

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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Jesus Lives Again

REV. H. W. ELLIS

I stood beside the sepulcher,
Where Christ the Savior lay,
And saw, as broke the dismal dawn,
His grave so still and gray.
Death seemed to reign. And Black Despair,
A canopy had spread
Across the earth and sea and sky,
For Christ the Lord was dead.

Then, lo, a mighty angel came,
With raiment gleaming, white,
And countenance like flaming sun
Against a starless night.
Beneath His feet the earth did quake;
And soldiers at the tomb,
Became as dead men—lifeless were,
In Terror's death-like swoon.

That pond'rous stone that sealed the tomb,
He hurled away with might,
But death had flown.—The sepulcher
Was filled with glory, bright.
And grov'ling 'neath the feet of Him,
Who was at Calv'ry slain,
A captive of the conquering Christ,
Death wore a prison chain.

"O Death, where is Thy sting? O Grave,
Where is Thy victory?"—
Thy boasted power is broken;
Thy prisoners, set free!—
And now above the silent grave,
And soothing Death's deep pain,
A halo gleams in glory,
For Jesus lives again.

Humboldt, Tenn.

Baptist and Reflector

An Investment in Christian Reading.

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EDITORIAL

Correction

In last week's Baptist and Reflector it was stated that S. P. DeVault is the president and W. C. Creasman the secretary respectively of the Nashville Baptist Pastors' Conference when it should have been stated that Eli Wright, pastor of Centennial Baptist Church, Nashville, is president and S. P. DeVault secretary. We regret the error.

* * *

Another Letter To An Inquirer

In a recent issue of the Baptist and Reflector we reproduced a letter which we had written to an inquirer, who was seeking instruction which might lead her to find salvation and peace in Christ. We carried the letter in the hope that it might come to the attention of some other troubled soul and be made a blessing by the Lord to that soul. We reproduce another letter written in response to this inquirer's further request and for the same reason. Because the main entrusted service of God's people in the world is to present the way of salvation to the lost to the end that they may be saved, we feel that it is eminently fitting that the Baptist and Reflector carry such matters as this.

The lady to whom the letter is addressed is greatly disturbed over her condition. What troubles her most, it seems, is a certain fit of anger she once had when some party broached the matter of salvation of her soul. She feels that in some way this may perhaps stand between her and peace. Our letter was written with the view of disabusing her mind on this point. But what is said applies as well to any troubled soul who may feel that some act of his, other than the sin against the Holy Spirit, may serve as a preventive of his salvation. May the Lord bless the truth we have sought to prevent to the good of many.

The letter, practically just as it was written, follows:

Miss _____,

_____ Tenn.

Dear Miss _____:

Please overlook my delay in replying to your letter, but this is the first opportunity I have had to do so.

As indicated in my previous letter, the sin against the Holy Spirit is deliberately and with malice attributing Christ's work through the Spirit to the devil (Matt. 12:24-29; Mark 3:28-30; Luke 11:14-20) and not a thing committed on the spur of the moment, such as that fit of anger which now troubles you. Jesus says of the one committing this sin that he "hath never forgiveness" and that he "shall not be forgiven, neither in this world nor in the world to come." Such a person puts himself outside the reach of all redemption which God has provided. But since this sin will never be forgiven, then one cannot repent of it and come to God. So when the Scripture says that "all sins" may be forgiven and that "whosoever will may come," it means with this exception.

Since this sin is not a mere fit of anger on the spur of the moment or a mere fit of anger at any time, and since evidently you have not deliberately blasphemed the Holy Spirit, than "all sins" which you have committed may be forgiven and no sin need stand between you and God. Until we are saved, all

of us are guilty of the crime of the crucifixion of Christ on the cross, because our sins nailed Him there (1 Pet. 2:24). Yet upon our repentance and faith in Christ as Savior, the Lord forgives all this. Will He not, then, forgive one sin, which is only a part of "all sins" which nailed Jesus to the cross?

"The God of all grace," as Paul calls Him, "the God of all grace," says "Whosoever will let him come." The "whosoever will" is he who comes penitently and believingly. If so, may you not come to Him without thinking that a fit of anger will prevent your salvation? Paul urged the Colossian Christians (Col. 3:5-8) to "put off," avoid, not commit, the sins of which they had been guilty in their unregenerate days. So also the Ephesians (Eph. 5:31). One of these sins was "anger." Now, since this sin in their case was forgiven when these people trusted Christ, and would upon repentance be forgiven again if committed, then need your fit of anger stand between you and God?

God does not deal with people in salvation by way of having them separate one sin from the others and get right respecting it and then take up another and make it right and then finally He will step in and save. No, Christ "gave himself for us that he might redeem us from ALL INIQUITY" (Titus 2:13, 14), and this includes all sin and sins, except the blasphemy against the Holy Spirit. Therefore, your fit of anger is included in the "all iniquity" which God will blot out when by penitent faith you receive Christ as your Savior. The Lord plainly says: "And their sins and their iniquities will I remember no more" (Heb. 10:17). He forgives! He saves!

But God does not excuse sin; He puts it away through the death of His Son on the cross whereby Jesus met our demerit and penalty of sin that was due us and thus paid our sin-debt. So when, being sorry that we have sinned against God and nailed His Son to the cross, we turn from sin and turn completely to God, which is repentance, and when we trust our souls to Christ for time and eternity, then God for Christ's sake receives us, regenerates us, saves us, and credits to us the perfect righteousness of Jesus Christ, and we stand "accepted in the beloved" as if we had never sinned, not one thing being charged against us. Study carefully John 1:11-13; Rom. 3:21-25; Rom. 4:4-8; Eph. 1:6; Rom. 5:19-21; 2 Cor. 5:17-21. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12).

You will pardon me for saying with all consideration for your eternal welfare, that your fear that God may not receive you because of a fit of anger in the past shows a lack of confidence in God's mighty power and marvelous grace and mercy. "Look to Him, trust Jesus as Savior," and "he will abundantly pardon" (Isa. 55:7). Quit trying to get yourself in yourself in shape for salvation. Come to Him as a sinner, acknowledging all your guilt and excusing none of it. In faith offer to God the perfect sacrifice and righteousness of Christ in payment of your sin-debt and ask God for Jesus' sake to receive you as you are and make you what you ought to be. Whoever in this spirit and humility commits his soul and salvation to Christ "against that day" (2 Tim. 1:12), will find "the peace of God that passeth all understanding." The Father receives the prodigal and blots out "ALL INIQUITY," not simply a part of it.

Let me urge you, therefore, to cease trying to get yourself better in order that the Lord may perchance save you. Salvation does not come in this way. Quit trusting ever so slightly in any good deed or feeling that you may exhibit. Trust in Jesus instead. The publican was justified when he said, "God be merciful to me a sinner" (Luke 18:13, 14). I am not chiding you, my dear Miss _____, but seeking to get you not to turn yourself away from Christ in order to search for some way whereby you can make yourself suitable for salvation, that is, meritorious in the matter. But come to Him and trust Him as He is just as you are. Jesus said: "I am come to seek and to save that which was lost," and "I am not come to call the righteous but sinners to repentance" (Matt. 18:11; Luke 5:22). Do you realize that you are lost, as you most certainly are, and that you are a sinner? (Rom. 3:23). Then the Lord came to save you. Trust Him to do it!

Let me call attention to Isa. 53:5, 6, a prophecy of the death of Christ for us on the cross: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Note, first, that Jesus paid our sin-debt in full. Put yourself in that passage and read it that Jesus did this for you personally. Note, second, that "by his stripes we are healed." That is to say, whoever comes to God repentant and trusts Him to save on the basis of what Jesus has done receives the benefits of the Savior's death. The debt is paid, the debtor goes free, and Jesus "ever liveth to make intercession" to keep that sinner saved (Heb. 7:25). If you on this basis, therefore, will trust Jesus to save you "against that day," you will have peace.

Come, therefore, just as you are and trust Him who is full of grace and truth. He will not chide. He will not condemn. "As the heaven is high above the earth, so great is his mercy

toward them that fear him," and "His mercy endureth forever" (Psalm 103: 11; 107:1). Come, doubting, disturbed soul, and cast yourself upon His mercy. He waits to receive you. Trust Him this very moment!

"The trembling sinner feareth
That God can ne'er forget;
But one full payment cleareth
His mem'ry of all debt;
Returning sons He kisses,
And with His robe invests;
His perfect love dismisses
All terror from our breasts."

Sincerely yours,
O. W. Taylor.

* * *

"Radicals Behind The Scenes"

In the Baptist and Reflector of Feb. 11 we carried an editorial on "Sit-Down Strikes" in which we explicitly said that we were not "attempting to interpret the merits or demerits of the issues in themselves between the employers and employees" nor "taking sides as between capital and labor," but were discussing "solely the ethics of the sit-down strike."

The editorial carried the following paragraphs among others: "We hope that there is no basis for the intimation and open charge as well, which has been made several times that at the bottom of the trouble in Flint and of much labor troubles in various parts of the country are to be found communistic influences. But there are reasons for fearing that this is true.

"One phase of the godless technique of Moscow is to foment increasing labor troubles and bring about in time, if possible, a general, nation-wide, paralyzing strike as a prelude to the seizure of powers by the Communists. A small percentage of men brought in the hellish regime of Russia."

As was to be expected, the editorial called forth some criticism. That is natural. We suppose there are few people who do not enjoy being able to say, "We told you so." Whether this enjoyment is justifiable depends on the spirit involved. If we are not grossly deceived, we are herein saying, "We told you so" for no mere personal reasons but to introduce some proof in support of what we said in the paragraphs referred to in order that those who read and who may need to may open their eyes and remember afresh that "Eternal vigilance is the price of liberty," and that America needs to be on guard against radicals in the land.

Under the heading, "Radicals Behind the Scenes," the Nashville Banner of March 30, 1937, carried an editorial, which is here reproduced in order to reemphasize it and in order that those who may not have had access to that paper may read it:

Gordon Carroll contributes to the current issue of the American Mercury a vigorous article dealing with the sit-down strikes, in which he pictures the activities of Socialists and Communists in their "self-invited" intrigue and efforts to promote labor disturbances. He describes politico-gangster exploits for selfish interests and calls names to fortify his assertions. He declares:

"That, in addition to organized labor and organized capital, there is now a self-invited third party in all major industrial conflicts—the radical politico-gangster. His type is new in the arena of trade unionism; his presence is highly dangerous to both labor and capital. He speaks with insistent vehemence as the 'voice of the majority'; he is a master of propaganda and promises; he is a shrewd ruthless seeker after political power; he poses as the one and only champion of the down-trodden. Yet, in actuality, he represents no one but himself."

In addition to the aid of the radical spell-binders, "the strikers received the full moral and financial support of the Communist Party of America, and its two leading publications, the Daily Worker and the New Masses," writes Mr. Carroll. "For some weeks, the Communists headquarters in New York devoted a considerable share of its activities to furthering the strike and succoring its representatives. In view of the fact that, exclusive of the above list, no other labor messiahs of note appeared on the Michigan scene, it is impossible to deny that the strike had its origin and its being in the inner councils of the most vociferous radical groups in America."

Mr. Carroll gives the following list of radicals who were prominent in engineering and maintaining the sit-down strikes:

"JOHN BROPHY, the executive director of the C. I. O., a leader in the campaign to unionize the steel industry, and the man accused inferentially by Mr. Lewis in 1928 of being a paid agent of the Soviet Government. In that same year, Mr. Brophy and Powers Hapgood united the Communists in a 'save-the-union' movement. Later, both were identified as officers of the National Miners Union, affiliated with the Communist Trade Union Unity League.

