

# BAPTIST and REFLECTOR

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

*"Let There Be Light"*

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## First State-wide Sunday School Conference

April 6-9, 1936

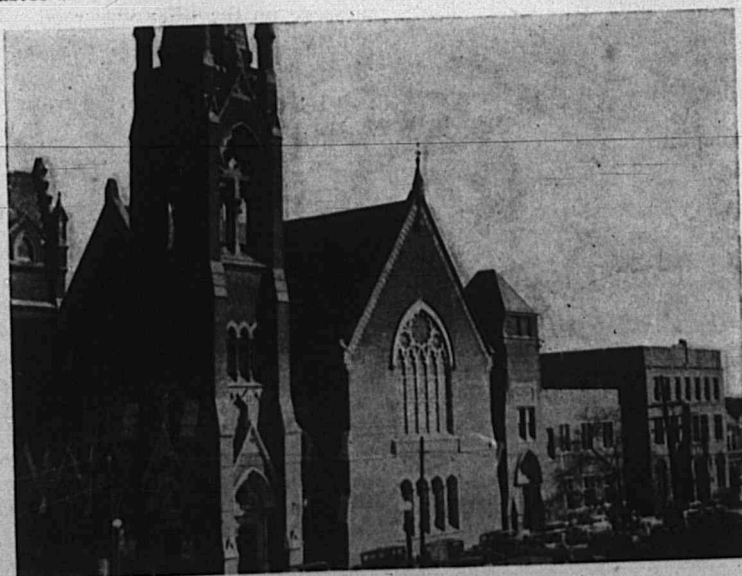
Nashville, Tennessee



DR. W. F. POWELL,  
Pastor-Host



ANDREW ALLEN,  
State Superintendent



FIRST BAPTIST CHURCH,  
Nashville, Tennessee

# Baptist and Reflector

An Investment in Christian Reading.  
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## EDITORIAL

### Gleanings and Gleamings

"Those who expect nothing can never be disappointed."—**The British Weekly.** Hence those who are never disturbed about their inadequate record or that of the churches are those with no vision or concern about such things.

The soul of the covetous man is bent in the shape of the dollar mark. The soul of the consecrated Christian man stretches out its arms and makes the form of the Cross.

Christians ought to vote as Christians, not as partisans or politicians. Their voting should conform to their praying. When it comes to issues, the biggest of all is the moral and spiritual issue.

New Testament Christianity has in it a Gospel emotional element. However, this is a means and not an end. Feeling is not to evaporate into nothingness but distill into service. The Kingdom is not advanced by emotion but by emotion plus motion.

N. O. Dreamer says: "People talk about what they call 'a practical Gospel.' It seems to me that a Gospel that will save a man from hell and into heaven is very practical indeed."

\* \* \*

### If Regeneration is Basic to Social Reconstruction Then What?

Our Baptist people, along with other evangelicals, believe that regeneration is basic to all genuine social reconstruction.

If regeneration is thus basic then that which is necessary to regeneration is also basic to the same thing.

The gospel of grace, with its atoning cross, its triumphant resurrection and its living, reigning Savior, bears this indispensable relationship to regeneration (Eph. 1:13; Jas. 1:18). This being true, a program of genuine social reconstruction must clearly and persistently sound out this gospel.

But there are protagonists of what they call "the social

gospel" who on occasion may say that regeneration is basic to social reconstruction but who do not themselves definitely and clearly preach the actual, revealed gospel of grace and consider as "antiquated" those who do. You can take the prevailing social philosophy and message and technique of the leaders in social service, in the modern, rationalistic sense of that term, and declare all of it till doomsday and sinners will not be converted under it.

There is something seriously wrong somewhere. Since regeneration is basic to social reconstruction and the gospel of grace is basic to regeneration, then any social regime which does not make the actual and persistent preaching of this gospel basic in its procedure is put in the position of making impossible the social reconstruction it claims to foster.

Neither the New Testament nor the gospel nor New Testament Christianity is at fault. Some man's opinion must be.

\* \* \*

### "Consider The Lilies"

A noted man from the Orient says that he was converted while reading these words of Christ in the New Testament. While he was reading this passage may have been the occasion or point at which he was saved, but he was not saved under or because of this passage.

"Consider the lilies" was not an instruction to sinners on how to be saved but to saints on how to live.

Sinners are not saved by nature study but by faith in Christ. The revelation of God in nature does not go far enough to point out the way of salvation. It only leaves men "without excuse" morally (Rom. 1:20).

Sinners are saved when they receive the redeeming truth in Christ as set forth in the gospel into their hearts and not before (I Cor. 15:1-3; Eph. 1:13; Mark 16:16).

If lilies themselves can convey this message, then where lilies are the gospel is not needed. If lilies bring the gospel to remembrance, then one is saved by that gospel in the heart on that occasion and not by any message residing in the lilies themselves.

So that famous oriental Christian may have been saved when his eyes fell on "Consider the lilies," but prior to this a faithful missionary had planted the gospel in his heart. Sovereign grace brought it to fruition at the time when the message on the lilies was read.

For both Orientals and Occidentals the same truth holds: What ever the occasion, they are saved when they trust Jesus as revealed in saving truth in the gospel.

\* \* \*

### Come, Friends, and Welcome!

The coming meeting in Nashville, April 6-9, of the First Statewide Sunday School Conference will be the first time that our people have come together in a Sunday School conference of state-wide proportions. Mr. Allen has prepared a valuable and far-reaching list of Conference themes and activities. We congratulate him on this, as also on his constantly able and faithful service at all other times. With him in this we join his associates. This state-wide Sunday School conference, by its impress on those who attend and by its impact on the state afterwards, is bound to mean that some definite forward steps shall be taken in the advancement of the Kingdom.

The Baptist and Reflector, therefore, urges its friends and readers throughout the state to attend the conference, thus helping Mr. Allen to realize his aim of 1000 in attendance, and it turns to salute its co-laborers in the Master's service and most heartily to join in welcoming all who may come.



## The United States Government Collecting Taxes on Bootleg- gers In Tennessee

When the question of repeal of the prohibition law was before the people, candidates on the repeal platform from the presidential candidate on down said that if repeal were brought about dry states would be protected. Drys did not believe a word of it. Time has justified that belief.

From the Nashville Banner of March 17, 1936, reference is made to the statement made the day before by H. J. Brady, head of the Miscellaneous Tax Division of the United States Internal Revenue Bureau, Department of the Treasury, that \$25.00 had been collected during the current fiscal year from 800 liquor retailers in Tennessee, 200 of them being in Nashville. Six liquor wholesalers in the state had been taxed \$100.00 each, two of these in Nashville.

Note this statement in the paper in question:

Most of the liquor being sold in violation of Tennessee's bone-dry laws is federally legal, with federal taxes paid and bearing the tax stamp.

Then note this:

Bootlegging may be wrong in Tennessee—may not even be recognized as existing by the best people—but the United States Government collects from the bootleggers just the same.

What stands out here? 1. That most of the liquor being sold in Tennessee is Federally legal, though with the rest it is in violation of the state liquor laws. 2. The Government at Washington notwithstanding its solemn pledge to protect dry states is here in Tennessee conniving at the violation of the state's laws. 3. Since this liquor is being sold in violation of the state laws, it is a bootlegging proposition under the aegis of the Federal Government. 4. The Federal Government collect taxes on a bootlegging proposition.

And the wets told us that the dry states would be protected! And in Tennessee there are 800 retail dealers in liquor and six wholesalers paying taxes on the stuff to the Federal Government!

It has well been said that the liquor business has no conscience.

\* \* \*

## "The Cross Not a Theological Dogma But a Way of Life"

One often hears this statement made. It is one of those half-truths which play havoc with the full truth.

The Cross is not a theological dogma, or doctrine, alone; but it does have a theological expression and it cannot be separated from this.

The Cross cannot become a way of life until it is first set up in the heart. It will not and cannot be set up in the heart until it is received as the Word of God reveals it, that is, in its substitutionary, atoning significance. The formulation of this is the Cross in its theological or doctrinal expression. The Cross in operation in men is first a Bible doctrine, then a heart-experience, and then a way of life.

This same principle holds in relation to that oft-repeated general statement, "Christianity is not a doctrine, but a way of life."

The conviction grows that those who employ such statements as the expression of their fundamental attitude do so as an alibi for refusing to believe a Bible teaching which they do not want to believe.

## Climbing The Ladder Round by Round

### 5,000 SUBSCRIPTIONS IN 1936

The Reflector Boy says:

"Well, friends, since the last count floods have come in some states, and rain, sleet and snow have come to Tennessee and the winds have blown.

"Nevertheless, the ladder is still standing. But, alas and alack, so am I still standing on the same round where I stood last week! Something has hindered the flow of subscriptions and renewals, and there are lacking some fourteen subscriptions to make it possible for me to go up another round toward the goal of 5,000 subscriptions and renewals received in 1936!

"If space permitted I would publish here the names of all who send in their own individual subscriptions or renewals, for they are most sincerely thanked. But space permits publication of only the names of special workers in our subscription campaign. Since the last count the following have in this way helped in the campaign and added to the list of individual subscriptions sent in:

Fred L. Parker, Chattanooga,

Margaret Harbin, Lewisburg,

Mary Mills, Dickson,

Gertrude Powell, Jackson,

Mrs. A. F. Frayle, Memphis,

Mrs. G. W. Shackleton, Kenton,

Pastor R. A. Johns, Pulaski.

Carey E. Folk, Nashville.

"If any error has been made, or any name omitted, please write the office. Thank you, friends, one and all, along with all others.

"Now help me next week to go up at least two rounds, and this will compensate for my having to stand on the same round for two weeks.

"As Tennessee Baptists say, 'Go up,' I climb up!"

"SEND IN SUBSCRIPTIONS  
AND WATCH ME CLIMB!"

WATCH ME  
CLIMB FROM  
TIME TO TIME

5,000  
4,900  
4,800  
4,700  
4,600  
4,500  
4,400  
4,300  
4,200  
4,100  
4,000  
3,900  
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300  
200  
100





# Program

## FIRST STATE-WIDE SUNDAY SCHOOL CONFERENCE

### GENERAL SESSIONS

(Main Auditorium, First Baptist Church)

ANDREW ALLEN, Presiding

Music in charge of Rev. E. L. Carnett, Director,  
and Mrs. George W. Card, Organist

### Monday Evening, April 6

- 7:15—Sing For Jesus' Sake  
Welcome in His Name ..... Dr. W. F. Powell  
Keynote Address, "For Jesus' Sake" .....  
..... Rev. Douglas Hudgins  
Introduction of Conference Leaders  
Announcements and Recognition of Church Groups  
Special Music  
Victory Through Christ ..... Dr. T. L. Holcomb  
9:15—A Moment of Meditation

### Tuesday Morning, April 7

THEME: Leadership

*Ye are My witnesses . . . and My servant whom  
I have chosen—Isaiah 43:10.*

- 9:00—Sing For Jesus' Sake  
Devotional ..... Dr. John L. Hill  
9:30—Administration Conference (see program for details)  
(10:30 Elementary Conference, Miss Zella Mai  
Collie, Leader)  
11:30—The Challenge of the Unreached Multitude .....  
..... Dr. E. P. Alldredge  
12:15—A Moment of Meditation

### Tuesday Afternoon

THEME: Enlargement

*Enlarge the place of thy tent, and let them stretch forth  
the curtains of thine habitations: spare not, lengthen thy  
cords, and strengthen thy stakes—Isaiah 54:2.*

- 1:30—Department Conferences  
3:30—Free Tour to Baptist Orphanage, Franklin

### Tuesday Evening

- 7:15—Sing For Jesus' Sake  
Devotional ..... Dr. John L. Hill  
Recognition of Church Groups  
Oration, Winners of State Oratorical Contest  
Special Music ..... Tennessee College Glee Club  
Jesus, the Master Teacher ..... Dr. R. G. Lee  
9:15—A Moment of Meditation

### Wednesday Morning, April 8

THEME: Teaching

*So they read in the book in the law of God distinctly,  
and gave the sense, and caused them to understand the  
reading—Neh. 8:8.*

- 9:00—Sing For Jesus' Sake  
Devotional ..... Dr. John L. Hill  
9:30—Administration, Associational and Departmental  
Conferences  
11:15—Assembly, Music and Announcements  
Individual Responsibility ..... Dr. Wm. Marshall Craig  
12:15—A Moment of Meditation

### Wednesday Afternoon

THEME: Evangelism

*Neither is there salvation in any other: for there is none  
other name under heaven given among men whereby we  
must be saved—Acts 4:12.*

- 1:30—Young People, Adult and Extension Department Con-  
ferences assemble in regular conference rooms.  
All other groups assemble in main auditorium for  
the following program:

### Vacation Bible School Program

MRS. HOMER L. GRICE, Leader

- Sing For Jesus' Sake  
Introductory Remarks ..... Leader  
The Vacation Bible School and Tennessee's  
Youth ..... Andrew Allen  
The Story of Samuel ..... Little Miss Mariam Clark  
"Ask the Man Who's Had One" ..... Testimonies  
Open Conference

- 3:30—Free Tour Through Sunday School Board Building  
and Printing Plant

### Wednesday Evening

- 7:15—Sing For Jesus' Sake  
Special Music ..... Children from Baptist Orphanage  
Announcements and Recognition of Church Groups  
"Sunshine and Shadows" ..... Dr. John D. Freeman  
Solo: "The Ninety and Nine" ..... Rev. E. L. Carnett  
A Challenging Day ..... Dr. Wm. Marshall Craig  
9:15—A Moment of Meditation

### Thursday Morning, April 9

THEME: Missions

*And this gospel of the kingdom shall be preached in all  
the world for a witness unto all nations . . . .  
—Matt. 24:14.*

- 9:00—Sing For Jesus' Sake  
Devotional ..... Dr. John L. Hill  
9:30—Administration, Associational and Department Con-  
ferences

- 11:15—Assembly  
Sing For Jesus' Sake  
Awarding of Banners and Handwork Awards  
Closing Message, "Effective Discipleship" .....  
..... Dr. Wm. Marshall Craig  
12:15—A Moment of Meditation

# CONFERENCES

## ELEVEN DIFFERENT CONFERENCE GROUPS

Cradle Roll	Mrs. Keith C. Von Hagen	Young People	Mr. W. L. Day
Beginner	Mrs. Joe Lamb	Adult	Mr. W. A. Gardiner
Primary	Mrs. W. A. Gardiner	Extension	Miss Florida Waite
Junior	Miss Blanche Linthicum	Administration	Mr. Harold E. Ingraham
Intermediate	Mrs. Marie Lowry	Associational	Mr. Jesse Daniel
Vacation Bible School			Mrs. Homer L. Grice

These conferences will be characterized by demonstrations, exchange of ideas, and suggestions for the solution of problems. Leadership, enlargement, teaching techniques, evangelism and missions will receive special emphasis. Those attending will be invited to share their experiences with others.



