

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

ORGAN TENNESSEE BAPTIST CONVENTION

Volume 104

THURSDAY, MARCH 31, 1938

Number 13

RELIGIONS COMPARED

GREECE SAID: "Be moderate—know thyself."

ROME SAID: "Be strong—order thyself."

CONFUCIANISM SAYS: "Be superior—correct thyself."

BUDDHISM SAYS: "Be disillusioned—annihilate thyself."

HINDUISM SAYS: "Be separate—merge thyself."

MOHAMMEDANISM SAYS: "Be submissive—bend thyself."

JUDAISM SAYS: "Be holy—conform thyself."

MODERN MATERIALISM SAYS: "Be industrious—enjoy thyself."

CHRISTIANITY SAYS: "Be Christ-like—give thyself."

—Michigan Churchman.

BULLETIN FIRST BAPTIST CHURCH, SPRINGFIELD,
NORRIS GILLIAM, Pastor

Baptist and Reflector

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Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.
Terms of Subscription—Single subscriptions payable in advance, one year \$2.00, six months \$1.00. Club rates and plans sent on request.
Obituaries and Obituary Resolutions—the first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.
Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, fifty cents per insertion.
Advertising Representatives—Jacobs List, Inc., Clinton, S. C.
Published by Baptist and Reflector at Church and Lafayette Streets, Jackson, Tenn. Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

EDITORIAL

The Conversion of John Wesley

Methodism is celebrating the two-hundredth anniversary of the conversion of John Wesley and reviewing its past history and laying plans for the future. The celebration, which began in November last, will be climaxed on or about May 24, 1938.

Mr. Wesley's conversion took place at 8:45 P. M. in a mid-week Moravian meeting in Aldersgate, London, May 24, 1738. Of this experience he writes: "I felt my heart strangely warmed. I felt I did trust Christ, Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

A certain Methodist writer comments on this as follows: "These phrases are usually taken to mean that Wesley turned from a religious system of liturgical or formal observance to the freer evangelical emphasis. In his own writings, however, Wesley makes it clear that he did not consider it a drastic break in his religious life."

To the mind imbued with the terms of God's revealed gospel and plan of salvation Wesley's words, allowed to speak for themselves, convey the idea of a **heartfelt experience of grace**.

But whatever construction may be put upon the words, the fact remains that genuine conversion IS a decidedly "drastic break" in one's life, whether that life be admittedly sinful or professedly religious. When a man is "born again," he is "quickened" from death into life and made "a new creature." A miracle takes place!

When we were growing up, Methodist preachers, as we knew them, generally preached it that way. But in later years many of them, along with many who wear the Baptist name, have left the gospel of grace as centered in the atoning cross and of supernatural regeneration and have fallen in with the ethical culture theories and rationalism and speculation of Modernism.

It would be a happy day if all of these would come back to the proclamation of that divine imperative, alike applicable to young and old and to the admittedly bad and the "good" and the "goody-good,"—"YE MUST BE BORN AGAIN!"

And when one has had this experience of regeneration, he can truthfully say that he "felt his heart strangely warmed" as he "trusted Christ, Christ alone for salvation."

Present and Future Regeneration

We greatly love and respect the veteran J. H. Grime, of Lebanon, Tennessee, now nearing his eighty-seventh birthday. Recently there has come from his pen his twenty-fourth publication, a pamphlet entitled SALVATION THROUGH JESUS CHRIST OUR LORD AND REDEEMER. It is interesting reading and may be had from the author for ten cents.

Bro. Grime is as sound as a dollar on the plan of salvation by grace. We must dissent, however, to one view set forth in the pamphlet, and that is that the new birth and regeneration are not interchangeable terms and that regeneration awaits the second coming of Christ when the saints shall be raised from the dead and the created order shall be made over.

The expression in Matt. 19:28 is quoted in support of this view—"ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." Bro. Grime rightly interprets "the regeneration" in this passage as relating

to the second coming. The fulfillment will include the resurrection of the saints and the renovation of the created order—"Behold, I make all things new."

But this is not the **only** regeneration set forth in Scripture; for God saves sinners "by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). The word used is **paliggenesis**, the same word that is rendered "regeneration" in Matt. 19:28, and the thing specified takes place at faith. "Regeneration" in Matt. 19:28 is future; "regeneration" in Titus 3:5 is now and is synonymous with the new birth.

Monterey

Circumstances that seemed unavoidable have prevented until now any editorial reference to our visit on Sunday morning, March 13, to the Monterey Baptist Church, Monterey, F. M. Dowell, Jr., pastor. The last time we were there the church and the then pastor, Bro. W. L. Stigler, were in deep grief, as the church building and pastor's home had just burned that morning. On March 13, we found the people buoyant and that they are going right on with reconstructing their building. Bro. Dowell, a student in the Seminary at Louisville, preaches to the church twice a month until the Seminary term is over, whereupon he will preach full time there. He is leading in a fine way and the people greatly love him. Bro. T. L. Springfield, superintendent, called attention to the presence in the congregation of three elderly men, two ministers and a deacon, Brethren G. L. Adkins, W. D. Wilmoth and G. W. Allison, whose likenesses will be carried in the Baptist and Reflector in a future issue. There seemed to be a specially responsive spirit in the congregation, which made it easy for the visiting minister to speak. And then, a substantial and enjoyable dinner in the home of Deacon and Mrs. W. W. Wright added to the pleasure of the visit. Monterey is moving on.

First and Calvary Baptist Churches, Alcoa

Superintendent H. M. Beaver carried us from the station, Sunday morning, March 20, to preach in the First Baptist Church, Alcoa, W. M. Grifflit, pastor. We shall long remember the spiritual atmosphere and the earnest attention. Following a very splendid dinner in the pastor's home, we attended with him a meeting of the Brotherhood of the church in charge of Director Clyde Glass. Rev. J. C. Haun delivered the principal address, followed by brief remarks from others, after which the meeting adjourned with a good, old-fashioned handshake. At the evening hour, after a very splendid supper in Pastor O. M. Drinnen's home, we preached in the Calvary Baptist Church, Alcoa. As at the First Baptist Church, the spiritual atmosphere and the responsive attention made it easy to speak. Several subscriptions were received on the visit to these churches. The singing at the First Baptist Church with F. B. McFee leading and Miss Nelda Jean Henry at the piano, and then at Calvary with L. A. Edmonson leading and Miss Agnes Whitfield at the piano, added much to the services. At Calvary the twins, Masters Richard and Robert Royston, sang an effective duet, "I'm Depending on Him." The work in these churches is going forward in a fine way. It was a joy to be with the pastors and their families and their people. Our thanks are due Pastor Drinnen for carrying us to Knoxville following the service.

Convention Ministers Retirement Plan

In last week's issue of the Baptist and Reflector, on page four, Dr. Thomas J. Watts, Executive Board of the Relief and Annuity Board, had an article under the above heading. Space did not permit our making editorial comment at that time. Editor Brown of the Word and Way and Editor Masters of the Western Recorder have splendidly commented on the plan. We urge our readers to take up our issue of March 24 and read the article again.

The Relief and Annuity Board has in operation the Baptist Board Employees' Retirement Plan, which twenty-two boards and agencies in the South have adopted. We have long thought that there should be some special plan for the aged and the retired ministers put into operation of better features than any hitherto, so far as our knowledge of such goes. It strikes us that the Convention Ministers Retirement Plan splendidly meets this demand. Editor Masters says of the plan, "Its provisions appeal to Baptists and its general adoption is forecast."

Dr. Watts says a thing that deserves pondering: "We Southern Baptists and the rest of the Christian forces have their opportunity to so achieve in this field that the Government will not tax our churches and denominational workers for the social security of ministers and denominational workers. That is why we are not included already; the Government was impressed with our profession of purpose to do it ourselves."

Pastor Merrill D. Moore, of Newport, is the Tennessee member of the Relief and Annuity Board. He has made such a splendid, concise statement on the plan under consideration that we are substituting it for the remainder of what we were planning to say. His statement follows:

"The article on the 'Convention Ministers' Retirement Plan,' by Secretary Watts, outlines the outstanding features of this great plan. Concerning this plan, let it be said:

1. Taking every factor into consideration, this is the best plan that our Relief and Annuity Board has yet been able to offer for the provision for the minister's old age, and the solution of the problem of the aged minister. Several factors have made it possible recently to effectively offer this plan to Baptists of the several state conventions.

2. This plan is superior to any previous plan, in that ministers who are now approaching old age will be provided for, as well as the younger men who have a longer time to accumulate service credits.

3. This plan will make it easier to enlist the churches, because more churches will be going into it. The plan will be actively promoted by the State Convention, churches will be contributing "not merely to their own minister's retirement annuities, but toward the annuities of all the ministers participating in the group."

4. So long as we work on a plan which enlists the churches over the south only one by one, we are just "piddling along." With only one Field Worker, it would take us a hundred years to enlist Southern Baptist churches through "individual" plans. At present, nine State Conventions have taken definite steps looking toward entering upon the above 'Convention Ministers' Retirement Plan.' As soon as any State Convention goes into the plan, it will in most cases mean several hundred churches and pastors entering the plan immediately.

This plan is the one present hope, it seems to those familiar with it, for making real progress toward provision for the old age of our ministers. It is fair, it is equitable, it is wise, it is business-like, it is Christian. Let us give it serious, prayerful consideration."

* * *

The Southwestern Seminary Endowment

The Southwestern Baptist Theological Seminary at Fort Worth, Texas, has launched a movement to endow the institution in the amount of \$1,000,000.00 by February, 1940. President L. R. Scarborough has associated with him in the movement Dr. J. W. Bruner. A recent issue of the Baptist Standard was largely given over to an interesting emphasis upon the movement, with articles by Editor McConnell, Dr. Geo. W. Truett and others.

That this exceedingly important Southwide institution and Convention agency should be worthily endowed, goes without question and its effort in that direction commands the sympathetic interest of Baptist hearts. The same could be said of the Seminary at Louisville, the Baptist Bible Institute and of all our state educational institutions as well.

Our understanding is that the Seminary endowment campaign is to be carried out so as not to interfere with Co-operative Program contributions. This is as it should be. Convention agencies, as also state agencies, are bound by the principles of the co-operative arrangement to which they have subscribed.

In its adoption of the report of the Executive Committee, the Southern Baptist Convention at Memphis in 1929, said, among other things, the following:

"That any special campaign by an agency for endowment, or building and equipment, or other purposes not specified in the approved budget of such agency, shall first receive the endorsement and approval of the Southern Baptist Convention, or its Executive Committee."

"That no agency of the Convention shall be allowed or permitted to solicit gifts designated to its use, except as herein above specified; and that any and all such solicitations on the part of any agency of the Convention shall be considered a breach of the Co-operative Program." (Minutes S. B. C., 1929, page 74.)

On another page in this issue of the Baptist and Reflector may be seen **A Revised Statement of a Business and Financial Plan for the Southern Baptist Convention**, which will be presented by the Executive Committee to the Convention at Richmond. It will be seen that in this is an item perpetuating the spirit and intent of the foregoing quotations.

On the basis of such things Baptist and Reflector holds that Southwide agencies receiving Co-operative Program funds should, before soliciting special or additional funds, confer with the Convention or with the representatives of the Convention, the Executive Committee, and work out an arrangement in adjustment to other agencies and in adjustment to the co-operative arrangement to which it is a party. The same principle holds in state relationships.

On the basis that the Southwestern Seminary in its endowment move is proceeding in accordance with this principle, Baptist and Reflector, with Southern Baptists in general, wishes it every measure of success. The institution highly deserves it.

* * *

The New Birth

(This is an Outline of my first sermon as preached at Gatlinburg June 13, 1886.—S. M. McCarter.)

"Marvel not that I said unto thee, Ye must be born again." John 3:7.

INTRODUCTION—These words to Nicodemus, no doubt were a great surprise to him because of his character and position, but Jesus knew his heart and knew best just what Nicodemus needed most just as He knows us and our greatest need.

No matter about a man's character or position he is a doomed sinner and sure of hell, if he lives and dies without the new birth.

I. THE NECESSITY OF REGENERATION.

1. This grows out of the fact that we are all by nature sinners.
2. There is no other Saviour but Jesus.
3. There is no other way for us to meet God and be with Jesus.

II. THE MEANS OF REGENERATION.

1. Found in God's plan of salvation for our redemption.
2. God uses means, like the ministers, church members and His providence to bring sinners to Himself.
3. Jesus died on the cross for sinners.

III. THE HAPPY RESULTS OF BEING BORN AGAIN.

1. For this earthly life.
2. No other way to serve and be useful to others and God's kingdom.
3. The rewards that will come to us here and the future life— heaven.

—S. M. McCARTER.

"Station WMU Broadcasting"



"Hello, Tennessee Baptist friends; To date 827 subscriptions have been received in the W. M. U. campaign for Baptist and Reflector. Aside from the office force the following parties have since the last count sent in subscriptions:

Miss Geneva Scott, Memphis; Rev. O. G. Lawless, Byrdstown; Mrs. W. M. Robinson, Auburntown; Mrs. V. L. Parker, Memphis; Mrs. L. G. Frey, Jackson; Mrs. A. L. Hurdle, Collierville; Mrs. S. J. T. Lowe, Nashville; Mrs. B. T. Welch, Chattanooga; Mrs. Macie Ball, Murfreesboro; Miss C. Olive Martin, Thompson's Station; Mrs. R. T. Mynatt, Knoxville. Thank you, friends, one and all.

