

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

ORGAN TENNESSEE BAPTIST CONVENTION

Number 15

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THURSDAY, APRIL 14, 1938

Crown Him With Many Crowns

"Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own.
Awake, my soul, and sing
Of Him Who died for thee,
And hail Him as thy chosen King
Through all eternity.

"Crown Him, the Lord of Love!
Behold His Hands and Side
Rich Wounds, yet visible above
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his burning eye
At mysteries so bright.

"Crown Him, the Lord of Peace:
Whose power a sceptre sways
From pole to pole—that wars may cease
Absorbed in prayer and praise:
His reign shall know no end,
And round His pierced Feet
Fair flowers of paradise extend
Their fragrance ever sweet.

"Crown Him, the Lord of Years,
The Potentate of time;
Creator of all rolling spheres,
Ineffably sublime:
All hail! Redeemer, hail!
For Thou hast died for me:
Thy praise shall never, never fail
Throughout eternity."

—M. Bridges.

Baptist and Reflector

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EDITORIAL

The Unity For Which Jesus Prayed

(John 17:11, 12)

When Jesus prayed concerning believers "that they may be one." He added the qualifying words, "even as we are one." The unity among believers for which He prayed is the same kind as exists between Him and the Father. It is a spiritual unity—"one in us." (Vs. 21.)

Between God and Christ is a oneness in nature, belief and purpose. They see eye to eye on everything. In their concept there is no question of ignoring or modifying or compromising the word of God. "Thou hast exalted thy word above all thy name." "Forever, O Lord, thy word is settled in heaven." "Heaven and earth may pass away, but my word shall not pass away." "Thy word is truth." The word of God is the revelation of the truth of which they are the embodiment. The unity between them is not accomplished by readjustments in position or modification and surrender of beliefs. It is a living, throbbing oneness that does not require the least change in the statement and conviction of the truth. And their outer actions spring from and are the harmonious expression of this inner oneness. Jesus prayed for this kind of unity among believers.

So far as genuine believers in Christendom are concerned, this unity is already an accomplished fact in the realm of their hearts. Despite certain differences in intellectual, doctrinal and denominational commitments, in their heart of hearts they accept the truth in Christ alike. They were not saved until they came to this point. There is in the heart a oneness of nature, belief and purpose, though denominational connection, influencing the natural man, may lead to the superficial profession of certain contrary things. But in their heart of hearts, "My sheep hear my voice." They "are all one in Christ Jesus." This spiritual unity is that for which Jesus prayed. Instead of His prayer having to wait for an answer, as some indicate, it is already answered and being answered.

The mechanical and superficial organic union of denominations and churches, which is being so widely and insistently proposed today, is not the thing Christ had in mind. The unity for which He prayed already exists despite an organically divided Christendom. Therefore, this unity does not inherently include the organic union of these groups. Of course, if any of the groups bring their outer forms and acts into such harmony with the truth in Christ as to make them consonant with and the expression of the unity of believers in Christ, then in a resultant sense this kind of organic union comes within the purview of Jesus' prayer. No other kind of organic union is even hinted. If folks will lay aside their intellectual and denominational presuppositions and commitments and in the love of God and loyalty to the word of God come into an organic union or relationship based on and expressive of "one Lord, one faith, one baptism," then and not 'till then can they appeal to Jesus' prayer in support of "union." However, a group cannot enter this union en masse, but one in the group must do it individually, even as when he individually believed in Christ and entered into the spiritual unity of believers in Christ.

But the union which is being so widely proclaimed today is a mechanical, superficial organic, group affair which is on the give-and-take principle and which is at the expense of numerous vital and revealed truths. The idea is that the parties to the union agreement shall keep covered or modify or compromise or surrender their differences and convictions until a minimum of

doctrinal beliefs shall be reached upon which all can, professedly at least, agree. The union proposed today calls for the surrender of numerous convictions, if a man has any, and putting the soft pedal on the convictions that remain. It seems to us that a man cannot be doctrinally honest and go into such.

We shall have something further to say along these lines at later periods. Organic union is in the air. Genuine believers in all the denominations will, in the measure that they accept the doctrines of the word of God, suffer, and Baptists will suffer most of all. The battle lines are being drawn between those who stand for the revealed truths of God and those who compromise them. May the former "contend earnestly for the faith" in the spirit of the stanza:

"Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!"

★ ★ ★

Was The Referendum A Farce?

The movement for the referendum last September to sound out sentiment in the state for or against the repeal of the state liquor law originated with the wets. Later when it was seen how a majority sentiment against repeal would be registered, certain wets began to say the referendum was a farce and to put forth effort to halt it. The dries felt all along that the referendum was wholly unnecessary and a needless expense to the taxpayers, but they did not feel that, as an expression of sentiment, it was a farce.

Personally, we never could get away from the impression that the referendum movement was a purposed strategy of the wets. We may be wrong, and we would not for anything misrepresent anybody. But we kept suspecting that the legally non-binding referendum was purposely put forth as a ground whereby the wets could later argue that, while the proposal to repeal or retain prohibition was submitted to the voters for an expression of their sentiment, yet, being non-binding and many not taking part in it, it was not a real test and, therefore, a more definite and complete test of the matter is warranted. In the meantime, by the various maneuvers connected with the referendum time would be gained and the psychological ground prepared for a more determined assault later on. In our own mind we predicted that in due time the wets would begin to clamor for a new test of the liquor question in the state and that one argument that would be advanced would be that the last referendum was a farce.

Whether this be the true interpretation or not, quite recently in the state the suggestion or proposal has been made by some, one of them a candidate for office, that a new repeal proposition should be tested on the ground that "the referendum last year was a farce because no issue was made of it" or words to that effect. In political activities on the part of the wets, therefore, the wets may look for a fresh assault upon the state dry law.

While the wets are endeavoring to make capital out of the claimed farcical nature of the last year's referendum, we venture this: If the majority of the votes cast in the referendum had been in favor of repeal, there is every probability that the wets would not now be saying that the referendum was a farce. Moreover, if the referendum was thoroughly a farce, why did certain parties who were then in the political limelight say that, while there was nothing legally binding in the vote, yet they would feel morally bound—if the wet sentiment preponderated?

To us, it seems fair to say that the referendum last year was both farcical and non-farcical, depending on the angle from which it is viewed. Legally, it was a farce, there being nothing binding in it. But morally and as an expression of sentiment, it was not a farce by any means. Tennesseans marched to the polls and voted three to one against repeal.

If the test of repeal versus prohibition comes again, let Tennessee enlarge its majority of votes against repeal!

★ ★ ★

Atheists And Their Equivalents

If a man should get up in a congregation and declare that he does not believe in the existence of God, it would produce a profound impression.

This writer witnessed such a scene once in a revival at Aledo, Parker County, Texas. The sermon was finished and the appeal to repent of sin and trust Christ was being urged. There were a number of personal workers talking to the unconverted in the very large crowd under the big tent.

While this was going on a worker called out, "Brother Mc-

Connell, please pray for this man; he has just said that he does not believe there is any God."

Everything was still in a moment. The evangelist asked, "Did you say that to him?" He replied, "I did." "Do you not believe there is any God?" "I do not."

The evangelist called all to pray and led the prayer the best he could for God to lead the man into the truth, to see the light and realize that this universe proves that there is a creating, upholding, directing God.

A number of people were converted that night and confessed Christ as their Savior. The atheist was serious, but stood his ground. It created a profound impression, a shock throughout the community.

The next morning that man went to the post office, which was in a little store. The storekeeper was not at the meeting the night before and this conversation took place:

"Say, what is this I hear? I heard that you said, publicly in the meeting last night, that you do not believe in God."

"I said that."

"Why man, you are a fool. Nature and everything proves that there is a God."

"Do you believe there is a God?"

"Certainly, I do. I have always believed there is a God."

"Do you serve Him?"

"No, I am not a Christian; but I am not an infidel; I believe in God."

"Man, you are a fool. If I believed there is a God, I would not lose an hour not serving Him. How can you believe in God and not serve Him? That is the most foolish thing any man could possibly do."

They were both correct in their estimates of each other. "The fool hath said in his heart: There is no God." But his foolishness is exceeded by the man who believes there is a God and will not serve Him.

Such a man is more wicked in his heart than the atheist. The atheist is intellectually wrong; but the man who believes in a loving, knowing, seeing, just, judging God, fully observing Him every hour and then persistently rebels against God, refuses to obey Him, or give Him worship, or thank Him for life or any blessing, is wicked in his heart. He is more wicked than the atheist, if there is any difference. This truth ought to be preached and talked and published everywhere.

The indifferent "believer," going on year by year defying God, despising His love, and refusing to obey Him, or pay any heed to God's Son as the way of salvation is condemned and lost and cannot escape the consequences of his guilt. He would be an alien in heaven, if he should go there. If he got everybody else in heaven to take his position, all would treat God with contempt through eternity. That kind of a man cannot go to heaven unless he is utterly changed by the Spirit of God through sincere repentance and obtaining pardon from God's Son who obeyed the law perfectly and suffered its penalty that pardon might be justly granted.

—Editorial in the Baptist Standard (Texas).

* * *

First Baptist Church, Kingsport

On Sunday, April 3, while the pastor was away in a revival with Pastor O. D. Fleming and the First Baptist Church of Morristown, the editor supplied at both hours for Pastor J. G. Hughes in the First Baptist Church, Kingsport. By invitation of Dr. S. L. Smith, Superintendent of the Adult Department, we also spoke briefly at the opening exercises of this department. Under the direction of Chorister Howard Clifford and with Miss Kathleen Merton at the instrument, the choir sang in a very splendid way. A duet by Mr. Clifford and Mrs. Fred Quenelle was much enjoyed. We appreciated the good attention of the audiences. Our thanks are due the pastor and his wife for the provisions made for our entertainment and to Deacon-Treasurer D. W. Black and family for supper and for courtesies in transportation. The first Baptist Church recently without any special appeal raised over \$200.00

to make its regular payment on its Building Debt. A very fine spirit prevails as Pastor Hughes, with Mrs. Hughes, leads his people on. A great work is being done.

* * *

First Baptist Church, Sparta

By invitation of Pastor C. Oscar Nelson, we preached the sermon in the ordination service of two deacons, Wednesday evening, April 6, in the First Baptist Church of Sparta. W. M. Kerr, Doyle, moderator of the association (Union) and Pastor D. W. Picklesimer of Doyle, together with the ordained deacons present, were also in the presbytery. Brethren Beecher Pollard, Joe Davis, and S. B. Lockhart were the men ordained. May the Lord's grace be upon them in their new and responsible position.

The thanks of the editor and his son are expressed to the pastor for arranging lodging for us for the night. Pastor and Mrs. Nelson are doing a fine work and the church is moving on. The way this church has within a comparatively few years, beginning with the pastorate of F. M. Dowell, Jr., and continuing under Brother Nelson, forged ahead is an inspiration.

* * *

"Station WMU Broadcasting"



"Hello, W. M. U. friends and all Tennessee Baptist friends! Here I am on the air again announcing the results thus far in the W. M. U. campaign for our state paper.

"Our sincere thanks are expressed to the following parties who, since the last count, have sent in subscriptions:

Miss Eva Singleton, Martha; Mrs. W. L. Baker, Springfield; Miss Myrtle Riggan, Nashville; Mrs. E. G. Sanders, Stantonville; Rev. Edgar H. Trent, Kingston; Mrs. H. H. Sowell, Memphis; and Miss Louise Herndon, Chattanooga.