## Why you should attend the Sunday School Conference, Nashville, April 6-9

ANDREW ALLEN

Fellowship with co-laborers uplifting  
Information interestingly given  
Refining and revitalizing motives  
Saviour of mankind exalted  
Teaching technique illustrated

Seldom such select speakers  
Timely messages of truth.  
An assembly of abounding power  
Tested methods amplified  
Enlargement of vision assured  
World needs surveyed  
Intensive days of study  
Deepening devotion to divine duties  
Eleven elevating conferences

Sunday School standards discussed  
Unifying undertakings unfolded  
New ideas exchanged  
Demonstrations designed to develop  
Able conference leaders to assist  
Your problems tackled

Service above self magnified  
Church centered curriculum  
Holy aspirations aroused  
Obtainable objectives offered  
Our obligation to the lost emphasized  
Leadership essentials proclaimed

Christ's commission reaffirmed  
Oratorical contest launched  
New offices Tennessee Baptist headquarters to be seen  
Free tours to Baptist Orphanage and Sunday School Board and Printing Plant  
Educational principles expounded  
Recognition of delegations  
Exhibit of handwork material  
Near two hundred people on the program  
Come, capitalize on this opportunity!  
Eternity alone will reveal the everlasting effects.

## General Information

### Registration

Please register. The fee of only 50c will be used to care for the necessary expenses of the conference program.

### Hotels

We have not asked the people of Nashville to open their homes to conference attendants. Rates at the hotels are attractive.

HOTEL	Three to a room Each	Four or more to a room Each
	(Private Bath)	(Private Bath)
Andrew Jackson .....	\$1.50	\$1.25
Hermitage .....	\$1.50	\$1.25
Noel .....	\$1.50	\$1.25
Sam Davis .....	\$1.50	.....
Maxwell House (2 or more to room), each .....		\$1.00
Tulane (2 or more to room), each .....		\$1.00
Savoy (2 or more to room), each .....		\$1.00

### Announcements

Please hand all necessary announcements to the State Sunday School Superintendent, Andrew Allen.

### Applause

Please express your appreciation personally for the special music and the messages and not by public applause.

### Move Quickly

To conserve time please move to and from assemblies without stopping in and congesting the halls. Thank you.

### Exhibits

You are invited to see the exhibits of hand work, posters, display of free literature, the model church library (arranged by Miss Leona Lavender), and to visit the Baptist Book Store. These will be found in this building.

### Awards

Two attendance banners will be given: One to the church outside of Nashville Association having the largest number registered compared to its resident church membership; the other to the Sunday School class outside of Nashville Association having its entire enrollment registered and present. To compete for these awards a representative of the church or class must hand this information to the Registration Committee not later than Wednesday evening.

Ribbon awards will be given for the best piece of pupil handwork, teacher handwork, and posters.

### Oratorical Contest

The high school seniors entering the Oratorical Contest will meet in the main auditorium at 1:30 Tuesday for room assignment and the final elimination.

### Chairmen of Committees

General Chairman .....	Robert L. Middleton
Attendance .....	Thomas W. Jarrell
Registration .....	Sarah Moore
Ushers .....	Mrs. W. A. Harrell
Decoration .....	Mrs. B. F. Byrd
Transportation .....	George Towle
Meeting Places .....	Ben Tanksley
Exhibits .....	Miss Geneil Frazier
Information .....	Mrs. W. O. Benson
Hostess, Elementary Department .....	Mrs. W. J. Bloomer

## We Want You To Come

Are you planning to attend the State Sunday School Conference in Nashville? I sincerely trust that you are, for I believe it is going to be a meeting of unusual interest and spiritual power. As your servant I wish for you the best that may be had, and I am sure that nothing will give you more information and inspiration for your work than the conferences and messages which you may attend and hear.

We have a great work in Tennessee. Our Baptist people are growing in numbers, and they are growing in their interest in and devotion to the denominational work. Efforts are being made to break down our loyalty and to interfere with our expansion, but these should only inspire us to more vigorous undertakings. Come and bring a friend with you and thereby be enabled to take back to your people from these conferences all the benefits possible. —Sincerely, John D. Freeman, Executive Secretary.



## Gallatin Baptist Church Celebrates 77th Anniversary

On Sunday, March 15th, the members of the Gallatin Baptist Church celebrated the 77th anniversary of the organization of the church. The day was designated as "Loyalty Sunday." Each member was asked to bring a special offering of 77 cents. The amount raised is to be used in finishing some much needed Sunday school rooms.

For the occasion the church was beautifully decorated in forsythia, jonquils and ferns. A very attractive basket of yellow snapdragons was the gift of Mrs. Watkins of the Gallatin Flower Shop. On the table in front of the pulpit, as a receptacle for the "Loyalty" offering, was a small replica of the present church building. This artistic piece of work was done by Miss Naomi Roberson and Mr. Shirley Young.

The following was the order of service:

Prelude  
Doxology  
Invocation  
Recognition of the descendants of the charter members of the church  
Presentation by Mrs. H. F. Dulin of flowers to Mrs. H. A. Holmes who is the senior member of the church  
Reading of a congratulatory message from the former pastor, Rev. L. S. Sedberry  
Hymn, "Jesus Saves"  
Responsive Reading, the 12th chapter of Romans  
Prayer  
Regular Church Offering  
Solo, Mr. William Echols  
History of the church, Miss Mary Fred Morris  
Present church organization, Mr. Fred Kelly  
The Future of Our Church, the pastor, W. Dawson King  
Hymn, "More Love to Thee"  
Loyalty Offering  
Benediction

## Brother Do You Know Jesus Chrsit?

By JAMES REAGAN

Referring to an editorial in the Baptist and Reflector of September 26, 1935, headed as above, which is esteemed here as the greatest theological discourse which has appeared in recent time. As we well know, all books, tracts, theories, etc., must be squared up by God's Word, and are worthless (religiously) unless they fully agree therewith.

The mighty work and ministry of Jesus Christ and His apostles served in that day to "turn the world upside down." So the strongholds of paganism, barbarism, etc., had to crumble and fall; so it is that God's Kingdom yet subdues all others, especially where the Gospel of God's Kingdom is preached.

While there is no doubt in our minds but what many ministers in the present time, and in many parts of the world are preaching the pure Gospel, and souls are being born into the Kingdom of God, since God's Word does not always fall on stony ground. Our sincere prayer is that the true ministers, by the help of God, may again "turn the world upside down," if it takes it to bring us back to the old time "born again" religion as taught by Jesus Christ and His apostles. It appears that there is now a movement in the right direction. So we herewith quote the closing paragraph of the famed editorial:

"If, as was true in the days of our fathers and mothers, professed Christians were asked today to relate an experience of grace, would some religionists be embarrassed, having nothing to tell? Would some be unable by

either sign or writing or spoken word to tell what the Lord had done for their soul? We fear so.

"We very greatly fear that sometimes evangelistic zeal (or is it zeal for numbers?) runs ahead of the Spirit and plays havoc with the New Testament evangelism. As a result, people unduly 'pressed for a decision,' are led to 'profess' religion when they cannot for the life of them tell anything definite that has taken place, except that they have acted on a proposition. They are the victims of men who have 'worked on them,' but nothing has been done savingly in them.

"Alas, for the procedure which has deceived them! "Brother, do you know Jesus Christ?"

Now, after a careful search for the cause of this deplorable condition, as above described, we find certain words which we, as ministers, use in exhortation, viz: 'believe,' 'accept,' 'confess,' Jesus Christ as your personal Saviour and be saved. Now, of course, those words are all right if rightly used and not expanded so as to make salvation a mere human endeavor, thus leaving repentance and God-out of the plan of salvation. Sure enough, then there is nothing to tell, only a cold, formal lip salvation. Confessing Jesus Christ means that you must first have Him to confess, otherwise, how can we confess without telling falsehood?

Also to "accept;" how can we "accept" except we first have that which we "accept?" The verb "accept" which is synonymous with the word "receive," may mean to accept or receive a person into the home as a guest, or as the pastor of a church, etc. The verb "receive" in its various forms occurs two hundred and fifty-seven times in the New Testament, while the word "accept" occurs twenty-two times, and more often it is God accepting us instead of us accepting Him.

The sentence, "Accept Jesus as your personal Saviour," cannot be found in the Bible. Yet, it is true doctrine that we must believe, accept and confess Jesus Christ—but what we are driving at, is that there is a wide difference between the actual fact of being really born again; thus, having been made a new creature, having God Himself implanted in our heart and soul, and in a mere decision, confession or resolution all of human origin.

It is a deplorable fact that in the so-called Christian world today, millions have nothing but the empty human made religion, altogether made up of the fallible human type of decisions, confessions, baptisms, etc.

Also the word "faith" has a variety of meanings, depending upon how acquired and in whom or what it is founded. Also different degrees are noted. Paul says it is a fruit of the Spirit and the gift of God; so if Paul is right, it is impossible to humanly manufacture a faith that will save the soul. Therefore, brethren, let us not count, believing, accepting and confessing as the "new birth," unless it is God's work.

Knoxville, Tenn.

## NEW YORK'S VICE CRUSADE

(Christian Advocate, Feb. 14, 1936)

Thomas E. Dewey is getting results in his crusade against organized vice in New York City. He was appointed by Mayor LaGuardia to clean up the city's crime gangs. Mr. Dewey is a cousin of the famous Admiral Dewey. Mr. Dewey began by running down the usury racket, with its widespread connections. Now he is opening up on organized prostitution. His method is to investigate until he has evidence on the men at the top—who profiteer on the victims, then draw the net. Recent raids brought into police custody ten men said to be the heads of a vice ring which preyed on 1,000 to 2,000 women. Their notorious vice-racket while leaving their victims miserably poor yielded these ten men an annual income of \$12,000,000. What has been done in New York City can be done in any other city which decides to eliminate this social evil as an organized form of profiteering.—By C. W. P.



# "LEE LINES"

BY ROBERT G. LEE

## AN EPITAPH

I read in an old book of a man who wrote his own epitaph  
—and it was put on his tombstone when he died.

"I revelled underneath the moon,  
I slept beneath the sun,  
I lived a life of going-to-do,  
And died with nothing done."

How different from what Paul wrote: "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). How different from what was written of Dorcas: "This woman was full of good works and alms-deeds which she did" (Acts 9:36). How different from what is written on D. L. Moody's tombstone: "He that doeth the will of God abideth forever" (I John 2:17).

## A PRAYER

John Bunyan, the Baptist author of the world's greatest allegory, prayerfully concludes the first part of his "PILGRIM'S PROGRESS" in these words:

"What of my dross thou findest there, be bold  
To throw away, but yet preserve the gold.  
What if my gold be wrapped up in ore?  
None throw away the apple for the core."

I sometimes wonder about that last sentence. I fear that now, in many realms, some throw away the apple for the core.

## TELL THE TRUTH

I don't know who wrote the alliterative lines given below. But I do know if we could get people to tell the truth always, we would have something more unusual than an alliterative poem five miles long. But read it:

"Travelers through time's treacherous thicket,  
Tell the truth.  
This thy transport, this thy ticket:  
Tell the truth,  
Though thou'rt through toilsome tilling,  
Till thy tones, they're trembling, trilling,  
Tell the truth, triumphant, thrilling:  
Tell the truth.