"Since the last broadcast three more W. M. U. representatives of Baptist and Reflector have been certified by their Associational W. M. U. Superintendents: Mrs. Roy Smith, Maury County Association, Columbia; Mrs. Sam Meriwether, Cumberland Association, St. Bethlehem; and Mrs. A. V. Greene, Mulberry Gap Association, Sneedville. Welcome to the workers in the work! This makes 22 associations thus far which have entered the campaign.

"W. M. U. forces, pastors, churches, all friends of the paper, only a few more weeks remain now to May 1 when the campaign ends. And the showing to date is 22 associations in the campaign and 827 subscriptions received. Only the deepest appreciation is felt for those loyal people who have made this showing possible.

"But this showing is not yet adequate. It is mentioned here as a challenge to renewed diligence and effort in these closing weeks of the campaign. The paper is counting on you. To see that magnificent attendance and wonderful spirit at the W. M. U. Convention last week makes us know you will do your best.

"ON TO SUBSCRIPTION HEIGHT! ON TO RICHMOND!
"Station WMU signing off till next week."

The Cross The Touchstone of The World

By SAMUEL PIERCE WHITE

The cross has long been a symbol of suffering. At first it was a stigma of shame suggesting the death penalty paid by the malefactor for his crime. It represented a capital penalty for crime. Then there came a new and revolutionizing significance to the cross. The cross became the central fact in a new manifestation of true religion. It became the keystone in the arch of divine revelation.

Jesus, the faultless One, was compelled to die upon the shameful cross. This sinless One destroyed the shame of the shameful cross by enduring both the cross and its shame. Its shame was no match for His sinlessness so therefore He despised it and glorified the cross.

McLaren suggests this when he refers to the miraculous healings of Jesus as showing only drops of divine love towards humanity. These were only individual and local work. Just drops of love with healing goodness were these acts. But when He endured the cross God's love in Jesus' death became a floodtide with universal significance. "He tasted death for every man." "Amazing grace how sweet the sound that saved a wretch like me." The death on the cross became the measure of Divine grace. Jesus descended from the heights, He grasped the breadths, and He plowed the depths of love in His death on the cross for us—matchless, adequate and eternal transaction! This death on the cross not only revealed His love but it became the propitiation for our sins. Hence Divine love in its reach for us became vicarious suffering in its relief for us.

The enemy's enmity, the Pharisee's conspiracy, the traitor's duplicity, the prophet's anticipancy, all converged upon the cross of Calvary but in spite of all this convergence, Jesus, through loving volition, laid down His own life in vicarious death and took our place, and died in our stead, on the tree of the cross. The earthside of the procedure of the cross was glaringly illegal—the heavenside was voluntary sacrificial love, as legal a procedure as the universe affords.

Then and from then on until time's end, the world spirit reveals its own illegality as illogical and unloving. The way of the cross, on the other hand, is legal because it kills hatred by sacrifice, sin by substitution, shame by suffering love. These two roads are the only ways of life here below however devious the picture on the billboards of the road. All the originality of human genius can come no closer than the right of way of the highways of life and death.

The cross thus becomes the touchstone with which to test the character of the human ore. The quality of this ore is ascertained by the cross. It is "the goodness of God that leads to repentance." It is the blind selfishness of the soul that leaves it in the grip of sin. Jesus says, "And I, if I be lifted up, will draw all men unto me." No historian denies that the uplifted Christ has drawn men out of every clime, and race, and condition unto Himself. The soldiers of Caesar, the slaves of Salvador, the kings of nations, the mediocre, the scholars, the scientists, the philosophers, the dregs of society, the peasants and the politicians have all been drawn unto Jesus through His uplifting. Only those, who have heard and would not come, have been left in sin.

Faith is built upon the cross. Hope is in the cross. Conquest is by the cross. And service is for the Christ of the cross. The cross has inspired the best in art—has thrilled the most cultured with music. It has lifted the humblest to the highest positions of glory and has bridged the way to heaven.

The cross is of greater security than vast armies and navies. Its wisdom outranks the sages. It is truer than magnetic needles. It finds the precious gems of character and assays the gold of value in human life. It is the hope for the peace of the world. It is the incentive for spiritual prosperity. It can stop the mouths of cannons as well as of lions. It is the basis of the only social justice the world will ever know in fact, because it transforms life. It can open the gates of heaven. It will bring heaven down to earth in shop and field, in home and school, in court and church; in every place where the heart opens to its life and the spirit of man yields to its power.

Today its power is challenged by the same forces that once gloried in its shame. Today it challenges all those who would despise its shame. The Father vindicates its present glory and will as long as time shall last. It is the indispensable saving energy of human hearts; the abiding symbol of life through death; the emblem of a sufficient atonement for sin and the symbolic description of a broken body and a shed blood for many by Jesus the Lamb of God.

It does not destroy human volition but it does save all who will. It would in a generation wipe out all the social confusion; humble all the national bombast; adjudicate all the economic injustice;

correct all the spurious thinking and cleanse all the putrid impurity of the world if it were universally given a chance by the return of all peoples to Jehovah God.

"When nations trust in Jesus' name
They may wholly forget their sin and shame.
For His cross is power indeed,
And by that pow'r we all are freed."

The cross is the touchstone of the world and no heart can escape its power to prove the presence of pure gold of faith and love and obedience or be proven destitute of the great saving grace of Jesus Christ for the simple reason that that soul lacks faith. His cross proved Jesus' love. The cross reveals our love or lack of it. It is the undeniable test of discipleship revealing a willingness to suffer with him in this present world or an unwillingness to obey Him as Lord and Master. May the Lord give us the precious metal of willing obedience in faith and good works.

—Deaderick Avenue Baptist Church, Knoxville, Tenn.

"The Name Christian"

By ROY L. THOMPSON

Under the above caption in Baptist and Reflector of January 13, I expressed the opinion that the name Christian was never given by divine Revelation, basing my opinion on the fact that the name did not go forth from Jerusalem, but from Antioch, a heathen city in Assyria, fourteen years after Pentecost. And in all the Apostolic writings, never once did the disciples address each other as Christians. In view of the preceding facts, let us now proceed to bring under review those scriptures which are relied upon as teaching that the name Christian is of divine origin.

1. Paul said: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:15. Now, there is not the least intimation here as to what the name is, or with which the whole family in heaven and earth is named. Abraham, Isaac and Jacob and all the patriarchs, prophets and all the redeemed of all ages constitute a portion of that family, but these ancient worthies were certainly not called Christians. The R. V. comes in and correctly gives that sentence as follows: "For this cause I bow my knees unto the Father, from whom every family in heaven and earth is named."

2. It is claimed by some that Paul admitted the name Christian to be of divine origin, in his defense before King Agrippa. But a close study will show that Agrippa was addressing Paul contemptuously. I give the passage of scripture from the R. V. "King Agrippa, believest thou the prophets? I know that thou believest." And Agrippa said unto Paul: "With but little persuasion thou wouldst fain make me a Christian." And Paul said: "I would to God that whether little or much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." Acts 26:27-29.

The word "fain" is from a word which means to court favor. Paul caught the import of the king's remarks, and modestly waived or declined the name in the presence of Agrippa. Again Peter uses the word in I Peter 3:16 intimating a fiery persecution under the name Christian. The name Christian was common among the enemies of Christ as Luke intimated in the year 64 by telling when and where it first began. The world then it seems imposed the name Christian on them while they called themselves disciples, brethren, etc., down to 64 A. D.

While Stephen, the proto-martyr himself and all subjects of the first persecution, died under another name than that of Christian, for the disciples were called Christians first at Antioch, many years after the death of Stephen, Jesus has yet in store a new name that he has promised to them that overcometh. "I will give him that overcometh a new name which no man knoweth except him who receiveth it." Let us labor for that new and heavenly name. I shall close this article with just one excerpt from A. Campbell, the head and founder of what is now known as the "Church of Christ. He said: "As a human designation we call our religion Christianity, and its professors Christians. I have used these words as often as most men of my age; but I use them not as divine, or exclusive names, but as I use other words, by common consent."

—Mil. Har Pages 24-28 for 1840.

The Outlook For Religion In The Nation's Capital

By RUFUS W. WEAVER, Executive Secretary

Columbia Association of Baptist Churches

The news agencies carry little regarding religious events in Washington. The denominational press gives brief notices regarding individual pastors. Few religious leaders in the Nation's Capital envisage the struggle of the many divergent faiths, seeking to establish themselves in this City. There are four major groups, the Protestants, the Roman Catholics, the Jews and the Newer Religious Bodies. Twenty, even ten years ago, Washington religiously was a typical American city. Baptists, Roman Catholics, Methodists, Episcopalians, Presbyterians, Lutherans, Jews, Congregationalists, Disciples and Adventists had in 1916, 311 of the 349 churches, 155,382 of the 164,413 membership; in 1926, these older denominations had 343 of the 399 churches and 227,787 out of the 238,789 membership. Baptists led in 1916 with 82 churches, 22 white, 60 colored and in 1926 with 106 churches, 23 white and 83 colored. Washington in 1916 and again in 1926, differed but little religiously from any other American city, having a large Negro population.

Cults in the Capital

The Historical Record Division of the W. P. A. has been engaged for the past three years in locating the records of all institutions, including churches, within the District of Columbia. I have had access to these reports. A study of them awakens astonishment. I have copied a list of 214 religious organizations, no one of which is organically connected within any one of the older denominations named earlier in this article. The Religious Census lists in 1916: 38 churches connected with minor denominations; in 1926, 56, while the H. R. D. lists in 1937, 214, many of which are independent bodies, having no denominational connection whatever, but so well organized and established as to be recognized as a religious institution.

Washington the Mecca of Missionaries

The names of the religious groups begin with the Assemblia Christiana and end with Yogoda and Zoeth. Out of the 214 bodies, 162 have been organized since 1916. A revolution in religion is taking place in the Nation's Capital. This is not an emotional movement among the Negroes, for 125 of these newer religious groups are white and some others have a mixed membership. In another article, I may treat of the doctrines and the practices of these newer religious groups. The fact to be observed is that each of these bodies has come into existence through the missionary activity of some man or woman who was sent or who came on his own initiative to Washington to exploit his religious faith.

A Worldwide Revolution

This religious revolution, however, is worldwide. Recently as Chairman of the Committee on Public Relations, appointed by the Southern Baptist Convention, I secured a copy of the regulations imposed by the Rumanian Government upon religious minorities and I found that Pentecostals, Millinarians, Brethren of the Gospel and Seventh Day Adventists were named as having organizations in that Greek Catholic country. Our workers in the backward rural areas and in the mountain regions report the spread of Holy Rollerism, Mormonism and kindred cults. The superintendents of city missions in every important urban center are becoming concerned over the rapid growth of the newer religious groups. Unmistakably there is a concentration of effort by these variant cults within the Nation's Capital, all desiring strong religious organizations and a Washington date line for their publications.

A New Application of Baptist Principles

The older religious bodies are making but little progress. The increase of church membership is not keeping step with the growth of population while the number of mergers within the older white evangelical bodies will equal approximately the new churches formed. Neither Northern nor Southern Baptists are making any contribution to missionary work within the District and this despite the fact that Washington is the most strategic mission field Baptists have on earth. The world trends are in the direction of strong, centralized governments and the logical terminus of such trends is the corporate or totalitarian state. The Baptist principle of religious liberty and the separation of Church and State need to have in Washington a sufficient number of Baptist churches and of intelligent, far-seeing leaders to defend the principles that our forefathers suffered for and by suffering won.

The Tide Is Turning

For ten years the gifts of the Washington Baptist churches shockingly declined; for ten years no assistance was given to mission work by either the Northern or the Southern Baptist Convention; for ten years no new Baptist church was organized within the District of Columbia. Last year the treasurer of the District of Columbia Baptist Convention reported an increase in the giving

of the churches; this year two new mission stations are being opened within the District and a more hopeful spirit in every church prevails. This year Calvary has secured subscriptions that will cut its indebtedness in half; the East Washington Heights will pay its entire debt; Takoma Park, Brookland, Fountain Memorial, Fifth, Metropolitan, Second and others are reducing their outstanding obligations. Several churches are planning building operations. The Sunday schools and the congregations of all the churches report a marked advance.

The Mother Church

The First Baptist Church is first in length of time and first in evidences today of material and spiritual progress. Within four years the net increase in its membership has been 65% and half of this increase has taken place during the last fifteen months that Dr. Edward Hughes Pruden has been the pastor. The morning congregation now fills the spacious auditorium. Every agency of the church is going forward under the pastor's inspiring leadership. The residence of Mrs. Lansing, whose husband had been the Secretary of State under Woodrow Wilson, which adjoins the church on Sixteenth Street, has been purchased and transformed into parlors, offices and classrooms for the Sunday school. Appropriately it is named the Luther Rice Memorial, in honor of the great leader who was a member of the First Church until his death in 1836. The annual banquet, celebrating the founding of the church in 1802 was held March 10, when the announcement was made that the membership is now 1,001. Washington Baptists, and in particular the members of the Old First, are thankful for the coming of Edward Hughes Pruden, Ph.D., D.D. —Washington, D. C.