"Inadvertently, the name of Mrs. O. L. Rives of Tullahoma has been omitted from this list. She, too, has sent in subscriptions and we regret that her name has been unintentionally omitted. If any other name has been omitted, please let us know. As the result of the efforts of these and of other friends from time to time, the total number of subscriptions received in the campaign is to date 910.

"Only a short time remains now till the campaign will end, which is May 1. What is to be done must be done quickly! In these closing days of the campaign let us all give ourselves with renewed vigor to enlarging the subscription list of our state paper in a worthy way.

"The story shall soon be told. What shall the record be?

"ON TO SUBSCRIPTION HEIGHT! ON TO RICHMOND!

"Station WMU signing off till next week."

"For The Kingdom of God Is Within You"

A letter from M. T. Rankin to Dr. Charles E. Maddry

"The terrible experiences of this war in China have already revealed to us anew that the Kingdom of God is within the hearts of men and cannot be destroyed. The suffering and loss of many Chinese Christians have been indescribable. Numbers of them have lost every material possession they had. With tens of thousands of other people, they have had to flee before the devastating horror of the invading armies. I do not believe that ancient history has ever known a more cruel and savage scourge than that which has been spreading over China during these months.

"Families with small children and aged parents have been blasted out of their homes and have been scattered all over the interior provinces seeking refuge and shelter. At times the paths and highways have been filled with thousands of these fleeing people who knew not where they went.

"I read recently a letter from a young Chinese woman, a teacher in the Weiling Baptist Academy for girls in Soochow, who with her family had traveled over 700 miles and had stopped, for a time at least, in a city far in the interior. They had gone by foot, small boats, and any other possible means of travel, securing food and shelter as best they could along the way, which took weeks to cover. When she wrote she did not know how long it would be before they would have to take up their flight again nor where they could go from there. She wrote her letter to a missionary friend to express her gratitude for her faith in God which was their one source of strength and hope. All else had been taken from them, but this could not be destroyed nor taken from them.

"This young woman represents hundreds of other Chinese Christians who are realizing as never before that though buildings and schools and hospitals and churches may be destroyed, that though their means of livelihood and their very manner and way of living may be torn into bits, and that though even the things with which they fled may be taken from them on the way, they carry in their hearts that which cannot be destroyed and which no man can take from them. This is the testimony which comes not only from those within our own work, but from God's children all through China.

"In the light of this marvelous truth how can the missionaries in China despair for the future? What if our buildings and property are destroyed? What if our institutions and organizations are wrecked? We have about us all the more human hearts that are filled with anguish and despair for whom we are convinced as perhaps we have never been before that there is only one certain hope in all the universe. We realize that it is not at all impossible that some missionaries may be killed. Is it unthinkable that in this day some of God's children should give up their lives for His Kingdom? I do not think any of the missionaries aspire to be martyrs or to be heroic, but they are convinced that the Kingdom cannot be served to China today without risks which may involve life.

"All of us, both those in China and those in the homelands, who seek for the coming of God's Kingdom are being called on to manifest a devotion which in very truth puts the Kingdom first, and which will hold on to this task, even when we see all that we have built up in the way of buildings and institutions destroyed, and when we see life itself offered up. During the past years some of us have asked ourselves if God's children have today the devotion to His Kingdom which the early disciples had and which His children manifested in the earlier centuries of the Christian era, but these experiences in China are answering the question for us. Missionaries have recognized the reasonableness of the arguments which have been presented for their leaving China, but after all has been said, they find deep in their hearts a compulsion of devotion which is stronger than reason.

"Missionaries of our Southern Baptist Board have been no more faithful in this respect than those of all other groups. A recent writer has said that among missionaries 'the giants are gone,' but there are hosts of God's children today who are strong enough to continue to give their all to Him when they see the work they have labored to build up destroyed and when they face the possibility of giving their lives for His sake.

"The response of our Southern Baptist people to the appeals which have been made for China during the past months, and the earnest support that they have given through their prayers and their devotion to the cause of missions, signify that they are

moved by the same deep convictions that have kept the missionaries in China.

"What is to be the future of our work? As to the organized work our institutions, buildings, and such, no one knows. I have just turned to the fourth chapter of Second Corinthians and am quoting at the ninth verse. 'We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed.' The remainder of that chapter expresses what I think is the mind and heart of those who seek for the coming of God's Kingdom in China.

"When this war has passed, and it will pass, we will be faced with a revolutionized situation in our mission work. My anxiety and prayer is that we may have the spiritual insight and alertness to make God's glorious message of the abundant life effective in the lives of these people who need Him so distressingly, and that we will not allow ourselves to be hampered by buildings and programs that have been destroyed. I thank God that His Kingdom is within the hearts of men.

'Wherefore we faint not.'

"With sincere appreciations to you and all the members of the Foreign Mission Board for the faithful and most encouraging support you have given to us, I am cordially and fraternally yours—(signed)—

M. T. Rankin, Shanghai, China."

Simplifying Our Organizations

DR. W. O. CARVER

The Convention last year appointed a committee to report this year concerning methods by which it may be possible to reduce the number of our church organizations, eliminating overlapping and confusion.

So far as this problem exists for church and pastor, it is to be hoped our committees may find a satisfactory solution. In working toward this end, the objective should be, not perfection of organization in itself, but highest efficiency for achieving the proper result.

For fifty years, the W. M. U. has been our chief church agency for missionary education. They have developed a graded program of missionary education and of organizations for carrying this forward. The records and statistics of organizations, membership, and finances all indicate continued and consistent growth in achieving the ends which we ought all to desire.

In working out any readjustment, the work which the Union has achieved and the work which it is now doing should have most careful and considerate recognition.

Missionary education cannot be made a mere minor item in some other system of organization and study. It will not be possible, in most cases, to crowd into a Sunday the necessary meetings of all the organizations and classes required for a comprehensive and efficient scheme of Christian training for all departments of the work of the Gospel. To undertake to comprehend three or more lines of training in one form of organization would destroy effectiveness. No organized class in a Sunday school could take the place of a missionary organization, for any grade of student, from Sunbeams all the way through the W. M. S. grandmothers. Any effort to simplify and unify at the cost of destroying organization and progress of W. M. U. would be to strike a vital blow at what is our most efficient agency for developing, interesting, and training the missionary spirit in our young people and women.

Editorial Comment: This word by Dr. Carver, it will be seen, is with reference to the Committee on the Correlation of Denominational Activities, which was appointed at New Orleans last year and is to report to the Convention at Richmond. Does someone else wish to discuss the matter?

Harrison-Chilhowee Academy Seymour, Tennessee

We announce the following program for Commencement for Harrison-Chilhowee Baptist Academy:

April 29, 7:30 P. M.—Music Recital
 April 30, 7:30 P. M.—Alumni Banquet
 May 1, 7:30 P. M.—Play, "Crown of Thorns"
 May 2, 7:30 P. M.—Oratorical and Reading Contest
 May 3, 7:30 P. M.—Play, "Chintz Cottage"
 May 4, 7:30 P. M.—Senior Class Night
 May 5, 7:30 P. M.—Sermon by Rev. Ira Cole, pastor of Highland Heights Baptist Church, Memphis
 May 6, 7:30 P. M.—Commencement. Literary address by Dr. T. L. Holcomb, Executive Secretary of Sunday School Board of Southern Baptist Convention.
 Alfred Pistole will be salutatorian and Miss Louise Johnson will be valedictorian.

The following are to receive diplomas: Thomas Corum, Juanita Creekmore, Jama Gordon, Virginia Horde, Hugh Hicks, Gay Harris, Newell Irwin, Louise Johnson, Charles Jones, Gae Kirgy, Emily Ledwell, Irene Love, Lois Norton, Theodore Newton, Robert Startup, Alfred Pistole, Nenevah Reed, Fred Rogers, J. H. Smothers, Judith Sisk, Evelyn Thomas, Shields Webb, and Gladys Wolfe.
 Roy Anderson, Principal.

The Marks of A "Great Woman"—Kings 4:8

By E. O. SELLERS

Judged by the standards of men, Florence Nightingale and Clara Barton were "great" because of their leadership in relieving human suffering. George Eliot showed her greatness in the wonderful novels she wrote. Rosa Bonheur ranks with the greatest of painters. Frances Willard and temperance, Mary Evans and education, Madam Curie and radium, all of these are esteemed among the "great" names of history.

Women have ruled nations, enacted laws, made discoveries, been poets and philosophers. They have flattered, intrigued, ruined and also set up heads of governments. Women have been successful in science, law and each of the five fine arts. They have overthrown kingdoms and inspired conquerors. They have saved, slaved, sown, scrubbed and suffered while men have gone forth to win victories. Women have danced while thrones have tottered and fell. They have rested in laps of luxury while others suffered to pay the price of their pleasures.

In none nor in all of these things do we see the marks of a truly great woman. Catherine de Medici stood high in old Florence yet who among us loves or admires her? England's Elizabeth occupies many pages of history but none of us wish our daughters to follow her example.

The record shows that this great woman was the wife of a man of means, was a woman of keen observation and interested in God and His servants. Elisha, taking note of her interest, puts her to a test. Shall he speak to the king on her behalf? Her reply reveals her modesty and also her heart's deepest longing. Her abiding faith in God was shown in the subsequent illness of her son. All of this and the added fact that she is the only woman in the Scriptures who is designated as "great," still we do not even know her name or that of her husband.

There were five sides to her greatness, her hospitality, her wise choice of her friends, her humility, her mother heart-hunger and her faith in God. She had grace enough to charm and at the same time pride enough to protect her purity. Humility and meekness are listed as crowning graces of our Lord while pride and arrogance caused the downfall of satan.

The two most outstanding marks of this great woman's greatness are, seemingly, **Motherhood** and her **faith in God**. It is out of these that our great word **HOME**, with all that that word connotes, has arisen. From them also comes love for the Kingdom of God which is so deeply imbedded in the hearts of men and motivates them in service for God and their fellow men.

The world does not love brilliance nor attainment in statecraft, social prominence nor success in any of the fine arts, even though it admires attainments in all of these things. The world does love, honor and revere those women who have endured, served and, greatest of all, the mothers of men, they who have entered the shadows of death, joyfully endured the pangs of hell, to give us life. The hope of the world, the safety of our civilization and the ongoing of the Kingdom of our God are guaranteed so long as we have such "great" women.

—The Baptist Bible Institute,
New Orleans, Louisiana.

Receipts And Disbursements

MARCH, 1938

CO-OPERATIVE

Southwide		\$ 9,834.05
Statewide:		
Harrison-Chilhowee Academy	\$ 196.68	
State Missions	3,469.46	
Orphans' Home	1,541.99	
Baptist Memorial Hospital	963.74	
Carson-Newman College	963.74	
Union University	963.74	
Tennessee College	963.74	
Debt (Union University)	578.24	
Ministerial Education	192.74	9,834.05
Total		\$19,668.11

DESIGNATED

Harrison-Chilhowee Academy	\$ 54.44
Union University	160.70
Baptist Bible Institute	5.00
Orphanage Scholarship	10.00
Carson-Newman College	100.00
W. M. U. Specials	170.10
Home Missions	5,180.94
Foreign Missions	1,031.82
State Missions	175.64
Hundred Thousand Club	2,328.59
Chinese Relief	81.71
Relief and Annuity Board	6.30
Orphans' Home	182.33
Total	\$ 9,487.57

JOHN D. FREEMAN, Treasurer.