"Thought that's twisted twists the thinker;  
Tell the truth.  
Truth that's tinkered taints the tinker,  
Tell the truth.  
Toil's true task, truth's thorough tending;  
Time's true trail, the truth's true trending;  
Thought's true throne, 'tis truth transcending;  
Tell the truth.

"To thyself thou'rt translator;  
Tell the truth.  
Though the thousands term thee traitor,  
Tell the truth.  
'Tis triumphant truth they're trying;  
'Tis the tempter's toils thou'rt tying;  
'Tis through time thou'rt testifying;  
Tell the truth."

## ABUSED STOMACHS

"Our pious ancestors enacted a law that suicides should be buried where four roads meet, and that a cart load of stones should be thrown upon the body. Yet when gentlemen and ladies commit suicide, not by cord or steel or bullet, but by turtle soup and lobster salad, they are buried in consecrated ground and under the auspices of the church."

This quotation from an old preacher of long ago causes us to say that knives and forks and spoons are often the weapons of grave diggers, we ourselves being the diggers. "Eat so much as is sufficient for thee."

## MUCH TO FEW

Admiral Sims said in Boston recently that the Spanish-American War lasted exactly one hundred and fourteen days. Less than four hundred American soldiers were killed and less than five thousand died of wounds and disease. Yet more than two hundred and twenty-seven thousand out of the two hundred and twenty-eight thousand who served are now drawing government pensions which cost \$114,000,000 per year.

Some who were not born when that fight took place are "fighting and scrapping" with a work-a-day world to help pay. One fighteth and another payeth.

## Carson-Newman Preachers' School

Arrangements are almost completed for the preachers' school at Carson-Newman College to begin Monday, June the 8th, and continue three weeks. Our preachers, especially pastors of rural churches, should begin now to make their plans to attend. We expect this to be the biggest and best school we have had.

Doctor W. T. Conner of the Southwestern Seminary, Seminary Hill, Texas, will be with us and teach two hours each day, using either the book of Luke, or the book of Romans. Doctor J. Wash Watts of the Baptist Bible Institute, New Orleans, Louisiana, will teach two hours each day, giving one hour to the subject, Utilizing the Inspiration of Missions, and the other studying in the book of Comfort, Isaiah 40:66. We shall probably have Doctor A. F. Mahan also to teach some phase of our denominational work.

With these fine teachers giving their services, certainly our preachers should make a sacrifice to attend. Let's make the attendance more than one hundred. The college is furnishing room, water, and lights free. The teachers are giving their services, the State Board is paying for the meals for all pastors who have not had college training. Preachers who have had college training are invited to come, but will be required to pay board at the rate of \$10.00 for the three weeks.

Announcements and programs will be mailed to the pastors in the state in the near future. James T. Warren, President, Carson-Newman College, Jefferson City, Tenn.

## A CHILD OF THE KING

Poor?—No, of course not! Why should I be,  
When Christ, the King is taking care of me?

Tired?—Sometimes—yes, more than tired, but then,  
I know a place where I can rest again!

Lonely?—Ah, well I know the aching blight!  
But now—I've Jesus with me-day and night.

Burdens?—I have them, oft they press me sore,  
And then—I lean the harder—trust the more.

Worthy?—Oh no! The marvel of it is,  
That I should know such boundless love as this.

And so, I'm rich; with Christ I am "joint heir"  
Since He once stooped my poverty to share.



## 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.)

## COBB WARNS LIQUOR MEN

(Lutheran Companion, March 7, 1936)

Irvin S. Cobb, who, as a member of the Author's Committee of the Association Against the Prohibition Amendment, was opposed to the Eighteenth Amendment, now turns upon liquor men with this warning, "Some of us contend there were two main reasons why this country went dry, when, and the way it did go. One reason was the brewers. The other was the distillers. One hears it charged today that certain producers of alcoholic drinks are greedily back at the same old tricks. Violation of the liquor laws.

"Well, the next time the people of this country vote liquor out—and there will be a next time unless the sane men in the industry can curb the offenders within their own ranks—it'll be for keeps, no matter how deplorable the results in bootlegger and graft and crime and corruption. You can tell a lunk-headed profiteer as far as you can see one—but unfortunately you can't tell him anything else."

(Temperance-loving people still remember the promises made by liquor men to secure repeal: Lower taxes, a sober generation, a decrease in crime, and respect of the liquor business for dry states. Unless these promises can be fulfilled there will be a next time for prohibition.—C. W. P.)

## IS CHURCH UNION ADVISABLE OR PRACTICABLE?

(Oscar C. Johnson, Watchman-Examiner, Feb. 27, 1936)

There is no argument to the question of the desirability of church union, define the term as you will. At the beginning, just following Pentecost, and for some time afterward, the Church was a united organic unit. But as the Church spread, different views and understandings, and misunderstandings grew until we came to the denominational situation of today. Now the question under discussion is whether, under the present conditions, church organic union would be advisable or practicable. Much as I like the idealism of those who advocate it, I find myself taking the negative.

It is not necessary to have all the churches organically united to fulfill the prayer Jesus made, "that they may be one." Industrial injustice is not a Baptist problem. The liquor traffic, and its evils, is not a Methodist problem. Suppression of crime and the enforcement are not Presbyterian problems. Sin is not a denominational problem. We can attack these, and many other things, along a single front in a solid line. Real spiritual union is advisable, practicable and possible.

But at the present stage complete organic union does not seem either practicable or advisable. Such union would require a centralized control which would retard, if not destroy, the spirit of evangelical Christianity. We have an example of this in the Roman Catholic Church. The strength of our Christianity depends upon widely diffused responsibility and upon less and less central control and authority.

The present set-up provides a degree of personal liberty both as to views and expression. It is impossible to ask groups of believers in Christ to surrender convictions, in which they are deeply rooted, without producing an anaemic loyalty and interest which would retard rather than advance the cause of Christ. Therefore, while welcoming and inviting close co-operation between all churches and denominations I, as an individual Baptist, must insist upon the right to remain a Baptist in the interpretation and expression of my faith.

## RELIGION

(Western Recorder, March 5, 1936)

As I see it, the chief religious issue is not between our various faiths. It is between belief and unbelief. It is not your specific faith, or mine, that is called in question—but all faith. Religion in wide areas of the earth is being confronted with irreligion.

No greater thing can come to our land today than a revival of the spirit of religion—a revival that will sweep through the homes of the nation, and stir the hearts of men and women of all faiths to a reassertion of their belief in God, and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening.—President Roosevelt

## INCONSISTENCY OF ALIEN IMMERSION

(David M. Gardener, Baptist Witness)

There is not a Baptist church in the South which would permit a Mormon, Methodist, or Presbyterian preacher to baptize or administer the Lord's Supper for it. Yet any church which accepts alien immersion from a Mormon church and then refuses to permit a Mormon preacher to baptize for it is inconsistent. If a preacher is qualified to administer valid baptism outside a Baptist church, certainly he would be qualified to administer valid baptism inside and for a Baptist church.

If a non-Baptist preacher is qualified to administer one ordinance for a Baptist church, he is also qualified to administer the other ordinance for that same church. So far as I know there is not a Baptist church anywhere which would call a pastor from a Pedobaptist church without ordaining him as a Baptist minister. Yet any church which receives alien immersion from a Pedobaptist church would be inconsistent in making such demands.

If a Pedobaptist preacher can administer the ordinances for a Baptist church, he can certainly perform any other function for that same church. Therefore his ordination to make him a Baptist minister, when he enters a Baptist church, would be inconsistent.

When a man is baptized into a certain fellowship, upon a confession of the faith which that fellowship holds; and when later he experiences a change in faith, and desires a change in fellowship, it is entirely consistent that he accept the ordinance by which he is inducted into the new fellowship.

## FAITH AND THE FACT OF PAIN

(Christian Advocate, March 6, 1936)

The foolish have said in their hearts, "there is no God;" but nobody has said, there is no sorrow. Suffering belongs to every age of the world and to every stage of society. George Eliot was one of the strongest intellects of England. She was trained to believe in God, in Christ, and in immortality. Because of the misery and disappointments of human life she lost faith in all three, and spread doubt and gloom wherever her influence extended. She never touched the suffering. She sat apart and speculated about it, and lost her faith. General Booth saw far more suffering than George Eliot ever dreamed of. But living with it, and striving to relieve it, he saw the purposes and uses of suffering.

The beneficence of pain becomes evident. You complain that you have a head ache. But if it were not for pain you would die before you found out that something was



the matter with you. Pain is an agency of mercy. Were there no pain the hand of a child would be irreparably damaged, when it seized red hot metal, since there would be no warning to remove the hand. Conscience is the nerve system of the soul. A suffering conscience warns man against continued wrong-doing, and checks his downward trend. Without a conscience with stinging flails and burning flames the race would degenerate to the level of Judas and Pilate. Pain in the body warns that something is wrong in the body. Pain of conscience warns that something is wrong with the moral nature. Suffering and disorder tell us that something is wrong with the social order.

The capacity for suffering increases as the order of life advances. An oyster has small capacity for suffering, or anything else. Kagawa says there are three people who have small capacity for suffering: the intoxicated, the idiot, and the crazed. The Perfect Man was called, "A Man of Sorrows." Despair because of suffering and misery in the world is caused by a wrong conception of the goal of life. The true end of life is not happiness, but character. Struggle and suffering are as necessary to the development of character as are peace and happiness. Ease and comfort may come from pleasure, but strength and wisdom come through struggle and suffering.

#### SANER RADIO TALK

(Biblical Recorder, March 4, 1936)

An appeal for saner radio speech was made by Owen D. Young in a recent address at Rollins College. Mr. Young, who is chairman of the advisory council of the National Broadcasting Company, raised the old question, "How free should the air be?" Mr. Young makes a distinction between the man whose voice can be heard no further than around the corner, and the man whose voice can be heard around the world. Carelessness and intemperance in radio speeches should be regarded as dangerous. The danger is greater in proportion to the prominence of the radio speaker. Such speakers especially should use the choice word and measured phrase; else they endanger that freedom by putting a check on public broadcasting. As examples of the misuse of the radio Mr. Young quotes from the speeches of three of America's foremost men, ex-president Hoover, Alfred E. Smith, and Senator Robinson. Free speech, so much prized, may be lost by abuse.

#### I AM THE DARKER BROTHER

(The Presbyterian Tribune, March 5, 1936)

I am in large numbers on the docks, swinging heavy weights into the holds of the ships; in the cotton fields, planting, hoeing, picking; in tobacco; in the mines; digging tunnels, working roads, hauling garbage, running elevators, servicing railroads, shining shoes.

I am fewer in numbers before the bar, in the editorial chairs, in business, on the concert stage, at the easel, in professions, on the lecture platforms, in the laboratories. They make me eat in the kitchen. But tomorrow they will see how beautiful I am in spirit; and when they do, they will assert and uphold the rights of their darker brothers.

#### REDS BURN CHURCHES IN SPAIN

(Knoxville Journal, March 11, 1936)

Rioting Communists in Southern Spain battled soldiers and police after burning churches and public buildings. An image of Christ was desecrated and burned with ceremonies. More than 20 churches and convents have been burned or destroyed, and two thousand Communists were marching on Madrid, Saturday, to destroy or desecrate the churches. Martial law has been declared in Granada, where civil war raged in the streets.

(The above conditions are what may be expected in any country where Communism is allowed to thrive. Founded upon class hatred, and promoted through violence, communists realize that their philosophy can never thrive so long

as men believe in God and religion. The three steps in the devolution of the race, as outlined in the first chapter of Romans, are all found in Russian Communism. First, the removal of restraint. And to get rid of moral restraint man must first get rid of God and the Ten Commandments. "They did not like to retain God in their knowledge." The second step is, the perversion of worship, "They worshipped the creature more than the Creator." Idolatry is the perversion of worship. The third step is the perversion of love, "God gave them up unto vile affections." The perversion of love is lust. The removal of restraint, the perversion of worship, and the perversion of love are the steps back to heathenism. Communists realize, far more than Christians seem to realize, that their battle is primarily a fight against religion. The issue is chiefly a religious, and not a political issue. What they are doing in Spain, and what they have done in Russia, they will do in America, when, and if, the time becomes ripe for such a move.—C. W. P.)

#### WHY BE GOOD?

(Biblical Recorder, March 4, 1936)

All men know that life is a struggle. This struggle centers around the difference between what we are and what we know we ought to be. Much of the teaching that has been thrust upon the world for the last twenty-five years has been such that it has created the impression that the struggle for improvement is not worth while. Why Be Good, is the title of a little book by Dr. James Reid. Goodness is the will and the power to be and do that which we see to be right. It is acquired only through a right relationship to God.

The deepest root of pessimism and despair in the heart of man is not created by the problem of reconciling the goodness of God to the ills of life. It is created by the fearful thought that we may be in the callous hands of fate, and that the universe in which we live is not concerned about our goodness or happiness, or any other condition of life.