First Baptist Church

NELSON CRULL, Minister
JENKINS, KENTUCKY

Baptist and Reflector
Nashville, Tennessee.

I just cannot do without the Reflector, because it always brings new news, good news, tells of the workings in the churches and my many friends in dear old Tennessee.

But above all it brings some of the best articles from the "beloved editor" and friends of the South.

I send greetings from my Baptist brethren from Southeastern Kentucky, and Jenkins. Our town is one of the most beautiful in the coal fields of Kentucky, we have every convenience that the large cities have, with a population of nearly 9,000.

Our church has passed another year, and it has been one of the most fruitful years, in additions to the church, its finances, and in all its departments.

We would be glad if any of the Baptist brethren going through our town would stop by and see us. One word of exhortation—if you pass through, drive slow and see our town, "Drive fast and see our Judge."

Sincerely yours,

NELSON CRULL.

W. B. Riley's Theological Position

Some letters from brethren about the country have requested that I state my position on points involved in this communication. To this I respond with pleasure.

Concerning THE FEDERAL COUNCIL OF CHURCHES OF CHRIST, I believe it to be a modernist machine; that instead of being supported by the various denominations, it should be deserted by every one of them and left to die the death it deserves.

On the matter of DAWSONISM, Dr. Cranfill of Texas has voiced my sentiments in "The Western Recorder" of Louisville, Ky.

As to FOSDICKISM, if I only knew what that was I could give it more intelligent treatment; but since Fosdick comes and goes so often that one has to catch him midway between rationalism and adoration for revelation, it would depend entirely upon the moment in which he laid hold upon him as to what he would be led to say about him. Whatever it is, it is a poor foundation for either a church or the Cause of Christianity.

On DARWINISM, I hold, as I have always held, that it is unscientific, unscriptural—a philosophy of fools.

On AGNOSTICISM, I am sorry for the man who knows so much that, in the language of the colored man of the South, "He don't know nothin'."

My course in the future shall be exactly what it has been in the past, namely, to defend the Faith, and to defy infidelity in all forms; and by "all forms" I mean whether it is infidelity in Faith or Life. It is possible to be 100% sound in one's creed and to be 100% plus unsound in one's character and conduct. I hold that "the Faith once delivered" should be found in both creed and conduct.

A Revised Statement of A Business And Financial Plan For The Southern Baptist Convention

In order to give assurance, as far as it is humanly possible, to the contributors to the work of the Convention and its agencies that debts will not be permitted to accrue in the future, and in order to acquaint the denomination with the business methods of the Convention and of its agencies, we recommend the following:

I. Operating Budgets

1. Agencies Sharing in the Allocation of Funds.

The various agencies of the Convention sharing in the allocation of funds shall make their operating budgets in the following manner:

(1) In a period of declining receipts, appropriations or expenditures of an agency shall be made on the basis of the cash receipts, distributable and designated, for the regular work of the previous year, minus the percentage of decrease during the previous year.

(2) In a period of increasing receipts, appropriations or expenditures shall not exceed the cash receipts, distributable and designated, for regular work of the previous year.

(3) In making the annual appropriations on the basis set forth in (1) or in (2), there shall be in either case a reasonably large contingent item in the budget, according to the need of the agency.

(4) It is understood that an agency shall be permitted to borrow money for seasonable needs, provided, however, that such borrowing shall not exceed the amount of its budget allowance remaining at the time of borrowing. It is understood that such loans shall be repaid from budget receipts for current year.

(5) That in the event the receipts of an agency, applicable to its operating budget, shall equal its maximum budget allowance before the end of the year, it shall not share further in the distribution of the distributable funds of the Convention, unless, or until all agencies have received the full amount of their budget allowance. It is, however, understood and ordered that all designated gifts shall be faithfully and promptly forwarded to the agency named by the donor; provided, however, that no agency shall expend in its current work more than the maximum of its budget allowance.

2. Agencies Not Sharing in Allocation of Funds.

The various agencies of the Convention not sharing in the allocation of funds shall be provided for as follows:

(1) Expenses of Standing Committees and Commissions.

The Executive Committee of the Convention shall recommend to the Convention, after a personal conference, or after correspondence with the chairmen of the various Standing Committees, and the various Commissions, a sum of money to be appropriated to each of them for the calendar year, and, also, recommend the source from which the appropriation shall be derived.

(2) Expenses of Special Committees.

(a) The expenses incurred by Special Committees appointed by the Convention to perform duties connected with one or more agencies of the Convention shall be borne by the agency or agencies concerned on a basis pro rata to receipts; provided the expenses are not otherwise specifically provided.

(b) The expenses incurred by Special Committees which do not directly concern any of the agencies shall be borne by the Sunday School Board, if not otherwise provided for; it being understood, however, that unless the amount of expense is fixed by the Convention, the Sunday School Board shall agree, before the expenditure is made, to the amount to be expended.

(c) Itemized accounts of expenses of Committeemen shall be required before any such expenses are paid.

3. Convention Budget.

Each agency of the Convention shall submit to the Executive Committee of the Convention, at its regular December meeting: (1) An itemized statement of its receipts and of its expenditures for the year ending November 30, preceding the December meeting of the Committee. (2) An itemized estimate of its receipts for the next year. (3) An itemized estimate of its expenditures for the next year, according to the rules set forth above for making operating budgets.

The Executive Committee shall, as required by the By-Laws of the Convention, prepare and recommend to the Convention a total operating budget for the next calendar year, which shall be the total of the approved budgets of all the agencies.

II. Convention Expenses

The expenses of the Convention in connection with the publication and distribution of the Annuals, and all other expenses incurred in connection with the annual meetings of the Convention; and the expenses of the fraternal messengers to the Northern Baptist Convention, and also to the National Baptist Convention, incurred while in attendance upon the Conventions herein named, shall be provided for as follows: The Sunday School Board shall bear one-half of the expenses and the other one-half be borne by the agencies of the Convention sharing in the receipts of the Co-operative Program, on the basis of their percentages; these several

proportions of cost to be charged against remittances to the participating agencies as funds are received and until the bills shall be paid.

III. The Disbursing Agency

All sums collected in the various states for the causes fostered by this Convention shall be forwarded monthly by each State Secretary to the Executive Committee of this Convention, which shall act as the disbursing agent of this Convention. The Executive Committee shall remit weekly to each and every one of the agencies of the Convention the funds, distributable and designated, belonging to each agency. The Executive Committee shall make monthly reports of receipts by states, and of disbursements by agencies, and shall forward each month copies of these reports to the executives of the agencies of the Convention, to the various State Secretaries, and to the denominational papers.

IV. Distribution of Co-operative Program Receipts

In order that the financial plans and purposes of the Convention may operate successfully, the Convention appeals to its constituents to give to the whole Co-operative Program, and to recognize the wisdom and right of the Convention to distribute its receipts from the Co-operative Program, thus assuring an equitable distribution among the agencies of the Convention.

V. Special Solicitations

Any solicitation by an agency for budget needs, endowment, building, equipment, or other purposes, shall first receive the endorsement and approval of the Convention, or of its Executive Committee.

VI. Special Gifts

No agency of this Convention shall accept—except on the approval of the Convention or its Executive Committee—the offer of any gift, whether made by direct gift, by will, by Annuity Contract, or otherwise, if the terms of the gift will, or may, necessitate the expenditure upon the part of the agency of additional funds; it being understood that the Executive Committee shall act in this matter only if the acceptance of the offered gift cannot wait until the meeting of the Convention, or in case the additional expenditure on the part of the agency does not exceed \$5,000.00.

VII. Designated Gifts

The Convention binds itself and its agencies to faithfully apply and use all such gifts as designated by the donor.

VIII. Trust Funds

Each and every agency of the Convention is hereby instructed and ordered to keep all trust funds and designated gifts (for they are trust funds) sacred to the trust and designation; that they be kept separate from all other funds of such agency; that they not be used even temporarily for any other purpose than the purpose specified; and that such funds shall not be invested in the securities of any other denominational body or agency except upon the approval of this Convention or its Executive Committee. In no case, however, shall investment be made in any denominational securities except securities that are fully guaranteed by a first charge against ample funds.

IX. Gift Annuity Contracts

All agencies of this Convention, and also the Convention itself, through its Executive Committee, writing Gift Annuity Contracts, in the future shall enter into contractual agreement with the Relief and Annuity Board of the Southern Baptist Convention to act as trustee for all such gift annuity contracts; provided, however, that this requirement shall not apply to gifts of property, real or personal, the income from which it is to go to the donor without further or additional obligation on the part of the agency accepting the gift.

X. Capital Investments

No agency shall make any capital investment which will create a debt except upon the approval of this Convention, and, then, only when the source and method of securing funds for the payment are set forth and approved by the Convention.

XI. Contingent Reserves

Each chartered agency of this Convention shall set up, as soon as possible, a reserve for contingencies to provide for deficits that may occur either through decreased receipts or through emergencies, or both. The amount of contingent reserve of an agency shall be determined by the agency, subject to the approval of this Convention.

The Contingent Reserve of an agency may be secured in one or more of the following ways: (1) The residuum from all Gift Annuity Contracts, unless otherwise designated by the donor. (2) All gifts by wills, not otherwise designated by the donor. (3) Special gifts for reserve. (4) A percentage of regular receipts. (5) A part or all of the cash balance at the end of any year.

XII. Audit Reports

The Boards, Institutions, and other chartered agencies of the Convention shall close their books and accounts, and have them audited as of the close of business on December 31, year by year. The audit shall be made according to the form or forms recommended by the Executive Committee. Each and every agency of the Convention shall forward a copy of its audit to the Executive Committee as soon as possible, certainly one month before the meeting of the Convention, and each and every agency shall appoint a committee to study the report of its auditor.

XIII. Financial Reports to the Convention

The financial report of each agency to the Convention shall contain the following, taken from its latest annual audit report:

1. Balance sheet.
2. Receipts and Disbursements.
3. Income and Expense.
4. Receipts by States of Contributions. These should show:
 - (1) Co-operative Receipts.
 - (2) Designated Receipts.
 - (3) Receipts for Special Purposes.

XIV. Appropriations by the Sunday School Board

The Sunday School Board shall not make any appropriation out of its earnings to any cause or for any purpose other than for the promotion of its own work, except either by the approval or upon the instruction of this Convention; or in case of emergency, upon the approval of the Executive Committee of the Convention.

XV. New Enterprises

No new enterprise, involving expenditure of money, shall be authorized by the Convention except upon favorable action by the Convention in two succeeding annual meetings; provided, however, that this restriction shall not apply to a recommendation of an agency of the Convention concerning its own work.

XVI. Publication

The plans and methods herein set forth shall be published, year by year, in the Convention Annual, following the By-Laws of the Convention.

XVII. These resolutions shall take the place of all other resolutions and actions pertaining to matters herein provided for.

Encouraging The Pastor

(Editor's Note: In looking through his files not long since, Pastor Hugh F. Ensminger, shepherd of the Niota Baptist Church, Niota, found the clipping of this selected article as run in the Baptist and Reflector of 1908. The clipping was given him some eight or ten years ago by Mrs. Tenny Connor, widow of Rev. John Connor, who lived and labored in the Niota section of the State several years ago. Bro. Ensminger thought we might be glad to reproduce the article, which we are glad to do. It carries a fine message.)

"Every soul needs encouragement. There are many dark passages through which we all must journey. There are many hard battles which everyone must fight. One reason why we were placed in social relations and endowed with social natures is that we may encourage one another. Parents should encourage their children. The strong should encourage the weak. Pastors should encourage the people. "Speak ye comfortably to Jerusalem." Let no one imagine that there are some who are so strong that they have no need of encouragement. The pastor needs encouragement. Most of us look on him as one whose business it is to give encouragement and only a few think how great is his need of encouraging words and helpful deeds.

"It is not necessary to flatter. Only weak minds crave flattery, and none but foolish souls will indulge in flattery. It is not necessary, however, to be altogether silent in order to avoid flattery. Seasonable encouragement is as far from flattery as the East is from the West.

"The pastor is in great need of encouragement when he is entering upon a new field of labor. He has left one charge and gone to another. They are alike in some respects, and in others they are totally unlike. The new field may not be so promising as the old. The new church may not be so fine as the old. The new congregation may be smaller than the old. The difficulties in the way of successful church work may be greater than the pastor has ever faced before. Whether this be so or not he needs encouragement, for the field is new. He has not tried his gifts in this place. The people are strange to him. He does not understand them, nor do they understand him. They take him on probation. They are willing to see how he will succeed. His former work is little to them. Their own church is so much that it matters little what he has done in other places; he may not be adapted to the work before him.