CONDITIONS IN JAPANESE-CONTROLLED NORTH CHINA

From Manchukuo where the Japanese have been in control since 1934, comes the following heart-breaking news:

"This is one of the severest winters we have known. The thermometer goes down to lower than 35 degrees below zero (F.). There have been times when the thermometer went lower, but this winter we are having wind along with the cold which makes it bitter. Every night poor Russians and Chinese freeze to death here in the city. Only today we received eleven large bundles of old clothing given by missionaries in Korea when we were down there on vacation last summer. This is being distributed, largely by the local congregation, to suffering Russians. Our Brothers in Need Relief Committee here raised \$1,700 for the opening of a soup kitchen and night shelter for these poor white Russians, and this money would have brought much relief, but certain authorities who are in charge of this country refused to give our committee official recognition and refused to allow us to do this relief work. So the money is being returned to the donors—Americans, French, German, British and others—with a request that they find some way of giving relief individually. Some of us will be able to find a way of giving relief in spite of these hindrances. Jealousy, a desire to thwart good done by Europeans, and an apparent desire to drive Russians from this region seem to be back of this refusal. Man's injustice to man as seen in such things and in war makes us almost sick sometimes. It does make us sick at heart. A lot of old clothing was also gotten together at Seoul, Korea. Not only have we been unable to get permission for this clothing to be sent here for the poor white Russians, but, I am told, simply the gathering together of it has gotten some missionaries in trouble there. You can hardly imagine the contemptible way we are sometimes treated in such things. 'Vengeance is mine,' sayeth the Lord. How long, how long, we wonder will He allow some things! But we must press on as best we can for the relief of the suffering and the saving of the lost.

"I must now close and prepare to lead prayer meeting this evening. We had good Christmas services. My wife has here in the home at this time a number of young Christian women for a prayer meeting and organization of a new woman's society. As I write, I can hear some of them weeping as they pray for conditions that exist among their brothers and sisters in China and for the souls of so many here in this city. May God guide and bless each of you. With Christian love and every good wish."

Southern Baptist Hospital

LOUIS J. BRISTOW, Superintendent, New Orleans, Louisiana

FRIENDS INDEED

We have been begging our Baptist folk to give us \$100,000 with which to build an addition to the Southern Baptist Hospital, that we may enlarge our ministry. The following are extracts from some responses:

From Terry, Mississippi: "From an Old Confederate Vet, 93 years old, with no income except a State pension." No name is signed; but a one-dollar bill was enclosed.

Written on a postal card which was enclosed with an anonymous contribution of \$35.00: "Please use this money as you see fit, as I see in the Baptist Record you are in need of new beds. *** Don't try to find out who sent it; but God speed your work."

From Covington, Kentucky: "Have been reading in the Western Recorder of the good work your Hospital has been and is doing for the sick and suffering; and of your great need for more room. I am enclosing check for \$10 given by my mother. We do not care to have our names used in any way."

An unsigned sheet, mailed at Shreveport, Louisiana: "Ten dollars to help care for someone in need." We do not know, but Jesus knows who sent it; and we are grateful.

We cannot read the blurred postmark on this one: "I wish I could give the whole amount you need as published in the Christian Index; but this five dollar bill comes from a sincere heart."

Postmarked at Cooper, Texas, the sender unknown, a letter says, in part: "May this small amount help build the needed addition."

From far away Arizona: "Our hearts are with you, and while we cannot give \$100 we can give \$1.00, so here it is, with a prayer."

So from all parts of the South come contributions to help us build an addition, but we are far from having enough to warrant us in going on. We hope there will be those who can and will give in sums of \$100 or more; for \$100,000 is a large sum. We need the addition so much, so much.

MORE ROOM NEEDED

The Southern Baptist Hospital needs more room to care for patients. This Hospital ministers to sick folk from all parts of the South. It has never closed a year with a deficit, has never defaulted on a financial obligation, has paid its bills on or before the tenth of the month following purchase, has paid salaries at the end of every month, and has paid its bonds, principal and interest, 100 per cent on the day they were due. No business house anywhere at any time has surpassed that record, for it cannot be surpassed. We have done more than half-a-million dollars in charity work in the twelve years of our operation. The Hospital has grown in popularity, its volume of business has increased until it exceeds the capacity of the Hospital. The primary purpose of a denominational hospital is to carry out the Master's command to heal the sick—and nothing is said about the ability of the sick to pay for such service. Patients who occupy high-priced rooms pay us more than the cost of their care, and what is earned thereby is used to pay the cost of caring for the poor. We ask the denomination only to furnish the buildings in which to carry on our work. We are now trying to find 1,000 persons or organizations who will give us \$100 each with which to build an addition to our plant. We have no other way in which to get it. Will you who read this help us? If you cannot give a full \$100, any sum will help and will be appreciated.

A PLEA FOR HELP

"This is a plea for medical assistance from a rural pastor—not for myself, for I'm well; but for one of my members who is in darkness because of eye cataracts. This man, M—O— has no money and no way of receiving any. He is dependent upon poor relatives, and lives among people of very meagre means. For these reasons, added to my concern for his welfare, I come asking if you can help him. I have faith to believe you can give sight to him. We can 'out of our poverty' do our utmost to get him to you if you can help him."

So reads a letter from a Northeast Alabama pastor. But our Hospital is crowded. If we had the space we could admit this brother, and possibly restore his sight and remove him from the ranks of dependents, making him a productive member of society. We need an addition to our building, and will appreciate help.

A HEARTBROKEN MOTHER

"I have a daughter who is 21 years old and who has not been able to walk alone since she was eleven years old, but can walk with help. *** At times she develops some kind of rash, and it is terrifying—her lips swell, her eyes almost close—O, it is terrible!

Would you please take her in the Baptist Hospital in New Orleans and see if something can be done for her?"

So reads, in part, a letter from a mother whose heart bleeds for her suffering daughter. She says her local doctors tell her it is probable that proper hospitalization over a long period would cure the young woman. Somehow, I believe it would please our merciful Master if we tried to help this girl; and I am wondering whether there are those who read this story who will help us care for her—for the family is poor, very poor. The letter says: "We are very poor. My husband has not been able to work for more than two years, and has been sick since the first of November. We are on Welfare, and have no money to pay hospital bills." Her statement is corroborated by her pastor. Will you help?

A PRAYER WITH THE NURSES

Here is a letter from a man who was a patient with us for a long time. It reads in part: "I shall never forget the Hospital and the friends there. I was delighted with every arrangement. The last few days of my stay I was at prayer with the nurses and enjoyed the delights of the morning chapel services. It was so sweet to see the young ladies all in white and enjoying the services. It carried one very near to heaven. It was great good news to learn that those who ministered to the sick went about their tasks in the spirit of the Master."

That letter was written by what some folks call "a hard-boiled business man." But it indicates that such men are not without heart and appreciation for Christian ministry to the sick. He was able to pay all his expenses, and could have gone anywhere for his hospitalization. He came to a Christian institution from choice. He believes, and I agree, that it is wise for Baptists to maintain their houses of healing; both for those who can pay and for those who cannot.

AN AGED MINISTER

He has been preaching for more than forty years; but for three years he has been incapacitated by reason of illness. He had never held a pastorate which paid a large salary, and all he had earned had been used for living expenses and Christian causes. His doctor said proper hospitalization probably would restore him to strength and lengthen his life. So he came to New Orleans and entered the Baptist Hospital. After prolonged treatment and three operations he was well again, and able to return home, and to preach. For five years now he has been preaching, since his recovery. He is still poor, but is grateful to this Hospital for what it did for him. Now his wife is sick and needs hospitalization. But we had to decline to admit her—we had no room. The anguish of his soul is breathed in a letter from him. He has no money to go anywhere and, he says, his doctor tells him the wife will die. If we had the room we could care for her, and possibly lengthen her life; and Oh, how we hope Southern Baptists will give us the needed addition to our plant.

A MARDI GRAS CASE

It was during the Mardi Gras season, when the streets are filled with folk, all in a merry mood. A little messenger boy on a worn bicycle dashed around a corner, and in his effort to avoid striking a group of people (for it was night, and he could not see clearly), ran into a passing automobile. There was a crash, a scream, and a murmur of voices, as the unconscious little fellow was picked up, bruised, bleeding, and a leg broken. No one knew him: the car sped rapidly away and was lost in the night. A passing motorist offered to bring him to "the hospital," and a strange woman who was bending over the boy volunteered to accompany the driver. Soon they were at the Southern Baptist Hospital, where aid was rendered the little fellow: No one knew him, and it took the police department quite a long time to find out who he was. In the excitement at the place of the accident, someone had removed the bicycle, and there was no clue upon which to go. Early the next morning, the boy was reported missing, and thereby his identity was discovered. His mother was a widow and very poor. There were younger children, all dependent upon the earnings of the messenger-boy. Poor mother! It was pitiful to see her. Her oldest son lying unconscious, gravely injured, the others unattended in a ramshackle house called home! It was an opportunity for service, Christian service: and the nurses and others in this Christian house of healing rose to the occasion. Not only was the injured boy cared for, but those little fellows at home were washed, and fed, and cared for; and in the weeks which followed the whole family had a new conception of Christian fellowship. And it is to enlarge this type of work that the Hospital is asking for enlarged quarters.

Sunday School Lesson

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

April 24, 1938

Receiving Vision For Service

Lesson Text: Mark 9:2-10.

Golden Text: "This is my beloved Son; hear ye Him." Mark 9:7.

Years after the events of our lesson happened, two of the men who were privileged to witness its awe-inspiring grandeur were to refer to it in their writings. John said, "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Peter wrote, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount."

You will note that the three gospel writers who record this incident are careful to date it with reference to the plain teaching of Jesus concerning His coming sufferings and death.

I. The Transfiguration of Jesus.

There were four stages in the incident known as the Transfiguration—the change in Jesus' appearance, the conversation with Moses and Elijah, the proposal of Peter and the voice from the cloud.

1. The change in Jesus' appearance.

Luke tells us that it was while He was praying, or just at the close of prayer, that there came this remarkable change in the appearance of Jesus. So far as we know, this was the only time any man, even among the Inner Three, ever actually saw Jesus in prayer, completely absorbed in His communion with the Father. It was AFTER He had prayed that they came to Him asking to be taught to pray. In the Garden, the three were asleep while He wrestled and agonized in prayer. So, it is possible that, since this is the only time they actually saw Him in intimate touch with the Father and since, on this occasion, He was transfigured, there MIGHT have been other transfigurations. This taking on of His pre-existent glory MAY have taken place every time He was alone with His Father in prayer.

2. The conversation with Moses and Elijah.

We are indebted to Luke for a fuller account here. He tells us that Peter and James and John were drowsy, that they could hardly keep awake. But when Jesus' countenance was altered and His raiment became white and dazzling, when Moses and Elijah appeared and began to talk to Jesus, they came fully awake. They recognized the Lawgiver and the prophet and understood what they were talking about. They heard them discussing the death of Jesus which was soon to take place at Jerusalem.