This spirit of fatalism raises the question, "How many people continue to struggle on toward a goal they will never reach?" If there be no personal immortality, it means that one day there will be nothing left of all that has come into being through the human race. The earth is cooling slowly, but surely, and one day it will have ceased to be inhabited. If there be nothing more, it means that mankind, with all that has been achieved in history, will vanish like a dream. If a man is like a sailor climbing the mast of a sinking ship, but doomed to go down, then why climb at all? "Let us eat, drink, and be merry; for tomorrow we die." But the imputed goodness of God assures life eternal, and when man asks, "How to Be Good," God offers His own Spirit to take possession of us, so that we are able to do His will. "I can do all things through Christ, which strengthens me."

#### WAR

(Watchman-Examiner)

Individuals no longer settle their disputes by resort to force. As a people we have been hoping that the nations would become as civilized as the people who compose them. The war spirit classifies pacifists as traitors. Yet most people are pacifists at heart. Pacifists are not "cowards, not craven, not peace-at-any-price-men." They recognize that men must be dealt with upon the plane upon which they live. There are times when brute force must be met with brute force in defense of country, loved ones and home. Pacifists feel that the proper way to settle disputes is by reason, but if men refuse to be guided by reason, then force must be resorted to. Should our country ever be forced to declare war, many so-called pacifists will die on the battle fields; while many fire-eating war-promoters live in safety, far from the battle scenes.



## Public Opinion

### "DR. LEN G. BROUGHTON, AS SEEN BY A LAYMAN"

By Thomas A. Frazier

The passing of Dr. Len G. Broughton removes from the pulpit one of America's most noted gospel preachers.

Dr. Broughton was one of the most unique characters of his day. As an expositor of the scriptures he had few equals and not many superiors; he was the Gamaliel of his time. Dr. Broughton was endowed with gifts not possessed by all ministers in religious work in that he was an outstanding gospel preacher, a Bible teacher with an insight into the scriptures possessed by few, and a platform speaker of unusual ability. This element of strength gave him an advantage over many of his brethren.

Dr. Broughton's native ability, plus his faith in God was the secret of his great life.

The desire and burning ambition of his life was to preach and tell of the riches in Christ Jesus. His sense of salvation awakened the desire to see others saved; that which had so richly blessed his own life, he must needs commend to others. What he was, he was all through, and all he did was carried out in the spirit of complete surrender. He knew what was essential and how to make it clear to others.

One of the characteristics of his life was his unusual ability to make decisions.

He decided questions in the light of truth and duty. When the Lord said to him "Go and preach," he answered, "I'll go," and he never looked back.

Dr. Broughton was a great organizer, a good pastor; but he excelled especially in evangelistic preaching. He did not preach over the heads of his congregation. He knew his people, he knew their needs. He was tall and erect, and his voice had unusual compass, melody and carrying power; as clear as a bell.

The pulpit was his throne, and his reigning there was in the spirit of love, truth and equity. It was from this "throne" that with his persuasive eloquence indicted by the Holy Spirit that he led his thousands to accept the Saviour. He rested himself on God in Christ; God Redeeming, God loving, God saving. All of his messages were seasoned with love that cometh down from above.

It was my good fortune to be thrown with him in our denominational work during his pastorate of the great, old First Church in Knoxville. I never knew him to exhibit a spirit of discouragement or to stall when the load seemed heavy, but with a broad smile he would say, "By the Grace of God, we can do it."

A faithful witness—a valiant soldier of the Cross—a proclaimer of the greatest message ever entrusted to a human soul.

### MRS. E. Y. MULLINS

By Ella Broadus Robertson

The passing of Mrs. E. Y. Mullins has left a great gap in the Seminary Faculty group. For she was still in these seven last years a part of that group, intimately concerned as ever with all Seminary matters. Still she asked the students' wives to her house once a year, still the Faculty children were dear to her, still she cherished news of the student body and of the speakers who came and went.

Already an invalid when Dr. Mullins came to the Seminary as President, she set about repairing her health, that she might the better serve the institution. She quickly informed herself about her husband's various responsibilities as teacher, executive and financial agent, took a personal interest at every point, and helped in all the difficulties of the early adjustment. She was warmly interested in his colleagues, and watched their growing success with pride and joy.

Her household was organized to include many kinds of hospitality, from entertaining Sir William Ramsay and his wife in her home to giving a bridal shower for a professor's daughter. Was a member of the faculty going for a year's study abroad? Mrs. Mullins planned a tea with some merry game. Was one leaving to be President of a college? She would have speeches and a gift of silver from us all. Was a new

professor coming, or was one getting married? Her dinner would be planned around some amusing or surprising feature. She delighted in getting up little co-operative gifts, such as a necklace for a sweet girl long ill, who seemed definitely set towards recovery. She gave excellent training to the Faculty children by borrowing them to help at her parties. Each knew her as the giver of a useful silver spoon, and a very personal friend as the years went by.

On her mother's eightieth birthday and again on her ninetieth, she invited us all to share her joy, though on the latter occasion the dear mother was too feeble to be told about the party till it was over, and the daughter took her up the great tray of roses, each with its greeting on a card.

She was incurably light-hearted. It became a habit and a principle with her, and many times she tested the proverb, "A merry heart doeth good like a medicine." With a keen sympathy and a quick imagination she wrote with great facility, and her books, tossed off to satisfy an impulse, became a great source of pleasure to others, especially to young people. An old friend said to her, "You do not seem a childless woman, but just one whose children are not with her any more, and having them makes you love all children." For once her bright eyes filled with tears, at being so well understood. More serious writing she could do when needed, such as the life of Dr. Mullins and the History of the Training School.

Her gifts to the Seminary included two portraits of Dr. Mullins, one in the Assembly Room, one in the lounge of Mullins Hall; a lot in Cherokee Gardens; \$3,000 left in her will; and per-

(Continued on page 17)

## GIVE WHILE YOU LIVE THAT "THEY" MAY LIVE

### Set Aside One Sunday

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

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

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

2002 Tower Petroleum Building,

Dallas, Texas.



## PENSIONS FOR ORPHANAGE WORKERS

THOMAS J. WATTS,  
Executive Secretary

Eight Baptist Orphanages in the South have entered into a pension agreement with The Relief and Annuity Board of the Southern Baptist Convention whereby their employees who elect to do so, may participate in what is known as the Institutional Pension Plan of that Board, by authorizing the employing institution to deduct the necessary dues from their monthly salaries or wages. The employing institutions have agreed to make the necessary supplemental payments to secure the pension benefits of the plan to their employees. Pensions under this plan will range from a minimum of \$500.00 per year to a maximum of \$1200.00 per year where twenty-five years of service shall have been rendered to the institution, and equitable pensions will be paid to all participants whose years of service prove to be less than twenty-five years. Benefits on account of permanent and total disability are also provided for those who have served an institution five years and have participated in the pension plan one year.

The plan is now in actual operation and the following institutions are participating, viz., Connie Maxwell Orphanage, Greenwood, South Carolina; The Baptist Orphanage of North Carolina Incorporated, (Thomasville and Kinston); Louise Short Home, Troy, Alabama; Baptist Children's Home, Monroe, Louisiana; Buckner Orphan's Home, Dallas, Texas; Baptist Orphanage, Carmi, Illinois; Baptist Orphanage, Portales, New Mexico.

This is a far reaching move on the part of the several participating orphanages and The Relief and Annuity Board. Surely these institutions are to be congratulated and commended for their vision, wisdom and prudence, not to say for their righteousness in planning for the old age security of their employees. Let it be remembered that the Government has excluded all denominational institutions and their employees from participation in the contributory pension plans contained in the Economic Security Act approved by the President last year. The Relief and Annuity Board is the pension agency of Southern Baptists and it was quite natural and logical for the orphanages to follow the example of the Foreign Mission Board by providing for pensions for their employees through this denominational channel.

At least five other orphanages are favorably considering entrance into this Institutional Plan, these have already approved it in principle. They will doubtless become signatories by the middle of the present year. In due

time all of our orphanages will decide to participate along with their sister institutions.

The participating institutions represent approximately 60% of our capital investment in orphanages, and in these institutions are to be found nearly 60% of all our orphanage employees.

The Relief and Annuity Board is a non-profit-making institution and is therefore rendering this service to the orphanages at net cost to itself.

### Book Reviews

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

**High On A Hill.** By Mae Foster Jay. W. A. Wilde Company, Publishers. Price \$2.00.

A fascinating story well written with special emphasis given to the developing of character, the standard for success being service achievements rather than having or getting money.

The picture of wholesome family and home life will challenge the young as well as adults, thus making the book both entertaining and helpful.

R. J.

**Sabbath Day and Other Poems** by Viola Bailey Wilson. E. G. Haslye Printing Co., Kansas City, Mo. Price 50 cents.

The author was born, reared and educated in Nashville, where her family were prominent in social and musical circles. She is now a leader in musical and literary circles in Kansas City, Mo. Her poems are characterized by gentleness, fervor and wholesome thought. She says worthwhile things in ardent musical phrases. This booklet will carry good cheer and uplifting ideals wherever it goes.—William James Robison.

### In Memoriam

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

MRS. E. P. ALLDREDGE

Whereas God, who is all wise, has taken unto Himself our beloved and faithful member, Mrs. E. P. Alldredge, therefore, we the W. M. S. of Belmont Heights Baptist Church, offer the following resolutions:

That we express our appreciation of her life of unselfish service of teaching and working wherever needed to extend the gospel;

That she leaves a place in our church which cannot be filled. That we

mourn her passing, yet we submit to our Heavenly Father;

That we extend to the family our sincere appreciation of her worth and our sympathy at their loss.

MRS. N. F. RICHARDSON,  
MRS. MARY A. LANIER,  
MRS. J. I. WALLER.

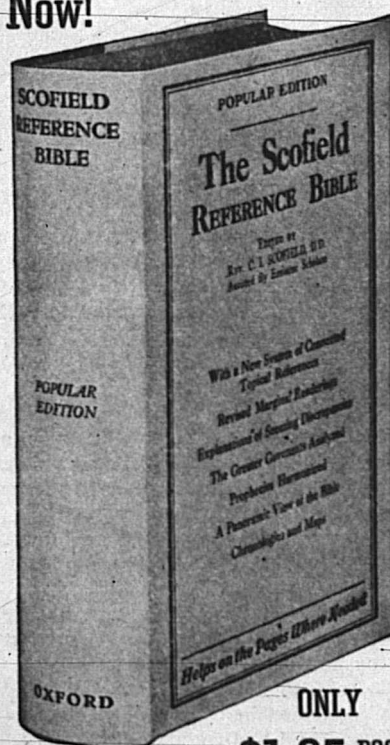
MRS. L. M. SPRINKLE

It having pleased our Heavenly Father to call home His handmaid, our beloved sister in Christ, Mrs. L. M. Sprinkle, who was an active member of the White Pine Church and Sunday School.

Her life was so full of all that is good and abiding—the fine family she reared, the example she set. In her going we feel she has just moved on and up to a better land and that she is one of that glorious host who are more than conquerors through Jesus Christ our Lord.

MRS. WINSTEAD,  
HELEN INMAN.

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## The Young South

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

### JIMMY'S SCRAMBLED EGGS

By Julia Greene

Mrs. Grant insisted on giving Jimmy a dime for getting her grocery order on Friday afternoons after school. This dime was a very important dime to Jimmy, as he had been saving his money since Christmas to buy a pair of high-speed ball-bearing roller-skates, and this dime just made up the price of the skates. Jimmy had earned the money himself running errands and shoveling walks, and he knew just the pair of skates he was going to buy in the window of Mason's hardware-store.

As Jimmy came out of Mrs. Grant's door he could see the girls and boys in the distance skating on the wide concrete sidewalk in front of the new high school building. It was a wonderful place to skate, with just enough hill to make it exciting.

"Boy, it's still early," thought Jimmy. I'll rush home, get my money, buy the skates, and have time to try them before supper." He shot out of Mrs. Grant's gate, turned to run home, and ran plump into Jean Carter, with her arms full of grocery packages. Down went Jean on the sidewalk on top of the groceries. Oranges started to roll toward the street.

"Why don't you look where you're going, Jimmy Martin?" cried Jean.

"I'm so sorry," said Jimmy, running after the oranges. "I was in such a hurry I didn't look where I was going, that's a fact. I'll get a paper bag from Mrs. Grant for the oranges."

"Oh, that's not the worst," said Jean, picking herself up. "I fell kerplunk on top of the eggs!"

"Eggs!" exclaimed Jimmy in horror as he saw a yellow stream running out of the paper bag on the sidewalk.

"I hate to look at them. I'll bet they're all smashed!" said Jean, starting to cry. "And mother wants them right away to cook with."

Jimmy pulled the egg-box out of the paper bag very gingerly and pulled up the cover. It was a sorry mess. "They're scrambled all right!" said he.