"Let those who really desire to see the work of the Lord prosper in his hands, say so. Let all those who daily pray for his success, tell him so. Not unfrequently a pastor will toil in his field for

three years without hearing one person say, 'I am hoping for the prosperity of Zion, and daily praying for it.' If the people are wishing and praying that the work of the Lord may prosper they diligently keep it to themselves. Is this right? Are they doing unto the pastor as they would have him do unto them? How can the people say they are holding up the hands of the pastor if they never whisper one word of encouragement in his ear?

"After the labors of the Sabbath the pastor needs a word of encouragement. Perhaps some pastors can preach twice on the Sabbath day and do the rest of the Sabbath work without weariness, but they are not like most men. One who preaches as he should feels the burden of the day, and it is no light burden. The enemy takes advantage of the depression which follows the labors of the Sabbath to make the pastor believe that he is doing no good. No one has turned to God. There has been no manifestation of the work of the spirit among the people. It is a time to hold up the hands of the man of God. Has some heart been comforted? Has some cloud of doubt been dispersed? Has some weak soul received strength to go on with a brave heart? Has the conscience of some sinner been touched? Let the pastor know these things. It will not be flattery to tell him, but true service. It will help him to preach in the future. It will strengthen his hands and fill his soul with courage.

"When the pastor is beginning a campaign for the spiritual revival of the church and the conversion of sinners he needs encouragement. Floods of discouragement are often poured on him at such a time. What minister has not heard men and women say: 'It is impossible to have a revival in our church. Unless we shall have a flaming evangelist who can attract the masses it will be waste of time to hold meetings. There are so many hindrances in the way, disagreements, and misunderstandings, and strifes, that there is no hope.' Why not change this tune, and give the man of God a word of cheer as he enters upon the struggle with the world, the flesh and the devil? Why not say to him: 'I will stand by you to the end. I will pray fervently every day for the outpouring of the Holy Ghost. I have faith to believe that the Lord is about to pour out His Spirit upon us.' When discontented persons begin to whisper their criticism, and try to pry into the minds of their neighbors and find some evidence of dissatisfaction and desire for change, the pastor needs encouragement. Go to him, not to tell him of the dissatisfaction and unrest of the congregation, but to tell him that you see signs of good. It is time to strengthen his hands. Many are ready to put a stumbling-block in the way, and to cause his hands to hang down. But they will never help the cause of the Lord in this way. Give the pastor a cheer, and make his heart glad with sympathy and true friendship. There are hundreds of men and women in the church who are asking: 'What can we do to help the cause of Christ?' This you can do: You can encourage the pastor"—Selected.

Consolation Corner

By J. LUTHER McALILEY

This earth is called a "vale of tears," but why should it be? Is there not some fine lesson to be learned from the unbalanced power which resides in the muscles of every human face?

We are told that five times as many muscles are in every face to pull the features down into a frown as there are to lift them into a smile. What is the truth hidden there? If six boys were having a tug-of-war, and one boy were strong enough to give the other five a task that would require all their strength to overcome, would you not agree that the power of the one was decidedly great?

God meant for people to smile and to laugh. I do not believe that Jesus Christ lived on earth thirty-three years and never smiled or laughed. The facial muscles for smiling and laughing are few but strong; however, those few facial muscles can do only the bidding of the master within.

A cheerful heart doeth good like a medicine. It is that cheerful heart within or that sad and forlorn heart within that rules the muscles in the face—that commands a smile or a frown.

A Psychologist recently made a test among college students on the ratio of their smiles and frowns. The test proved that the ratio stands 400 to 1 in favor of the smile. This was among young people. Will that ratio be maintained by them throughout life? Very likely not. Why? Because the demon, Gloom, will be allowed to become dictator of the heart as the years roll by. His orders will be given to the muscles that make frowns. The corners of their mouths will take tailspins, never to zoom again. God and Gloom do not rule in any heart at the same time. Only faith in God makes a cheerful heart; otherwise Gloom usurps the throne. "The path of the just grows brighter and brighter toward the perfect day."

Sunday School Lesson

By LeRoy Steele, Oakwood Baptist Church, Knoxville, Tenn.

April 10, 1938

Finding Ourselves In Service

Lesson Text: Mark 8:27-38.

Parallel Passages: Matt. 16:13-27 and Luke 9:18-26.

Golden Text: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

Jesus has gone, with His disciples, to the region about Caesarea-Philippi, located in the territory of Dan, in the extreme north-eastern portion of Palestine. The city had formerly borne the name PANEAS but this had been changed by Philip, the only good son of Herod the Great, to Caesarea, in honor of the Roman emperor. His own name had been added to distinguish the city from the Caesarea on the coast of the Mediterranean Sea.

To this spot, far removed from the source of growing antagonism, Jesus retires with His friends to talk over the accomplishments of their ministry and to reveal to them the true mission He was to perform in and for the world.

I. Peter's Confession of Christ.

As they were walking along, Jesus said, in effect, to His disciples, "You have been with me as I have ministered in Judea, in Samaria, in Galilee and in Gentile sections. While I have been teaching and healing you have been mingling with the crowds and have had opportunity to hear what they are saying about me. What do they think of me? Who do they say that I am?" There must have been a note of eagerness in His voice. If so, the disciples must have been reluctant to answer. Perhaps He has to ask the second time, "Who do men say that I am?"

"Well, Master," they replied, "we heard some people discussing you and they said that you were John the Baptist, returned from the dead. Others have said that you were Elias or Jeremiah or some other prophet."

Was Jesus disappointed? It was pathetic that He should have been so long with them, that they should have heard His marvelous words and seen His wonderful works and then to have concluded that they had seen just a prophet.

It is easy to imagine that Jesus then called to those ahead and waited for those behind to catch up. When they had all gathered about Him, He said, "Do you agree with the general opinion about me? Is it true, do you think, that I am one of the prophets? Who do YOU say that I am?"

This was—and IS—a critical question. To be right here is to be right in all other relationships of life. To be wrong here is to miss the mark all along life's way. To see in Him only a man, one of the prophets, even the first and foremost of all the prophets, is to make Him without meaning, is to make Him the greatest and most inexplicable riddle of all time. Surely, you and I will say, "Amen!" to Peter's, "Thou art the Christ!"

II. Christ's First Explicit Word About His Suffering, Death and Resurrection.

As the world had the wrong conception of WHO He WAS, so did the disciples have the wrong conception of WHAT He was to DO. Jesus knew this and, now that they recognize Him as Messiah, He must instruct them in Messiah's mission. So, He begins a course of explicit and frequent instruc-

tions that they might know that He MUST suffer many things, MUST be rejected of the elders, and of the chief priests, and scribes, MUST be killed and after three days MUST rise again. The emphasis is mine but I think it is justified.

Christ's divine imperatives are the world's grandest and most inspiring. He MUST be born in the city of David, He MUST be about His Father's business, He MUST work the works of Him that sent Him, He MUST go to Jerusalem, He MUST lay down His life for the sheep, and on they go, rebuking our own selfishness and indifference.

Did He come simply as a great Teacher, as some declare? It were foolish, then, for Him to deliberately lay down His life in its prime and after so short a period of teaching. Did He come simply as a great Example; as others would have us believe? Few will see any wisdom in walking into agonies and death with the eyes open, as He did, if He would exhibit the path of wisdom as our Example. No, we miss the mark entirely, if we see in Him anything less than the Lamb of God whose agonies and death were planned and agreed upon before God had ever set the stars in their places. He came to DIE. All else He did was incidental. Peerless Teacher, yes! Matchless Example, yes! But if that were all, we were still in our sins. Behold what manner of love the Father hath bestowed upon us that, while we were yet sinners, Christ (taught us, no! became a pattern for us, no!) DIED FOR US!

Now, such news was a shock to the disciples. As usual, Peter is the first to speak and he takes Jesus aside to seek to argue Him out of such preposterous ideas. Matthew tells us that Peter told Jesus such a thing would never happen, that is, if it lay within HIS power to prevent it. He did, do you remember, in the garden, try to prevent it when he attacked the high priest's servant with the sword and managed to clip off one ear.

Jesus seems to feel that Peter is voicing the sentiment of all the disciples. He turns about to catch their attention and then rebukes Peter in their hearing and for their benefit as well as his. He uses the same expression He used in the wilderness temptation, "Get thee behind me, Satan," recognizing that Satan was using this good friend to make the same suggestion, in different form, that he had made in the wilderness. "You are not thinking God's thoughts about the Kingdom," He continues. "You have the same conception all men have, that My Kingdom is to be a display of pomp and splendor, of soldiers, swords, spears, of chariots and banners and trumpets, of power and might. You have seen other men climb to power over the bodies of their fellowmen and wade to their thrones through their blood. My Kingdom is not of this world. I will be the King of men's hearts by giving my OWN body to be broken and my OWN blood to be shed."

Years later, Paul was to write of Him, "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted Him, and given Him a name which is above every name."

III. Christ's Three Conditions of Discipleship.

When He had called the people to join Him and His disciples, He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

1. The first condition of discipleship is self-denial. This is the willingness to put self under, to dethrone self, to say, "No!" to self. When self comes with claims and interests and desires, it is the willingness to say to self, "I do not know you. Your desires, no longer, are any concern of mine. I live to do the will of the Master."

2. The second condition of discipleship is cross-bearing. For Jesus to do the will of God meant that He must bear the cross. Thank God, He did not seek to evade it, as we so often do! We profess to the world that we have been crucified with Christ but it must appear to be a rather pleasant sort of crucifixion to the world. There are few, today, who pay in denial and suffering for their supposed allegiance to Christ. Your cross and mine may not look alike. They may not entail the same degree of cost. But we may be sure of one thing—if we follow Him, there is a cross to bear.

3. The third condition is following Christ. It was Peter who wrote, "For Christ also suffered for us, leaving us an example, that we should follow in His steps." What a revolution would be wrought in America if, tomorrow morning, every Christian in the land should set out to do what Christ would do in every relationship of life. Dr. Sheldon sought to give us a picture of what would happen under such a resolution by Christian people. We were spellbound as we read of radical changes in the lives of men and women and in the conduct of the business, politics and social life of the nation. Then, with a sigh, we tossed the book to one side saying, "It's a pretty picture but impractical." But, is it? Why shouldn't we follow Christ, at home, at school, in the world of commerce and trade, in politics, in society? Is there any reason why Christians should have any other ideals or standards than those of Him who said, "If you would come after me, you MUST follow me."

IV. How to Save and How to Lose the Life.

Young people are asking, and wisely so, where can I best invest my life? Older people, realizing that something is wrong and is keeping them from the attainment of the highest and best are asking, where does the adjustment need to be made? All are seeking the greatest possible usefulness and happiness that life has to offer.

Jesus comes to all to say, "Whosoever would save his life—whosoever would live life selfishly—shall surely lose it, shall never feel that he has received his largest possible dividend out of the investment. But, if you would live life for my sake, and for the gospel's sake, if you would surrender your life to be lived for others, you may find that life has been saved. Such investment of such precious possession will pay the greatest dividends in time and eternity."

There are some questions for which there are no answers. Jesus asks one of them in the closing passages of our lesson. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" No man ever did gain the whole world—none ever will. But, what if he did and while he was doing it, he lost his soul. What profit would there be? The world is still pondering this mighty question and still seeking an answer.

THE EDINBURGH CONFERENCE
President John R. Sampey

The World Conference on Faith and Order was held in Edinburgh, Scotland, August 3-18, 1937. This was in succession to the First World Conference on Faith and Order held in Lausanne, Switzerland, in 1927. Pamphlets and books had been prepared in the interval between the Lausanne Conference and the Edinburgh Conference. A large number of the delegates had made careful study of the various doctrines and practices which would be discussed in the Conference. There were present more than four hundred official representatives of the different churches and denominations. These were grouped into four Sections. One Section dealt with the Grace of our Lord Jesus Christ, another with the Church and the Word of God; a third with the Church of Christ: Ministry and Sacraments, while the fourth considered the Church's Unity in Life and Worship. Knowing that the question of the Ministry and the Sacraments would be the most difficult on which to come to agreement, I asked to be assigned to the third Section.

Prior to the World War the Southern Baptist Convention appointed a Committee on Faith and Order to represent them in a conference on the subject, if such a conference should be held. Doctor J. B. Gambrell said that Baptists were willing at any time to meet representatives of other Christian bodies in a conference on questions of Faith and Order. He and other leaders were opposed to entangling alliances with bodies having legislative functions, but a conference was different.

The avowed purpose of the leaders in the World Conference on Faith and Order was to pave the way for a United Church. They interpret our Lord's prayer for the unity of His followers to include corporate unity in one Universal Church. The division of Christendom into many separate and warring churches or denominations seems to these brethren of the ecumenical mind nothing short of a scandal. Hence the call to all the churches to send representatives to Edinburgh to seek a basis for reunion of Christendom. The Roman Catholic Church, which claims almost half of the professing Christians of the world, declined to take part in the Conference. To the Roman hierarchy the way to reunion seems easy. Let the Orthodox Church acknowledge the infallibility of the Pope and make a few other necessary changes, and let Protestants return to the bosom of the Catholic Church!