I wish I knew what Moses and Elijah really said to Jesus about His crucifixion and what they had to do with it. I have heard all kinds of explanations but none of them explained. One man said they had come to offer encouragement to Jesus. This

is to say that there was danger of Jesus failing to go through with what He had been ordained to do since before the foundation of the world. Another said they had come to bring last-minute instructions from the Father. This infers that Jesus needed a mediator—that He could not counsel with God directly. This is just one of the many mysteries we will want to get cleared up when we get to heaven. Incidentally, another one is what it was that Jesus wrote in the sand that day. We'll have a long time to talk to Him some day and we'll likely spend most of it completing our knowledge of the most intriguing story we ever heard—the story of Jesus.

3. The proposal of Peter.

We read that, "Peter answered and said—" However, it is not recorded that anybody had said anything to Peter. He must, apparently, say something about everything. His suggestion was that, since it was so blessed to be where they were and in such company as they then enjoyed, they be allowed to build three tabernacles, or abiding places, one for Jesus, one for Moses and one for Elijah. Admire his methods or not, we must agree that Peter did all he could to keep Jesus from the cross, except in that last hour when his big heart failed him. First he rebuked Jesus for even thinking of the cross. Now he suggests staying an indefinite time on the mount. Afterward he is to go armed to the Garden of Gethsemane and to take a swipe at one of his Lord's tormentors and cut off one of his ears before he is disarmed.

4. The voice from the cloud.

Peter's fear-inspired prattle is silenced by the voice of God; speaking out of the cloud which overshadowed them all, "This is my beloved Son, in whom I am well pleased. Hear ye Him." We have seen compilations of the so-called religious leaders of the world's history. Somewhere down the line there appeared the name of Jesus Christ. This seems to us to be nothing short of blasphemy.

God is saying from the cloud, "My beloved Son is become your Aaron, He is become your Moses and your David and your Elijah." This is the second attestation from above of Jesus as the Beloved Son. The command to, "Hear Him," was, of course, a general command, not only to the disciples but also to us and lays on us the obligation to heed His words and to consider them as God's words. But, the primary effect here is to focus the attention of the disciples on this new revelation of Jesus to them concerning His real mission on earth, the death of the cross. Did one later write concerning, "The offense of the cross?" That "offense" began with the very first mention of the cross and among His closest friends and those who were most likely to understand His meaning. The modernist will have a hard time with this passage. To fail to accept His teaching concerning His death is to fail to hear Him in the most important matter of all. If we may discount what He said about that we may assume that many other things He taught may be safely put aside as well. No, to fail to hear Jesus when He speaks of giving His life FOR, in behalf

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of, sinners, is to say that He is not worth hearing at all.

II. Meditations on the Transfiguration.

1. It is very easy to "spiritualize" on this incident and say that it is a prophecy of what is about to take place. Moses had gone up into a mountain to die and be buried secretly. He had never come back, before, to set foot on the earth again. Elijah had been taken to heaven in a chariot of fire without suffering the pangs of death. Neither of them had conquered death physically. Now God was to allow the death of His Son and His Son was to conquer death and come back to walk among His friends for forty days.

On the mount, the cloud overshadowed them and the disciples were afraid. Out of the cloud came the reassuring voice of God. Soon, a cloud is to overshadow the Son, is to hide His glory in the shameful death of the cross. They will be afraid and will flee, every one of them to save himself. But out of that cloud, too, God is to speak. In the resurrection He is to say again, "This is my Beloved Son."

2. It is good to enjoy mountain-top experiences, to live these too-short seasons of ecstasy, to feel occasionally that we are being caught up almost to heaven's gate. I knew a young man who said that on the occasion of his call to the ministry and for weeks afterward he felt that he was literally living in the clouds. But, to desire to stay on the mountain is to reveal a selfish nature. Down below are where the men live who are footsore and weary in the journey of life, who are burdened beyond endurance, who are disillusioned, disappointed, heartbroken. There is where we are needed. These moments of rapture, these glimpses of the Lord in His glory, are meant to fit us for the service of some who can never make it to the mountain top unless we carry them there.

3. The death of Jesus on Calvary was a matter, and still is, of great moment to those in heaven. Only here on earth is it considered unimportant. Only here on earth can it be brushed aside as a trivial matter. Strange, is it not, that men will weep at a tale of fiction, that they are indignant at injustices to their fellowmen but that they have no tears to shed for the most dreadful deed ever done and can feel no pity for the Lord who was slain by the very sins we commit.

4. It is evident that there can be no foundation for the theory of an intermediate, non-conscious state between this world and the next and that we WILL recognize each other in heaven. It is hardly likely that a few will bear their identity and the rest of us go about wondering who we are and where our loved ones are. It is a glorious thought that those we loved and now have lost awhile are waiting our coming and that we will know them when we see them.

DR. GORDON POTEAT AT WAKE FOREST Jesse McCarter

Sunday morning, February 27, Dr. Gordon Poteat occupied the pulpit of Wake Forest Baptist Church. Pastor J. A. Easley gave him a hearty welcome, and we were ready to hear a good message. Our guest read the fourth chapter of Ephesians, but seemed not to need this or any other Scripture in his message. We are just a bit puzzled whether to call this discourse preaching, or just talking, or chastising Southern Baptists. Perhaps by courtesy we might call it preaching; since that is the usual thing that we look for on a Sunday morning when a minister enters the pulpit.

After a few spoken words, our guest began to tell us that in the past Southern Baptists had been so favorably situated in the South as to give them dominant place in the social life in the community. They became a separate people, refusing to cooperate with other Christian people. Now they boast, brag, and strut; and just as an individual who boasts, brags, and struts becomes ridiculous, so have Southern Baptists to others. He said that others see us in a very unfavorable light. Then he began to tell us what a very great disadvantage Southern Baptist Missionaries have in China because of their refusal to unite in co-operative work with other denominations, and how he had urged co-operation with other denominations; and when in a certain city the Baptists were building a church house, he urged them to leave off the word Baptist and say Christian Church. They would not heed his advice. Here he enlightened us on what Presbyterian means in Chinese, "An association of old men," and Baptist means in Chinese, "Dipping association." Now surely we are confusing the Chinese by our stubborn adherence to Baptist doctrines, and polity in loyalty to Christ and Baptists at home who sent them out to China. After repeated efforts to lead Baptists in China to abandon their adherence to Southern Baptist practices, he said he resigned or severed his relation with our Foreign Mission Board. He could stand such restraints no longer.

Now to note the gestures, flashing eyes, tone of voice, often indicating disgust, defiance, scorn, and contempt, or pity was interesting to see on a Sunday morning in a Baptist pulpit that is perhaps the most important Baptist pulpit in North Carolina, because of close connection with Wake Forest Baptist College, where about one thousand young men are being trained for leadership. To hear Southern Baptists held up to ridicule, scorn, and contempt by one who had been so cordially commended to us in the presence of these many young men, was at least somewhat perplexing.

The speaker also told of difficulty he encountered at Furman University, as some of his ideas were not so well received by some. He indicated that some of the students seemed hospitable, but some preachers and teachers were not so favorably disposed. The cry was raised, he said: "Who brought this man here, and who is responsible for such ideas?" This preacher and that, demanded Scriptural answers to certain questions, and when he refused to give the answers, or the answers were not satisfactory, one preacher after another walked out on him. We might say to those South Carolina Baptists, that we held our seats for he was our guest, though we did prick up our ears as we heard our Baptist brethren ridiculed and scoffed at.

At the evening hour the same speaker

made another address, giving many informing glances at conditions in Japan and China. Near the middle of his address he was telling us of a certain co-operative meeting in China, with this group and that denomination co-operating beautifully; then suddenly pausing and in a dramatic way pecked on the table with his index finger and said, "All except Southern Baptists, mark you." Then in something akin to a brief tirade about our views on the Lord's Supper, he closed that part of his attack on Baptists, with his left hand pointing up to the left side of the balcony, blurted out something to the effect that when we all get to heaven, while all other Christians are rejoicing together, "Baptists will be off to one corner holding a little meeting of their own." (How could one who has really known Baptist position ever so grossly misrepresent our views?)

Now it seems that denominationalism is very repugnant to our beloved reformer, and especially the Southern Baptist brand of denominational loyalties. We are informed that since he gave up his mission labours in China, with his failure to reform Baptists in China, that he has been chosen to a very important position on the faculty of Crozer Seminary, Chester, Pa., to teach young preachers. Doubtless he will meet with hearty encouragement at Crozer. Baptist bigotry and distasteful Baptist loyalties perhaps are not so hampering there. One wonders why, since he seems so hampered and restless on account of Baptist adherence to principles, he does not follow his own logic and join one of these United churches, or one of the scattered Community churches. Surely they would give ample opportunity for use of his magnificent talents.

If Southern Baptists are so distasteful to him, why is he visiting Southern Baptist colleges to confer with our young ministers? Is it possible that he thinks to have

these young men trained under his leadership at Crozer and send them back to break up our Southern Baptist churches and institutions, and lead them into slow death that is opening its mouth to receive other Baptist groups? Well we would say to our beloved reformer, "Go in peace."

We recall that our guest was very much perturbed just before he went to China, because Southern Baptists rejected a proposition to join in fostering certain union work in China. We also recall the history about a hundred years ago. Another young brilliant preacher entered with great enthusiasm on the task of reforming Baptists to deliver them from a number of their supposed erroneous doctrines and practices, but it resulted in another denomination—Campbellism.

So far as this writer knows, Matthew T. Yates never seemed to feel any hindering restraints because of Baptist doctrines or polity, nor E. Z. Semons, R. T. Bryant, W. E. Chambers and many others who wrought so well in China, laying the foundation and building our great Baptist work in China. We know a number of our present missionaries in China, and elsewhere, and we have never heard much from them of being hindered by our Baptist exclusiveness.

At home did any ever hear Paul Palmer complain of being hindered by Baptist doctrines or polity, or others as Thomas Meredith, C. E. Taylor, J. B. Jeter, J. B. Hawthorne, Broadus, Pitt, Mullins, Robertson, Sampey, Gambrell, Clyde Turner, G. W. Truett? Did these great leaders and builders, who made possible our Baptist strength and advance, lead us wrong? Must we now retrieve ourselves from their false leadership? We will look carefully before saying they are blind guides.

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Breaks the joyful Easter dawn,
Clearer yet and stronger;
Winter from the world has gone,
Death shall be no longer.
Far away good angels drive
Night and sin and sadness;
Earth awakes in smiles, alive
With her dear Lord's gladness.

Roused by him from dreary hours,
Under snow-drifts chilly,
In his hands he brings the flowers,
Brings the rose and lily.
Every little buried bud
Into life he raises;
Every wild flower of the wood
Chants the dear Lord's praises.
—Junior World.

THE BEGINNING

By Eleanor Crannell Means

Until that Sunday before Easter, Diana had never wanted to be baptized. She had felt lonely when her friends went without her to the instruction classes; and she had felt queer when she saw them in their white robes, standing in the beautifully lighted baptistry. She had wondered if giggly Alice and frivolous Willa really felt something that she did not.

Then Mae Lee, the Chinese girl, told in church school the story of Jesus' glorious tragedy. Maybe it was the way Mae mispronounced some of the words that made Diana really listen with her mind as she never had before. Perhaps it was the look of pain on Mae's face when she said, "And Jesus said, 'The cup which the Father has given me, shall I not drink it?'" Mae looked as though she were telling of the anguish of a beloved friend. And suddenly Diana's face twisted too as she realized for the first time what Jesus had suffered—for her.

Diana told her mother that afternoon. "I hoped you might," her mother said quietly. "You can be baptized on Easter Sunday!"