"I'll have to go home and get some more money and go back to the store for some more eggs," wailed Jean. "I hate to tell mother I broke a whole dozen. They cost a lot."

"Listen, Jean," said Jimmy, "you didn't break them. I broke them. I've got some money of my own and I'll buy your mother a box of eggs."

"Oh, thank you, Jimmy; I'm so glad," smiled Jean.

"Here go the scrambled eggs into Mrs. Grant's garbage-can." Jimmy ran

up the walk and was back with a bag for the oranges in no time. "Tell your mother I'll get there with the eggs as fast as I can," shouted Jimmy as he ran home. "This time I'll watch where I'm going," he thought. "No skates this week. I'll have to hunt up some new jobs. All the same, I'm glad I don't have to ask mother to pay for the eggs." Jimmy got some money from his bank and put on his old skates so he could go faster. Before long he was at Mrs. Carter's kitchen door with the eggs.

"Oh, thank you, Jimmy," smiled Mrs. Carter. "I didn't expect you so soon. You made good speed on your skates."

"I'm going to get some faster ones some day," said Jimmy.

"Come in, Jimmy," called Jean. "My sister's just made some fudge."

"Fudge?" grinned Jimmy. "You bet I'll come in!"—Story World.



Phie (who had cornered a burglar in his living-room)—"Hands up or I will shoot!"

Quick-witted burglar—"Five bucks for de gat."

Phie—"Sold!"—Ex.

Mother—"James, what do you mean teaching that parrott such bad words?"

James—"I was only teaching' him what he mustn't say, Mom."—Ex.

A Belgian student was relating his experience in studying the English language. "When I discovered that if I was quick I was fast," he said, "and that if I was tied I was fast; if I spent too freely I was fast, and that not to eat was to fast, I was discouraged. But when I came across the sentence, 'The first one won one dollar prize,' I gave up trying to learn English!"

"Darling," asked the bride making out the daily budget, "should the light bill be charged to current expenses?"

Diner—"Waiter, it's been half an hour since I ordered that turtle soup."

Waiter—"Yes, but you know how turtles are."

### A MAGIC TABLE

A. C. Hoffman

The magic table given below will enable you to tell in a moment how old any of your friends or acquaintances really are. Ask the person to point out the column or columns in which his or her age is contained. Then add together the figures at the top of the columns indicated and the result will be the person's exact age.

For example, suppose your friend points out the second, third and fourth columns as containing his age. You will know at once that his age is the sum of 2, 4, and 8, or fourteen years. Here is the magic table:

1	2	4	8	16	32
3	3	5	9	17	33
5	6	6	10	18	34
7	7	7	1	19	35
9	10	12	12	20	36
11	11	13	13	21	37
13	14	14	14	22	38
15	15	15	15	23	39
17	18	20	24	24	40
19	19	21	25	25	41
21	22	22	26	26	42
23	23	23	27	27	43
25	26	28	28	28	44
27	27	29	29	29	45
29	30	30	30	30	46
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—The Sentinel.

### Avoid Embarrassment of

## FALSE TEETH

### Dropping or Slipping

Don't be embarrassed again by having your false teeth slip or drop when you eat, talk, laugh or sneeze. Just sprinkle a little FASTEETH on your plates. This new, extremely fine powder gives a wonderful sense of comfort and security. No gummy, gooey taste or feeling. Get FASTEETH today at any drug store.



## 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

### PROVIDENCE ASSOCIATION

On Sunday afternoon, March 15, 1936, at the First Baptist Church, Lenoir City, the Providence Association was organized.

The meeting was called to order by Mr. Oakley Johnson and the song service was led by Mr. Virgil Adams.

The roll call of churches showed twelve churches represented with the moderator, vice-moderator, clerk, and associate clerk being present.

Mr. Henry C. Rogers presented the plans for the associational organization which were adopted and it was voted to co-operate with the state plan of work.

The following officers were elected: Director, Mr. Oakley Johnson; Associate Director, Mr. John Preston, Jr.; Inter. Leader, Mr. Virgil Adams; Sec'y.-Treas., Miss Elizabeth Bowden; Group Leaders, Mr. G. F. Tallent, Mr. Hugh Davis, Mr. Wade Johnson, and Miss Kate Harvey.

### MY FIRST MILE POST

March 18 marked the first anniversary of your State Director's work in Tennessee. This first year has brought him great joy and inspiration. It has been filled with memories that shall last through all eternity. He has found a most loyal group of pastors—pastors that are willing to give of their time and talents for the sake of the young people, and a most responsive group of young people eager to go forward to magnify the church of Christ.

During this first year your State Director has worked in thirty-two of the sixty-five associations; has conducted conferences or spoken in two hundred and one Baptist churches, and has given two hundred and forty-seven addresses and sermons.

I thank God for this privilege of working in Tennessee and trust that the years that lie ahead shall magnify His name and that all other mile posts shall mark as much happiness as this first one.

### BAPTIST ASSOCIATIONAL CONQUEST

The Baptist Associational Training Union Conquest recently held in Tennessee was declared a marvelous success. How we do thank God for this great accomplishment.

We submit below a partial list of the reports that have already been received:

Association	Churches Represented	Attendance
Wilson	6	100
New Salem	7	175
Union	4	75
Bledsoe	6	200
Robertson	5	85
Crockett	5	25
Gibson	7	97
Weakley	6	96
Beulah	5	104
Dyer	1	50
Nolachucky	20	800
Jefferson	5	29
East Tennessee	15	122
Sevier	3	119
New River	1	165
Cumberland Gap	3	35
Campbell	3	26
Clinton	7	65
Midland	3	76
Knox	7	36
Providence	8	90
McMinn	16	310
Polk	8	150
Ocoee	14	125
Sweetwater	15	300
Stone	6	110
Riverside	9	105
Enon	3	72
Duck River	3	60
William Carey	5	90
Sequatchie Valley	5	95
Concord	12	185
Salem	3	40
Hardeman	3	40
Giles	6	40
Lawrence	3	9
Indian Creek	3	30
McNairy	8	100
Western District	7	125
Stewart	5	25
Madison	19	300
Carroll	7	81
Chilhowee	20	275
Total	307	5177

Other associations will be reported in next week's issue.

### ON TO RIDGECREST

The week of July 26 is the Southwide Leadership week at Ridgecrest, North Carolina. We are urging all Associational Directors, Training Union Directors, Senior and Adult Presidents, Junior and Intermediate Leaders, Story Hour Leaders, and all members to plan now to go to Ridgecrest—Tennessee must have at least 200 delegates there.

### BE SURE . . . .

Be sure to report the names of your new officers to your State Director at once. This is extremely important so that your associational records may be kept up-to-date.

### TITHERS

Have you sent the list of your tithers to your State Director? If not, be sure to do this before the first of April so that your association may be credited for them on this quarter's work.

### M-O-V-E-D

Your State Headquarters is now located in its new headquarters at 149 Sixth Avenue, North. All communications should be addressed to this new address. Please make this necessary change in your files.

### STUDY COURSE

Remember, March is the Study Course month. If you have not planned to have a study course now, be sure you make your plans to have one by all means in April.

The study courses that are recommended are: Juniors, Studying for Service; Intermediates, Training in Bible Study; and Seniors and Adults, More Than Money.

### NEXT WEEK

The next week's issue of the Baptist and Reflector will carry a complete write-up of the Holston Associational School. Be sure to watch out for this write-up as it was a great associational school.

### QUESTIONS AND ANSWERS

Question: Please tell me where we may get some new ideas for our Bible Quiz Leader?—F. C.

Answer: In each month's issue of the Training Union Magazine there is a suggestion for each week's reading.

Question: Is it permissible to teach a study course only one night a week for five weeks?—J. S.

Answer: Yes, the only requirements are that ten 45-minute periods be used; read the book, and pass a written examination.

### PASTORS, TRY IT!

The "Book Missionary" plan for reaching the people in your own community in their homes. It awakens the indifferent and careless, arouses the nominal Christian and touches the otherwise unreachable. Someone in your congregation may do the work on a self-supporting basis. Also fully practicable as demonstrated by experience. Full particulars from The Bible Institute Colportage Ass'n, 841 N. Wells St., Chicago.



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 Removes Dandruff—Stops Hair Falling  
 Imparts Color and Beauty to Gray  
 and Faded Hair  
 60c. and \$1.00 at Druggists.  
 Hixson Chemical Works, Patchogue, N. Y.



### WHO'S WHO ON THE CONFERENCE PROGRAM

- Allredge, Dr. E. P., Secretary Department of Survey and Statistics, Baptist Sunday School Board, Nashville.
- Allen, Andrew, State Superintendent, Sunday School and Brotherhood, Nashville.
- Allen, Mrs. Andrew, Former Texas Elementary Leader, Nashville.
- Almond, Rev. C. E., Pastor Lebanon Baptist Church, Lebanon.
- Barbee, Rev. J. T., Pastor First Baptist Church, Dickson.
- Bloomer, Mrs. W. J., Junior Teacher Immanuel Baptist Church, Nashville.
- Boston, Dr. V. E., Pastor Temple Baptist Church, Memphis.
- Bruce, Miss Margaret, W. M. U. State Young People's Leader, Nashville.
- Burr, C. Wells, Sunday School Superintendent, First Baptist Church, Springfield.
- Burr, Mrs. C. Wells, Junior Teacher, First Baptist Church, Springfield.
- Campbell, Dr. Doak S., Division of Survey, Peabody College, Nashville.
- Card, George W., Secretary Sales and Advertising Department, Baptist Sunday School Board, Nashville.
- Card, Mrs. George W., Organist, Belmont Heights Baptist Church, Nashville.
- Carnett, Rev. E. L., Pastor First Baptist Church, Union City.
- Carson, Ben, Sunday School Superintendent, First Baptist Church, Kingsport.
- Chastain, Mrs. Lorain, Beginner Superintendent, First Baptist Church, Nashville.
- Clark, Little Miss Mariam, Pastor's Daughter, Mount Juliet.
- Cochran, Miss Caroline, Secretary Immanuel Baptist Church, Nashville.
- Collie, Miss Zella Mai, State Elementary Leader, Nashville.
- Cook, C. Wesley, Sunday School Superintendent Robertson County Association, Springfield.
- Craig, Dr. Wm. Marshall, Pastor Gaston Avenue Baptist Church, Dallas, Tex.
- Creasman, Rev. W. C., Pastor Park Avenue Baptist Church, Nashville.
- Crouch, Mrs. Austin, Primary Teacher, Immanuel Baptist Church, Nashville.
- Daniel, Jesse, Sunday School Field Worker, Jackson.
- Day, W. L., Pastor's Assistant, First Baptist Church, Jackson, Miss.
- Dean, Rev. Ray H., Pastor First Baptist Church, Old Hickory.
- Denmark, Mrs. Elizabeth, Editorial Department, Baptist Sunday School Board, Nashville.
- Ellis, Dr. D. A., Pastor McLean Boulevard Baptist Church, Memphis.
- Ewton, Frances, Young People's Superintendent, Grace Church, Nashville.
- Ford, Dr. Herschel, Pastor Broadway Baptist Church, Knoxville.
- Freeman, Dr. John D., Executive Secretary Tennessee Baptist Convention, Nashville.
- Freeman, Mrs. John D., Young People's Teacher, Belmont Heights Baptist Church, Nashville.
- Gammell, Walter, Intermediate Teacher, Belmont Heights Baptist Church, Nashville.
- Gardiner, W. A., State Sunday School Secretary, Louisville, Ky.
- Gardiner, Mrs. W. A., State Elementary Leader, Louisville, Ky.
- Graber, Rev. G. G., Pastor First Baptist Church, Watertown.
- Grice, Mrs. Homer L., Junior Superintendent, First Baptist Church, Nashville.
- Hailey, Mrs. David, Nursery Pianist, Belmont Heights Baptist Church, Nashville.
- Henderson, Dr. Charles S., Pastor Immanuel Baptist Church, Nashville.
- Hill, Dr. John L., Editor Home and Foreign Fields and Book Editor, Baptist Sunday School Board, Nashville.
- Holcomb, Dr. T. L., Executive Secretary, Baptist Sunday School Board, Nashville.
- Hudgins, Rev. Douglas, Pastor Radnor Baptist Church, Nashville.
- Huff, Rev. A. H., Pastor First Baptist Church, McMinnville.
- Ingraham, Harold E., Associate Secretary Department of Sunday School Administration, Baptist Sunday School Board, Nashville.
- Ivey, Rev. James A., Pastor Bell Avenue Baptist Church, Knoxville.
- Jones, Dr. Carter Helm, Pastor First Baptist Church, Murfreesboro.
- Lamb, Mrs. Joe, Beginner Superintendent, Ridgedale Baptist Church, Chattanooga.
- Lambdin, Mrs. J. E., Junior Teacher and Training Union Director, First Baptist Church, Nashville.
- Lavender, Miss Leona, Library Department, Baptist Sunday School Board, Nashville.
- Leavell, Mrs. Frank H., Intermediate Teacher, First Baptist Church, Nashville.
- Lee, Dr. R. G., Pastor Bellevue Baptist Church, Memphis.
- Linthicum, Miss Blanche, Associate Elementary Secretary, Baptist Sunday School Board, Nashville.
- Looney, Mrs. Myrtle O., Junior Teacher, First Baptist Church, Nashville.
- Lowry, Mrs. Marie, Intermediate Superintendent, First Baptist Church, Knoxville.
- Macke, Miss Clara Mae, Assistant Editor, The Intermediate Counselor, Baptist Sunday School Board, Nashville.
- McKinney, Mrs. B. B., Teacher, First Baptist Church, Nashville.
- Moffatt, Mrs. W. A., Cradle Roll Worker, Grace Baptist Church, Nashville.
- Moore, Dr. Ralph, Pastor Central Baptist Church, Chattanooga.
- Nyers, Rev. Lewis A., Pastor Longview Heights Baptist Church and Sunday School Superintendent Shelby County Association, Memphis.
- Nixon, Walter, Sunday School Superintendent New Salem Association, Lancaster.
- Northington, Miss Mary, State W. M. U. Secretary, Nashville.
- Parsons, Miss Ruby, Good Will Center, Nashville.
- Powell, Dr. W. F., Pastor First Baptist Church, Nashville.
- Preston, Mrs. Wm. Hall, President Child Study Club, Belmont Heights Baptist Church, Nashville.
- Reed, Mrs. S. A., Beginner Superintendent, West Jackson Baptist Church, Jackson.
- Rigell, Dr. Wm. R., Pastor Central Baptist Church, Johnson City.
- Rogers, Henry C., State Training Union and B. S. U. Secretary, Nashville.
- Rogers, Mrs. Henry C., Intermediate Teacher, First Baptist Church, Nashville.
- Rogers, Mrs. W. S., former Primary Superintendent, Ridgedale Baptist Church, Chattanooga.
- Sewell, Miss Katie, Young People's Teacher and Secretary of First Baptist Church, Jackson.
- Shannon, Mrs. Dudley, Primary Superintendent, First Baptist Church, Springfield.
- Slemp, Dr. John C., Associate Secretary, Editorial Department, Baptist Sunday School Board, Nashville.
- Smith, Harry, Sunday School Superintendent, Central Baptist Church, Johnson City.
- Smith, Rev. Noel, Pastor Little Hope Baptist Church, Clarksville.
- Sprouse, Mrs. H. C., Cradle Roll Visitor, Grace Baptist Church, Nashville.
- Staples, Mrs. R. L., Primary Superintendent, Speedway Baptist Church, Memphis.
- Stewart, Miss Willie Jean, Former Editor Graded Lessons, Nashville.
- Stokely, Mrs. W. B., Junior Superintendent, First Baptist Church, Newport.
- Tarkington, Elmer, Sunday School Superintendent, Belmont Heights Baptist Church, Nashville.
- Taylor, Dr. O. W., Editor Baptist and Reflector, Nashville.
- Thompson, Herman, Extension Superintendent, Union Avenue Baptist Church, Memphis.
- Trent, Miss Robbie, Editor Children's Publications, Uniform Series, Baptist Sunday School Board, Nashville.
- Trivette, Rev. Lawrence, Field Worker, Holston Association, Johnson City.
- Turner, Rev. O. E., Associate Pastor, First Baptist Church, Knoxville.
- Von Hagen, Mrs. Keith C., Cradle Roll Superintendent, Belmont Heights Baptist Church, Nashville.
- Vollmer, Mrs. A. M., Beginner Superintendent, First Baptist Church, Dyersburg.
- Waite, Miss Florida, Associate Editor Young People's and Adults, Baptist