"POWERS HAPGOOD, an organizer for the C. I. O., veteran rabble-rouser, and member of the national executive committee of the Socialist Party.

"ADOLPH GERMER, member of the advisory board of the C. I. O. and former national secretary of the Socialist Party. He was found guilty under the espionage act in 1918 and sentenced to twenty years in Leavenworth, a verdict later upset on appeal.

"SIDNEY HILLMAN, a director of the C. I. O. and president of the Amalgamated Clothing Workers. An outstanding pro-Soviet, Socialist worker, and a former director of the Communist-supporting Garland Fund.

"HOMER S. MARTIN, president of the United Automobile Workers and a left-wing orator. A former pastor, Dr. Martin served Midwestern pulpits until he found that his economic views clashed with those of the members of his church.

"MAURICE SUGAR, radical lawyer and Communist-endorsed candidate in the 1936 election for the office of Recorders Judge in Detroit. Also author of the soup song, the comrades' newest swing tune.

"LEE PRESSMAN, lawyer for Communist and other radical organizations.

"LAWRENCE S. DAVIDOW, radical lawyer and Socialist lecturer. He has been Detroit correspondent for the New Leader, an official Socialist trade publication.

"WALTER, VICTOR and ROY REUTHER. These three brothers are C. I. O. organizers and active workers in various Socialist causes. Victor and Walter are alumni of the distinguished Brookwood Labor College at Katonah, N. Y., a Socialist school for training Negro and white agitators.

"ROGER N. BALDWIN, national director of the American Civil Liberties Union, the so-called 'liberal' organization which is the legal bulwark of the Communist Party in America.

"ROBERT MORSS LOVETT, radical educator and speaker, professor at the University of Chicago, and one of the most articulate exponents of Communism in the United States.

"LEO KRZYCKI, member of the advisory board of the C. I. O., vice-president of Amalgamated Clothing Workers, and a member of the national executive committee of the Socialist Party.

"FRANK X. MARTEL, president of the A. F. of L. for Wayne County, Michigan, and a supporter of left-wing trade movements.

"WILLIAM WEINSTONE, general secretary for the Communist Party in the State of Michigan.

"JOHN W. ANDERSON, an organizer for the C. I. O. In 1934, he was the candidate for the Communist Party for the governorship of Michigan.

"MERLIN BISHOP, organizer for the C. I. O. and a Socialist Party member.

"MARY HEATON VORSE, revolutionary writer and competitor for the title of the Republic's No. 1 Lady Comrade.

"ROSE PESOTTA, another Lady Comrade who currently represents the down-trodden garment workers of Manhattan. Once an intimate of Emma Goldman, she was formerly prominent in New York anarchist circles.

"JOSEPHINE HERBST, Communist writer and traveling reporter for the New Masses.

"GENORA JOHNSON, leader of the militant Woman's Brigade at Flint and a member of the Socialist Party."

* * *

First Baptist Church, Lenoir City

Sunday morning, March 28, the editor preached for Pastor H. J. Beasley and the First Baptist Church of Lenoir City. We appreciate the courtesy and the attention shown us in the service, as well as the dinner and fellowship in the pastor's home. That day marked the beginning of a series of inspirational services in the church in which Brethren Ira Dance, Etowah, Roscoe Smith, Arlington Church, Knoxville, J. T. Warren, president of Carson-Newman College, and others whose names we do not have before us just now were to speak. Bro. Beasley has been pastor at Lenoir City for some six years, a splendid length of service which commends him and his good wife. Some remembered the paper in subscribing for it. The work there is going steadily on and we appreciated our visit very much.

* * *

Board Meeting

The State Executive Board and the Board of Managers of the Baptist and Reflector met at Monterey on April 1. The meetings were held there in order that the brethren might inspect some property offered by Monterey for Encampment purposes. Pastor W. L. Stigler of the Baptist Church and the members of other congregations and citizens of the town were most cordial. Supper was served in the school building by the Home Economic girls assisted by the W. M. S. of the Baptist Church and ladies from the other churches and the homes of the people were thrown open to such of the brethren as remained for the night. The Executive Board voted to refer the Encampment matter to the next State Convention.

The Betrayal

(Synopsis of sermon by Pastor S. P. White, of Deaderick Avenue Baptist Church, Knoxville, published in The Knoxville News-Sentinel and is here reproduced by request of a member of the Deaderick Avenue Church, which we are glad to do.—Ed.)

The world's transcendent tragedy is now in the making. Jesus had provoked the hatred of the most powerful forces in all Israel. Now they are crystalized against Him. They are seeking His destruction. Every effort is being made to get hold of Him with as little disturbance to the people as possible, for He still has a large place in their hearts because of His friendship and the service He has rendered them. His teachings are new and pungent.

The enemies of Jesus are shrewd.

They are sounding every avenue of approach. Having failed to entrap Him by intellectual processes they turn to intrigue. They have no doubt sounded every disciple and have found Judas their only hope. They found in him that "dogged determination that dares to see his evil stripped naked and yet is not ashamed" which "is more dreadful than the hypocrisy and sleek simulation of friendship" he would profess even with a kiss of betrayal.

Avarice Clogs Judas

Judas had been with the Master three years without sensing His spiritual purpose. His spiritual fountains were clogged with the bitter ashes of avarice. The real mission, the nature of the kingdom, the sweet mercy of sacrifice were wholly overlooked by his blinded heart. Judas was incapable of reaction to the principles of an inner life. His heart was terribly alien to the heavenly character of the Lord.

The Master had failed to establish a material kingdom as Judas had expected and now with His waning popularity Judas had seen every hope for influence and power fade away. No doubt he had reflected his disappointment in his many contacts. The enemies had read them correctly and found their key man in him. This despondency had been seized upon early and driven to their own advantage. Thus Judas became an easy prey to the enemies of Jesus. They fastened upon him and drove their bargain.

Tool of Devil

He becomes the tool of diabolic corruption in the hands of cunning deceit and moves into the first place among all the traitorous wretches who move into the inferno of despair. In quality he becomes exhibit number one of what all men may become without a sense of loyalty superinduced by the grace of God.

The exciting forces of the drama of destruction move rapidly into the realm of actual destruction and bitter remorse. Judas is brought into the presence of the scheming enemies of Jesus. They appeal to his selfish pride and roll the ringing silver before his eyes. His vulnerable weakness is now at the command of the money changers. His covetous fingers clutch the silver and the Master is sold for the notorious thirty pieces. Jesus is sold by a disciple; his enemies hold His destiny; demons gloat over the transaction and the Son of God moves into the shadow of the Cross. Judas moves into the flames of remorse. The hand of Providence unseen writes the doom of traitor and schemer alike on the invisible scroll of eternal transactions.

Details Worked Out

The details are to be worked out and as Jesus says—"I have power to lay down my life and I have power to take up my life again" so moves the course of destiny that is to bring forth redemption for all those who put their trust in Him, that is to leave a warning to all who choose to be fashioned by disloyalty and greed and that is to leave the chosen of God wandering in circles of darkness. So those who design destruction, those who yield in selfishness, those who will be blind are the losers sinking in irreparable remorse.

Judas thus becomes the most disreputable exemplification of perfidy the world has produced. In juxtaposition Jesus could die like a God, He could rise in power, He could ascend in glory and He ever liveth to make intercession for us. Judas is "unwept, unhonored, unsung." Jesus lives in song, in oratorio, in art, in history and in the hearts of His subjects. The blind see, the lame walk, the dumb speak and the tied tongues of sin have become loosed to sing His praise with Moses and of the Lamb while no mother will name her child for Judas, no orator will

lift his voice in his defense, for the betrayal of Jesus is defenseless evermore.

Nor giving him the sop
Could change this wilful one;
That which he was to do quickly
Was quickly done.
Nor all the love of God,
Dying, could his soul save;
For Judas a betrayer's death,
For him a traitor's grave.

"He made a pit, and digged it, and is fallen into the ditch which he made."

R. C. Phillips

The condition thus presented by the Psalmist furnishes a striking analogy to our present predicament. Whether we admit it or not, the widespread prevalence of the use of intoxicants proves the folly of Repeal. There was never a day, a month, a year, during the era of Prohibition, when conditions were as they are now. One does not need a sixth sense to determine this.

For much the same reason that I opposed the repeal of the Federal law, I oppose the repeal of Tennessee's dry law. If it is possible for the drunken orgies to be worse than at present, repeal will invite that condition. The very existence of a prohibitive law, even though it is flagrantly violated, is still a bulwark and a deterrent to many. The very psychology of the existence of a law intended for the good of society, is, within itself, healthful and beneficial.

Those who favor repeal argue, and those who do not favor it tacitly admit, that the dry laws are not and cannot be enforced. It follows, therefore, according to their reasoning, that the laws should be repealed. It is a dangerous and untenable position to take when a sovereign people must admit impotence in the enforcement of law. Therein lies an implied threat to all laws.

If there is not some efficacy in our present dry law, why are the liquor interests fighting for repeal? If, as they contend, the people are getting all the liquor they want any way, what difference should it make to those interests whether the law is repealed or not? Now, please don't ask a sophisticated public to believe that they are concerned about the state's revenues, or that they have any scruples as to law violation! They are interested, only, in selling more and more liquor and in rebuilding the family fortune, rudely interrupted in its accumulation by prohibition.

For the life of me, I have never been able to understand the attitude that will lead a sober-minded citizen to say, "Well, they're going to have it any way—just as well repeal the law and get the revenue." It is exactly this weak-kneed, cringing attitude that the liquor interests would have you assume. Nothing could be better suited to their purpose than to see the last outposts of the opposition disappear; and these remaining dry laws are THE LAST OUTPOSTS.

As much as we need revenue to carry on the functions of a government that is padded with political pay-rolls, one scarcely can appreciate the outlook of a Christian community that places revenue above righteousness, money above manhood—that is willing to risk more and more drunken fools behind steering wheels, that we may have more revenue to maintain more jails and asylums, to house an ever-increasing line of drunks and delinquents, whose debauches add to the perils and endanger the safety of a complex society, and costs governments more and more money. It is a vicious circle that never ends.

If prohibition was a failure, as we have been so frequently reminded, then repeal is a lame, impotent and insolent substitute. It has failed in everything proposed for it. It has failed to balance the budget; it has failed to produce billions of dollars of revenue; it has failed to promote temperance; it has failed to lessen the activities of the bootlegger; it has failed to furnish protection to the states wishing to preserve their own dry laws. All this, and more, was promised. In only one thing has it succeeded, and in this it has succeeded well: It has raised the greatest crop of drinkers and drunkards, with all the attendant evils, that this country has ever known. This is one "crop" that they have failed to "plow under." It has not only failed in its promises of material gain, but it has brought the people of this country to the frazzled edges of their moral and spiritual lives, until the Nation's soul needs overhauling, its conscience awakened.

Shall we "dig" the "pit" deeper, or shall we retrieve ourselves from the "ditch which we made?"

Johnson City, Tenn.

What About The Other Sheep

Evangelist J. H. Thomas

This is the voice of the Good Shepherd: "Other sheep I have"—"I came not to call the righteous but sinners to repentance"—"I came to seek and to save that which was lost"—"As the Father hath sent me into the world, even so send I you into the world."

We love the sheep that are in the fold, what about the other sheep? Do we love those that are lost? If so, can we be satisfied with the blessings of the fold while the other sheep are out in the wilderness of sin?