"Oh, no!" Diana cried. "Why, that's only six days away! I couldn't be baptized till I was more—ready!"

"A great deal can happen in six days," responded her mother. "It was only six days between Palm Sunday and the crucifixion!"

"Then if I can be good for six days—" said Diana.

Those six days were the hardest she had ever known. Diana had a quick temper, and her words were apt to crack like lightning. Every hour of the day brought its temptation.

"If this is ever over, and I can blow off steam!" she thought longingly.

Sunday did come. "I really did mean it! I've done it," Diana thought, standing waiting in her white robe.

Then realization came to her with blinding light. "I never again can be my former careless self," she thought. "Every day from now on I must try as I have this last week! This is only the beginning!"

For a moment she felt a panic of despair. She wanted to run away.

"Diana," called the minister in a low tone.

Diana walked forward into the light. This was the Beginning!—Young People's Leader.

HOT CROSS BUNS AND EASTER EGGS

By E. Elizabeth Vickland

On Good Friday our mothers buy hot cross buns instead of the loaf of bread we usually eat. Do you know where the idea originated?

Of course, to us, the cross on the bun serves as a reminder of the cross of Jesus. But the origin of the idea goes far back into ancient times.

Our Saxon forefathers used to celebrate the coming of the spring with various ceremonies in honor of their goddess of spring. Among other things they had as part of their menu at this time a little cake marked with a cross. They were pagans, and the symbol had quite a different significance, perhaps only decorative. The Christian missionaries found it hard to do away with the heathen customs, for their converts did not seem to understand that when they were Christians they had to put away all their old ways. After struggling with the problem for some time, the missionaries decided to use the old custom and to give it a Christian meaning. So they gave out little cakes to the people marked with a cross, made from the dough from which the bread used at their communion service was baked. In this way the cross gained meaning and thus did our Christian forefathers take to themselves a custom that had been in existence long before the dawn of the Christian era.

It is interesting to know that as long ago as 1600 B. C. the Egyptians had the counterpart to our hot cross buns. The cross on their cakes represented the crossed horns of a bull which had been sacrificed to one of their gods. The Egyptians called their cake "bous" in honor of their sacrificial animal. And in declining the Egyptian word we find that in one of its cases it takes the form "boun." There are some who think that the modern English word came from "boun." It is possible, for in the mingling of cultures in the early ages there was much borrowing of words and ideas.

To us the egg is a symbol of a new life, and at Easter we think of the resurrection life of Jesus. The egg has been symbolic of the resurrection or the after life in most old religions. The Persians thought that the world itself was hatched out of an egg. The Christian missionaries working among

our Saxon forefathers found them using the egg in their feasts in honor of the return of spring after the long, cold winter months. Here again it is easy to understand that in searching for ways to make the gospel story comprehensible they found in the egg the very best illustration possible. To make the lesson more vivid these missionaries dyed the eggs a deep red to remind the converts of the blood of Christ as making the new spiritual life possible.

The Egyptians considered the scarab, a certain kind of beetle, to be sacred. The scarab laid its egg on the ground, and then patting earth around it, made a ball which she carried underground. The Egyptians did not know that the little balls had within them the eggs that were to hatch into the new scarabs, and so, when the scarabs were seen again in the spring they thought they were the same beetles they had watched tote the earth-balls into hiding a few weeks before. So they came to think of the scarab as having eternal life, and that the little egg-ball had something to do with the preservation of the tiny creature's life.

Everywhere and in all ages man has believed in an endless life, and has hoped that by his sacrifices he might attain it. The message of Easter, as we know it, is proven to be the answer to the age-old quest for proof that the soul of man is immortal and that the life beyond the grave is one of high destiny. Even pagan thought corroborates the truth of the Christian gospel.—The Girls' World.



Teacher: "How many of you children want to go to heaven?"

All the children raised their hands—except Johnny.

Teacher: "But, Johnny, don't you want to go to heaven?"

Johnny: "My mother told me to come straight home after school."—Ex.

Little Richard: "Mother, may I have a nickel for the old man who is crying outside?"

Mother: "Yes, dear, but what is the old man crying about?"

Richard: "He's crying, 'Peanuts, five cents a bag.'"—Ex.

"My father was a Pole."

"Really, how interesting. North or South?"

Said a divinity student named Twiddle,

Refusing to take his degree,
"It's bad enough to be Twiddle,
Without being Twiddle, D.D."—Ex.

Prof.—The examination questions are now in the hands of the printer. Are there any last-minute questions you would like answered?

Frosh—Who's the printer, Prof?

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JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

REPORT OF BRISTOL INSTITUTE, BRISTOL, TENNESSEE

Allow me to express through the Baptist and Reflector my appreciation of the Sunday School Clinic held with our church during the week of March 27-April 3.

Especially are we grateful for the faculty which was composed of Mr. Harold E. Ingraham, of the Department of Sunday School Administration of the Sunday School Board, Mr. Jesse Daniel, Superintendent of the Department of Sunday Schools of our State Mission Board, Mrs. B. F. Bean, Approved Southwide Worker, Mrs. Austin Crouch, Approved Southwide Worker, Miss Zella Mai Collie, Elementary Worker for Tennessee, Miss Clara Mae Macke, Intermediate Department of the Sunday School Board, and Dr. Norris Gilliam, pastor First Baptist Church, Springfield, Tennessee. These brought to us a larger vision of our Sunday school program and a wise and sympathetic approach to our Sunday school problems.

Also we are grateful to those who came with us to study and pray about Sunday school problems and possibilities. Some forty churches were represented in the meetings.

As a result of the week's work our Sunday school was reclassified and graded from bottom to top, twenty-five new classes organized, an additional Adult department started, and the way paved for an Extension department. Plans are under way to add twenty-one new class rooms to the building. Our people are all busy and happy and grateful to God and to everybody who had a part in making the Sunday School Clinic possible.

Roy O. Arbuckle.

BENEFITS OF WORKERS' CONFERENCE

"I just wanted to send you a word about the results we are realizing from our Monthly Workers' Conference. We organized our Workers' Conference about one year ago and we have found it to be one of the greatest assets in our Sunday school in making plans for growth and for reaching definite objectives. We meet in some teacher's or officer's home and usually have about 90% of our officers and teachers present. We have been able to reach some objectives that I am sure we never would have without this important meeting of our officers and teachers. We now have for the first time since I have been on this field our Sunday school properly graded, we have a well organized and active Cradle Roll department, and we have already

electd our Extension department superintendent, and will make this a part of our regular organization the beginning of the second quarter. One of the things that is perhaps the most encouraging of all is that our enrollment and attendance has increased about 40% in the last twelve months. Our attendance for the month of February was the largest average that this church has had in the past ten years. We have as our objective at present to meet the Standard of which we only lack two points. We have adopted the Six Point Record System in the last twelve months and our conference is behind this progressive moment."—E. L. Smothers, Pastor, Newbern Baptist Church, Newbern, Tenn.

HONOR ROLL OF NEW CRADLE ROLL DEPARTMENTS

Church	Cradle Roll Dept.
Jefferson County Association	
Buffalo Grove	Miss Sue Garrett
Piney	Mrs. R. E. Stallings
Helston Association	
Fordstown	Miss Blanche Kitzmiller
Shelby County Association	
Whitehaven	Mrs. Chester Dision
Nolachucky Association	
Whitesburg	Mrs. Burnare Horner
Bledsoe Association	
Little Hopewell	Mrs. Herbie Williams
Beech River Association	
Decaturville	Mrs. Cora Martin
Rock Hill	Mrs. Charles White
Gibson County Association	
Bethel	Mrs. J. A. Jones
Riverside Association	
Mayland	Mrs. Clara Smith
Squatchie Valley Association	
Dunlap	Mrs. George Bryant
Watauga Association	
East Side	Mrs. E. J. Bramlet
New River Association	
Vine Ridge	Mrs. E. S. Brown

Note: This makes 107 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.

MADISON ASSOCIATIONAL SUNDAY SCHOOL WORK

"There were eighteen churches out of thirty that attended the centralized school which was held at the First Baptist Church the week of March 7 through 11.

"The attendance was very encouraging.

There were more than 400 in attendance, and 253 took the examination. Much of the success of our school was due to the splendid faculty.

"Many good and lasting things came from the school, but one of the most outstanding things was that there was such a fine spirit of co-operation among the churches and pastors.

"Doctor Boone was pastor host and with his fine co-workers assisted greatly in making the school a success."—J. B. Holland, Associational Sunday School Superintendent.

Don't TEAR your "insides" out with rough cathartics!

If you're constipated and you want a good cleaning out, you need a laxative—but you don't have to take any rough treatment along with it! Because there is a laxative that will give you a good, thorough cleaning out—but without those terrible stomach pains!

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EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



SCHEDULE OF VACATION BIBLE SCHOOL INSTITUTES NEXT WEEK

Date	Town	Place of Meeting
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	Erwin 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.

BAPTIST TRAINING UNION

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



MARCH STUDY COURSE REPORT

During the month of March 4,286 study course awards were issued in Tennessee which gave Tennessee second place in the South. The awards were issued to twenty different associations as follows:

Big Emory	32	New River	2
Campbell	39	New Salem	24
Chilhowee	31	Nolachucky	44
Clinton	6	Ocoee	1833
Holston	75	Robertson	97
Holston Valley	12	Sequatchie Valley	21
Knox	1344	Shelby	288
Madison	28	Stone	29
McMinn	268	Watauga	77
Nashville	5	Wilson	27

YOUTH WEEK

Over 40 churches in Tennessee are observing Youth Week this week. Many others will observe the week a little later. One church, Bolivar First, with Rev. Paul Wieland as pastor, has already observed this week. Bro. Wieland writes: "With appropriate preliminaries we turned over to our young people the keys of the church at the 11 o'clock hour March 20 and received them back the following Sunday morning. The young people responded wholeheartedly; much lasting good has come from the week's work; and the young people are very much more appreciated by the older ones as a result of their efforts." The young man who served as pastor was Mr. Asa Emerson. Deacons, W. M. U. Officers, Sunday School Officers, Training Union Officers, and the church choir was made up of young people. We congratulate this great church on this noble achievement.

NEXT WEEK

A full detail of the Associational Officers' Meeting which was held at Cleveland last week will appear in next week's issue. Watch for this write-up as it will be real newsy.

FIRST QUARTER OF 1938 CLOSES

During the first three months of this calendar year 6,669 awards were issued in Tennessee for Baptist Training Union work. During this same time for 1935 we had 2,412 awards; in 1936 we had 3,476 awards and 1937 we had 3,262 awards. This year these 6,669 awards were issued to thirty-three associations.

The associations not reporting any awards for the first quarter of 1938 were: Crockett, Cumberland Gap, Dyer, Fayette, Giles, Grainger, Hardeman, Hiwassee, Indian Creek, Jefferson, Judson, Lawrence, McNairy, Midland, Mulberry Gap, Northern, Polk, Providence, Riverside, Salem, Sevier, Southwestern District, Stewart, Stockton Valley, Union, Weakley, Western District, William Carey.

MADISON ASSOCIATION

The week of March 27, the Madison Association held their annual simultaneous Baptist Training Union training school. Over 700 were enrolled in this week of training with 18 churches participating. Because of lack of information pertaining to these schools, it will be impossible to furnish a detailed report.