(Continued on page 17)



# SUNDAY SCHOOL LESSON

By THE EDITOR

APRIL 5, 1936

## Jesus Invites All Classes

Scripture Lesson: Luke 14:15-24.

Golden Text: Luke 14:14.

Collateral Readings: Matt. 12:9-14; Isa. 55:1-7; Acts 10:34-38; Luke 5:27-32; John 4:7-14; Rev. 7:9-12.

While Jesus was dining on a Sabbath with a chief Pharisee, a guest present exclaimed on the blessedness of eating bread in the Kingdom of God. On this text Jesus spoke the Parable of the Great Supper.

### I. A Gracious Provision (vss. 15, 16)

1. "A Great Supper." The guest who had exclaimed on the blessedness of eating bread in the Kingdom held the common Jewish idea that Messiah's reign would be ushered in with a great feast. Christ's parable showed that Messiah's administration had already begun and that it was a feast but not in the current Jewish interpretation thereof, and that instead of considering it a blessed thing these unbelieving Jews despised it. The blessings of the Gospel are again and again set forth in Scripture under the figure of a feast. The Word is "sweeter than honey and the honeycomb." "Buy wine and milk without money and without price." "Delight thy soul with fatness." "Oh, taste, and see that the Lord is gracious."

2. "Bade Many." In connection with oriental suppers an initial invitation was issued to the coming feast. Then when the supper was at hand a second invitation was given that all was in readiness. The host in the parable is God. The servant is primarily Christ and secondarily soul winners through whom He works. The "many" comprehended in the first invitation were those Jews who later rejected Jesus. The initial invitation was the prophetic announcement of Messiah and His Kingdom.

### II. A Slighted Invitation (vss. 17, 18)

1. The Invitation: "Come; for all things are now ready." This second invitation in the parable means Jesus' own announcement that the Kingdom was at hand and His gospel declaration of the way of salvation. The permanent gospel invitation for this dispensation is here expressed. Sinners do not have to provide a thing for their souls and everything needful is included in the gospel feast. "All things are now ready."

2. The Insult: "They all with one consent began to make excuse," or "beg off." They gave no reasons, only excuses. They did this because they did not want to go, though they lyingly implied otherwise. The Jews who rejected Jesus did so because they want-

ed to. Sinners who refuse Him today do so because they prefer to do so, especially if their own pet schemes of salvation must be thrown overboard and they must (as they must) be saved by grace, and it does not suit them to do so.

One man put the question of property before the interests of his soul. A second put business before the interests of his soul. A third put social and home relationships before interests of his soul. These things were not wrong in themselves, but these men used them in a wrong way by putting them between their souls and God. To become Christians would not have meant that they had to abandon earthly affairs, but would have enabled them rightly to use them and the better to enjoy them, and then also eternity would have been taken care of! But many a man goes to hell instead of heaven for earthly considerations because he thinks more of these than of spiritual matters. And just as in the parable the refusal of the invited insulted the host, so sinners' rejection of Christ is an insult to Almighty God (John 3:18, 36). These men in the parable unanimously rejected the gospel and unanimously went to hell!

### III. A Widened Hospitality (vss. 21-23)

"The master of the house being angry." Unlike some modern sentimentalists, the Bible does not wash righteous indignation from the character of God. "The wrath of God abideth on" him who deliberately rejects the divine mercy. And this is right. So the Pharisaic and other unbelieving Jews having rejected the gospel invitation, a new guest list was made out (Matt. 22:3, 6, 7; Acts 13:45, 46). "My word shall not return unto me void."

1. Guests from the Streets and Lanes of the City. These designations may be considered as including "the publicans and sinners" and "the harlots" and others among the Jewish people whom the "higher ups" despised and in their minds herded them all together in the contemptuous class, "the people of the land." The "elite" rejected Jesus, as the most of such do today. But "the publicans and the harlots" repented of their sins under His message and trusted Him "against that day" and sat down at the gospel feast. And Jesus told the proud rejectors that just such people would go into the Kingdom of God before them! (Matt. 21:32). Why? Because they repented and the others did not. Blessed be God, Jesus receives penitent bad men and then

they cease to be bad and become "the righteousness of God in him!"

2. Guests from the Highways and Hedges. In the ministry of Jesus penitent "publicans and sinners" among the Jews were first gathered to the feast. And then He went out after "other sheep," even the Gentiles "afar off," out on the fringes of life, hated by the proud Pharisees and excluded from the Kingdom in their teaching unless they became Jewish. God told Christ to go out and "compel," that is, "constrain," them to come in. This was in harmony with the heart of Christ. Jesus is still constraining. He bids you and me to "persuade men." The whole philosophy of the worldwide missionary enterprise is here condensed. This blessed constraint is still being exercised. Over the world men bow at the Cross and arise the children of God. The guest list is being filled out and yet "there's room for millions more!"

### IV. A Lost Opportunity (vs. 24)

Those who, as in this parable, deliberately and with an insulting attitude reject with finality God's mercy through Christ seal their doom forever. "None of those men that were hidden shall taste of my supper." No man can give a reason for rejecting Christ, and it is exceedingly dangerous "to make excuse."

There is a line, by us unseen,  
That crosses every path;  
The hidden boundary between  
God's patience and His wrath.

There is a time, we know not  
when,  
A place we know not where,  
Which marks the destiny of men  
For glory or despair.

But the gospel invitation is sounding to all, "Come; for all things are now ready." To the penitent, God is ready, grace is ready, Christ is ready, the Spirit is ready, the feast is spread. Trust Jesus today, and you will feel in your hearts, whether you say it with your lips or not: "He brought me to his banqueting house, and his banner over me was love."

### QUESTIONS

1. What was the occasion of the Parable of the Great Supper? 2. What does the Supper picture? 3. Who is the Host and the Servant? 4. What does the first invitation in the parable mean? 5. What does the second invitation mean? 6. How did the unbelieving Jews treat the invitation? 7. What three things were put up as excuses? 8. What is God's reaction to one who insults His mercy? 9. How was hospitality in the parable widened and what guests were invited? Who are these? 10. Is it true that "While the lamp holds out to burn, the vilest sinner may return?"



## 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 27-31—April 1-2

#### 27—FRIDAY

Pray for Miss Pearl Todd, educational work, Chefoo, China.

#### 28—SATURDAY

Pray for Miss Ruth Randall, educational work, Rio de Janeiro, Brazil.

#### 29—SUNDAY

Pray for the faithful observance of the Sabbath.

#### 30—MONDAY

Pray for Miss Martha Franks, educational work, Hwag-Hsien, China.

#### 31—TUESDAY

Pray for annual sessions of W. M. U. of Louisiana, Ruston, March 31-April 2 inclusive.

#### 1—WEDNESDAY

Pray for annual sessions of W. M. U. of Illinois, Vandalia, April 1-2.

#### 2—THURSDAY

Pray for Miss Cornelia Brower, Colegio Bautista, Temuco, Chile.

### THANK YOU, FRIENDS

When the doctor told me on Monday that I could not attend the convention, I was greatly distressed but I was in so much pain, and my fever was very high, that I could not rebel.

I had suffered for some days with a foot infection but I thought it was under control. Very suddenly it developed into lymphadenitis and my entire limb was infected.

I am glad to say that now I have only a few red stripes left and I hope very soon they will disappear.

I want to thank every one of you dear friends who attended the convention for your loving thought of me. Your prayers, the beautiful flowers, your gifts, and your messages were greatly appreciated. At first I thought I could acknowledge the cards but they came in such numbers that I find I must say "thank you" in this way.

While it is necessary for me to wait a few days before going back to work I am trusting the time will be short and that I can get into some of the quarterly meetings a little later.

Again thanking you for all your thought of me, I am

Lovingly yours,

Mary Northington.

### PLAN OF WORK

Convention Year 1936-37

TENNESSEE W. M. U.

We endorse the Southern W. M. U. Plan of Work for 1936 and recommend its adoption with the following additions:

#### I. PRAYER

That we observe September 23rd as the State Mission Day of Prayer. We urge the study of a book, prepared by Dr. Freeman to be studied in preparation for the day. That in addition a program be presented at the Wednesday evening prayer meeting hour.

#### II. ENLISTMENT

1. That we make a systematic effort to enlist every woman in the church in giving to missions.

2. That we take as our goal a net gain of ten per cent of NEW organizations for each grade of our Union.

3. As this is the Golden Jubilee for the Sunbeams we recommend that we give a banner to the association having the largest net increase in new Sunbeam Bands.

4. That missionary programs be carried to the churches where there are no organizations.

#### III. MISSION STUDY

1. That we use, as far as possible, our denominational graded mission study books as recommended in our mission magazines and state paper.

2. That we make use of all helps and aids in teaching mission books in order to make our classes more interesting.

3. That each associational chairman if possible hold an Associational Mission Study Training School for teachers in both W. M. S. and Young People's organizations. An efficient teacher goes far in making a successful class.

4. That the Third Vice-President and Mission Study chairman foster study for our young people by arranging classes to be held (a) each afternoon or morning for a week. (b) An entire day with picnic lunch provided.

5. That we co-operate in the State Baptist Encampment by providing a study class for each W. M. U. organization at the W. M. U. hour.

6. That the local mission study chairman in co-operation with the pastor, plan a church school of missions when the entire church membership

comes together for a week's study of a definite mission field.

#### IV. PERSONAL SERVICE

1. That the personal service chairman of each organization report directed personal service quarterly to the personal service chairman of the association, and the associational chairman report to the state personal service chairman annually.