The delegates assembled in Edinburgh included Orthodox or Greek Catholics, Anglicans, Lutherans, Presbyterians, Methodists, Baptists, Disciples, Friends and representatives of many other denominations. The most fundamental cleavage was between Catholics and Evangelicals. To the Catholic the hierarchy and the Sacraments are essential to salvation. Ordination by the bishop is necessary for every priest, and the priest is the only person who can convert the bread into the body of our Lord. The infant is regenerated in baptism, and in Holy Communion the worshipper eats Christ. The Orthodox brethren preached their doctrine of the Priesthood and the Sacraments at every opportunity. The Anglo-Catholic representatives joined them in proclaiming the necessity of Episcopacy and the saving power of the Sacraments.

During the closing days of the Conference, I listened to many statements of the Catholic doctrine of the Priesthood and the Sacraments. I listened in vain for a clear-cut statement of the Evangelical

faith. I began to formulate a brief statement of the plan of salvation, seeking to state it in the words of our Lord Jesus Himself. On the last morning I sent in my card to the presiding officer as one desiring to be heard. As the morning wore on I took a position close to the speakers' platform where Archbishop Temple could see me. About an hour before adjournment he announced my name as the representative of the Southern Baptist Convention and I made the following brief statement:

"Southern Baptists, with a communicant membership of 4,458,000 are of one mind in affirming that men are saved by faith in Christ Jesus, without the necessary intervention of Church, Priest, or Sacrament. Men are saved one by one, and not en masse. Jesus says, 'He that loveth me shall be loved by my Father, and I will love him, and will manifest myself unto him' (John 14:12). He also says, 'I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing' (John 15:5).

"Our Lord deals with the individual. He said to Nicodemus, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life' (John 3:14, 15). Then follows that greatest single verse in the Bible, 'For God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life' (John 3:16).

"We believe that salvation does not come through ministrations of a priesthood, or the so-called sacraments of the church, but through union with Christ by personal love and faith. Whoever learns through reading the New Testament, or through the witness of a disciple of Christ, the message of God's love in Christ, can be saved, if he believes on the Son of God and enthrones him in his heart and life.

"If he is truly saved, he will show his love by keeping Christ's commandments. He will confess his faith by baptism. He will associate himself with Christ's followers in the church, and earnestly strive to observe all that Christ has commanded, including participation in the Lord's Supper as a memorial of Christ's death on the cross for our sins.

"The report which we are considering seems to me in many places to put the church with its ministry and sacraments between the sinner and his Saviour. Our Lord himself has said, 'I am the Way, the Truth, and the Life, no man cometh unto the Father, but by me.'

"I have the distinct impression that in the findings of the Conference, though we affirm more than once our belief in the Saviorhood of the Lord Jesus and his sole mediatorship, yet time and again the church and the sacraments are thrust between the individual soul and the Saviour, as in some sense essential to his salvation."

To my surprise, the short address elicited general applause throughout the Assembly Hall. I took my seat beside a young priest of the Anglican Church whom I had heard proclaiming the Catholic view of the Priesthood and the Sacraments and he remarked, "Sir, I am glad to know what you think about these matters." As a matter of fact I had just been telling the Conference what the Saviour thought about the way to be saved.

At the close of the service of worship in St. Giles Cathedral as we were passing down the aisle to the entrance two of the leaders of the Conference, one a Presbyterian and the other a Methodist, expressed their pleasure that I had spoken, as I did, and in the church yard another leader voiced the same sentiment. Their hearts had responded to the evangelical message of salvation by personal faith in the Saviour and personal love to him. If Southern Baptists had not been represented in the Conference this strong clear call back to Christ as the only Saviour would not have been heard.

Southern Baptists are persuaded that the unity among believers for which our Lord prayed so earnestly on the night before His crucifixion is primarily a unity of spirit, a loving fellowship, rather than external union in a world organization. We must hold fast to the liberty with which Christ has set us free, each church accepting Christ Jesus as its sole Lord and freely co-operating with other churches in giving the Gospel to all men.

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Our Opportunity



Schedule of Vacation Bible School Institutes

Date	Town	Place of Meeting
April 4	Morristown	First Baptist Church
April 5	Tazewell	Tazewell Baptist Church
April 6	Crossville	First Baptist Church
April 7	Tullahoma	First Baptist Church
April 11	Gainesboro	Gainesboro Baptist Church
April 12	Nashville	First Baptist Church
April 13	Watertown	First Baptist Church
April 14	Springfield	First Baptist Church
April 18	Lawrenceburg	First Baptist Church
April 19	Bolivar	First Baptist Church
April 20	Lexington	First Baptist Church
April 21	Ripley	First Baptist Church
April 22	Martin	First Baptist Church
April 23	Erin	Erin Baptist Church
April 25	Jackson	West Jackson Baptist Church
April 26	Memphis	Seventh Street Baptist Church
April 27	Chattanooga	First Baptist Church
April 28	Athens	First Baptist Church
April 29	Knoxville	McCalla Avenue Baptist Church
April 30	Johnson City	Central Baptist Church

Meetings will begin at 10:00 A. M. and close at 4:00 P. M. Choose the one nearest you and have present a good representation from your church. Everyone bring his own lunch.

Surely the spirit of Tennessee Baptists is the spirit of conquest. There remains yet much more land to be possessed. Will we not go up and possess it?

Look at "our opportunity" at the top of this page. Study the expression on their faces. Are they not worthy of our best? God only knows what is wrapped up in these possibilities of ours. Tennessee is full of fine boys and girls who are looking to us for guidance. The Vacation Bible School will be a great blessing to your church in meeting the needs of its boys and girls.

HONOR ROLL OF NEW CRADLE ROLL DEPARTMENTS

Church	Cradle Roll Superintendent
Big Emory Association	
Walnut Hill	Mrs. Alma Mays
Chilhowee Association	
New Hopewell	Mrs. Abner Tipton
Hopewell	Mrs. Homer E. Davis
Bethel	Mrs. J. C. McNeil
Concord Association	
Bradley's Creek	Mrs. Andrew Wrather
Taylor's Chapel	Mrs. Georgia Hutchins
Gibson County Association	
Northern	Mrs. Effie Peel
New Hope	Mrs. Gladys Pool
Bethel	Mrs. J. A. Jones
Eldad	Mrs. Elmo Willis
Gibson	Mrs. J. C. Warmath, Jr.
Salem	Mrs. Ollie Bodkin
Giles County Association	
Pulaski	Mrs. Geo. N. Turner, Jr.

Jefferson County Association	
Mill Spring	Mrs. E. M. Northern
McMinn County Association	
Clear Water	Mrs. A. A. Wade
Midland Association	
Fairview	Mrs. Ben H. Knisley
New River Association	
Oneida	Mrs. Reba Newport
Clear Creek	Mrs. Erma Keys
Plateau Sunday School	Mrs. Glenna Keys
Nelachucky Association	
Brown Springs	Mrs. M. A. Blanton
Ocoee Association	
Candies Creek	Mrs. French Geren
Stone Association	
Brotherton	Mrs. Ever Moles
Union Association	
Doyle	Mrs. H. B. Ausban

Note: This makes 69 new Cradle Rolls organized since January 1. If you have organized a Cradle Roll in your church this

year please send the name and address of the superintendent to your State Elementary Leader, Miss Zella Mai Collie, and it will appear on this honor roll.

THREE MORE STANDARD SUNDAY SCHOOLS

Red Bank, Chattanooga: Rev. C. M. Pickler, pastor; Mr. J. E. Bradley, superintendent.

Avondale, Chattanooga: Dr. Homer G. Lindsay, pastor Mr. W. A. Nichols, superintendent.

First, Bolivar: Rev. Paul A. Wieland, pastor; Mr. W. W. Cox, superintendent.

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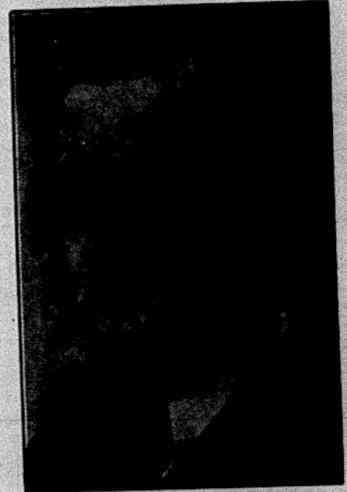
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 MISS RUBY BALLARD Office Secretary
 149-6th Avenue, North NASHVILLE, TENN.
 Convention President A. DONALD ANTHONY



MR. C. AUBREY HEARN



MR. B. B. McKINNEY



MR. FRANK H. LEAVELL

Mr. Hearn, Mr. McKinney, and Mr. Leavell will appear on the program at our State and Associational Officers' Meeting which will convene in Cleveland, Tennessee on April 8 and 9.

Associational Directors, remember to bring your Associational Plan Book with you to this meeting. We are working hard to have EVERY association in Tennessee represented at this meeting. Do YOU know whether or not your association will be represented? If your associational officers cannot come, be sure to have someone designated to represent them.

**PROSPECT CHURCH
CHILHOWEE ASSOCIATION**

A very successful and profitable week of training has just been concluded at Prospect Baptist Church with Rev. S. W. Rutledge as pastor. Two classes were taught with Pastor Rutledge teaching the seniors the book "Senior Administration," and Mrs. S. W. Rutledge teaching a class of juniors the "Junior Manual." An average attendance of 33 was maintained and 27 took and passed the examination and merit awards.

In speaking of the fine spirit and success of the school, Mr. Rutledge says: "We had what I consider one of the best study weeks I have ever been privileged to be in. Not that we had the largest number, but the interest was so good and they were enthusiastic in their study and attention, and their test papers averaged the best of any it has been my privilege to grade. They not only put in the number of hours on the book but they really sought to learn its teachings well, and I can say that every name I am sending has earned, and earned well, the awards given for this study."

PINEY GROVE CHURCH

A new Senior B. Y. P. U. has been organized at Piney Grove Baptist Church in East Tennessee Association with 25 charter members. Mr. Charlie Lee, Del Rio, is president of this fine group.

NEW HOPEWELL TRAINING SCHOOL

New Hopewell Church in McMinn Association has just recently closed their training school for Training Union work. Three

classes were taught by the following teachers: Miss Orpha Lipps, Miss Freddie B. Boggess, and Mrs. Dillard Brown. Mr. E. L. Clark, Miss Maude Townsend, Rev. Hurst, and Dr. Ira Dance brought inspirational messages during the school. Seventy-four were enrolled in this school.

DYERSBURG TRAINS

First Baptist Church of Dyersburg has just completed a training school with 94 enrolled and 67 taking the examination.

SIAM CHURCH

The Siam Baptist Church in Watauga Association has just completed a Training Union study course. Methods were used in all the classes. The juniors were taught by Miss Hazel Chambers; the Intermediates by Miss Bernice Allen; the seniors by Rev. H. C. Hopkins; and the adults by Mr. Charles Hamilton. Ninety-three completed the books and took the examination.

BUNTYN STREET, MEMPHIS

Buntyn Street Baptist Church reports that they have just finished a very pleasant and profitable training course during the week of March 14 to 18. Average attendance for the five nights was 65. Forty-two took and passed the examination. "The Junior and His Church" was taught by Mrs. Clara Stell; "Not Your Own" was taught by Miss Frances Barbour; "What We Believe" was taught by Mrs. A. M. Yancey; and "The Functioning Church" was taught by Rev. L. G. Cannon.

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in the
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President

MISS MARY NORTINGTON, Nashville
Executive Secretary-Treasurer

MISS MARGARET BRUCE, Nashville
Young People's Secretary

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

TENNESSEE GOLDEN JUBILEE CONVENTION

By Marjorie Westall and Evelyn Brady

Tuesday Afternoon

The sound of the trumpet called to order the Golden Jubilee Convention of Tennessee, March 22, at 2:00 o'clock, in the First Baptist Church of Nashville, Tennessee. Several hundred Tennessee Baptist women rose to sing the Woman's Hymn, after which the Convention was led in prayer by Miss Margaret Buchanan from Blue Mountain, Mississippi, who from 1913 to 1923 was Corresponding Secretary of the Tennessee W. M. U. Mrs. A. C. S. Jackson, who was Tennessee W. M. U. President from 1895 to 1902 and used to be met by a two-horse wagon when she attended W. M. U. meetings, read the first twelve verses of Leviticus 25, part of which says: "A jubilee shall that fiftieth year be unto you . . . it shall be holy unto you; ye shall eat the increase thereof out of the field." The Jubilee hymn was sung by the Convention, followed by a Welcome to the First Baptist Church by Mrs. W. F. Powell, wife of Pastor Powell. Mrs. Powell delivered the welcome prepared by Mrs. Hight C. Moore, who was unable to attend, and graciously added her own personal welcome with the words her mother always uses when Mrs. Powell goes home to North Carolina to see her: "I'm so glad to see you."

Mrs. Clay I. Hudson, Superintendent of Nashville Association, introduced the local chairmen who served so well with their committees during the Convention. Mrs. Hudson then delivered an unusually interesting welcome address in rhyme on behalf of the Nashville Association in which she said, among other things, the following:

"And now that you are here

We are happy and full of cheer.

We give you a welcome that is true,

A welcome from our hearts to each of you."

