

NASHVILLE, TENNESSEE