#### V. YOUNG PEOPLE

1. That members of women's missionary societies encourage the young people in missionary education, and seek to foster them as planned and recommended by the Southern W. M. U.

2. That we magnify the importance of fostering the missionary education of young people through the young people's director or third vice president. That it be the duty of the third vice president to secure the quarterly reports from the organizations in her church and forward them to the associational young people's leader.

3. That we urge third vice presidents and associational young people's leaders to conduct quarterly conferences for their leaders and counselors.

4. That we seek to interest more of our associations in the federated organizations, with an associational-wide meeting once each quarter.

5. That, in view of the fact that many new organizations disband shortly after organizing, third vice presidents as well as associational young people's leaders shall encourage the new organizations by visiting them frequently, informing the new leaders and counselors as to their work, and in every way possible to foster them.

6. That young people be encouraged to attend quarterly and annual associational rallies, conferences and the camps.

That we seek to have our young people's organizations represented in the divisional camps and houseparties, meeting as follows:

#### ROYAL AMBASSADOR CAMPS:

Middle Tennessee—Tennessee College, Murfreesboro, July 20-23.

West Tennessee—Union University, Jackson, July 27-30.

East Tennessee—Harrison-Chilhowee Institute, Seymour, August 3-7.

#### GIRL'S AUXILIARY HOUSEPARTIES:

East Tennessee—Carson-Newman College, Jefferson City, Juniors, June 29-July 2; Intermediates, July 13-16.

Middle Tennessee—Tennessee College, Murfreesboro, Juniors, July 1-3; Intermediates, July 15-18.

West Tennessee—Union University, Jackson, Juniors, July 20-23; Intermediates, July 24-26.

#### YOUNG WOMAN'S AUXILIARY

##### HOUSEPARTIES:

East Tennessee—Carson-Newman College, Jefferson City, July 30-August 1.



West Tennessee—Union University, Jackson, August 7-9.

Middle Tennessee—Tennessee College, Murfreesboro, Sept 5-7.

That we also encourage representation at the State Encampment, Ovoca, July 4-11 and the South-wide Y. W. A. Camp at Ridgecrest, N. C., June 23-July 3.

7. That each young people's organization observe the Seasons of Prayer and Gifts for Home, State and Foreign Missions in an extra meeting, in addition to the regular monthly meeting.

8. 1936 is the Golden Anniversary of the Sunbeam Band, we therefore, recommend that we give emphasis to this organization and a banner be given to the association having the largest net increase in number of new Sunbeam Bands.

#### VI. STEWARDSHIP

1. That the "Prove Me" plan, adopted by the State Convention be diligently promoted by the stewardship chairmen.

2. That the W. M. S. Stewardship Chairman and the associational chairman co-operate with the young people's leaders in promoting the Stewardship Declamation Contest.

That the church contest be held not later than February 14, associational contest not later than February 21 and the divisional contest the first week in March.

3. That the stewardship chairman of the W. M. S. secure the stewardship reports from the young people's organizations and forward all reports to the associational chairman quarterly, who will in turn report to the state chairman quarterly.

#### VII. TITHES, OFFERINGS AND RECORDS OF GIFTS:

1. That we accept as our apportionment \$110,000 for the Co-operative Program, and \$3,000.00 for the Margaret Fund and Training School.

2. That the Forget-Me-Not Offering for the Elizabeth Lowndes Margaret Fund Scholarship and the Mrs. Eager Fellowship Fund for the Training School be over and above the apportionment.

3. That our goal for Seasons of Prayer offering be: State Missions, \$6,000.00; Home Missions, \$7,700.00; Foreign Missions, \$12,000.00. That we designate a part of our State Mission offering to the work of the Negro women in our state and for W. M. U. field work.

4. That we recommend to the W. M. U. organizations (where there is not a missionary treasurer) that they send their weeks of prayer gifts, Training School and Margaret Fund offerings to Dr. John D. Freeman, Treasurer, Nashville, and give the receipt to the church treasurer.

5. That we again endorse the Baptist Hundred Thousand Club and urge

our members, circles and organizations to join.

6. That all gifts be reported quarterly on regular blanks from the treasurer's record books. W. M. S. to the associational W. M. U. superintendent and the young people's organizations (through third vice president) to the associational young people's leader. Also that these associational officers forward reports by the 15th of the first month in the quarter to state headquarters, Nashville.

7. That a blank be provided the associational young people's leader to use quarterly in reporting gifts of the young people to the superintendent.

#### VIII. RECOGNITION:

1. That recognition be made of churches where every resident woman member contributes to missions.

2. That a W. M. U. pin be awarded to the A-1 associations.

3. That two banners be awarded associations on the basis of numbers and percentages for each of the following:

- (a) Co-operation in reporting.
- (b) Mission Study.
- (c) Growth.
- (d) Standard Organizations.
- (e) Tithers.

#### IX. RECORDS:

1. That after a W. M. S. has been organized longer than a year and continues to fail to make a report, the office secretary shall have the privilege of dropping this society from her mailing list.

2. That when a young people's organization fails to report at least once in a year's time it shall be taken off our file, after proper notification is made to the third vice president or to the president of the W. M. S. of which that organization is an auxiliary.

#### X. STANDARD:

That we accept the following associational Standard of Excellence and strive to meet it.

#### Standard of Excellence for Associations

1. An Association organized with a superintendent, assistant superintendent, or district superintendents, young people's leader, mission study chairman, personal service chairman, stewardship chairman, 100,000 Club and Margaret chairman.

2. Four quarterly meetings with an average of one-half of the organizations represented.

3. An adequate expense fund for superintendent and young people's leader.

4. An executive board composed of officers, presidents of societies and counselors or third vice presidents, meeting at a separate time from the associational quarterly meeting.

5. Three-fourths of the organization reporting on time quarterly to the sup-

erintendent or, to the young people's leader.

6. Directed personal service reported by half of the organizations to associational chairman quarterly and the associational chairman to the state chairman annually.

7. Three-fourths of the organizations with a mission study class.

8. The superintendent and the young people's leader reporting on time, quarterly, to the corresponding secretary and young people's secretary and to the vice president and divisional young people's leader.

9. Associational W. M. U. meeting its apportionment for the Training School, Margaret Fund and Co-Operative Program.

10. A net increase of ten per cent in number of societies during the year.

#### Who's Who on the Conference Program

(Continued from page 14)

Sunday School Board, Nashville.  
Walters, Mrs. Harry, Junior Superintendent, Immanuel Baptist Church, Nashville.

Washburn, A. V., Associate Secretary Young People's and Adults Sunday School Work, Baptist Sunday School Board, Nashville.

West, Mrs. F. L., Extension Superintendent, First Baptist Church, Jackson.

White, Dr. R. Kelly, Pastor Belmont Heights Baptist Church, Nashville.

Williams, Miss Ethel, Primary Pianist, Fifth Avenue Baptist Church, Knoxville.

Wood, Rev. Frank, Associate Pastor, First Baptist Church, Nashville.

Williams, Mrs. J. O., Young People's Superintendent, Belmont Heights Baptist Church, Nashville.

#### MRS. E. Y. MULLINS

(Continued from page 10)

haps most useful of all, the beautifully equipped day nursery for the students' children, maintained by the women of Long Run Association, which makes it possible for many a mother to attend classes in the Seminary. The larger room is used also for the Seminary Sunbeams, and contains a portrait of little Wheeler Mullins, who lived to be seven years old.

In spite of her limited strength, she was interested in many things in the city of Louisville, the Art Museum, the Arts Club, the Woman's Club (which made her an honorary member for varied services) and in all the Baptist churches. She found ways to be useful to the W. M. U., even when she could not attend the meetings. In all this she set a good example to the young women, broadening her own life as well as helping the recognition of the Seminary in the community.



## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR MARCH 15, 1936

Memphis, Bellevue	1615
Chattanooga, First	1039
Nashville, Grace	911
Knoxville, Broadway	856
Memphis, Union Avenue	854
Memphis, First	855
Memphis, Temple	807
Chattanooga, Highland Park	690
Nashville, Belmont Heights	663
Jackson, First	640
Chattanooga, Ridgedale	637
Bristol, Calvary	600
West Jackson	511
Etowah, First	463
Etowah, First	456
Jefferson City, First	422
Union City, First	416
Chattanooga, Calvary	415
Memphis, Speedway Terrace	411
Chattanooga, Avondale	400
Jackson, Calvary	395
Chattanooga, Clifton Hill	385
Dyersburg, First	381
Chattanooga, Red Bank	376
Chattanooga, Tabernacle	369
Chattanooga, Central	359
Paris, First	313
Trenton, First	310
Martin, First	271
Chattanooga, Alton Park	257

#### By FLEETWOOD BALL

The First Church, Jonesboro, Ark., has called to be its pastor, O. L. Powers, of Wichita Falls, Texas.

—B&R—

W. F. Couch has resigned as pastor of the First Church, Clinton, Ark., to give his full time to evangelistic work.

—B&R—

E. J. Kirbride has resigned the First Church, Batesville, Ark., to accept a call to the First Church, Helena, Ark.

—B&R—

W. R. Storie, of Maben, Miss., has been called to the care of the church at Sardis, Miss., and he has not yet accepted.

—B&R—

His hosts of friends deeply sympathize with E. J. Hill of Memphis, in his bodily affliction. He has not put his heels to the floor in six weeks.

—B&R—

By an unintentional error, we failed to state last week that Immanuel Church, Hattiesburg, Miss., was the one which has called F. D. Hewitt as pastor.

—B&R—

R. P. Downey, pastor of churches near Winchester, Ky., has resigned in order to accept the call of the West End Church, Suffolk, Va.

—B&R—

J. F. Marchman has resigned the care of Oak Hill Church to accept the call to Forest Park Church near Hampton, Ga., where he lives.

H. E. Dana of the Southwestern Seminary of Fort Worth, Texas, is holding a students revival in Ouachita College, Arkadelphia, Ark.

—B&R—

L. H. Davis, of Star City, Ark., has been called to the care of the church of Wilson, Ark. His decision has not been announced.

—B&R—

The First Church, Rogers, Ark., J. W. Royal, pastor, is to begin a revival next Sunday with Erroll Westmoreland, of Heavener, Okla., doing the preaching.

—B&R—

J. T. Bradfield, of Parsons, has moved to his farm north of Darden, Henderson County. He is an able preacher and has full time work.

—B&R—

W. M. Angell, head of the Piano Department of the State Teachers College of Murray, Ky., has accepted the deanship of the College of Fine Arts at Oklahoma Baptist University of Shawnee, Okla.

—B&R—

C. J. Allen has resigned as pastor of the First Church, Fairmont, N. C., to accept a call to Western Avenue Church, Statesville, N. C. He has also been secured by the Sunday School Board of Nashville to write the exposition for the "Teacher" for the last half of 1936.

#### By THE EDITOR

T. E. Taylor has resigned the pastorate of the First Baptist Church, Wallonia, Ky., and moved to his farm at Rockfield in Warren county. He will be open for meetings during the summer.

—B&R—

Pastor R. A. Johns, Pulaski, sending in a splendid list of subscriptions, requests sample copies to be used in an effort to secure subscriptions in the rural districts. Thank you, beloved.

—B&R—

Dr. Ben Cox, Superintendent of the Open Door Mission, Memphis, announces that he is available for Revivals, Bible Conferences, or temporary pastoral supply.

—B&R—

Evangelist L. E. Roberson, formerly pastor at Greenbrier, Tenn., is in a meeting with the Brush Hill Baptist Church, Birmingham, Ala., R. J. Shelton, pastor. On March 30 he begins a meeting in Calvary Baptist Church, Akron, O.

—B&R—

Mr. G. N. Boyd, requesting sample copies, writes that the First Baptist Church, Chattanooga, J. H. Hughes,

pastor, is to put on a campaign for 50 new subscriptions to the Baptist and Reflector. Thank you, friends.

—B&R—

Bro. J. A. Jenkins, 1804 Prospect Place, Knoxville, in sending in his renewal says that the Baptist and Reflector has been coming to him weekly for 49 years. Congratulations to this friend of the paper on this loyal record.

—B&R—

Bro. Geo. M. Trout has resigned the pastorate of the South Harriman Baptist Church, Harriman, to become pastor of Bruner's Chapel Baptist Church, Rose Hill, Ky. We regret for him to leave the state.

—B&R—

Recently two young men of exceptional ability and personality in Druid Hills Baptist Church, Louie D. Newton, minister, have talked with the pastor about entering the ministry, and Dr. Newton asks his people to join him in prayer that they may have the unmistakable leadings of the Holy Spirit.

—B&R—

We have received from Memphis a card reporting the Sunday School attendance in a certain church, but the church is not named and nothing is given to indicate its name. Be sure in sending in any reports to give the name of the church. We have no other way of knowing.

—B&R—

Woodland Park Baptist Church, Chattanooga, recently closed a three weeks' revival in which there were 60 conversions and renewals, 27 were baptized into the church, and 10 joined by letter. The church is planning to construct a new building in the summer. A. M. Stansel is pastor.