Mrs. W. F. Robinson of Chattanooga gave the response to the welcome, and we learned where Mrs. C. D. Creasman received her talent for composing verse, for Mrs. Robinson, who is the mother of Mrs. Creasman, closed her response in rhyme. In behalf of the delegates she promised that "we will try to be the best delegates you have ever had."

It was voted to send greetings from the Convention to Miss Sally Hale, 85, who attended the 1888 Convention. Miss Hale has for many years done missionary work in Mexico and has recently finished translating forty books into Spanish. She is now in Monterey, Mexico.

Miss Mary Northington read the greetings which had been received from Mr. Henry Rogers and Miss Roxie Jacobs from Chattanooga, Mr. and Mrs. Leo Eddleman, Jerusalem, Miss S. E. S. Shankland, Los Angeles, California. Mrs. A. B. Robertson, Harrisonburg, Virginia, who was Secretary of Duck River Association 1890-1900; Tennessee Training School Girls, Louisville, Ky.

The Baptist Sunday School Board sent fifty roses in honor of this fiftieth year.

The W. M. U. pioneer workers were

recognized. Those who were members of Sunbeam Bands in 1888 are Mrs. Norman Smith and Mrs. Arch Rollo, Clarksville; Mrs. Rushing, Jackson; Mrs. William Rollow was a member of a missionary society in 1888.

Visitors were also introduced to the assembly—Mrs. George Leavell of Bristol, Virginia, Mrs. Lockett and Miss Kathleen Manley from Africa, and Mrs. W. C. Golden, who has written the W. M. U. History in Tennessee of the last fifty years.

Mrs. R. L. Harris, President of Tennessee W. M. U., delivered her message, in the same way as she presided over the Convention, in a charming manner. Miss Mary Northington gave the report of W. M. U. work in Tennessee for the past year. There are 21,577 W. M. S. members in Tennessee and 36,677 W. M. U. members. The Golden Jubilee goal for 1938 is 50,000 members. One hundred and seven associational meetings in 57 different associations were visited last year by Miss Northington. There were 11,557 W. M. S. mission study seals sent out, and 8,427 for the young people. Miss Northington expressed thanks to Mrs. Creasman, Mrs. Golden, Mrs. Ginn, and other state and associational officers, for the accomplishments Tennessee has made during the past year. The total amount of gifts was \$166,146.88. A-1 Associations, Unions, and outstanding churches were recognized, and banners were awarded as follows:

The A-1 Associations were Gibson, Madison, Jefferson, and Union. Banners were awarded as follows: **Mission Study**, to Shelby for largest number, Knox being second; for largest percentage, Holston, Nashville being second. **Co-operation**, Shelby for largest number, Knox coming second; New Salem for largest percentage, Wilson County coming second. **Tithers**, Shelby for largest number, Knox second; Madison for largest percentage, Giles County second. **Growth**, Nashville for largest number, Shelby second; Fayette for largest percentage, Union and Beech River tying for second. **A-1 Organizations**, Knox for largest number, Shelby second; Harde-man for largest percentage, Crockett second.

Miss Margaret Bruce, Young People's Secretary, in her report of the year's work, gave the words of John Vassar when he gave a million dollars to found Vassar College: "I considered that the mothers of a country mould its citizens, determine its institutions and shape its destiny," and challenged the churches to a more zealous effort in training the young people. Miss Bruce reported that 2,920 of the young people of Tennessee are tithers, with 638 new tithers during the past year, and the total number of members of Young People's organizations is 15,100. She also expressed her gratitude to the divisional young people's leaders, to Miss Northington, and to Mrs. Ginn, who made it possible for her to go to Europe and to the Holy Land last summer.

One of the highlights of the Convention was the address of Miss Emma Leachman, Field Secretary of the Home Mission Board, on "Our Golden Task in America." With dynamic forcefulness Miss Leachman gave

us a vision of the golden task of America—"to introduce Jesus Christ to every individual in the whole wide world—that is the golden task. . . . We thank God for all that has been handed down to us, but the practical question is, What are we going to hand down to the next generation? What kind of spring-board does the fifty years back of us make for the next fifty years? What kind of God are we handing down? What kind of homes are we handing down? What kind of nation are we handing down?"

A devotional message and chalk talk were given by Mrs. J. O. Williams, Nashville. Mrs. Williams told a beautiful story of the golden thread of service, and used as the text for her devotion Isaiah 35:8-10, containing these words: "And a highway shall be there, and a way, and it shall be called The way of holiness." Mrs. Williams brought out the thought that America would be a wilderness today if it were not for people who had blazed a trail and made a highway. She told us of the seven blessings of life: Light, Bread, Water, Rest, Joy, Peace, Power. Christ supplies all these blessings, and we may take them to others through the golden thread of service.

Mrs. F. F. Brown, wife of the pastor of the First Baptist Church at Knoxville, closed the session with prayer.

Tuesday Night

Golden Jubilee Banquet

Thirteen hundred and thirty-eight W. M. U. members and visitors crowded the Scottish Rite Temple Tuesday night to attend the Golden Jubilee Banquet. Mrs. C. D. Creasman, State Golden Jubilee Chairman, was toastmistress, and the theme of the banquet was "Visions—Yesterday and Today." Mrs. R. L. Harris, State President, returned thanks. Little Miss Caroline Mullins, in costume, gave the 1888 Welcome, and Charles Rich, Jr., the 1938 Response. "A Vision of Two Days" was a dialogue between Jane Allen and Louise Wright, comparing the long ago with the present. Mrs. Harold Ingraham sang several "Melodies of Long Ago," which were greatly enjoyed, also. Mrs. Creasman expressed her thanks to all the Banquet Committee Chairmen, who were indeed worthy of praise. The decoration committee, of which Miss Frances Ewton was chairman, deserved special credit for the beautiful decorations in the W. M. U. colors of purple and gold.

"A Vision of Co-operation" was presented, and as each step of the Co-operative Program was explained, a pantomime portraying the step was formed on the platform by the speakers' table. Lottie Bell Birchwood from the Tennessee Orphans' Home spoke for that institution; Robert Sutherland, a graduate of Union University, presented Christian Education, stating that knowledge is worth nothing without Christ. Miss Kathleen Manley, Missionary to Africa, told what great work is done in the Baptist Hospital in Ogbomoso; the work of the Relief and Annuity Board was presented by Shields Webb. Miss Mary Northington, in telling of the State Mission Board accomplishments, stated that Tennessee has gone forward because "our missionaries have the spirit of God." The Field Secretary of the Home Mission Board, Miss Emma Leachman, brought to our attention that we have twenty-two and one-fourth million people who make no profession of faith in Jesus Christ, and Miss Ruth Walden, Missionary to Africa, presenting Foreign Missions, told of the millions of lost people there who are worshipping idols because they do not know God.

The principal of the W. M. U. Training School in Louisville, Kentucky, Miss Carrie U. Littlejohn, explained that the goal of \$60,000.00 had been set for the special jubilee offering, \$10,000.00 of which is to be used in the education of negro women and young people, and \$50,000.00 of which is to be given to the Training School for its future development.

The Golden Jubilee book made by Mrs. W. Henderson Barton was presented to the Toastmistress.

Special music was given by a trio composed of Mesdames Wray, Bales and Rule, and then Mrs. W. J. Cox, former State W. M. U. President, delivered in her charming way a message on "Golden Visions." She told of how precious is gold, and that the golden missionary message is the most precious thing in life. She quoted the words of Dr. Speers when he expressed his reason for giving his life to missions: "I believe it is the most triumphantly successful enterprise in all the world today."

"Lighting the Golden Candles" was the climax of the banquet. Mrs. R. L. Harris and Miss Margaret Bruce lit the fifty candles on the Golden Jubilee cake, and the benediction was pronounced by Miss Bruce.

Wednesday Morning

The Wednesday morning session was opened by singing "Faith is the Victory," followed by a prayer led by Mrs. Virgil Adams, Lenoir City. Mrs. Albert Hill read the scripture, after which the congregation sang, "Must Jesus Bear the Cross Alone?"

"Golden Paths of Study" was given by Mrs. William McMurry, of Nashville, Mission Study Director. Mrs. McMurry stated five benefits from mission study: (1) Through mission study we come to know the affairs of the world from a Christian point of view. (2) Through mission study we establish world fellowships and world friendships. (3) Through mission study we receive personal enrichment and an urge to express ourselves. (4) Mission study deepens one's prayer life and lengthens one's prayer list. (5) Mission study inspires us to give.

An interesting talk on "Stewardship Plans" was given by Mrs. George Ainslie, Stewardship Director. Mrs. Ainslie told us that stewardship is measured by our deeds, not our gifts. We have 9,240 tithees among the women and children, as compared with 10,200 last year. We had 958 paid memberships to the Hundred Thousand Club last year and 1,476 this year, a gain of 500. Twelve thousand is the goal in the Golden Jubilee year.

A most inspiring talk on "Trails of Gold Through Tennessee" was given by Dr. John D. Freeman, Executive Secretary of the Tennessee Baptist Convention. In his address, Dr. Freeman compared the times of the pioneer men and women with today. He told about the hard path those pioneer preachers trod. They had hindrances of every kind about them. Only by faith could they put themselves forth; faith enough to see a great opportunity for service. He also told about the missionary trails, and the educational trails across Tennessee. Dr. Freeman challenged us to keep the trails open.

Dr. O. W. Taylor, Editor of our state denominational paper, the Baptist and Reflector, spoke on "Trip to the Golden Jubilee Convention." Dr. Taylor explained each step of the W. M. U. campaign for the Baptist and Reflector beginning January 1, 1938 and closing May 1, 1939. He told how the trips to Richmond, Virginia in May would be awarded.

"The Women of Chile" was given by Rev. S. Espinoza from Chile. Mrs. Espinoza was with him, and he gave a most interesting story of his life and his work in Chile. He thanked the W. M. U. for making it possible for him to come to America and study in order to be more efficient in his work.

Mrs. R. L. Harris remarked that we had seven missionaries with us in this Convention, and at this time we heard Miss Ruth Walden, Abeokuta, Africa, speak on "Golden Trophies in Africa." Miss Walden expressed her thanks to the W. M. U. for the things they have done for the young people of Africa. She explained that we would have to get rid of prejudices and opinions about the black race. "The negro has a soul." We were told that the work is going on in Africa and churches are spreading, but there is still plenty to be done. Miss Walden told us of several golden trophies that she has found in Africa. She urged that we find golden trophies here in Tennessee, because there are Africans on both sides of the Atlantic.

Special music was given by Mrs. Frank Cheek of Chattanooga, accompanied by Miss Frank Hollowell at the organ.

Mrs. W. J. Cox, former State W. M. U. President, delivered a stirring message, using as her subject, "Where the Saints Have Trod." This message was broadcast over WSIX. Mrs. Cox reminded us that though we are celebrating our Jubilee Year, we do not want to think of it merely as a celebration, but we want to secure a deeper spirituality in our individual and personal lives. Mrs. Cox spoke of the great saints mentioned in the eleventh chapter of Hebrews, and of other saints through the years. We must try to recapture the motive of Adoniram Judson, who said: "I will go for this reason, for the sake of pleasing the Lord Jesus."

The morning session was closed with prayer by Mrs. Harris.

Wednesday Afternoon

"Jesus Calls Us" was the hymn which opened the Wednesday afternoon session, followed by prayer led by Mrs. J. R. Kyzar, the Assistant Recording Secretary. Miss Margaret Buchanan read part of Philippians 4 as the scripture reading.

Mrs. F. N. Smith, Clarksville, Chairman of the Obituary Committee, asked the congregation to stand in honor of those who had gone home during the past year, as she read the names. There were 160 beloved Tennessee W. M. U. women who had gone to meet their Master. Mrs. Frank Cheek of Chattanooga, rendered an appropriate solo at this time, after which Mrs. Harris led in prayer.

The report of the Committee on Constitution was given by Mrs. J. Frank Seiler of Elizabethton, and the changes in the constitution recommended by the Committee were adopted by vote of the Convention.

Mrs. J. R. Black, of Jackson, Training School Trustee, introduced Miss Carrie Littlejohn as "one who polishes girls for golden service," both here and hereafter. Miss Littlejohn is Principal of our W. M. U. Training School in Louisville, Kentucky, and told us of the work of the Training School and of why it is so important that young women be trained. The need for leaders is great, and ninety-nine out of a hundred are unwilling to pay the price and accept the responsibility of leadership. Miss Littlejohn pointed out how necessary it is that those who are willing to accept the responsibility of leadership be trained and helped to see the world view.

"Thank You for a Golden Gift" was the message of Miss Clara Harper, who has received the scholarship to Tennessee College for the past two years. Miss Harper expressed her gratefulness to the Convention for the privilege of attending the school of golden opportunity. She is from the Tennessee Baptist Orphans' Home, and Miss Evelyn Howell, also from the Home, will receive the scholarship for the coming year.

A group of about thirty children from the Tennessee Orphans' Home sang several songs, which were greatly enjoyed by the Convention. Dr. Stewart's daughter accompanied them at the organ.