SUMMER STUDY COURSES

Very often during the year we hear the echo that we ought to hold our study courses in the summer time so that we may reach our boys and girls, for in the winter months they are in school and should not be disturbed. Because of this, and because of the large number of volunteers we have for the first part of the summer, and due to the fact that many revivals are held in July and August, it was deemed wise that the last two weeks of June and the first week of July be given to the study course emphasis. This will in no way conflict with Vacation Bible Schools since the courses are supposed to come at night. Already nearly three hundred churches have signified their willingness to have a course. These churches are found in 57 of the 61 associations. The four remaining associations are Crockett, Hiwassee, Lawrence, and Salem.

The only requirement is to take care of the teacher while they are with the church. We will gladly furnish the teacher. The book to be studied is "Southern Baptists in World Service." The outline of this book is as follows:

- I. Preparation for World Service
- II. Building Great Churches for World Service
- III. The District Association in World Service
- IV. The State Conventions in World Service
- V. The Southern Baptist Convention in World Service
- VI. The Co-operative Program in World Service
- VII. Achievements in World Service
- VIII. The Greater Challenge to Greater World Service

GLEANINGS FROM LETTERS

From Brownsville: "We had a wonderful time with the Juniors last week studying THE JUNIOR AND HIS CHURCH. Over thirty were enrolled and several accepted Christ as their Saviour. Truly it was a great week for all of us."—Miss Winnifred Bumpass.

From Memphis: "We had a marvelous school last week at Calvary with 89 awards. This was a splendid week in spite of bad weather, mumps, flu, and measles."—R. G. Stewart.

From Union City: "We are today sending you the names of 60 people who have just completed a study course in our church."—Rev. E. L. Carnett.

From Athens: "Enclosed is another set of names who have completed study in our association. I wish I could teach a study course every week. It means so much to the church, to the association, and to the state."—Mrs. Dillard Brown.

From Twinton: "Away up here in Riverside Association we are hard at work. We have just completed studying "Winning Others to Christ" and had 50 people to complete the course. This class was held at a school house since they do not have a church to meet in."—Mrs. Louisa Carroll.

From Dyer: "Four unions were organized at Dyer Baptist Church by Mr. Paul Green. Rev. V. A. Rose is the pastor and we believe this union is going to make progress."—Elbert Barron.

From Baxter: "Our Training Union work is still going fine at New Home. We have just finished teaching Pilgrims Progress with 24 completing the course. Our Training Union has been Standard now for the past three quarters and I am really happy."—Rev. J. F. Neville.

From Westbourne: "We had a wonderful school at our church last week. Mr. Glenn Hill taught the course for us and we are having a special young people's service to give out the awards."—Rev. Floyd Buckner.

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President

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MISS MARGARET BRUCE, Nashville
Young People's Secretary

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

NEWS OF SOMETHING NEW

The new Junior and Intermediate G. A. Manuals are now in your W. M. U. office, 149-6th Avenue, North, Nashville. Every member of Girls' Auxiliaries should have her own manual, these can be bought for only ten cents each.

The new Guide for Counselors of Girls' Auxiliaries is also off the press. Every G. A. Counselor will want her Guide. Order from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. Price 25 cents.

Girls' Auxiliary Focus Week

APRIL 10-16, 1938

A WORD OF APPRECIATION

President John R. Sampey

It gives me great pleasure as President of the Southern Baptist Convention to tender my hearty felicitations to the Girls' Auxiliaries on the completion of twenty-five years of their organization. The growth of this movement has been phenomenal and in every way encouraging. I congratulate the present members of the Girls' Auxiliaries upon the good work that they are doing. Surely this group is the hope of leadership in the work of the Woman's Missionary Union for the future. It is beautiful to see our young people taking part in Kingdom work and bringing all the enthusiasm of their young lives to help with the work of the churches. Our Savior said to His early followers, "Ye are the salt of the earth. Ye are the light of the world." It is my sincere prayer that all the social life in our Southland may be made sweet and wholesome by the presence of the girls in the auxiliaries, and that the light of Christ's presence may shine in their lives day by day brightening the families and the communities in which they live.

It is no small service that the Girls' Auxiliaries are now rendering to the cause of Christ. May His presence brighten the life of each member and send our Christian girls forth to elevate the moral standards in the home, in the community, in the nation, and in the world.—April "World Comrades."

GREETINGS FOR G. A. SILVER ANNIVERSARY

Twenty-five years ago the Junior Y. W. A. became a real organization and then came the change of name from Junior Auxiliary to Girls' Auxiliary for girls from nine to sixteen years.

"No visions and you perish,
No ideals and you're lost."

And so Girls' Auxiliary has held before its members the ideals of Prayer, Bible Study, Mission Study, Personal Service and Stewardship. Thus girls all over the southland in 7,385 auxiliaries are Abiding in Him, Advancing in Wisdom, Acknowledging their Stewardship, Adorning themselves with Good Works and Accepting the Challenge of the Great Commission as they Tell the Story

of God's love to the Nations. Greetings to the 5,200 girls in Tennessee's 565 Girls' Auxiliaries. May this Silver Anniversary be to you a great year as you enlist more girls in the Missionary Task.

Yours in His Service,
Margaret Bruce.



IN THE LIMELIGHT

In many of our churches the Focus Weeks of the missionary auxiliaries for the young people have become outstanding weeks in the church calendar. Pastors, Woman's Missionary Societies, leaders and the entire church are becoming more conscious of the real purpose and plans of the missionary organizations for the little children, boys and girls, young women and men.

April 10-16 brings to us the Focus Week for the Girls' Auxiliaries. We hope that the G. A. Focus Week in the Silver Anniversary Year will be a time of reviewing the twenty-five years of missionary activity of Baptist girls around the world. The January, February, and March issues of World Comrades gives an interesting story of Girls' Auxiliary Beginnings by Mrs. George E. Davis of South Carolina. The G. A. Counselor will plan for the lovely Silver Banquet as suggested in the April issue of World Comrades. The magazine gives excellent suggestions for the observance of the entire G. A. Focus Week.



THE CHALLENGE OF GIRLS

Frances Fraser, Blue Mountain College

Although it has been my great privilege to be able to attend many young people's conferences in both state and southwide assemblies, I have never been with a group of young people who so challenged me to live and to give my best to them and to my Master as did those Junior and Intermediate G. A.'s and Y. W. A.'s who attended the West Tennessee Young People's Houseparties at Union University, Jackson, Tennessee, during a week and a half last July. My duties in connection with the work I was asked to do did not take up all of my time, and I was left with spare minutes in which I could talk with those splendid girls about their plans and hopes for the future. Those little private conversations, seeing their eagerness to progress in His work, and trying to help wherever I could, made me know that while I was in Jackson working with those girls that my time, rather than being merely spent, was very wisely invested.—April "Window."

GIRLS EVERYBODY LIKES

They are sunny;
They have heart;
They have character;
They love nature;
They have conscience;
They live for their friends;
They stand for the right;
They sing from the heart;
They know how to say "no";
They belong to no clique;
They believe in their mothers;
In short, their religion shines in their eyes.

—Selected.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
 161 9th Ave., N. NASHVILLE, TENN.

Religions of the World: Their Nature and History. By Professor Carl Clemen, University of Bonn, in collaboration with others, translated by Rev. A. K. Dallas, M. A. With one hundred and thirty-five illustrations. New York: Harcourt, Brace & Company. 482 pages. Price \$2.50.

Within the last few years there has been a great revival of interest in the study of comparative religions. Old prejudices are passing away and the real value of this particular branch of study is being more and more appreciated. Colleges and seminaries are placing such courses in their curricula; commentators are finding that a knowledge of these ancient religions is necessary to correct interpretation of the Scriptures; and students generally perceive the cultural and religious value of such a study. Those who labor in mission fields as well as those who want to know and understand the work there find that a study of the great religions of the world is absolutely essential.

Religions of the World by Professor Clemen will be welcomed by all who desire a better understanding of this important subject. He and his collaborators have done an excellent piece of work. It is the best book of the kind that has ever come into my hands. The work is thorough and has been performed with painstaking care, yet it is not heavy, or hard to understand. On the other hand, the book is designed for general readers and is written in a clear, lucid style and is quite readable. The teachings of the various faiths are presented so clearly that the reader can easily understand them. The chapters on "Religion of the Hebrews" and "Christianity" are especially fine. The closing words of the chapter on "Christianity," written by Professor Erich Seeberg of Berlin are significant in the light of present world conditions: "The essential features of the Christian faith are perhaps these: the personal God, the creative author of all—of grace and works, willing and doing; Christ, Who is not only the Revealer of this God, but also his Agent in all his work; . . . There can never be a new religion for European civilization, because both the increasing complexity of life and the loss of the "spiritual" call loudly for the "simplicity" of religion. Our task is to preserve the profound thought and the historical certainty of the essentials of Christianity and to permeate with these the thought and life of the nations and of all mankind." Is not this refreshing in the light of all we hear in the daily press about Hitler and Nazism? We had hoped that evangelical; Christian faith was still alive in Germany, now we know it. Some day it will blaze forth as in the days of Martin Luther.

O. O. Green.

Prophecy's Light on Today by Charles G. Trumbull, Fleming H. Revell Company. Copyright, 1937, by the publishers. 191 pages. \$1.50.

Most of the chapters in this book first appeared as articles by the author in the Sunday School times. The book is strictly premillennial in viewpoint and interpretation and holds that present-day signs and developments point to the near return of the Lord. Dr. Howard A. Kelly, of Johns Hopkins Hospital, Baltimore, who writes

the introduction, praises the book as a "splendid, fresh, informative study. . . ." And he says of the thesis of the book that it is "a happy sort of pessimistic optimism; for if the last dreadful days are now running their course, destined to end in the speedy return of our Lord, surely that is the highest sort of optimism. While, if men by the socialization of the Church and Society (the so-called optimistic view), what ages of waiting will this call for in view of our present status after these nineteen hundred years!" This indicates the viewpoint and character of the book.

This reviewer is a premillennialist, though he cannot go as far as some brethren go in their interpretations and applications of the Scripture teaching on the doctrine of "last things." This is his reaction to **PROPHECY'S LIGHT ON TODAY**. But the book rings true to the inspired Word of God on the great truths making up the gospel of grace as against Modernism; and in its study of prophecy as related to the present day and as related to the Second Coming of our Lord, it is fresh and interesting to an absorbing degree. As one reads it he can scarcely fail to be impressed with the fact that its author certainly knows the Lord and that surely we are living in the "last days" preceding the coming of Jesus. To us the book is genuinely gripping and helpful.

O. W. Taylor.

Recoveries in Religion by Ralph W. Sockman. Cokesbury Press, Nashville, Tenn. Copyright, 1938, by Whitmore and Smith. 284 pp. \$2.00.

This book grew out of the Quillian Lectures at Emory University, and "is the effort of a minister, working amid contemporary events, to point the directions which give most promise of advance." The leading items in the table of contents reveal the interesting subjects discussed: "The Recovery of Authority," "The Recovery of Balance," "The Recovery of Radiance," "The Recovery of Power" and "The Recovery of Preaching." Under subheads as chapter headings are discussed numerous subjects of tremendous importance.

As stated by the publishers, Dr. Sockman "points out where the creative power of religion is reasserting itself in contemporary life." Bewildered mankind, searching for lost clues, is turning to religion for patterns of purpose and meaning. Many religious leaders themselves are discovering that men and women need theological certainties as well as guidance in social ethics."