One cold rainy day in Toronto a Christian business man was walking along the street about noon going to lunch. He saw a little ragged dirty-faced boy peering through a cafe window at the steaming food inside. Feeling sorry for the boy he asked him to come inside and eat. The boy with a grin went with the man to the counter. The man said, "Now son tell them what you want and I will pay for it." The boy, overjoyed at such an opportunity, could hardly decide what, or how much to order. With the help of the waiter he finally decided on a turkey dinner. It was soon brought and he took his knife and fork to begin, but he thought of another boy who did not have anything to eat. He laid down the knife and fork and dropped his head in his hands. "Son what is wrong?" inquired the man, "go ahead and eat, I will pay for it." "My brother," said the boy, "is out there hungry, and there is no one to buy him anything to eat. Daddy is dead and mother left us, and Johnny is down the street alone. I can't eat for thinking of Johnny. Mister, do you mind if I go and find him and give him part of my dinner?" "No," said the man, "bring him in and I will pay for his dinner too." The boy left his dinner on the counter, and went out and found his brother. They both had plenty to eat that day, and went home with the Christian man to live.

There is room at the Father's table for all that are hungry and cold. Will the churches of Jesus Christ be less thoughtful than the little dirty faced boy of the street? "Go out into the highways and hedges and compel them to come in." "There is more joy in heaven over one sinner that repents, than over ninety and nine just persons that need no repentance."

"What man of you," asks Jesus, "having a hundred sheep, if one of them be lost, doth not leave the ninety and nine in the wilderness and go after that which is lost till he find it?" That is the spirit of a true shepherd, and that is the spirit of Jesus. He never gives up—and we should never give up—He goes after the lost till he finds them. "And when he hath found it, he layeth it on his shoulder rejoicing." The church that rejoices over sinners being converted, more than over the records of the ones already saved, pleases Jesus. The church that concerns itself primarily with the other sheep which are not in the fold, that goes out in the highways and hedges to find them; that finds the other sheep, lays them on its shoulder rejoicing, and brings them into the fold is obeying the Master.

The church that concerns itself primarily with its own members, with its budget, its programs and records, and lets the lost sheep for whom Jesus died wander and perish in the wilderness will have to give an account to the Great Shepherd of the sheep in the final great day.

Halls, Tenn.

Friendship

A tribute to Ezra M. McGlothlin, a member of John Sevier Baptist Church, teacher in the Sunday School and treasurer of the church, who met sudden death on a highway near Knoxville last November.

He was my friend,

Friendship can be but imperfectly defined. It is a virtue which must be felt. Some one has said that a true friend shows his friendship by his sympathy. Sympathy is making another person's experience your very own. A true friend reveals the secrets of his heart to his friend. He draws the curtain of his heart to one side and invites his friend into the Holy of holies of his life. The unveiling of the heart and life must of course be mutual, else it would be impossible.

We wonder in amazement at the words of the Master when he said: "No longer do I call you servants; for the servant knoweth not what his Lord doeth: but I have called you friends;

for all things that I have received from my Father I have made known to you." A false friend puts the worst construction on the conduct of others, while the true friend puts the very best.

Our intimate friends are few. They can be counted on one hand. Jesus had a host of friends who shouted "Hosanna" one week and the very next week many of them yelled "Crucify him!" He had a circle of friends, eleven of whom were true. Of these there were three intimate friends composing the inner circle. Brother McGlothlin belonged to my inner circle.

Many were the times during the six years of our acquaintanceship that we opened the doors of our hearts to each other. Sometimes when I entered his store he would be downcast. I would inquire why. He would tell me of his financial difficulties or other worries that I might speak a word of cheer. If, on the other hand, he was on the mountain top rejoicing, he would tell me that I might rejoice with him. This is part of Christianity to weep with those who are weeping and rejoice with those who are rejoicing.

The expert photographer can take any person and by properly posing the face in relation to the camera and falling light bring out the features as they really are. Then, that same photographer with the same instrument and similar light can make a homely face attractive; or, the brightest face dull; or, the loveliest face repulsive. I found my friend to be a man who tried to make life's pictures no worse looking than they seemed to be.

In the long ago man lived to be ministered unto; he laid duties upon his fellowman. "He bought slaves that they might fan him to sleep; that they might bring him the jeweled cup; that they might dance before him for his pleasure; that they might die in the arena for his sport. Into such a world there came a King, not to be ministered unto, but to minister. The rough winds fanned him to sleep; he drank from the mountain brook; he did not use his power to stay his own hunger; he had compassion on the multitude. He called them whom he had bought with a great price, no longer servants, but friends. He entered the bloody arena alone; dying, he broke all chains and brought life and immortality to light." This spirit of the Master dwelt to some degree in the heart of my friend.

He believed in strewing flowers along life's pathway. He wore a cheery smile; extended a feeling hand-shake; spoke in a pleasing tone; possessed an open mind; had a sympathetic heart; carried an open purse; and was faithful to duty. Too often the mortal remains of those whom they choose to call friends. Then it is too late, because

"Closed eyes can't see the white roses,
Cold hands can't hold them, you know,
Breath that is still cannot gather
The odors that sweet from them blow.
Death with a peace beyond the dreaming
Her children of earth doth endow;
Life is the time we can help them,
So give them the flowers now!

"Here are the struggles and strivings,
Here are the cares and tears;
Now is the time to be smoothing
The frowns and furrows and fears.
What to closed eyes are kind sayings?
What to hushed heart is deep vow?
Naught can avail after parting,
So give them the flowers now!

"Just a kind word or a greeting;
Just a warm grasp or a smile—
They are the flowers that will lighten
The burden for many a mile.
After the journey is over,
What is the use of them; how
Can they carry them who must be carried?
Oh! give them the flowers now!"

He was my friend.

HOMER F. SMITH.

Magnifying The Ministry

By Joseph E. Brown
Editor of Word and Way, Kansas City, Mo.

I write as a layman, from the standpoint, I firmly believe, of millions like me.

I abhor pessimism. That's why I have, at times, almost been tempted to close my eyes to things as they are. But this I must not do.

I must continue to read my daily paper with its startling, confusing headlines:

Nations Arming . . .
Strikes and Riots . . .
Liquor at Flood Stage . . .
Dictatorships an War . . .
Slaughtered on the Highways . . .
Race Suicide and Broken Homes . . .
A Rising Tide of Godlessness . . .

But that's enough. We need no investigating committees or other new agencies to apprise us of conditions in this rapidly moving modern world.

Moving to where?

I should be pessimistic indeed if it were not for Christ! It is no time for the blight of defeatism.

I believe:

1. His redeeming gospel of personal salvation and service will save me and mine and you and yours from disaster.
2. His churches must lift the torch.
3. His churches will go no farther than their spirit-filled leadership.
4. The biggest challenge in this restless, uneasy world is the challenge of our CHRISTIAN MINISTRY.

"A revival of religion," said one of our ablest leaders recently, "will follow a revival of preaching." We doubt if it will come any other way.

Prophets! They have led people out of great crises before. They can, under God, do it again.

What marvelous progress have Baptists made in many ways during the last few years! Sunday Schools, Training Unions, Missionary Societies, Brotherhoods, Buildings, Institutions, Literature—it is all glorious.

What if we, as Southern Baptists, should now, during the next year, without slacking our efforts one iota along these lines, give attention to our noblest office, our "key-men," our greatest hope, our gospel ministry!

Why are more of our able young men not entering this highest of callings?

Are our colleges and seminaries really equipping men to cope with modern conditions?

Why are so many preachers idle and so many pulpits vacant?

Is the preacher of today handicapped by church plans and programs?

Why are thousands of our preachers denied an adequate income?

What about our blessed aged ministers? And on and on the questions arise!

To what matters of greater import could Southern Baptists turn the attention of the best minds and hearts of every board and group in our church and denominational life than to these? I submit that such a study is by far the most imperative, the most urgent matter before us.

The great business leader seems to be passing, the political leader is having his day, the prophets of God must be the ultimate leaders out of trouble.

Their generation may not yet have been born. Let us study to clear the path.

BROTHERHOOD QUARTERLY VERY POPULAR

J. T. Henderson, General Secretary

It should be gratifying to every friend of the Brotherhood to learn that while the Headquarters published considerably more copies of the Brotherhood Quarterly for January, February and March than were called for the last quarter of 1936, the edition was exhausted long before the end of the quarter and numerous orders were received that we were not able to fill.

The new Quarterly for April, May and June will be ready for distribution the latter part of March and sells at 10c a copy. There is little hope that a Brotherhood will prosper unless it has our well prepared programs, which will enable them to make their meetings interesting and profitable. Every member should have his own copy, as he has his Sunday school Quarterly.

Order from the Baptist Brotherhood of the South, 912 Hamilton Bank Building, Knoxville, Tennessee.

The Laymember and The Church

By E. G. Williams

Are we, as Mr. Average Laymen, doing our duty? The answer is a most emphatic, No.

We employ a minister to pastor our church, we contribute to the expenses of our church, if we have anything left over after our other expenditures; we attend services, unless we want to take a trip, or sleep; upon occasions we stand in our church and testify to the generosity of our Lord, and our love for Him. But we do not enter into the mission of our church in a real dominant, vital way. We assume the unspoken attitude that we are paying our minister, let him do the work and the worrying.

In the average church if a sinner be not converted in the usual annual revival services, he dare not die before the next revival, for no one will speak to him concerning the salvation of his soul. If we thought as much of our religion as we claim, we would be unceasing in our efforts to bring this light to others. We would live, act and talk our religion in such a manner that the unsaved would want that which we have. It is our duty and pleasure to lead the unsaved to Christ. How many of the unsaved people whom you contact daily have you told of the saving grace of Christ, say in the last year? Outside of regular church services, that is.

I do not wish to appear to detract from the value of the ministry. I would that we had many more deeply religious, consecrated men of God, we need them. But the salvation of a lost world will not come through preaching. The people the preacher needs to reach are not, as a rule, in the church to hear the message. We must take the message to the people. What percent of the non-Christians in your community are regular church attendants?

A commodity to be merchandised must be presented to the buying public in a pleasing and attractive manner. It must be presented where it will be seen. Life insurance is something like one hundred years old as a business institution. Life insurance as a whole probably handles more money than any other business. Let us suppose that when some of the larger companies organized for business, they had issued the statement that they had a good proposition and if the public would come to their office something like once a week their president would explain the matter to them, and if they didn't understand the proposition they could come back again next week and they would receive some additional explanation. If this had been the case the life insurance industry would have remained one of the minor occupations of the business world. But the life insurance people went out after their business by one man selecting one prospect and remaining with that one prospect until he had, if possible, been converted into a cash customer. Then he went after another. This is the way we must convert the world to Christianity. The great lessons of the Master were, in a majority of cases, taught to one, or a very few individuals. Then these went out and told others. We as individuals must take the message of our Master to those we contact day by day.

I venture the suggestion that we should reorganize our church conceptions and general set-up. We the members of the church should assume the major portion of the work. The pastor should act as a general sales manager, a co-ordinator, as an inspirational leader of his workers. The laborer, the average church member, calling on his pastor as a salesman calls on his general manager, to assist in the persuasion of some unusually difficult doubter. I do not want to advocate the elimination of preaching, but to have the main duty of the pastor as a stimulator to a greater effort on the part of his members.

Be truly honest, how many people did you ask to become Christians this week? Why should we expect the man who sells us gasoline to want to be a Christian if he can't see any evidence by our word or deed that we are enjoying a fuller, better life than he is now having.