"A Record of Golden Deeds" was given by Mrs. L. E. Minton, of Chattanooga, State Director of Personal Service. She said she, of course, didn't have all the golden deeds recorded, but the Heavenly Father had a record of them. "Certainly the reports from all sources show that many have put the admonition to work, 'Whatsoever your hands find to do—do it,' during the year just past." She also said: "The work we were able to do through the Good Will Centers had splendid results. We have three of the best Good Will Centers in the South here in Tennessee. There was a total of 616 volunteer workers besides the paid workers of which there were six. There was an enrollment of 1936 with an attendance of 37,886 in all the activities. They reported that 209 found Jesus and took Him as their personal Saviour and were baptized."

The devotional message, "Golden Heights of Living," was delivered by Miss Emma Leachman of Atlanta. Miss Leachman urged that every woman subscribe to the two W. M. U. magazines. Then she read and commented on II Peter 3:14. She asked that we pray that more of our colored preachers will be educated, so they can carry on their work more efficiently. Miss Leachman said: "You can't live higher than Love."

Wednesday Night Pageant

The W. M. U. Convention is deeply indebted to Mrs. C. D. Creasman for the Golden Jubilee Pageant which was so greatly enjoyed by almost two thousand people who crowded the First Baptist Church Wednesday night. Mrs. Creasman wrote the pageant, directed the presentation, and was the reader. "Along a Golden Way" was the title of the pageant, and we were taken to the organization of the first W. M. U. in 1888, and brought down to the present. The golden trumpets announced the beginning of each episode, the first being "The Golden Way of Yesterday." We saw an old missionary society, the first Tennessee W. M. U. meeting, which was in Columbia, and how the work was carried on long ago.

There was portrayed for us one of the first associational organizations, and W. M. U. members from Holston Association put on this part of the pageant, showing how their association was organized. We saw early organizations of young people—one of the first Sunbeam Bands, the first Y. W. A. in 1907, the first R. A. in 1908, the first G. A. in 1913. Miss Margaret Bruce, Young People's Leader, demonstrated the R. A. ranks with a group of R. A. boys, and Miss Kellie Hix of Shelbyville demonstrated the G. A. ranks with a group of her G. A. members. Miss Mary Northington was portrayed as the first field worker.

Then the special activities of the W. M. U. were depicted. A group of boys from

(Continued on page 16)

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR MARCH 20, 1938

Memphis, Bellevue	2777
Chattanooga, First	1227
Memphis, Union Avenue	1055
Jackson, First	1040
Memphis, Temple	971
Knoxville, First	899
Knoxville, Fifth Avenue	807
Bristol, Calvary	767
Elizabethton, First	693
Maryville, First	635
Memphis, LaBelle	610
Chattanooga, Highland Park	601
Chattanooga, Avondale	600
West Jackson	576
Chattanooga, Northside	572
Jackson, Calvary	547
Etowah, First	539
Chattanooga, East Lake	536
Fountain City, Central	523
Nashville, Park Avenue	515
Memphis, Speedway Terrace	483
Clarksburg, First	472
Dyersburg, First	472
Union City, First	456
Knoxville, Lincoln Park	435
Chattanooga, Tabernacle	434
Memphis, Seventh Street	433
Murfreesboro, First	427
Chattanooga, Woodland Park	425
Trenton, First	416
Chattanooga, Red Bank	404
Morristown, First	392
Harriman, Trenton Street	364
East Chattanooga	350
Chattanooga, Chamberlain Avenue	350
Chattanooga, Central	335
Humboldt, First	322
Nashville, Grandview	318
Cleveland, Big Spring	310
Cookeville, First	308
Columbia, First	307
Paris, First	302
Nashville, Inglewood	301
Brownsville, First	295
Chattanooga, Oak Grove	290
South Harriman	273
Martin, First	273
Chattanooga, Brainerd	271
Rogersville	254
Gatlinburg	252
Nashville, Seventh	245
Gallatin, First	245
Milan, First	241
Selmer, First	220
Rockwood, First	219
Chickamauga, Ga.	209
Crossville, Cumberland Homestead	195
Niota	193
Chattanooga, Concord	193
Philadelphia	186
Nashville, Radnor	179
Chattanooga, Summerfield	167
Chattanooga, Hixson	164
Elizabethton, Siam	154
Butler	149
Murfreesboro, Westvue	142
Dyer, First	130
Nashville, Union Hill	128
New Market	123
Soddy, Oak Street	119
Chattanooga, Ooltewah	113
Chattanooga, Birchwood	107
Crossville, First	106
South Cleveland	104
Camden	89
Chattanooga, Candies Creek	85
Wheat, George Jones Memorial	58

By FLEETWOOD BALL

The church at Sidon, Ark., has called Floyd Ward of Quitman, Ark., as pastor and he has accepted.

—BAR—

L. E. Brown has resigned as pastor at West Memphis, and has accepted a call to Crawfordville, Ark.

—BAR—

Otto Whittington of Little Rock, Ark., lately closed a revival in Joplin, Mo., with 60 additions, 35 the last day.

—BAR—

The First Church, Paris, Texas, is fortunate in securing as pastor, A. B. White of Sulphur, Okla., effective April 1.

—BAR—

H. H. Webb of Jackson, Miss., has been called to the care of the church at Georgetown, Miss., and it is believed he will accept.

—BAR—

Galilee Church, Gloster, Miss., has the honor of having had one member, Mrs. H. H. Ratcliff, 71 years. E. K. Cox, beloved in Tennessee, is her pastor.

—BAR—

G. A. Middleton and Miss Dora Maness, respected young people living near Lexington, were happily married Friday, Mar. 17, the writer officiating.

—BAR—

The First Church, Helena, Ark., E. J. Kirkbride, pastor, will begin a revival April 17, Rupert P. Naney of Oklahoma City, Okla., preaching.

—BAR—

April 24-May 8, the First Church, Paragould Ark., will have a revival, M. F. Ham doing the preaching. H. B. Reynolds is the pastor.

—BAR—

The First Church, Bristow, Okla., has called as pastor, W. O. Leach of Clinton, Okla., but his decision has not been announced.

—BAR—

The church in Wildersville has planned a revival to begin August 6th. D. D. Smothers of Bartlett will do the preaching. T. M. Boyd of Memphis is the popular pastor.

By THE EDITOR

Mrs. Ola Lambert, member of West Jackson Baptist Church, Jackson, R. E. Guy, pastor, has the record of not having missed Sunday school in fifteen years. She makes it a practice to contribute each year as many dollars to Missions as the years she has attended Sunday school.

—BAR—

The brotherhood will sympathize with Pastor A. H. Hicks of Whiteville, who was recently operated on in the Baptist Memorial Hospital, Memphis, for appendicitis. At the latest report his condition was good. Our people will pray for his speedy recovery.

—BAR—

Baptist and Reflector appreciates the fact that the Union Hill Baptist Church, of which C. H. Robinson is pastor, is putting the paper in its budget. We are sure of the fact that if the people will conscientiously

read the paper the church will find this move to be a very profitable investment.

—BAR—

If any of our readers wants a good tract on "Foot-Washing," or "Russellism," or on the "Dance," we suggest that they get in communication with Dr. M. P. Hunt, pastor, Eighteenth Street Baptist Church, Louisville, Ky. He is the author of some splendid tracts on these subjects.

—BAR—

On March 15, Rev. P. T. McFee, 72, of Hot Springs, N. C., went to be with the Lord. He spent 36 years in the ministry. He was the father of F. B. McFee, choir director of the First Baptist Church of Alcoa. The Lord's grace be upon the bereaved.

—BAR—

Clyde Calhoun Morris has been pastor for nineteen years of the First Baptist Church, Ada, Okla. During that time the church has received 2,249 members by baptism and 2,732 by letter and statement. The present membership is 3,437. During this time, also, the church has raised in cash for all purposes \$459,161.27.

—BAR—

Mrs. J. H. Erwin, Church Secretary, writes concerning a great meeting with the Broadway Baptist Church, Knoxville, William Herschel Ford, pastor, in which the preaching was done by Dr. C. Oscar Johnson, pastor of Third Baptist Church, St. Louis, Mo. There were 94 additions to the church. The building was taxed to capacity at every service.

—BAR—

During the week of March 13, Mr. Frank Leavell, Secretary of the Baptist Student work of the Southern Baptist Convention, delivered, upon invitation, five addresses at the Institutes of International Understanding at Zanesville, Ohio. We wish we could have heard the addresses for Mr. Leavell knows how to speak interestingly and instructively.

—BAR—

Beginning on March 21 and extending through April 1, the Annual Missionary Conference of the American Baptist Theological Seminary, Nashville, is being held under the auspices of The Department of Seminary Extension, J. C. Miles, Director. We have a copy of the program in hand and wish that we had room to reproduce it. Noted speakers from both the white and the colored races are on for addresses.

—BAR—

Miss Bula G. Lee, daughter of Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, was presented on Monday evening, March 21, in her Senior expression recital at Blue Mountain College by Miss Elizabeth Purser, director of the dramatics department. Miss Lee chose BEN HUR by Lew Wallace. The account of her recital states: "Throughout the entire reading she carried her audience from one scene to another with perfect poise and power."

—BAR—

After a pleasant and successful pastorate with the First Baptist Church of Fayetteville, Preston L. Ramsey has resigned there to accept the call of the First Baptist Church of Covington and began work on Sunday, March 27. Severance of the ties that bound Bro. Ramsey and his family and the Fayetteville people was painful, but the Lord seemed to be leading him to Covington.

—BAR—

On March 20, the First Baptist Church, West Helena, Arkansas, C. H. Franks, pastor, closed a great revival, in which one of the state evangelists, W. R. Vestal of Stuttgart, did the preaching and Frank

Adams of Paragould directed the music. There were 70 additions to the church, 63 of them by baptism. Pastor Franks writes in high praise of the preacher and singer and is rejoicing over the progress of his pastorate. In fourteen months he has welcomed 201 new members into the fellowship of the church.

—BAR—

We still occasionally receive the reports of Sunday school attendances on Friday, although we have announced several times before that the deadline for getting such reports in the paper is Thursday. If the report of the Sunday school attendance does not reach us until Friday, it cannot appear in the following issue of the paper. Please send in reports as early in the week as possible and never later than Thursday!

—BAR—

We have received a card addressed to the Editor, postmarked Roan Mountain, Tennessee, March 20, 1938, which has only the following written on it: "Mar. 20, 1938 total today 58"

There is no name signed to it and nothing to indicate what the word "total" refers to, although we presume it means Sunday school attendance, and nothing to indicate what church is in mind. We cannot, therefore, run this attendance in the Sunday school column. In sending Sunday school attendances be sure to sign your name and indicate what church is meant.

—BAR—

Mrs. R. C. Dickinson, Mercer, Tennessee, has received a letter from Mrs. Helen Savage Welch, 617 Orizaba, Long Beach, California, daughter of the venerable and beloved Dr. G. M. Savage, so long identified with Union University at Jackson. Dr. Savage is staying in his daughter's home at Long Beach. He is confined to his bed and is very weak but he delights to receive a word from his friends. His friends are legion, both his former students and others who will remember him in prayer that God's abundant grace may be upon him.

—BAR—

A card from Mrs. Paul R. Hodge, who has been a patient in the Baptist Memorial Hospital, Memphis, since February 16, states that she was to be operated on Tuesday, March 22, and was to have a blood transfusion the day before. Mrs. Hodge expresses her regret that she could not attend the W. M. U. Convention in Nashville and stated that she was receiving her Baptist and Reflector in the hospital and said: "I couldn't be without our fine state paper." We sincerely hope and pray, along with other Tennessee Baptists, that she will soon be completely restored to health.

—BAR—

Baptist and Reflector appreciated the visits last week of the following: Mrs. John Wilson, Benton; Mae Ella Stinnett, Benton; Mrs. Philip Sweet, Chattanooga; Mrs. Arch Fox, Chattanooga; Mrs. W. A. Price, Chattanooga; Pastor Oscar T. Nelson, Sparta; Pastor Charles E. Wauford, Knoxville; Pastor C. O. Simpson and Mrs. Simpson, Trenton; Mrs. Orrin Hunt, Dyersburg; Mrs. C. Lancaster, Dyersburg; Mrs. J. B. Rogers, Dyersburg; Miss Naomi Harwood, Dyersburg; Mrs. I. E. Baldrige, Dyersburg; Pastor U. W. Malcolm, Elizabethton; Pastor B. B. Powers, Columbia; Mrs. R. L. Howard, Paris; Mrs. W. J. Miller, Paris; Mrs. Ross Rogers, Paris; Ernest Webb, Greenbrier; Mrs. Thos. Kegan, Athens; Mrs. Louisa Carroll, Jamestown; Mrs. Charles Hoback, Athens; Leonard F. Gassaway, Camden and Lorraine Gassaway, aged 3, Camden; Miss May Phillips, Chattanooga;

Mrs. E. C. Gardner, Chattanooga; Miss Ruth Walden, Missionary to Africa; Miss Ruth Carrington, Parsons; Mrs. R. E. Pettigrew, Parsons; Mrs. Ola Lambert, Jackson; Pastor L. G. Frey and Mrs. Frey, Jackson; Mrs. Homer Rushing, Jackson; J. L. McAlley, Jackson; Rev. C. H. Robinson, Goodlettsville; Pastor D. L. Lawler, Goodlettsville; and Pastor J. H. Sharp, Ardmore.