This volume as a whole is more sound and conservative in its statements than the general run of books from liberal authors. There are some statements made which many of us cannot approve, but there are other statements which we can heartily approve and they are made in a keen and gripping way. Read by discerning people who for themselves bring what they read anywhere to test in the light of the Word of God, **RECOVERIES IN RELIGION** will prove highly profitable. This reviewer enjoyed it. In its main drift it is a timely volume which will encourage one as he seeks his way amidst "bewildered mankind."

O. W. Taylor.

Seven Saved Sinners by William W. Ayer, D. D. Zondervan Publishing House. Price \$1.00.

The author of this volume is pastor of the Calvary Baptist Church, New York, having followed such men as Drs. MacArthur, John Roach Straton, and Will H. Houghton. His

preaching is of the evangelistic type. He was converted in one of Billy Sunday's revivals in Boston. This volume is rather unique in setting forth the scriptural varieties of religious conversions. He discusses The Ethiopian Eunuch, Saul of Tarsus, Cornelius, Sergius Paulus, Lydia, the Philippian Jailer, and Appollos. His sermons are brief, logical, scriptural, and well illustrated. They will be helpful to both laymen and ministers.

J. R. Johnson.

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR APRIL 3, 1938

Memphis, Bellevue	1971
Chattanooga, First	1159
Memphis, Union Avenue	1090
Memphis, Temple	1032
Nashville, Grace	927
Bristol, Calvary	817
Knoxville, Fifth Avenue	800
Memphis, Highland Heights	785
Jackson, First	708
West Jackson	703
Chattanooga, Ridgedale	691
Knoxville, Broadway	677
Maryville, First	624
Chattanooga, Northside	546
Nashville, Park Avenue	525
Chattanooga, East Lake	518
Fountain City, Central	517
Knoxville, Lincoln Park	508
Elizabethton, First	504
Memphis, Speedway Terrace	491
Union City, First	490
Dyersburg, First	458
Morristown, First	447
Etowah, First	442
Sweetwater, First	429
Chattanooga, Red Bank	415
Memphis, Seventh Street	413
Trenton, First	408
Old Hickory	403
Nashville, Edgefield	397
Murfreesboro, First	397
Chattanooga, Central	387
Chattanooga, Tabernacle	385
Chattanooga, Chamberlain Ave.	366
East Chattanooga	360
Chattanooga, First	358
Clarksville, First	356
Nashville, Shelby Avenue	338
Humboldt, First	330
Lenoir City, First	321
Nashville, Grandview	321
Brownsville, First	319
Rogersville	317
Martin, First	315
Cleveland, Big Spring	313
Knoxville, Smithwood	311
Erwin, Calvary	310
Paris, First	309
Nashville, Inglewood	308
Cookeville, First	300
Chattanooga, Oak Grove	284
Columbia, First	270
Alcoa, First	266
Chattanooga, Brainerd	254
Philadelphia	249
Nashville, Seventh	240
Chattanooga, Alton Park	240
Rockwood, First	233
McMinnville, Magness Memorial	228
Gatlinburg	225
Athens, First	207
Halls	203
Hixson	192
Elizabethton, Calvary	191
Chattanooga, Eastdale	191
Chattanooga, Concord	191
Donelson	182
Chattanooga, Summerfield	174
Elizabethton, Siam	173
Nashville, Radnor	171
Dyer, First	166
Chattanooga, Oakwood	149
Mt. Pleasant, First	149
Crossville, Cumberland Homesteads	147
Butler	145
South Rossville	137
Chattanooga, Woodland Heights	135
Chattanooga, Birchwood	134
Chattanooga, White Oak	133

Nashville, Centennial	128
Walter Hill, Powell's Chapel	123
Chattanooga, Oak Street	123
Union Hill	122
Westbourne, Good Hope	120
Fall Creek	117
Chattanooga, Boynton	115
Crossville, First	114
New Market	111
Stanton, Charleston	100
South Cleveland	96
Camden	95
Mayland	77
Mt. Tirzah	73
Roan Mountain	64
Chattanooga, Candies Creek	62
Wheat, George Jones Memorial	60
Decatur, Calvary	59

By FLEETWOOD BALL

Eugene Barnett was lately ordained to the full work of the ministry by a presbytery called by the church at Clinton, Miss.

E. H. Westmoreland has resigned at Leland, Miss., to accept a call to the South Main Church, Houston, Texas.

A. S. Johnston closed his work at Fifth Avenue Church, Hattiesburg, Miss., and will be at Davis Memorial Church, April 1.

W. H. Knight, of Shreveport, La., is conducting a revival at Emmanuel Church, Baton Rouge, La., J. D. Brown, pastor.

Mt. Ida Church in Arkansas has called A. G. New as pastor, and he has accepted and is on the field.

The Second Church, Little Rock, Ark., is happy to have Gale Holcomb as musical director.

L. C. Petty, of Clinton, Miss., a recent graduate of Mississippi College, has been called to the care of the New Zion Church, Copiah County.

W. O. Beatty has resigned the church at Louisville, Ky., and accepts the churches at Coldwater and Como, Miss., effective April 15.

Simpson Daniels, pastor of the First Church, Lexington, will deliver the commencement sermon of that place on Sunday night, April 17.

West Side Church, Natchez, Miss., recently organized, has sponsored a revival led by P. Wade Smith, singer Otis Perry. There have been 92 additions.

B. F. Gehring, formerly pastor of the First Church, Baton Rouge, La., has accepted the call of the First Church, Beauford, N. C.

Prescott Memorial Church, Memphis, J. Carl McCoy, pastor, is in the midst of a gracious revival in which Hyman Appleman, of Dallas, Texas, is doing the preaching, and T. D. Carroll is leading the singing.

During the four months G. E. Wiley has been pastor of the First Church, Grenada, Miss., there have been 43 additions. A revival has been planned to begin Sunday, April 24, the pastor doing the preaching, and J. Fred Scholfield leading the singing.

C. B. Waller, who has been pastor of the Second Church, Little Rock, Ark., for more than 20 years, will supply the pulpit of Moody Memorial Church, Chicago, Illinois, this summer.

During March in the regular services of the church, 64 new members were received, 31 by baptism, by the First Church, Baton Rouge, La. J. Norris Palmer is the happy pastor.

Setting a record of total additions of citywide evangelistic campaigns, a total of 565 were added to 39 churches in Houston, Texas. R. Q. Leavell, superintendent of evangelism of the Home Mission Board, is grateful to God for the success of the campaign.

By THE EDITOR

The First Church, Lenoir City, had a Sunday school attendance of 308 March 27, instead of 191 as we reported. Brother T. D. Pickell is superintendent.

In the First Baptist Church, Maryville, P. B. Baldrige, pastor, the Sunday school offering for Home and Foreign Missions on April 3, was \$219.65 with a small additional amount to be added.

During the three months that H. A. Russell has been pastor at Fall Creek Baptist Church, in Wilson County, the Sunday School attendance has doubled. Special training work for the summer is being planned.

The interest in the Boynton Baptist Church, Chattanooga, J. D. Bethune, pastor, is increasing. The pastor is now located in the community in the splendid parsonage of the church.

Missionary Pastor W. C. Nevil, Horn-beak, preaches over Station KLCN (1290 kilocycles) every Tuesday at 1 o'clock. The broadcast comes from Caruthersville by remote control over the Blytheville station.

The editor appreciates an invitation to be present at the Centennial Celebration of the founding of Judson College, Marion, Alabama, LeRoy G. Cleverdon, president. The celebration will be held on Saturday, May 7. Heartiest congratulations to the institution.

F. A. Tarpley, Charlotte, is carrying on in a splendid way for the Lord as Associational Missionary in Judson Association. His work carries him to two churches and four mission points. Four Sunday schools are going and he plans to organize a fifth one on April 10. He plans a number of evangelistic campaigns for the summer.

In the last two or three months we have received several manuscripts on Evangelism, all of which are good. But we can not afford to run too many manuscripts on one line. Therefore, we must hold some of these manuscripts in reserve for publication at later dates. The brethren who sent in these manuscripts will, we are sure, understand and be patient with us.

As the result of a ten days' meeting in the Greenfield Baptist Church, there were 4 additions by letter and 24 by profession of faith and baptism. It is reported that people of all faiths in the town say that this is one of the most inspiring revivals ever held in Greenfield. The pastor, O. C. Cooper, did the preaching and Frank

Adams of Paragould, Ark., directed the music.

The Nashville Tennessean of April 8 carries the report that Dr. Herman Liu, president of Shanghai Baptist University in China, was assassinated on Thursday, April 8. President Liu was in America some three years ago and lectured in different places. Details of his assassination are not in hand.

A Knoxville paper recently carried a picture of A. F. Mahan, pastor, Central Baptist Church of Fountain City, and the announcement that he was to conduct in his church a meeting of which he said: "We hope to have a revival of old-time religion and the kind of meeting we used to have out in the country." We have no further report concerning the meeting.

Pastor J. T. Barker of Friendship is back home from Florida strong and well again and on the job for the Master. At his first service at Fowlkes there were two professions and four additions to the church and on the following Sunday there was also a good service at Barker's Chapel. Brother Barker renews his subscription to the Baptist and Reflector and we are glad to welcome him home.

On Sunday afternoon, April 3, in the Brainerd Baptist Church, Chattanooga, B. Frank Collins, pastor, Brother J. C. Williamson was ordained to the ministry. The following preachers, in addition to the pastor, had a part in the service: David N. Livingston preached the sermon; Clyde Burke asked the question and J. B. Tallant gave the charge. We bid Brother Williamson Godspeed in his work.

T. T. Lewis, pastor of Gatlinburg Baptist Church, writes that they feel very fortunate in having had Clarence E. Mason and wife and their pianist of Atlantic City, New Jersey, in a series of meetings. Dr. Mason is pastor of the Chelsea Baptist Church in Atlantic City. Brother Lewis writes in high praise of the work of these people. There were 35 saved and reclaimed and 15 people joined the church as candidates for baptism.

The Fifth Avenue Baptist Church of Knoxville, J. L. Dance, pastor, and Frank W. Wood, associate pastor, is decorating the interior of the church auditorium and improving the acoustic conditions. A revival begins on April 17 with C. F. Clark of Chattanooga doing the preaching and R. Inman Johnson, of the department of Church Music in the Southern Baptist Theological Seminary in Louisville, directing the music.

We appreciate an attractive copy of the program observed by the Union Avenue Baptist Church, Knoxville, in celebration of the twentieth anniversary of the pastor there, Dr. H. P. Hurt. The celebration began Sunday morning, March 27, and closed with the evening service on Monday, March 28. An interesting sketch is given of Dr. Hurt and a fine tribute was paid him and Mrs. Hurt. Also a sketch of the church is given. God has richly blessed the ministry of Dr. Hurt, and the Baptist and Reflector prays that there may rest upon him and Mrs. Hurt the blessings of God in increasing abundance.

F. M. Barnes, Secretary-Treasurer of the Executive Board of the Alabama Baptist State Convention, reports that Samuel J.

Ezell, Th.D., pastor of First Baptist Church, Clanton, Alabama, for the past 15½ years, has been elected Director of Evangelism in the state and will begin his duties on April 11. He is a native of South Carolina, a graduate of Clemson College and of the Southern Baptist Theological Seminary at Louisville.