If you knew a doctor who could positively and unreservedly cure tuberculosis and made the patient as though he had never been afflicted, you would have many times each day an opportunity to speak of this physician. We have the opportunity to tell a lost soul of even a greater Physician Whose healing power is undoubted, in our own minds. Why are we slow to tell this story?

When the members of our churches put into active, positive practice the religion he professes, when he works at his Christian mission as if he were to receive \$100.00 for each convert he made for Christ, then we shall see a tremendous swing toward Christianity.

Do you tell the story of Jesus as eagerly and spontaneously as you would tell your friends of a way to make \$1,000.00, if you were the possessor of a "sure thing?"

Rossville, Ga.

A DIGEST OF

By C. W. POPE (Contributing Editor)

Religious Thought

MENCKEN CONDEMNS MODERN THEOLOGY
(Baltimore Evening Sun)

Recently there appeared in the *Baltimore Evening Sun* an article by H. L. Mencken, headed, "Doctor Fundamentalists." The article was favorable to Dr. Machen, a Fundamentalist minister who had been criticised by the press after his death on New Year's day. Mr. Mencken is openly an agnostic, but he felt that Dr. Machen had the best of the controversy between modern theologians and himself. Among other things Mr. Mencken said, "Dr. Machen denied absolutely that anyone had a right to revise the sophisticated Holy Writ. Either it was the Word of God or it was not; and if it was, then it was equally authoritative in all its parts, and had to be accepted as a whole. Anyone was free to reject it, but no one was free to mutilate it or to read things into it that were not there. Thus the issue with Modernism was clearly joined and Dr. Machen argued them quite out of court. His operations did not prove that Holy Writ was infallible, but they at least disposed of those who proposed to read it as they would read a newspaper, believing what they chose and rejecting what they chose. It is my belief as a neutral in all such high and ghostly matters that the doctrine known as Modernism is completely incompatible—with anything deserving to pass as religion. Religion, if it is to retain any genuine significance, can never be reduced to a series of sweet platitudes, possible to anyone not actually in jail for felony. It is one thing to reject religion altogether, and quite another thing to try to save it by pumping out of it all its essential substance, leaving it in the equivocal position of pseudo-science. That it seems to me is what Modernists have done, no doubt with the best of intentions. They may be good people, and they may be contented and happy, but they are no more religious than Mr. Einstein." (The statement above may be offered as an example of the contempt which the world has for a religion which has lost its note of authority, and which compromises with every strong movement which opposes it. The most unscientific thing of the scientific age is Modernism's attempt to pass judgment upon the integrity of the Scriptures and to revise religious standards to conform to world standards. C. W. P.)

BLOCK-BOOKING AND BLIND SELLING
(The Presbyterian Tribune, Mar. 18, 1937)

Once more an attempt is being made in Congress to put an end to the compulsory block-booking and blind selling of motion picture films. Identical bills have been introduced in the House of Representatives and in the Senate. The bill, if made a law, would allow the proprietor of a motion picture theatre to pick and choose the films he wants to exhibit, and would free him from the present wide-spread practice of having to lease whole blocks of films in one transaction—good, bad, or indifferent—and many of the films not having been produced at the time he leases them. The bill would require that the distributor of a film furnish the theatre proprietor a complete and true synopsis of the contents. In case the film, when it arrives, is different from the description the theatre will be free from his contract. (This block-booking method has compelled many good managers to show pictures which they did not approve, and has been the excuse which unworthy managers have given for the exhibition of pictures destructive to the morals and ideals of youth. Every lover of clean amusement should write his Senator urging his support of this bill. C. W. P.)

POPE URGES RELIGIONS UNITE TO FIGHT COMMUNISM
(Knoxville Journal, Mar. 19, 1937)

Pope Pius XI has addressed an appeal "To all those who believe in God" to unite their forces to fight against Communism. In a lengthy encyclical he assailed "atheistic Communism" as an insidious force which is undermining the very foundations of society. He urged that all differences of religious bodies be submerged so the world forces, Catholic and non-Catholic, church and state, might be arrayed to defend its institutions. "Communism is a system full of errors and sophism, it is in opposition to both reason and divine revelation. It is subversive to the social order because it means the destruction of its foundations. It ignores the true origin and purpose of the state, and denies the right, dignity and liberty of human personality." According to this doctrine, there is in the world only one reality, matter, prime forces which evolve into plant, animal and man. In such a doctrine there is no

room for God. There is no difference between matter and spirit; there is neither survival after death or any hope for future life. At the same time the Pope acknowledged that Communism's objective of fighting for labor are entirely and undoubtedly legitimate. He referred to the cause of labor as "The very real abuses of the economic order," and urged that employers of labor stand behind the church in seeing that justice is done. "The wage-earner is not to receive as alms, that which is his due in justice. Let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice."

* * * * *

GOVERNMENT GOES INTO THE LIQUOR BUSINESS

The United States Government has at last gone into the liquor business. Not only does it license the sale and manufacture of liquor by business concerns, but, if reports from Washington are true, the Government is actually manufacturing and selling whiskey. And this venture of the Government into the liquor business is being financed by relief funds appropriated by Congress and must be paid for with tax-payers money. According to the *Literary Digest*, Congress, in 1934, quietly appropriated \$2,500,000 work relief money to give work to a thousand Virgin Islanders and indirectly 700 more, who were to be given work at making liquor for the Government. The distilling is being done by the Virgin Islands Company, a Government owned corporation. Secretary of the Interior Harold Ickes is said to be chairman of the Board. The Company now has on hand more than a half million gallons of whiskey which it will sell for the Government in the United States.

This is one of the most regretful affairs in United States history; many aspects of it are deplorable. The fact that little or no publicity was given the matter at the time of the appropriation of the funds (so little indeed that none of the Washington news correspondents knew of it) will not inspire confidence. The use of work relief funds for the purpose of making whiskey vitiates the worthy cause of relief. Americans justly condemn the union of church and state in certain European countries, because, among other things, it exacts from the non-church member tax-money to support churches. In the United States no citizen may be compelled to pay taxes to support churches or church schools. But with the government in the liquor business the temperance-loving citizen is compelled to pay taxes to promote the sale and manufacture of whiskey.

The relief of the unemployed and the eradication of poverty by making whiskey is a farce inconsistent with all human reason. For every dollar earned by an employee in making a barrel of whiskey it seems safe to say there will be ten dollars diverted from the purchase of food and clothes to the saloon-keepers' till by those who purchase and drink it. Such a system resolves itself into the practice of pauperizing thousands of families in the States while giving relief to a few families in the Virgin Islands. With a member of the President's cabinet, Secretary Ickes, as chairman of the Board, we may well wonder if this affair means the extensive promotion of the consumption of whiskey.

* * * * *

AMERICAN MONEY FOR FRENCH ARMAMENTS

(Biblical Recorder, Mar. 17, 1937)

The European nations have entered into a staggering program of armaments for war. France has no money of her own and is finding it difficult to collect from her own people, that is why she is trying to devise a scheme to borrow in the United States. Three years ago Congress passed an act which makes it unlawful to purchase or sell bonds of any nation in default on its obligations to the United States. France now has some billions of our money which our government by almost forced loans collected from our people and lent to France during the World War. France has flatly refused to pay the debt, either principal or interest. Her scheme now is to evade the statue referred to above by having American bankers purchase French bonds in France instead of America, but collecting the money in America. Senator Borah has called attention that the purchasers of such bonds and such bankers would be guilty of conspiracy to violate the laws of our country.

Book Reviews

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

The New Testament As It Stands by John H. Kerr. Revell Co. \$1.25.

The author is the professor of N. T. interpretation in San Francisco Theological Seminary. This is an unusually good book on one of the finest subjects in the world. He is a man who can see things, can put them together, and then you wonder why much of it had not occurred to you, it all seems so plain. Take the young man Titus as an example. "Titus is not named in the Acts, but his name appears twelve times in the other Pauline Epistles, nine of them in 2 Corinthians, twice in Galatians, and once in the second epistle to Timothy." From these references and the epistle to him, you have built up before you a fine conception of the young man himself as well as a splendid outline of the epistle of Titus. Take this about the book of Revelation: "Between the Prologue (1:1-8) and the Epilogue (22:6-21) there are seven divisions, namely 1. The Seven Churches (1:9-3:22); 2. The Seven Seals (4:1-8:1); 3. The Seven Trumpets (8:2-11:19); 4. The Seven Mystic Figures (12:1-14:20); 5. The Seven Vials (15:1-16:21); 6. The Sevenfold Judgment (17:1-19:10); 7. The Sevenfold Triumph (19:11-22:5)." He gives credit to Warfield for this suggestion. The author is sane and sensible; his views are incisive and decisive. The book is both scholarly and simple.

J. R. C.

Tell Me About Moody. The Bible Colportage Association, Chicago. 40c paper binding.

This book is one of the centenary tributes to the great evangelist who was born on Feb. 5, 1837. The authors are Will H. Houghton, president of the Moody Bible Institute and Charles T. Cook, editor of The Christian, London, England. Special emphasis is laid upon the great British campaigns. The greatest revival of the nineteenth century began at York, England where the then young pastor, F. B. Meyer invited Moody and Sankey to come from Liverpool and conduct meetings in his church. At Newcastle-on-Tyne Mr. Moody determined to stay "till we make an impression and live down the prejudices of good people who do not understand us." They "were then invited to Scotland's ancient capital (Edinburgh) and centre of learning to face their first large city as evangelists. Moody preached the Bible and Sankey sang the Gospel. Scotland listened, and then took them to her heart, and the revival spread throughout the British Isles." A humorous little incident of the early days in Chicago shows how earnest and sincere he was. "One Sunday there appeared in the school an attractive 15-year-old English-born girl whose name was Emma Revell. Young Moody fell in love with her, courted her in the accepted fashion for four years and married her in 1862. He is not known to have had other romances; and he announced his engagement by getting up in a service and stating that he had 'just become engaged to Miss Revell and could not be depended

upon to see the girls home from meeting any more.'"

J. R. C.

Jesus Only by Georgina G. Negley. Published by Revell, New York, 1936. 220 pages. Price \$1.75.

In fourteen cantos this narrative poem depicts the life of our Lord and its relation to the salvation of the race. True to the accounts as found in the Scriptures and with a warmth of spiritual fervor, the book is of unusual devotional value. The sub-title is "An Alabaster Box" which is aptly chosen. The poetry reminds one of Longfellow, the depth of theological background resembles Milton. Part one is headed, "The Divine Incarnation," while part two is, "Salvation Full and Free." The volume fills a need.

O. L. R.

Fellowship With The Father, arranged by Elisabeth Hamill Davis. Published by Eerdmans, Grand Rapids, Mich., 1936. 269 pages. Price \$1.50.

This is a book of daily devotions, containing choice poems and appropriate prayers for each day in the year. The compiler exhibits extraordinary discrimination in her selections, both from classical writers as well as modern. Each page is attractively arranged. The index to the authors in the appendix makes the book doubly serviceable.

O. L. R.

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DISASTERS

The loss of a church building is a major disaster to the members unless they have prepared beforehand. It is easy to prepare beforehand for such a disaster as may come to your church by insuring in Southern Mutual Church Insurance Company, Columbia, S. C.

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The Young South

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

CHANGING A NICKNAME

By Mary S. Stover

"I hate nicknames!" sobbed Grace. "Tom thinks of such mean ones, too. Let's give him a nickname that hurts."