Attention Southern Baptist Messengers! Enrollment cards for the Southern Baptist Convention at Richmond may be had by applying to Dr. John D. Freeman, Executive Secretary, 149 Sixth Avenue, North, Nashville, Tenn. Remember that only churches can elect and certify messengers to the Convention. No other organization can do it nor any individual. Let the churches who wish to have messengers at the convention secure the enrollment cards and elect and certify their messengers. Since the railroads this year are not making any special rates for the convention, the Railroad Identification Certificate, as heretofore required, will not be necessary this year.

Among the Churches: Chattanooga—Hixson received 2 by letter; Summerfield received 1 by letter; Northside welcomed 4 by letter and 16 for baptism; Concord received 2 for baptism; Central welcomed 5 by letter and 1 by baptism; East received 1 by letter; Red Bank received 1 by letter; Woodland Park received 2 by letter; Tabernacle, Pastor Denny, welcomed 3 for baptism, baptized 1; East Lake received 1 by letter; Highland Park received 1 by letter; First received 2 for baptism. **Memphis**—Seventh Street welcomed 2 by letter and 1 for baptism; Speedway Terrace received 2 additions; LaBelle welcomed 1 by letter, 8 by profession, 2 by statement; Bellevue welcomed 10 additions. **Knoxville**—Fifth Avenue received 1 by letter and 1 for baptism. **Nashville**—Radnor received 1 for baptism; Inglewood welcomed 2 by letter and 3 for baptism. **Cleveland**—South welcomed 3 by letter and 2 for baptism; Big Spring welcomed 3 by letter. **Ooltewah**—Received 1 by letter. **Philadelphia**—Welcomed 3 by letter and 8 for baptism. **Murfreesboro**—First, Pastor Sedberry, welcomed 4 by letter, 1 by profession of faith, and baptized 5. **Union City**—Pastor Carnett, welcomed 5 additions and baptized 6. **Fountain City**—Central received 2 by letter. **Jackson**—First received 2 by letter. **Bristol**—Calvary, Pastor Arbuckle, received 2 for baptism, baptized 2. **Union Hill** received 1 by letter.

—BAR—

Jasper, Tennessee
March 21, 1938

Dr. O. W. Taylor, Editor
Nashville, Tennessee
Dear Dr. Taylor:

Here is a little notice if you can find room for it in the Baptist and Reflector I will appreciate it.

On Tuesday night, March 15, a meeting of leaders and workers of Sequatchie Valley Association was held at Jasper with 100 present to plan work for the coming months. Six churches were represented.

Associational Missionary J. L. Alexander presided. The Laymen of the association organized an association wide Brotherhood with Bro. Roy Woodfin of South Pittsburg, president; Bro. Geo. P. Owens of Dunlap, vice-president; Bro. Wayne Pair of Sequatchie Valley, secretary and treasurer. Plans were made for a Sunday school

rally to be held at Whitwell May 3 to further plans and enlargement campaign, and a study course in each church May 8-15. Also to complete associational organization for Sunday schools.

The B. T. U. Mission study classes to be held in June were discussed also with each B. T. U. worker promising to urge his church to enter this.

Daily Vacation Bible Schools were heartily agreed on with representatives from each church agreeing to help arrange one in his church.

It was also arranged to have each church appoint one or two members to serve as an evangelistic committee to make plans for two group revival meetings for last of July

Missionary Alexander had a map of the association showing the fields where no Baptist work and discussed a possible brush arbor meeting in these fields.

The W. M. S. of Jasper Church served a delightful supper.

Thanking you sincerely,

J. L. ALEXANDER,
Associational Missionary, Sequatchie Valley Association.

P. S. The Baptist Hundred Thousand Club was discussed and tracts were given out to each one present, then being urged to join. Also a drive was started by Missionary for subscriptions to our state paper, the Baptist and Reflector.

**BRIEFS CONCERNING THE BRETHREN
Called and Accepted**

B. F. Gehring, Beaufort Church, North Carolina.

Lloyd Mauney, Pollocksville, Piney Grove and Trenton Churches, North Carolina.

Preston Ramsey, First, Covington, Tenn.

P. E. Cullom, Clintwood, Va.

N. V. Underwood, First, South Pittsburg, Tenn.

J. D. Tolleson, Martinsville, Ind.

Carl Schneider, Park, Jefferson City, Mo.

L. E. Brown, Crawfordville, Ark.

Frank A. Sharp, First, Huntington, Pa.

George Chamblee, Tabernacle, Carrollton, Ga.

J. B. Johnson, Aliceville, Ala.

George R. Wilson, First, Malvern, Ark.

J. W. McKinney, Afton, Okla.

A. B. White, First, Paris, Texas.

L. B. White, White Oak Church near Greenville, S. C.

Charles H. Myers, First, Cheraw, S. C.

Resignations

W. B. Underwood, Franklin Church, Macon Association, North Carolina.

Alvin Swindell, First, Hillsboro, Texas.

E. T. Donahue, First, Anderson, Mo.

Carl Schneider, Atlanta, Macon Association, Missouri.

Eugene B. Jackson, Harrisonburg, Va.

L. B. White, Washington Church, South Carolina.

Ordained

Willie Sanderson, First, Shawnee, Okla.

Edwin H. Tuller, First, West Hartford, Conn.

Ralph Sanguine, First, West Hartford, Conn.

Fred B. Kinell, Immanuel, Los Angeles, Cal.

Died

Rev. Albert E. Hylan, Hudson, Mass.

Rev. G. W. Bird, Riverton, Wyoming.

Dr. Henry W. O. Millington, St. Petersburg, Fla.

Rev. George Davis Taylor, Johnstown, N. Y.

Rev. John E. Case, Westboro, Mass.

Rev. J. D. Fulton, Winston County, Miss.

Rev. Elisha Gardner, Amite County, Miss.

GOLDEN JUBILEE CONVENTION

(Continued from page 13)

the Judson Memorial Church, led by Gale Gupton, showed in rhyme and pantomime how much Octagon Soap Coupons helped the Orphans' Home. Then Tennessee College, the Margaret Fund, and the W. M. U. Training School were represented.

The silver and ruby anniversaries were depicted, and the W. M. U. ideals of Prayer, Personal Service, Study, Stewardship, and Enlistment were presented by "living pictures." A group in costume of various nationalities portrayed Missions.

The procession of girls with golden trumpets ushered in the second episode, "The Golden Way of Today," while Trumpeter Paul Kidd trumpeted. All organizations were called to the stage by the reader, and the present W. M. U. officers passed by in review.

The Herald of the Future, little Eleanor Harrison, beckoned the W. M. U. to come on to "The Golden Way Ahead," which was the third episode, as the trumpets blew for the golden years to be.

Thursday Morning

The Convention was called to order Thursday morning by singing the Golden Jubilee Hymn, after which Mrs. Douglas Ginn led in prayer. Mrs. R. L. Harris read the scripture in the absence of Mrs. J. T. Altman, who was ill. Miss Mary Northington presented the "Plan of Work." Mrs. William McMurry, Mission Study Director, stressed two items about the Mission Study work: That the women organize Pioneer Classes, which are to consist of men, women and children who have never before been in a Mission Study class, and that every woman try to attend the Mission Study Institute at Tennessee College, Murfreesboro, June 16-17.

Mrs. L. E. Minton, Personal Service Director, urged that the women strive to get more members to join the Hundred Thousand Club.

Miss Margaret Bruce, Young People's Secretary, stressed the following recommendations: 1. That members of Woman's 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 encourage the organization of Senior Royal Ambassador Chapters for boys from the ages of seventeen to twenty-five. 3. That the associational young people's leaders be urged to attend their training camps which will be held in April in their division. 4. That each auxiliary study the new book giving the history of the W. M. U. written for their organization. 5. That a regular time and place for the auxiliary meeting be urged. 6. That the Sunbeam Babies be enrolled in the Golden Book which is to be made by the members of the Girls' Auxiliaries. 7. That we urge the observance of the Twenty-fifth Anniversary of Girls' Auxiliary during 1938. 8. That organizations participate in the W. M. U. Focus Week, May 8-14.

Miss Mary Northington suggested that we urge our pastors to preach a Golden Jubilee Message on Sunday morning, May 8. As this is Mother's Day, it will offer a great opportunity for enlistment. She also said that we want to have a ten per cent increase in all our gifts this year. A motion was made and carried that this "Plan of Work" be adopted.

The Registration Chairman reported 1,737 people registered from 50 associations.

Reports were heard from the Hospitality and Greetings Committee.

The Time and Place Committee reported that the Tennessee W. M. U. will meet in 1939 at the First Baptist Church, Jackson, Tennessee, Madison County Association, during the spring holidays. The date is to be set.

The Committee on Nominations submitted its report, which was adopted, as follows:

President—Mrs. R. L. Harris.
Vice-President-at-Large — Mrs. P. B. Lowrance.

Vice-President, East Tennessee—Mrs. J. Frank Seiler.

Vice-President, Middle Tennessee—Mrs. W. F. Powell.

Vice-President, West Tennessee—Mrs. R. C. Dickinson.

Recording Secretary — Mrs. Douglas J. Ginn.

Assistant Recording Secretary—Mrs. J. R. Kyzar.

Executive Secretary-Treasurer — Miss Mary Northington.

Young People's Secretary — Miss Margaret Bruce.

Young People's Leader, East Tennessee — Mrs. Virgil Adams.

Young People's Leader, Middle Tennessee—Miss Kellie Hix.

Young People's Leader, West Tennessee — Mrs. L. G. Frey.

Training School Trustee — Mrs. J. R. Black.

Margaret Fund Trustee — Mrs. H. M. Rhodes.

Mission Study Director — Mrs. William McMurry.

Stewardship Director—Mrs. George Ainslie.

Personal Service Director—Mrs. L. E. Minton.

The new president was escorted to the platform by Mrs. Douglas J. Ginn.

Mrs. H. M. Rhodes, Margaret Fund Trustee, made a most interesting report on the Margaret Fund and Margaret Fund students. She urged that we keep in close touch with these six Margaret Fund students in Tennessee.

At this time Dr. Jackson Lowe, our own Margaret Fund student who is attending Vanderbilt University, spoke to us. He expressed his sincere thanks for the things the women have done for him; for the prayers, gifts, and money that had been sent when he didn't know where his next money was coming from. He made a most interesting talk on "Conditions in China." He is planning to go back to China as a doctor in about three more years.

Dr. T. L. Holcomb delivered a splendid message on "Greetings From the Sunday School Board." He expressed the joy of the Sunday School Board over the W. M. U. plans and the outlook ahead. He said: "From Maryland to Arizona offers the best 'home base' for Missionary opportunities since the time of Jesus Christ." Regarding the church, he urged each woman to say: "I will make my church a Missionary Church."

Our own Tennessee Missionary to Africa, Miss Kathleen Manley made a most interesting talk on "Finding Golden Nuggets in Africa." "These nuggets are buried deep. Let us pray God that they may be found, brought to light and polished." She first expressed her thanks to the W. M. U. of Tennessee for the coal-oil refrigerator given her to take to Africa. This was the first refrigerator in Ogbomosho. The refrigerator is a wonderful help in preserving perishable medicines, as there is only one doctor in the

town. She told about the need for a nurse there and asked that the W. M. U. of Tennessee pray that God will send one to this place. There are many lepers in this country of pagan worshippers and false prophets, and eight out of every ten babies die before they are two years old.

Miss Kate Ellen Gruver of the W. M. U. Training School spoke on "Why I Want to Invest My Life in Palestine." She could give her whole speech in one sentence, she said—"Because I believe with all my heart that is where God wants me to serve." She gave much credit to her sister, Mrs. Raymond Rogers, as her inspiration through life. It was last year at the Training School that she heard the voice of God calling her to service in Jerusalem and Palestine.

As Miss Gruver told of her call from God to go to Palestine, of her struggle against it because she did not want to go, of her final surrender and happiness, the hearts of the assembly were stirred and many eyes were wet.

"Golden Paths Ahead" was the subject of Dr. Hill's message to the Convention, which was broadcast over WSIX. It was fitting that this well-loved speaker should bring the closing address. He brought out four golden paths ahead which the W. M. U. is challenged to make broader and more secure—Church life revitalized, religion in the home re-habilitated, social life transformed from the conventional to the spiritual, and Christ-like compassion given to all. "The fringe has been touched in the last fifty years, but the golden paths of glory lie ahead."

"Blest Be the Tie That Binds" was sung by the congregation, and the Pastor-Host, Dr. W. F. Powell, closed the meeting with prayer.

Thursday Afternoon

The closing feature of the Convention, as well as one of the most interesting, was the motorcade to the Orphanage on Thursday afternoon. All who made this trip were made glad in seeing the work that Tennessee Baptists are doing for these beloved children.

The Woman's Missionary Union is moving on.

John R. Dickey's Old Reliable EYE WASH

Sothes, relieves and gives comfort to irritated eyes.

HIS TRUTH ENDURETH

A new book by JAMES C. MUIR lifts the curtains of time with the archaeologists' spade.

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