—B&R—

"Our State Paper, the Baptist and Reflector, is in the midst of a campaign to increase its circulation. This paper is our best medium of publicity. It has been greatly improved and is better than before. Our people should rally to the support of our Editor, Dr. Taylor, in his efforts to make this paper state-wide in its blessing to our work." —E. P. Baker, pastor, LaBelle Baptist Church, Memphis, in his bulletin. Thank you, beloved.—Ed.

—B&R—

If any one of our readers want an able and interesting discussion of THE JEW AND JESUS, send twenty-five cents to the Baptist Sunday School Board, Nashville, for a copy of a pamphlet by that name by Jacob Gartenhaus, Home Board Missionary to the Jews. Bro. Gartenhaus is absolutely at home in discussing this subject.

#### FOR SALE

A 90x60 gospel tent, complete, used only 16 weeks. Will sacrifice cheap. Write or see Rev. Vaughn Fuels, 315 Fourth Ave., Murfreesboro, Tennessee.



The Northwestern Bible and Missionary Training School and Northwestern Evangelical Seminary, Minneapolis, W. B. Riley, Founder and President, the former thirty-three and the latter five months old respectively, are making phenomenal progress, there being 681 enrolled in the Bible School and 45 in the Seminary. If all meet the requirements there will be 70 graduates on May 29th.

—B&amp;R—

Pastor W. Herschel Ford, of the Broadway Baptist Church, Knoxville, Tennessee, has recently held a meeting for the Calvary Baptist Church of Asheville, N. C., J. B. Guice, pastor. There were 61 additions to the church, 50 of them coming for baptism. Large crowds attended the services and there were scores of re-dedications.

—B&amp;R—

Because of a Regional Conference at Murfreesboro, arranged by Secretary Freeman without recalling a meeting of the Middle Tennessee Baptist Pastors' Conference scheduled to meet there the day before, S. P. Devault, President of the Pastors' Conference, announces that a combined meeting of the two conferences will be held on Wednesday, April 1, instead of the Pastors' Conference meeting on Tuesday, March 31, as originally planned.

—B&amp;R—

The Greenville-North Greenville Baptist Pastors' Conference, Greenville, S. C., recently drew up some very fine resolutions concerning Dr. E. B. Crain, who had resigned the pastorate of the City View Baptist Church, that city, to become pastor of Eastland Baptist Church, Nashville. Along with their expressions of appreciation for him and praise for his work, they also expressed their deep regret over his leaving, and warmly commended him to Tennessee Baptists.

—B&amp;R—

Recently Dr. I. N. Penick, Dean of Theology, Union University, Jackson, was the recipient of a check for \$27.15 from the First Baptist Church, Halls, H. L. Carter, pastor, with a letter in which the pastor on behalf of the church said:

"The enclosed check (\$27.15) represents a love offering from the church which you so faithfully served, and comes with the affectionate best wishes of those who know you and appreciate your great work. With the little token comes our heartiest best wishes and prayers, that the Lord may abundantly bless you and continue to use you in a mighty way."

It was a gift fragrant with the love of Christ from a noble church to one of the Lord's most faithful servants. One does not have to guess as to his reaction to this remembrance.

—B&amp;R—

W. Douglas Hudgins, older son of the late W. D. Hudgins, pastor for the last

five years of Radnor Baptist Church, Nashville, has been called as pastor of Broadway Baptist Church, Fort Worth, Texas, and he has decided to accept. Brother Hudgins, a graduate of Carson-Newman College, is now working toward his doctor's degree in the Southern Baptist Theological Seminary, Louisville. During the five years plus that he was pastor of the Radnor Church there were 227 additions, a 500% increase in mission contributions, a \$2,500 indebtedness was paid, a full basement for 55 rooms constructed, and a new steam heating system installed. His resignation takes effect April 5. The Broadway Church with a membership of over 2,000 is regarded as one of the strongest in Fort Worth and one of the strongest in the entire Southwest. The Baptist and Reflector congratulates this fine young minister on this enlarged opportunity for Kingdom service, though it will regret to see him leave Tennessee.

—B&amp;R—

Reporting a meeting held there Feb. 23-March 8 in which the preaching was done by Pastor J. G. Hughes of the First Baptist Church, Kingsport, Pastor Ira G. Cole of Highland Heights Baptist Church, Memphis, says in part:

The church was greatly benefited by a spiritual revival within the membership. There were around forty members added to the church. This was the first revival the church has conducted in over four years, however, in the four years the church has had over a thousand additions. So you can easily see the type of meeting the church needed has been experienced.

Permit us to say this with reference to the preaching of Dr. Hughes. Few men in the state can preach the gospel in power and simplicity as this beloved brother. Truly he is a man of God with a positive experience of grace, a definite call to preach, a great lover of souls and zealous to do the work of a good minister of Jesus Christ.

Ira C. Cole.

—B&amp;R—

#### FROM BRO. MORRIS

Dear Dr. Taylor:

The Lord's work is moving along sweetly at the Cash Point Church (William Carey Association). Last Sunday (First Sunday in March) we had very good services both at the morning hour and also at the night service.

At the morning service, the pastor preached on "Followers of Jesus" (Luke 9:57-62). Thinking of, first, The Cost of Being a Follower of Jesus; second, The Disappointment (Many expect special honor, as in the case of the mother who wanted her two sons to sit on the throne with Jesus). And third, The Effect on The Disciples; and fourth, The Reward.

We were lacking about \$80.00 having enough to finish our Sunday School rooms, (And Cash Point members believe in doing a cash business) so I asked them to come to the front and place their offerings to the building

fund in the plate, held by the treasurer, A. T. Merrell, while we sang "For Jesus Sake." Some how, they were slow in starting; maybe not expecting to do it that day; but the Holy Spirit was present. After singing that good song through, the pastor remarked, All of you who do not love Jesus, keep your money in your pockets. But, all of you who DO love Him, come on and make an offering to this building fund. We then sang that song through again, and while doing so, well, they came. They love the Lord. Bless their hearts, I knew all the time they did. Our collection, or rather our offering, (for we did not take a collection) instead of being \$80.00, as first needed, was more than \$170.00. I think that was extra good for a country church. Don't you?

I thought that would be a good time to take subscriptions for Baptist and Reflector (The time to scald hogs is while the water is hot), and the time to do things for the Lord is while the Holy Spirit is leading the people, and while they are being led by Him. So, I told them we would have to have at least five to get them at \$1.50 each, and herewith you will find the list and the \$7.50.

Brother Taylor, I know that would not be a very noticeable amount for a big church, but I thought it did fine for a country church. And it does folks good to give to God's cause. Here is proof of it: Tuesday, our W. M. U. met in the Sunday School rooms on the south side of our auditorium, and while about twenty of these "Giving men" were building the new Sunday school rooms on the north side, these good women, about thirty strong, were having their day of prayer in the rooms on the south side, and what a great meeting they did have. At noon they spread an old fashioned dinner together, and all together "They did all eat, and were all filled." I don't know whether or not there could have been gathered "twelve baskets full of fragments," (Luke 9:17) but there was left plenty for more.

The good women sang, and prayed, and almost shouted, while the many saws and hammers rang out in a happy chorus together on the north side, building more Sunday School rooms. All told, it was indeed a great day again Tuesday, and as I am writing this (Thursday afternoon) I am listening to a dozen or more hammers still working on the building. It don't take long to do big jobs when plenty of help comes voluntarily like it does here at Cash Point.

Some of our very fine boys and girls in the Cash Point school volunteered to plant trees on the church grounds, and now they have about fifty trees already planted, and mean to put out many more, to replace the ones which the hurricane blew down for us last spring.—G. C. Morris, R. No. 1, Ardmore, Tenn.



# Flashes from the field

By JOHN D. FREEMAN

**Treasurer's Office!** The books in the office of the Treasurer show that for the first quarter of this fiscal year (Nov. 1, 1935-Jan. 31, 1936) our churches gave something more than \$5,000 above their gifts for the same quarter of the previous year. Of this sum about \$4,500 was in the Co-operative Program. This is a splendid showing, but we will have to do a little better if we have the same rate of increase this year that we have shown for the past two years. (February dropped nearly \$10,000 under last February!)

**Butler!** "We are thankful that our Sunday school annex is finished and paid for." This church has been a long time in reaching this goal. They are doing a fine work under the leadership of Pastor James Sherwood.

**Gatlinburg!** "We are now living in the 'parsonage,' a modern six-room building on a lot 100x60 feet. The building cost about \$1,500 in money, and we owe only \$700 of this sum."—T. T. Lewis.

**Kingsport!** "Our work here is going in a good way. We have had 22 professions of faith in the past six weeks. Baptized six and have others awaiting baptism. A fine spirit prevails in the church."—J. L. Trent, pastor, Calvary Church.

**Jamestown!** Pastor H. F. Wright sends a request for the advice of the Sunday School Board's architect relative to their building. The ground floor walls are completed of heavy native stone, and they were ready to begin the superstructure as soon as the weather will permit. They want to decide just what kind of stone to use in the upper walls. When this building is completed, it will be a real temple for worship.

**Red Bank!** "Our church stood in the fortieth place in contributions to the Co-operative Program during the past Convention year. We gave \$1,356.16 which was an increase of \$509.43 over the previous year. In 1927 we gave \$161.56 to this cause. That year there were 201 churches in the state that gave more than we did. That number has steadily decreased."—Church Bulletin. The Secretary was with them on a recent Sunday evening and had a splendid hearing. This is rapidly becoming one of the great churches of the state. And State Missions helped to make this church possible!

**Arlington, Knoxville!** "We are laying our plans to begin the second unit of our building about the first of July. We owe about \$2,100 now and hope to get that out of the way before then."—Geo. E. Simmons. A wonderful

growth since this good man went to the church a few years ago!

**Lenoir City!** "I am determined more to see that my churches support the Co-operative Program, of which the hospital is a part," writes a pastor who has been put back on his feet again by treatment received at the Memorial Hospital, Memphis. Some of our people are opposed to the hospital, but when they have had an experience like this brother, and the hospital has been the source of new life and hope, they change their ideas.

**Fordtown!** "We have received \$47.36 from our God's Acres. This is just a little proof of what we could do if we would live up for the great cause of Christ. We want to have more acres this year."—D. P. Coffman, Beulah Church.

## WHERE STATE MISSIONS COUNT

John D. Freeman, Executive Secretary

**Flewellyn** is an odd name for a church, but it is a good name for one in Robertson County that is now in the making. Grace Church of Springfield began a mission in the community some months ago, and it has grown rapidly until today there are about 120 members. They secured the building of a church that disbanded and rebuilt it in a beautiful grove of oak trees on a country road about four miles from Springfield. Because of their devotion to the pastor, Brother F. T. Carroll, the band has not yet become willing to be organized into a church.

The location of the building, as well as the present strength and spirit of the mission, shows the wisdom of the missionary who launched the movement. The mission has a regular systematic financial program, a good Sunday School and the beginning of what will be a strong training union. They occupy a field more than eight miles in circumference, and there is no other church near them except a Catholic body.

Grace Church, under the leadership of Brother Carroll, has not only made this mission possible; they have also rendered a splendid service in Springfield where they have a population of more than 2,000 souls to minister unto, and they have grown another mission into a church which is now supporting its own work. This year they plan to launch out into another destitute field, so that by the time Flewellyn is organized into a church there will be another mission field to be supported. "One of the best things our church has

is her mission work," says the pastor. Surely State Mission money spent through a worker of his type and on behalf of a church like Grace is wisely invested!

## Where Laborers Are Needed

Missionary Pastor H. W. Farris of Waynesboro writes of the great need for mission work in the region between Adamsville and Selmer. He names fifteen places where we should be carrying on work at the present time, including two communities where there were once active Baptist churches and also the area surrounding the Pickwick Dam. At Adamsville we have a pastor who serves that church and the one at Savannah. Brother Farris serves three churches in Wayne County. There is a pastor at Waynesboro and a few other men serve churches in the area. But think of a part of two counties in which there are FIFTEEN COMMUNITIES WITHOUT GOSPEL MINISTRY!

There is but one way to reach these areas and provide them with the Gospel and that is through our State Missions Program. If we could have a full-time missionary for the area, he could soon develop the work in each of these needy fields, or if we could supplement the salaries of four more men they could enter the field and soon find Sunday schools and preaching stations that would readily develop into churches. The field is white unto harvest here at home! Let us pray the Lord of the harvest not only that He will send reapers into the harvest, but that He will make more liberal our people in their support of the Co-operative Program so that these workers may be paid when they go. Let us begin now to plan for a great special offering to State Missions next October.

**Chattanooga!** Calvary Church is launching a movement for the purpose of retiring the balance of their church debt by next September. Pastor W. T. McMahan writes for "Prove Me" literature and expresses his confidence in the success of their venture by inviting the Secretary to attend their celebration September 13th.

**MOVING**  
**Sanders**  
**STORAGE**

129-8th Ave. N.  
NASHVILLE, TENN.