Leah shook her head. "Grandma says that two wrongs never make one right. Once she told about a boy neighbor that others teased a great deal. His eyes were not strong for a while after a sickness, so bright sunlight made him blink. The boys thought it great sport to call him Blinker. He grew into such a fine older boy and man that friends still call him Blink Smith from liking."

"It's the same when some men say to father, 'Hello, Beans!' He got that nickname at a picnic where he either let the beans burn dry or ate a lot. Uncle Dick can't remember which it was, but you know how people feel toward a person they greet in that tone. Mother's family used to call her Polly, because it bothered her, now she does not mind. Think how they always say it. I don't mind having a nickname folks come to like because they care for me."

Even Jesus had more than one mean nickname. Some were quite untrue. After He had been crucified, people began to call our Lord's followers "Christians." At first it was probably meant to be an uncomplimentary title, but some loved Him so much that they were proud to be known as Christians. Now it is a word of honor all over the world. To call anyone a real Christian means that he or she is like Jesus.

No one else can change a nickname as wonderfully as this, but you can soon make people forget a mean nickname or get to thinking of it in a pleasant way.—Junior World.

A PRESCRIPTION FOR JANE

By Katharine E. Wilkie

"My mother doesn't understand me!"

Those words were spoken recently by a young acquaintance of mine suffering acutely from self-pity. Fortunately, her attack seemed so violent that a dose of common sense and a humorous X-ray of her situation should cause her to right-about-face, and be her winsome, smiling self again.

I longed to say to her, "My dear Jane, the fact is that your mother understands you only too well. She has studied you for fifteen years or more and she has seen you through enough temper tantrums and ego yearnings to prescribe for you better than the most noted psychologist in the world.

"Being human, as well as a mother, she is disappointed, naturally, when you sulk about because people—meaning especially the members of your immediate family—do not appreciate your superior attainments as an artist, a musician, a writer, or whatever your latest ideal may be. By the way, it isn't the same as it was this time last year, is it? Or perhaps you are more consistent than many girls, and you have an ambition to which you have clung for several years. Because this mother of yours—who incidentally loves you to the point of self-denial more than anyone else

will ever love you—doesn't hang breathlessly on your every word, you think she doesn't understand you.

"She understands you so well, Jane, that what you are matters to her a great deal more than what you say you are. That latter idea isn't original with me any more than the one about the 'mute, inglorious Milton.' With rare exceptions, Miltons just aren't mute. If you have the heart and soul of a Milton, you'll burst into print; if you are a Rembrandt, you'll paint; if you are a Schumann-Heink, you'll sing; and all the lack of understanding and all the opposition on the part of your family, friends, and foes will only sharpen your wits for the contest. But that question, after all, is a side issue.

"Your mother is anxious about the real you. She has worked like a Trojan to make something from raw material, and she is cut to the quick when she sees you acting like a spoiled child when you should be developing into a lovely woman. Why do you think she doesn't appreciate you? Because she asks you to do your share of the housework and dish washing? Or because she expects you to watch the younger children on her occasional afternoon out? Or because she wants you to call on some old person once in a while whose only contact with the outside world is through her visitors?

"You may depend upon it that she doesn't enjoy these things any more than you do; yet she does them a hundred times where you do them once, and she does them graciously. Spare a moment or two from your own troubles, and look at her carefully. Her cheerful acceptance of every day's duties has made her the wonderful person she is; and that holds true for anyone you admire, whether it is in public or private life.

"So snap out of it, Janie! If fame and fortune await you, well and good; but in the meantime, don't make a failure out of your career as a person."

No, I didn't say it. I almost wish I had. Maybe Jane—of course that is not her real name—will read this. If not, and the shoe fits—

—Girl's World.



At the parsonage in Batesburg, S. C., the pastor and wife were discussing their finances at the breakfast table. The four year-old-son was listening.

The father said, "My insurance policy will mature in ten years and will take care of little Maxie's college education."

Maxie, Jr., spoke up, "But I ain't going to college! I'm gonna be a preacher."—Baptist Courier.

Parable of the Fishes

Coming home one Sunday afternoon with a string of trout, Robbie was suddenly confronted by the local minister. There was no way of escape, but the boy rose to the occasion. Going up to the minister, he said: "Minister, d'ye see what thae troots got for nabbin' worms on Sunday?"—Bystander (London).

Milkman: "If you won't pay for your milk, you might at least give back the empty bottles."

Housewife: "What do you allow on empty bottles?"

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Sunday School Department

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

COMPLETES NINETEEN TRAINING COURSE BOOKS



C. D. Livesay, Kyles Ford, Tennessee Sunday School Superintendent of Mulberry Gap Association

Mr. Chris D. Livesay, the Associational Sunday School Superintendent in Mulberry Gap, believes in teacher training. When the new Sunday School training course went into effect he began his study of the books. He found them so interesting that he continued to study until he received the gold seal. About that time he was elected Associational Sunday School Superintendent for Mulberry Gap and, realizing his need for further training, especially in the line of administrative books, he completed three other books.

He plans for a large number of training schools in his association during the months

Sunday School Workers in East Tennessee NOTICE

You are urged to attend one of the Baptist Fellowship Meetings next week. There will be inspirational addresses and a special conference for Sunday School workers. Select the meeting place most convenient to you.

- April 12..... First Baptist Church, Cookeville
- April 13..... First Baptist Church, Cleveland
- April 14..... First Baptist Church, Maryville
- April 15..... First Baptist Church, Newport
- April 16..... First Baptist Church, Elizabethton
- April 17..... First Baptist Church, Rogersville

of June and July. Also, he is working up a portable book exhibit booth in which he will display training course books.

This sentence in a recent letter from him indicates his spirit and his love for his task, "I walked eight miles Sunday to help a church in its Sunday school program."

REASONS FOR GOING TO SUNDAY SCHOOL

- As Given By a Prominent Business Man.
- First:** My mother started me.
 - Second:** I love good books, and the text Book of the Sunday school is the greatest book in the world.
 - Third:** The Sunday school and church is made up of the best group of people in the world.
 - Fourth:** I can, by my example, influence others in the path of goodness, hope,

TRAINING COURSE AWARDS GRANTED THIS WEEK

Church	Teacher	Book	Awards
Beulah Association:			
New Salem	Morris E. Prince	What Baptists Believe	16
Big Emory Association:			
Trenton Street	Mrs. Earl West	Personal Factors in Character Building	9
Crockett County Association:			
Alamo	H. B. Woodward	Outlines of Bible History	5
Bells	H. B. Woodward	Preview of the Book of Genesis	5
Maury City	Alfred M. Senter	Outlines of Bible History	5
Gibson County Association:			
Humboldt	Mrs. T. Q. Warmath	Guiding the Little Child	6
Humboldt	Mrs. N. B. Rooks	Guiding the Primary Child	8
Humboldt	Sarah Bond Duffey	Guiding Junior Boys and Girls	6
Humboldt	Mrs. S. R. Woodson	Art of Teaching Intermediates	10
Humboldt	Rev. S. R. Woodson	Young People's Department	2
Humboldt	Rev. S. R. Woodson	Adult Department of the Sunday School	14
Nashville Association:			
North Edgefield	Mrs. K. C. Von Hagen	Guiding the Little Child	2
North Edgefield	Martha Story	Young People's Dept. of the S. S.	3
Seventh	Rev. E. W. Barnett	Preview of the Book of Genesis	15
Nolachucky Association:			
Morristown, First	Rev. O. D. Fleming	The Book We Teach	7
Warrensburg	Rev. O. D. Fleming	The Book We Teach	14
Ocoee Association:			
Ridgedale	Rev. D. N. Livingstone	Outlines of Bible History	12
Ridgedale	Rev. C. M. Pickler	What Baptists Believe	2
Ridgedale	Rev. Clyde Burke	Some Learning Processes	17

peace, happiness and love. The youth will, largely, follow my example.
Fifth: The Sunday school and church offer the greatest returns for the investment.

—The Gospel Messenger.

NOTICE TO PASTORS

A free copy of the book, "The Way Made Plain," cloth binding, will be sent to the pastors in Tennessee if they will address a postal card requesting same to Andrew Allen, 149 Sixth Avenue, North, Nashville. This offer holds good for the months of April, May and June. This book will take its place in Group IV in our Training Course for Sunday School Workers.

LAYMAN'S DAY, SUNDAY, APRIL 11

The Southwide Brotherhood organization suggests the observance of Layman's Day on April 11, either at the morning or evening hour. A layman may speak briefly preceding the regular worship service or, if the pastor desires, he may ask a layman to speak at the regular preaching hour. Some suggested topics for discussion are: Stewardship, Missions, The Deacon, The Layman and His Church, Tithing, and The Co-operative Program.

TWO NEW STANDARD SUNDAY SCHOOLS

First Baptist Church, Portland, Rev. B. Frank Collins, pastor, and Mr. T. E. Booker, superintendent, sent in application for a Standard Sunday School, which has been approved.

The Westport Baptist Church, Rev. G. G. Joyner, pastor, and Mr. Floyd A. Thomason, superintendent, has sent their application for Standard recognition, which has been approved. This school has the honor of being the first to ever reach the Standard in Southeastern District Association.

We congratulate these two churches and their leaders.

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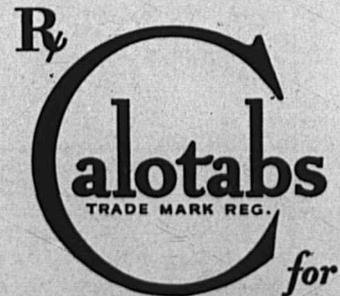
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MISS ROXIE JACOBS.....Junior-Intermediate Leader	
MISS RUBY BALLARD.....Office Secretary	
149-6th Avenue, North	NASHVILLE, TENN.
Convention President.....A. DONALD ANTHONY	

ON TO McMinnville ! !



MISS TUNIS JOHNS



MRS. HENRY C. ROGERS

M
A
Y

7-8, '37

The director of the South Central Region of Tennessee is Miss Tunis Johns. Miss Johns will be at McMinnville to welcome the workers from her region. The associations in this region are Duck River, William Carey, Sequatchie Valley, Ocoee, Polk, McMinn, Hiwassee, and Tennessee Valley. Miss Johns is extending an urgent appeal to the associational directors Dr. Carl Methvin, Miss Lucy Ewing, Mrs. Louisa Carroll, Mr. Lawrence Newman, Mr. Fred Mason, Miss Margaret Padgett, Mr.

Robert Kidd, and L. W. Hart to be personally responsible for their delegation to be there in full quorum. Since McMinnville is in this region, this group will be hostess to the meeting. On to McMinnville May 7 and 8.

Mrs. Henry C. Rogers will lead a conference at three different periods for all Intermediate leaders. Mrs. Rogers will present a program for the extension of Intermediate work in Tennessee. She personally desires to meet all the Intermediate leaders in her conference.

serving with her were Rev. C. M. Pickler, Mr. I. E. Souder, Miss Louise Davis, Miss Corinne Myers, Mrs. Kermit Welch, and Miss Ruth E. Amos.

Group II

Calvary Church was host to the members of Group II and Mr. R. A. Bell, group leader, served as dean. This school was splendid also with much interest in every session. Rev. Norris Gilliam, pastor of the Springfield, Tennessee Baptist Church, was the guest teacher of this group. Other teachers were: Miss Edith Brooks, Miss Madge Sweet, Miss Eloise Standifer, Mr. Bobby Adams, Mrs. Beulah Lloyd, and Miss Frances Massey.

Group III

Mr. Jimmie Derieux, group leader, was dean of this school which was held in Tabernacle Church. The attendance and interest were excellent in this group. Rev. James A. Ivey, pastor of the Bell Avenue Baptist Church of Knoxville, was the out-of-town teacher for this group. Other teachers were as follows: Mrs. Paul Bailey, Mr. Chester J. Donahoo, Rev. T. W. Callo-way, Mr. C. A. McCrary, Mr. R. R. Denny, Miss Verna Pullam, and Mr. Homer Burnette.

Group IV

Mr. Maurice Wilson, group leader, was dean of this group school which was held in the Concord Church. Eleven classes were held with much interest being manifested in each. Mrs. Henry C. Rogers of Nashville was guest teacher in this group. Other teachers were: Rev. J. H. Knight, Miss Mary Shelton, Miss Kathleen Deakins, Mrs. J. B. Tallant, Mrs. Charles Norton, Rev. Ralph Moore, Rev. W. P. Everson, Rev. C. B. Pennington, Miss Ava Acuff, and Mrs. Clyde Burke.

Group V

The dean of this excellent school was Mr. Fred Pinegar and the hostess church was Ridgedale. This school had the largest enrollment of any of the schools and much interest marked its sessions. The out-of-town teacher in this group was Miss Grace Morehead of Owensboro, Kentucky. Other teachers were: Dr. C. F. Clark, Rev. David Livingstone, Mr. Joe Howren, Mr. Hugh King, Rev. L. B. Cranford, Mrs. W. S. Rogers, Miss Ruby Denny, Miss Ida Gilliland, and Mr. Arnold Chambers.

Group VI

Apison Church was host to the members of Group VI and Miss Mary Florence Williams, group leader, served as dean. Rev. L. G. Mosley of Nashville was guest teacher of this group. Much interest was manifested in the school. Other teachers were: Rev. Hiram Ward and Miss Mary Florence Williams.

Group VII

Miss Bertha Caylor, group leader, was dean of this school, and Big Springs was the hostess church. This school was excellent also with much interest being manifested. Miss Roxie Jacobs of Nashville was guest teacher in this group. Mrs. Ed. Lackey and Mrs. Edgar Allen were the other teachers.

Group VIII

Birchwood church was host to the members of this group. Mrs. John Hall, group leader, served as dean. This school was also marked with interest with the attendance remaining stationary all week. Rev. K. C. Baker, pastor of First Baptist Church of Inglewood, was guest teacher in this

(Continued on page 16)

HUDGINS' MEMORIAL FUND

Six hundred forty-six dollars and fourteen cents was the amount announced that was turned over to the State Mission Board for the Hudgins' Memorial Fund. In addition to this, \$95.10 had already been paid directly to the State Mission Board thus making a total of \$741.24 which has been raised for this fund.

OCOEE BAPTIST TRAINING UNION SCHOOLS ENROLL 1,970

The week of March 21 was an important one in the Ocoee Association, for it was during this time that their annual training union week of association-wide training was held. The enrollment for this great week reached 1,970, the largest enrollment achieved to date in this fine association. High interest marked each session of the schools and much lasting good is prophesied as a result of this week. Success crowned the efforts of those in charge of the schools, and all in attendance feel very grateful to God because of his blessings.

Mr. Lawrence Newman is the director of the Ocoee Training Union association and Rev. Charles Norton is the associational missionary. To these fine workers con-

gratulations and gratitude are due; congratulations because of the successful training schools, and gratitude because of their untiring work which is largely responsible for this success. They have a large vision of their tasks and are willing to work in order to make of their vision a reality.

The simultaneous group plan was used again this year. It proved so successful last year that it was thought wise to repeat it again this year. Eight schools were held with the Training Union members from the churches in each group coming to a central church in the group for their schools. These groups were the regularly organized groups of the associational organization and were under the supervision of the associational group leaders. To them and their tireless efforts is due a large measure of the success of the week.

Group I

The school for Group I was held at Red Bank Church with Mr. C. A. Narramore, group leader, as dean. Theirs was an excellent school with much interest being manifested from the opening song to the closing prayer. The following people served as teachers: Mrs. L. G. Mosley of Nashville was the out-of-town teacher, and

Woman's Missionary Union

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

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

PLAN OF WORK

(As Adopted by the State W. M. U. Convention.)

We endorse the Plan of Work of the W. M. U. of the S. B. C. for 1937 and recommend its adoption with the following additions:

I. PRAYER.

1. That we observe September 22 as the State Mission Day of Prayer. That we include in our program the material to be furnished by the Jubilee Committee of the W. M. U. of the S. B. C.

2. That the envelopes designated by the Golden Jubilee Committee for the State Mission Season of Prayer be used.

3. That as a preparatory book we use "The History of the Tennessee W. M. U." to be written by Mrs. W. C. Golden.

II. ENLISTMENT.

1. That we make a systematic effort to enlist in service the inactive members in our society.

2. That each W. M. S. foster a new organization in its own or in a nearby church.

3. That a canvass of the membership be made in an earnest effort to secure a gift from every resident woman member.

III. MISSION STUDY.

1. That we hold a state mission study institute and one in every association for the purpose of providing better trained teachers for the W. M. S. and young people's organizations.

2. That we lay greater stress on mission study for our young people, each W. M. S. providing books, teachers, and other necessary equipment. That, although it is not required that the book be read by Junior G. A.'s and R. A.'s, we urge the reading of it wherever possible.

3. That we strive to educate every member of our church in missions through church school of missions, planned in cooperation with the pastor.

4. That we urge our women to compete the various courses of the W. M. U. in order to have a well-rounded mission education.

5. That, wherever possible, we provide Associational Mission Study Libraries.

IV. PERSONAL SERVICE.

1. That the personal service report be simplified.

2. That the W. M. S. chairman assist in planning the personal service for the auxiliaries.

3. That the "Personal Service Guide" be taught in each association for the society chairmen.

V. MISSIONARY EDUCATION OF YOUNG PEOPLE.

1. That members of Women's Missionary Societies encourage the young people in missionary education, and seek to foster the auxiliaries as planned and recommended by the State and Southern W. M. U. in colleges, hospitals, and churches.

2. That we magnify the importance of fostering the missionary auxiliaries through the third vice president and young people's committee in all Baptist churches.

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

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

5. 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.

6. 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 as to their work, and in every way possible foster them.

7. That for more efficient work by the leaders and young people of missionary organizations, we recommend that every auxiliary have an annual study of their manual.

8. That the associational young people's leaders be urged to attend their training camps which will be held in April in their division.

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

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

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

ROYAL AMBASSADOR CAMPS:

East Tennessee — Harrison-Chilhowee Institute, Seymour, June 28-July 1.

Middle Tennessee — Tennessee College, Murfreesboro, July 5-8.

West Tennessee—Union University, Jackson, July 12-15.

GIRLS' AUXILIARY HOUSEPARTIES:

East Tennessee — Carson-Newman College, Jefferson City, Juniors, July 5-8; Intermediates, July 12-15.

Middle Tennessee — Tennessee College, Murfreesboro, Intermediates, July 15-18; Juniors, July 19-22.

West Tennessee—Union University, Jackson, Juniors, July 22-25; Intermediates, July 26-29.

YOUNG WOMAN'S AUXILIARY HOUSEPARTIES:

East Tennessee — Carson-Newman College, Jefferson City, July 9-11.

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

West Tennessee—Union University, Jackson, July 29-August 1.

We also recommend that we encourage representation at the South-wide Y. W. A. Camp at Ridgecrest, N. C., June 22-July 2.

VI. STEWARDSHIP.

1. That the "Prove Me Plan" continue to be promoted diligently by the Woman's Missionary Union.

2. That at least one book on stewardship be studied by each society during the year.

3. That societies do everything possible to assist young people in the promotion of stewardship education plans.

4. That great emphasis be given the Hundred Thousand Club and that the goal of 2,000 memberships be accepted by the W. M. U. That the stewardship chairman be diligent to make correct reports on each quarterly report blank, reporting number of memberships as well as amount of money contributed.

VII. GIFTS.

1. That we accept as our apportionment \$115,000 for the Co-operative Program, and \$3,200.00 for the Margaret Fund and Training School.

2. That our goals for the Seasons of Prayer offering be: State Missions, \$6,000.00; Home Missions, \$8,000.00; Foreign Missions, \$15,000.00. That we designate a part of our State Mission offering to the work for the Negro women in our state and for W. M. U. field work.

3. That we honor our mother by making a love offering for the Orphanage on Mother's Day, May 9.

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.

VIII. REPORTS.

1. That all reports, including treasurers, mission study, personal service and stewardship be sent from the Woman's Missionary Society to the associational superintendent and from the auxiliaries to the young people's leader of the association. That these associational officers forward the treasurer's reports to the state W. M. U. headquarters, 149 Sixth Avenue North, Nashville, and the mission study, personal service and stewardship reports be sent to the associational chairmen.

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 make a report at least once in a year's time it shall be taken off the 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. 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 percentage for each of the following:

- Co-operation in reporting.
- Mission Study.
- Growth.
- Standard Organizations.
- Tithers.

XI. 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, secretary, young people's leader, mission study chairman,

personal service chairman, stewardship chairman, Margaret Fund chairman, and Hundred Thousand Club chairman.

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

3. An adequate expense fund, including expenses for superintendents and young people's leaders.

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 organizations reporting on time quarterly to the superintendent or to the young people's leaders.

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 the 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 Co-operative Program, Training School and Margaret Fund.

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

BANQUETS HELD DURING THE STATE W. M. U. CONVENTION AT KNOXVILLE

G. A. and Y. W. A. Banquet

On Tuesday evening, March 23, at the Church Street Methodist Church the Girls' Auxiliaries and Young Woman's Auxiliaries of the state were entertained with a beautifully planned banquet. The banquet hall was artistically decorated with a profusion of spring flowers.

The theme for the program was "Set the trumpet to thy mouth" (Hosea 8:1). The place cards were dolls made of white paper spoons. Doll faces were painted on the spoon bowls. They were dressed in frills of green paper and carried small silver trumpets. Small silver trumpets were also placed at intervals through the center of the tables.

Beautiful programs in green and white, with a lovely young woman with trumpet to her lips, was sounding forth the words of life to the whole world.

Mrs. N. E. Watson, G. A. Leader for Knox County Association, was toastmistress.

The following program was carried out: Invocation, Mrs. Virgil Adams, Young People's Leader of East Tennessee.

Greetings, Miss Lois Inklebarger, Fountain City.

Response, Miss Frances Sharp, First Church, Nashville.

Greetings from the State Young People's Secretary, Miss Margaret Bruce.

Sounding Forth the Word in Argentina, Mrs. Victoria Logan Laws.

Sounding Forth the Word in Africa, Miss Susan Anderson.

Trumpet Solo, Miss Marion Caldwell.

Business Women's Banquet

The Easter motif, together with the W. M. U. colors, was emphasized in the Business Woman's Banquet at the First Methodist Church, Wednesday evening. Mrs. C. L. Hammond served as toastmistress. Miss Mary Northington offered the invocation. The president of the Knox County Business

Woman's Federation, Miss Mable Stern, spoke words of welcome. The response was given by Miss Florrie Landress, Chattanooga, who led in the organization of the First Business Woman's Federation in the South.

On motion of Miss Northington, it was voted to organize a Tennessee Federation of Business Women's Circles.

A quartet composed of Misses Jeanne Pinaire, Annora Parsons Smith, Messrs. Sam Scarborough and Herbert Turner sang "Consider the Lilies" and "The House by the Side of the Road." Miss Evelyn Carter rendered a piano solo.

The speaker of the evening was Miss Inabelle Coleman, Publicity Secretary of the Foreign Mission Board, who in her message, "Followers of the Cross in the Orient," brought greetings from the young women of China and Japan.

Mrs. Roy Shipley, superintendent of Knox County Association, gave the benediction.

R. A. Banquet

To the beat of tom-toms, the R. A. "Braves" who with their W. M. U. guests totaled three hundred, marched between the camp-fire and the totem pole into their banquet hall at the First Methodist Church, Tuesday evening. Indian blankets, Indian pictures, and table decorations denoting Indian life in the miniature made a complete setting for an Indian banquet. Mr. Robert Sutherland, state R. A. leader, acted as toastmaster. The invocation was given by Miss Kellie Hix, Middle Tennessee Young People's Leader; the welcome by Thomas Corum, Ambassador-in-Chief of Knox County; Lee Austin, Jr., of Union City responded. Miss Margaret Bruce in her message of greeting urged the boys to dedicate their all to Christ. Mr. Primitive Delgado, Cuban ministerial student at Harrison-Chilhowee, told of Cuban R. A.'s and the Cuban boys need of a Savior. In the main address Dr. C. W. Stumph of Albuquerque, N. M., described interesting Navajo customs and related stories of Navajo Christians. Rev. C. E. Wauford, pastor of Island Home Church, offered the benediction.

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR MARCH 28, 1937

Memphis, Bellevue	2056
Memphis, Union Avenue	1152
Chattanooga, First	1052
Memphis, Temple	1037
Nashville, Grace	883
Knoxville, Fifth Avenue	685
Jackson, First	680
Knoxville, Broadway	670
Chattanooga, Ridgedale	639
Bristol, Calvary	575
Memphis, La Belle	571
Chattanooga, Clifton Hills	525
Maryville, First	509
Chattanooga, Woodland Park	494
Chattanooga, Northside	476
Memphis, Speedway Terrace	475
Chattanooga, East Lake	455
Humboldt, First	401
Chattanooga, Red Bank	397
Elizabethton, First	496
Chattanooga, Chickamauga	377
Union City, First	365
Paris, First	320
Trenton, First	313
Murfreesboro	276
Chattanooga, Chamberlain Avenue	301
Chattanooga, Oak Grove	275
Columbia, First	270
Martin, First	182
Chattanooga, Oakwood	129
Chattanooga, Concord	120

By FLEETWOOD BALL

The First Church, Harrisburg, Ill., has succeeded in locating as pastor, S. H. Frazier of Fort Worth, Texas.

The call of the church at Lexington, Okla., has been accepted by Roger Hebard of Laverne, Okla.

J. T. Squyres has been called as pastor of the church at Geronimo, Okla., and was ordained last Friday night.

Alexandra Best, of New Orleans, La., has been called to the care of the church at Weleetha, Okla.

The First Church of Santa Fe., New Mexico, has called H. L. Jones, Hobart, Okla., but the call has been declined.

T. B. Hart has resigned at Purcell, Okla., to accept the call as pastor at Mangum, Okla.

The Woodlawn Church, San Antonio, Texas, has called as pastor Hulén Carroll, who succeeds T. Y. Adams.

The church in Winnfield, La., B. C. Land, pastor, will have a Young People's Revival in May conducted by Luther Holcomb, Jr.

R. A. Morris, of Holly Springs, Miss., has been called as pastor to Newton, Miss., and it is believed he will accept.

The church at Jenkins, Ky., has called as pastor, Nelson Crull, of Louisville, Ky. He has not signified a decision.

J. S. Bell has resigned as pastor at Whiteville, Harmony and Mt. Moriah churches.

Lloyd Baird of Summer Grove Church, Shreveport, La., has declined the call to Murray Memorial Church, Spring Hill, La.

Parkway Church, Jackson, Miss., J. P. Harrington, pastor, is in the midst of a meeting being conducted by L. B. Campbell.

H. A. Bagby, of Pendleton, S. C., has the sympathy of the brotherhood in the loss by death of his wife, Elizabeth Thomas Bagby. She was a gifted woman.

A revival is in progress in Comer Avenue Church, Joplin, Mo., W. L. Watson, pastor, and P. W. Medevas of Miami, Okla., is doing the preaching.

Last Sunday there were 48 additions to the First Church, Shreveport, La., M. E. Dodd, pastor, making a total of additions in a month's series of services of 323.

J. H. Buchanan has resigned the care of the First Church, Lynchburg, Va., and has accepted a call to the Southside Baptist Church, Birmingham, Ala.

The funeral of Arden P. Blaylock in the First Church, Little Rock, Ark., is said to have been the largest in attendance in that city. B. L. Bridges was in charge.

A. A. Dulaney, of Carthage Mission, supplied very acceptably last Sunday the pulpit of Bellevue Church, Memphis, in the absence of the pastor, R. G. Lee.

George W. Truett has planned to attend a European Baptist Summer Conference in July. He will be in London, Scotland, Wales and Paris.

H. E. Hogan, of Sour Lake, Texas, is to be assistant pastor to C. W. Culp of Queensboro Church, Shreveport, La., during April and May.

R. J. Bateman of the First Church, Memphis, who has been out of his pulpit for a month on account of illness, resumed his pastoral duties last Sunday. He spent part of the time in Biloxi, Miss.

Last Sunday H. P. Hurt passed into his twentieth year as pastor of Union Avenue Church, Memphis. The congregation showed their appreciation by a large attendance.

The old homestead where George W. Truett, of Dallas, Texas, was brought up in Clay County, North Carolina, has been bought by the Baptist State Convention of North Carolina.

Strong resolutions commending W. A. Carlton, who lately resigned at Comanche, Okla., to accept the First Church, Carbondale, Ill., were adopted by the Mullins Association.

A simultaneous evangelistic campaign will be held by the Baptist churches of St. Louis from October 31 to November 14. R. Q. Leavell and S. E. Ewing will be the leaders.

Joe Lett is a Chinese merchant living at Cleveland, Miss., who was recently converted, and joined the Baptist church. He said he had been in America twenty years before he heard of Jesus.

The First Church, Hickman, Ky., used by the Red Cross for storage purposes for recent flood refugees, H. W. Hargrove, pastor, is busy getting things in a normal condition.

A simultaneous evangelistic campaign under the direction of R. Q. Leavell, is in progress in the churches in Tampa, Fla. R. A. Kimbrough, of Jackson, is doing the preaching in Jackson Heights Church, P. B. Cooper, pastor.

By THE EDITOR

Oak Grove Church, Chattanooga, C. J. Donahoo, pastor, will begin a revival Sunday, April 11, with S. A. Vaughn, of Trussville, Ala., preaching.

Dr. B. L. Bridges, of Arkansas, preached both hours for Bellevue Church of Memphis on March 28.

The Winslow Mail, Winslow, Arizona, recently carried the announcement that William H. Butler has resigned the pastorate of the church there to become enlistment evangelist under the Missouri State Baptist Board.

L. S. Ewton, pastor Grace Baptist Church, Nashville, and chairman of the state Executive Board, is to assist Missionary Pastor R. J. Williams in a revival at Missionary Ridge, Judson Association, beginning August 8.

Gravel Hill Church, near Jackson, is doing a fine work under the direction of Pastor G. O. Gunthorpe. On a recent Sunday the members pledged 17 acres for the Lord's Acre Club and the deacons set out to enlist every family in the club.

Mr. Joel Porter, of Paris, died March 30 in the Baptist Hospital at Memphis. He was chairman of the deacons of First Church, Paris, and one of the noblest saints in the state. He will be greatly missed.

H. E. Pettus, born in Nashville, recently began his twelfth year as pastor of the Elizabeth Baptist Church, Elizabeth, La. A fine spirit and fellowship prevail. In renewing his subscription Bro. Pettus expresses his appreciation of the paper.

Selmer Baptists, under the leadership of Bro. L. H. Moore, are going forward in a fine way. By the last of March they had raised all but \$1,000 of the funds needed for the new building and work began immediately. He is doing a splendid work in McNairy County Association as well.

The March 28 issue of the bulletin of the Central Baptist Church, Winchester, Ky., Paul Montgomery, pastor, carried mutual expressions of appreciation on the part of pastor and people on the occasion

of the fifth anniversary of the pastor's service with the church.

—BAR—

Mrs. F. C. McConnell, Sr., mother of Dr. F. C. McConnell, a former pastor of First Church, Murfreesboro, now of First Church, Jacksonville, Fla., was buried March 26. She was a noble Christian woman, a faithful companion of her sainted preacher husband. Mrs. G. J. Rousseau of Pensacola, Fla., is a daughter.

—BAR—

It has been suggested to us that possibly some may have confused the name of A. A. Walker, recently announced in the Baptist and Reflector as having died, with A. A. Walker, an alumnus of Carson-Newman College of the class of 1924. The latter is very much alive, and is pastor of Bessemer Baptist Church, Greensboro, N. C.

—BAR—

The First Baptist Church, Dallas, ended the first week of its annual spring revival on Sunday morning, March 27, with all of the 4,000 seats filled, extra chairs filled and people standing all around and numbers turned away and with thirteen professions of faith and three additions by letter. The pastor, Dr. Geo. W. Truett, did the preaching in the revival.

—BAR—

E. L. Carnett, of Union City, recently closed a meeting with us here in First Church, Atlanta, Texas, which was a great blessing to our church. There were forty-two additions to our membership and a fine undercurrent of spiritual development in the church. We congratulate Tennessee on having this excellent character in your state. May the Lord continue to bless him.

—F. F. Squyres, Pastor.

—BAR—

Oakdale Baptist Church, Oakdale, David Burris, pastor, is holding a Bible Institute this week in which those appearing on the program are: Edward Haun, Geo. S. Jarman, W. E. Hunter, J. W. Mahan, E. H. Howard, Clarence W. Mayo, C. M. Dutton, J. Lacy Basham, Stanley Dalton and J. T. Warren. The copy of the program also indicated two speakers to be supplied.

—BAR—

In a revival in the First Baptist Church, Etowah, Ira S. Dance, pastor, in which the preaching was done by William Herschel Ford of the Broadway Baptist Church, Knoxville, there was a number of additions to the church and a fine revival among the members. Pastor Ford goes to be with Pastor O. D. Fleming and the First Baptist Church of Morristown in a meeting beginning April 12.

—BAR—

An invitation to deliver a series of three addresses on Stewardship before the Church Efficiency School to be conducted at Mercer University June 7-11, has been accepted by Lawson H. Cooke, Associate Secretary of the Baptist Brotherhood of the South. Among other speakers who have accepted places on the program are Drs. James E. Dillard, Charles E. Maddry, and Frank H. Leavell.

—BAR—

With Porter M. Bailes of the First Baptist Church, Tyler, Texas, doing the preaching and with A. G. Pritchett directing the music, the First Baptist Church, Huntsville, Texas, H. D. Bruce, pastor, held a revival which began on March 12 and in which there were 61 additions to the church, 33 of these on profession of faith and baptism.

Pastor N. M. Stigler of the First Baptist Church, Martin, did the preaching in a recent revival in the First Baptist Church, Sand Springs, Okla., where his brother, G. H. Stigler, is pastor, in which there were about thirty professions of faith and additions to the church and a fine uplift among the church members. On April 4 Pastor Stigler began a revival in his own church at Martin with Ira C. Prosser, of Fort Worth, Texas, in charge of the music.

—BAR—

After three and one-half years in evangelistic work, E. Marice Hewlett, 1055 New York Street, Memphis, feels drawn to the pastorate and is open for work as the Lord may lead. He received his training at Union University and Vanderbilt University and was ordained by the First Baptist Church, Jackson, W. C. Boone, pastor. He has had seven years' experience in the ministry.

—BAR—

Miss Theresa Anderson, of New Orleans, formerly of Canton, China, has been re-elected president of the Baptist Student Union of Blue Mountain College, which includes all of the Baptist religious organizations of the campus. Miss Anderson is the daughter of Dr. P. H. Anderson of the Baptist Bible Institute faculty and who, for a number of years, was president of Graves Theological Seminary, Canton, China.

—BAR—

The office appreciated the visits last week of Brethren H. D. Hagar, R. J. Williams, pastor at McEwen, Norris Gilliam, pastor First Baptist Church, Springfield, and the veteran J. H. Grime and his son, Hall Grime, Lebanon. Bro. Grime, feeble of body but still keen of mind, is bringing out soon a reprint of a discussion between him and Dr. W. J. McGlathlin on alien immersion, which will be good reading.

—BAR—

We regret that we were prevented from running in time the announcement of the Preachers' School, which was sponsored by the Watauga, Holston Valley and Nolachucky associations and which met at the First Baptist Church, Erwin, for a week of study, conference, fellowship and inspiration, beginning on March 29, under the direction of Secretary Freeman and the co-operating associations. Associated with Secretary Freeman on the faculty were Brethren A. F. Mahan, Central Baptist Church, Fountain City, and David Livingstone, Ridgedale Baptist Church, Chattanooga.

—BAR—

On March 26 the Southwestern Baptist Theological Seminary, Fort Worth, Texas, observed Mission Day, with the following speakers: R. S. Jones, Field Representative of the Foreign Mission Board; W. B. Glass and S. M. Sowell, missionaries to China and Argentina respectively, and M. T. Andrews, recently returned from North China, where he was sent as official representative of Southern Baptists to the centennial celebration of Baptists in China. Mr. I. E. Reynolds, head of the School of Sacred Music, with the mixed chorus of the school, had charge of the music.

—BAR—

With the Churches: Memphis—Bellevue received 4 by letter; Speedway Terrace welcomed 3 by letter and 2 for baptism; Temple welcomed 9 additions; LaBelle received 1 for baptism. Knoxville—Broadway welcomed 1 by letter and 2 for baptism. Chattanooga—Ridgedale received 1

by letter and 1 for baptism; Clifton Hills, Pastor Goolsby welcomed 4 by letter, 6 for baptism and baptized 6; Woodland Park, Pastor Stansel welcomed 5 by letter and baptized 2; First Welcomed 8 by letter and 11 for baptism; Northside, Pastor Selman welcomed 2 by letter, 5 for baptism and baptized 5; East Lake welcomed 2 by letter and 1 for baptism; Red Bank welcomed 6 by letter; Oakwood received 1 by letter; Concord welcomed 3 for baptism. Georgia, Chickamauga—First, Pastor Cochran received 1 for baptism and baptized 1.

—BAR—

A PRE-CONVENTION CHURCH MUSIC CONFERENCE

To be held at the Baptist Bible Institute, New Orleans, La., May 12, the day preceding the opening session of the Southern Baptist Convention.

Realizing the influence music exerts in every phase of church life, the fact that from 25-30% of the time occupied at our various convenings is spent musically, and recognizing the tremendous advance being made in music education and in musical appreciation by the American people and the influence all of this has upon the present and future Christian program, we, the signers of this "call," urge all who are interested in making the music of our Southern Baptist churches the most effective possible, to attend this conference.

It is hoped that pastors, choir leaders, gospel singers and song leaders, teachers of music in colleges and public schools, all who may be engaged or interested in Church Music will attend. We are deeply desirous that all who possibly can will meet with us.

The conference will meet at the Baptist Bible Institute, 1220 Washington Avenue, New Orleans, at 2:00 P. M., May 12, the day preceding the opening session of the Southern Baptist Convention.

Signed:

Dr. W. E. Holcomb, President Mississippi Women's College, Hattiesburg, Miss.
Dr. J. W. Storer, Pastor First Baptist Church, Tulsa, Okla.
Dr. W. C. Allen, Editor, Biblical Recorder, Greenville, S. C.
Miss Inabelle Coleman, Foreign Mission Board, Richmond, Va.
B. B. McKinnie, Sunday School Board.
I. E. Reynolds, Fort Worth, Texas.
Inman Johnson, Louisville, Ky.
E. O. Sellers, New Orleans, La.

—BAR—

NOTICE CONVENTION MESSENGERS!

Do not forget that your church must elect you as a messenger to the Southern Baptist Convention which meets in New Orleans, May 12. I can not issue certificates of membership as was done before the Constitution of the Convention was changed. Remember, every church has a right to send one messenger, whether it has given one dollar or one thousand dollars.

Write me for cards, have your church elect its messengers and have the clerk and moderator fill out the cards. Should you forget this, a letter from your clerk, stating that you were duly elected, will serve instead.

Railroad Rates

No special railroad rates are offered, in view of the fact that their rates are already very low. You will not need a certificate to get the 1½ cent rate in day coaches, or the very low round-trip rates for use on

Pullmans. The Gulf, Mobile & Northern Railroad out of Jackson, Tenn., has a regular fare for clergy of five dollars round trip, and ten dollars regular fare (Pullman fare extra). No cheaper trip can be made than by rail, and surely it is the safest way to travel.

If you wish to have a cheaper room than the hotels have offered, write "Entertainment Committee, First Baptist Church, New Orleans, La.," and ask them to assign you to a home or a tourist hotel.

Make your plans to attend this great gathering of Baptists. Take time to see New Orleans while you are down that way. Visit the Baptist Bible Institute and the Southern Baptist Hospital. See the new great bridge across the Mississippi, the old French Quarter and other interesting places. Fill your heart with inspiration, your head with information and your soul with determination, and come home to be a more earnest, energetic servant for the Lord.—John D. Freeman.

The Kohler Manufacturing Company, 15 East Lombard Street, Baltimore, Md., are now advertising the famous Kohler Corn Salve in this publication and in other church publications of the South. Those who suffer with corns will be glad to know that Kohler Corn Salve is an inexpensive and effective way to remove corns. It has been sold by drug stores in a handy green tin for more than 50 years.—Adv.

OCOEE BAPTIST TRAINING UNION SCHOOLS ENROLL 1,970

(Continued from page 11)

group. Rev. L. L. Hurley and Mrs. Clifford Smith were the other teachers.

Attendance by Groups

The attendance by groups is given on the chart below. This shows the attendance according to the five nights in each group.

Group	Monday	Tuesday	Wednesday	Thursday	Total Enrolled	Friday
I	150	144	123	147	133	173
II	141	150	160	144	133	175
III	200	180	196	198	192	260
IV	341	385	405	386	334	497
V	375	383	405	452	379	527
VI	76	71	63	76	71	113
VII	100	111	127	107	92	150
VIII	63	66	64	65	56	75
TOTAL	1446	1490	1543	1575	1390	1970

Speakers

Each of the schools had an inspirational period each night when an address was delivered by some outstanding speaker. Much praise is due these speakers, for many of them travelled over the entire association during the week in order to speak in the various groups. These speakers were as follows: Rev. Charles Norton, Mrs. L. G. Mosley, Mr. M. R. Ney, Mr. W. C. Smedley, Rev. R. W. Selman, Rev. J. B. Tallant, Rev. L. T. Householder, Dr. John Huff, Rev. L. G. Mosley, Rev. Norris Gilliam, Mr. Henry C. Rogers, Rev. James A. Ivey, Rev. Clyde Burke, Miss Roxie Jacobs, and Dr. John D. Freeman.

The associational officers and leaders and all those in attendance are happy over the success of the week. New resolutions were made and high inspiration for service caught by all. Even greater things are prophesied for this association as a result

"A TINY GIVING"

By Walter M. Gilmore

The Executive Committee of the Southern Baptist Convention reports a timely gift of five yen (\$1.42) from a young business man in Japan for the relief of the sufferers in the flood areas of the Ohio and Mississippi Valleys. This came by way of our Louisville Seminary through Brother S. Ozaki, a student from Japan.

The sender of the gift to Brother Ozaki was Shuichiso Takasago, a member of the Wakamatsu Church, one of our Southern Baptist Convention churches in Japan. In sending the gift he wrote: "I was very much surprised knowing that many people in America are in great distress now by the recent flood. I enclosed here five yen. It is just a tiny giving, but I am very glad if it be used for those people in distress."

This young Oriental's "tiny giving" is enough to put to shame some of us who live much closer to the scene of suffering. By the way, have you and your church made an offering yet to help in rehabilitating the many churches whose buildings were so seriously damaged by the recent flood? It is not too late to do so now. Many of these churches are still in dire need of help. Send your offering to your State Secretary, designating it, "For Flood Rehabilitation Fund." He will see that it gets to the right place. The sooner you send this the more timely it will be.

ANNOUNCEMENT MOTHER'S DAY MAY 9, 1937

To be observed with program and offerings for our
Tennessee Baptist Orphans' Home.

Sponsored by the W. M. U. of Tennessee.

Our Tennessee Baptist Orphans' Home on account of its enlarged service has keenly felt the need of more money with which to carry on its worthy work. Dr. John D. Freeman, Treasurer of the Executive Board of the Tennessee Baptist Convention, in his report to the Convention at Clarksville, made the following recommendation:

"That a special committee composed of five members of the Executive Board and five members of the Orphans' Home Board be appointed to study the Orphans' Home situation and to report to the annual meeting of the Executive Board recommendations for a plan whereby a more adequate regular income may be provided for that institution."

(On record paragraph 10, Page 18, Tennessee Baptist Convention Minutes, 1936.)

The above recommendation was adopted by the Convention and the committee appointed. On December 8, 1936, at the annual Executive Board meeting, the committee reported as follows:

"The special committee appointed to devise some plan whereby the Orphans' Home may have a more adequate regular income in our program recommend that Mother's Day be designated as "Orphans' Home Day" in our churches, and that the W. M. U. be asked to sponsor the offering for that occasion. If our churches will rally behind the plan and make a large place for the Home in their Mother's Day exercises, we should receive at least \$10,000.00."

(As published in the Baptist and Reflector, Thursday, December 31, 1936, in an article by Dr. John D. Freeman.)

A Large Offering Is Needed

First: We are making extensive repairs. This is especially true of the Eastman Building which is the oldest on the grounds. It was erected twenty-six years ago. Some of the floors are worn out. We are having to rewire the building and also erect a large sleeping porch in the rear. It will take much money to put our property in good condition. We must have good equipment if we are to render a larger service to the children committed to us for care and training.

Second: At the annual meeting of the Board of Managers of the Orphanage November 30, 1936, the management was authorized to build and install a central heating plant. This is very necessary in order to save fuel and also to protect our children from the hazards of fire. With the central plant fire danger will be reduced to the minimum. We are asking that the good mothers of the state join us in making it possible to have this needed protection.

We are preparing a short program for Mother's Day, copies of which may be had by writing to our office. Make much of the service of Red Rose Mothers to our White Rose Babies on Mother's Day, May the 9th, 1937.

I am,

Yours in service,

W. J. STEWART, Supt.,
Nashville, Tenn., P. O. Box 38.