Rev. G. G. Graber has resigned from the Watertown Baptist Church to accept a call to the First Baptist Church, Franklin, Ky. Brother Graber has been pastor at Watertown for four and a half years, during which time the church building has been paid for and the membership of the church has been greatly increased. The Watertown church and the brotherhood deeply regret his leaving Tennessee.

Missionary Pastor W. M. Thomas has resigned at Oneida to become pastor of the First Baptist Church of Wise, Va., and requests his paper to be sent to that place. He has done a splendid work at Oneida. We appreciate his commendation upon the paper and join his many friends in regretting the fact that he is to leave the state.

The North End Baptist Church, Nashville, L. H. Hatcher, pastor, plans an earnest evangelistic program for the summer. A tent will be placed on eight or ten locations and a two week's meeting will be held at each place. The North End Church will be the center of the work. May the Lord bless this work to the salvation of many souls.

The office appreciates the recent visits of the following: Mrs. Winfred Sanders, Old Hickory; Mrs. Clyde E. Bomar, Old Hickory; Singer H. E. Barnette, Linden; Mrs. W. L. Baker and Little Ann Baker, Springfield; Pastor J. B. Alexander, Petersburg; Pastor H. A. Russell, Hartsville; Pastor P. L. Utley, Camden; Pastor and Mrs. J. R. Hamlin, Henry; and Pastor E. C. Stevens, Clifton Baptist Church, Louisville, Ky., with Pastor J. R. Kyzar of the Grandview Church, Nashville, whom he is assisting in a meeting. Come again, friends!

W. M. Parry, associate pastor of the Lincoln Park Baptist Church, Knoxville, H. F. Templeton, pastor, writes that the church has just held one of the greatest revival meetings that has ever been experienced there, in which Homer G. Lindsay, pastor of the Avondale Baptist Church, Chattanooga, did the preaching and in which Hobart Connater led the singing. Brother Parry writes in high praise of the work of these two men. On Sunday, April 3, sixty were baptized and there were about twenty more to be baptized. In all there were 100 who came into the church.

The First Baptist Church, Bolivar, Paul A. Wieland, pastor, is going forward in a great way. Among other things, Superintendent W. W. Cox has received a certificate of recognition as a standard Sunday school and placed it on display. For three consecutive years the school has reached the standard. Special programs have been recently observed, such as Youth Week and a Golden Jubilee Service in honor of the W. M. U. A full-time educational director has been secured, Miss Sara Richards. Having once been pastor at Bolivar the editor rejoices in a very special way over the progress of the church.

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

- C. H. Meyer, First, Cheraw, S. C.
- T. C. Skinner, Kerkley, Richmond, Va.
- Samuel Saunders, Calvary, Portsmouth, Va.
- G. C. Tuten, Maysville, Grants Creek, Kellum Churches, Atlantic Association, North Carolina.
- G. C. Lowder, Arlington Street, Rocky Mount, N. C.
- Clarence S. Roddy, Brooklyn Temple, New York.
- Howard T. Joslyn, First, Derry, N. Y.
- Charles M. Kessler, Berean, Elkhart, Ind.
- Carl A. Howell, Palm Avenue, Tampa, Fla.
- Ray Goodwinn, Calvary, Albuquerque, New Mexico.
- Floyd D. Painton, Harmony, Farmington, New Mexico.
- W. E. Brown, Richland Springs, Texas.
- Franklin E. Swanner, First, Paducah, Texas.
- W. M. Thomas, First, Wise, Va.
- C. W. Campbell, Nordin, Kan.
- R. C. Blalock, Calvary, Shreveport, La.
- Bob Gross, Britton, Okla.
- W. O. Carter, DeSota, Miss.
- G. G. Graber, First, Franklin, Ky.
- L. O. McCracken, Central, Muskogee, Okla.
- G. M. Swaim, Quinton, Okla.
- H. O. Morris, First, Del Rio, Texas.
- E. H. Westmoreland, South Main, Houston, Texas.
- R. E. Miller, La Camp, La.
- Floyd Ward, Sidon, Ark.
- J. D. Franks, New Zion, Copiah County, Miss.
- W. O. Beatty, Coldwater, Miss.

Resigned

- John L. Slaughter, Leigh St., Richmond, Va.
- C. H. Meyer, First, Mooresville, N. C.
- G. C. Tuten, Elizabeth City, N. C.
- H. O. Marshall, Arlington St., Rocky Mount, N. C.
- G. C. Lowder, Dolphin, Va.
- Clarence S. Roddy, First, Portland, Me.
- Russell M. Braugher, Brooklyn Temple, New York.
- P. G. Van Zandt, First, Joliet, Ill.
- Howard T. Joslyn, Salem Depot Church, New York.
- I. J. Enslin, First, Derry, N. Y.
- Floyd D. Painton, Aztec, New Mexico.
- W. E. Brown, Mertzton, Texas.
- C. W. Campbell, First, Liberal, Kan.
- W. M. Thomas, Oneida, Tenn.
- Bob Gross, Pleasant Valley near Oklahoma City, Okla.
- G. G. Graber, Watertown, Tenn.
- L. O. McCracken, Little Rock, Ark.
- G. M. Swaim, McCurtain, Okla.
- W. E. Cook, Hudson Avenue, Oklahoma City, Okla.
- B. F. Gehring, First, Baton Rouge, La.

Ordained

J. C. Williamson, Brainerd Church, Chattanooga, Tenn.

Died

- Rev. W. B. Holland, Bollinger, Texas.
- Dr. Pope A. Duncan, Athens, Ga.
- Dr. W. A. Hogan, Lincolnton, Ga.

HOW TO SAVE

For full information on how to save on the cost of church fire insurance see representative at the exhibit of Southern Mutual Church Insurance Company at the meeting of the Southern Baptist Convention in Richmond.

J. K. Hair, Sec., Columbia, S. C.

In the Fellowship Conference at Monterey on Monday, April 4, a number of the pastors of Stone, Union, Big Emory and Riverside associations voted to call a meeting of the pastors of the Upper Cumberland Section to meet with the Mayland Baptist Church at Mayland, Monday, April 18, for the purpose of discussing, planning and organizing an Upper Cumberland Pastor's Conference. Pastors and ministers in this mountain section are requested to attend. Please come and bring some pastor with you. Notify C. D. Tabor, Brotherton, Tennessee. The session will begin at 10 o'clock A. M. and close at 3:30 that afternoon. The women of the Mayland church will furnish lunch for all who notify Pastor Tabor that they are coming.

From F. M. Boyd, Clerk of Highland Park Baptist Church, Chattanooga, we have received a fine expression of appreciation for Dr. C. F. Clark, who leaves the church April 1 to become associated with Dr. John D. Freeman for a time in promotional work throughout the state. Brother Clark and family were honored Friday night, March 25, at a farewell party at the church, sponsored by the Brotherhood. Tributes were paid him by Mayor E. D. Bass, of Chattanooga, presidents of the Chattanooga Pastor's Conference and of the Baptist Pastor's Conference, and a representative of the colored Baptist Pastor's Conference and by representatives of different organizations of the church.

During Dr. Clark's ministry at Highland Park, there have been 1,023 additions to the church: 464 for baptism, 508 by letter, and 51 by statement. Offerings during this period have totaled \$111,164.97, as follows: Current expenses \$54,378.46 Missions \$32,235.89, Building \$10,613.26, Sunday School \$9,082.88, Fellowship \$1,742.61, Revival \$3,111.84.

With the Churches: Chattanooga—First received 1 by letter and 1 for baptism; Ridgedale, Pastor Livingstone, welcomed 3 by letter, 5 for baptism, baptized 1; Northside welcomed 3 by letter, 1 for baptism;

East Lake received 2 by letter; Red Bank received 1 by letter; Central welcomed 9 for baptism; Tabernacle, Pastor Denny, welcomed 5 by letter, 5 for baptism, and baptized 1; Chamberlain Avenue received 1 for baptism; East Welcomed 4 by letter and 13 for baptism; Oak Grove received 1 by letter and 2 for baptism; Brainerd received 1 by letter and 2 for baptism; Alton Park welcomed 2 by letter and 1 for baptism; Hixson received 2 for baptism; Eastdale received 2 by letter; Summerfield, Pastor Pruett, received 1 for baptism and baptized 7; Oakwood welcomed 2 by letter; Woodland Heights received 1 for baptism; White Oak welcomed 2 by letter; Oak Street received 1 by letter and 1 for baptism. Knoxville—Fifth Avenue, Pastor Wood, welcomed 1 by letter, 4 for baptism, and baptized 2; Broadway received 1 by letter and 2 on profession; Smithwood received 1 by statement and 1 for baptism. Memphis—Bellevue welcomed 11 additions; Highland Heights, Pastor Cole, received 1 for baptism, 1 by letter, and baptized 1; Speedway Terrace welcomed 3 by letter and 1 for baptism; Seventh Street received 2 by letter. Nashville—Park Avenue received 1 by letter; Shelby Avenue received 1 by letter and 1 for baptism; Grandview received 1 by letter and 1 for baptism; Inglewood welcomed 3 by letter and 9 for baptism; Seventh, Pastor Barnett, received 2 for baptism, baptized 2; Radnor welcomed 3 for baptism. Cleveland—South welcomed 3 by letter and 2 for baptism; First received 1 by letter and 1 for baptism. Elizabethton—First, Pastor Bowden, baptized 4; Calvary, Pastor Cox, received 1 by letter, 1 for baptism, baptized 5, licensed 1 to preach. Cowan—Welcomed 5 by letter and 3 for baptism. Decherd—Received 2 for baptism. Bristol—Calvary, Pastor Arbuckle, welcomed 5 by letter, 2 for baptism, baptized 1. Jackson—First, Pastor Boone, received 2 by letter, baptized 10. Fountain City—Central received 2 by letter. Philadelphia—Pastor Davis, welcomed 2 by letter and four for baptism, baptized 10. Mt. Pleasant—First

received 1 for baptism. Union Hill—Received 2 by letter.

In Memoriam

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

WILLIAM L. HILL

William L. Hill, a member of Lascassas Baptist Church, died September 1, 1935. He was born May 12, 1885. His wife departed this life April 4, 1931, leaving two children, Eleanor and William, who still survive him. Brother Hill leaves two sisters and three brothers. Brother Hill made a profession of religion late in life and joined Lascassas Baptist Church. He made a faithful member always in church work and service.

C. W. Baird,
Mrs. Bessie David,
Mrs. Henry Martin,
Committee.

MRS. KATE JONES DICKEY

Whereas, God in His mercy and wisdom, has taken from our midst our loving friend and co-worker, Mrs. Kate Jones Dickey Resolved, That the Woman's Missionary Society of the First Baptist Church of Milan, Tennessee express its sincere appreciation of her life and work during the years of her well spent life. And that sympathy be extended to the bereaved family; the sons and daughters, sister, and grandchildren.

Be it further resolved that a copy of these resolutions be sent the family, and that they be placed on file in the minutes of the Society, that they be printed in the Baptist and Reflector.

Signed:

WOMAN'S MISSIONARY SOCIETY
Mrs. Lena Mills Hatcher,
Eddie Rhodes,
Resolution Committee.

A Goal For Mothers Day

At a recent meeting, the Executive Committee of the Board of Managers of the Tennessee Baptist Orphans Home voted to ask the Baptists of Tennessee for \$16,000.00 as this year's Mothers Day offering.

This amount will make possible the installation of a central heating system for the Home. We have known of this need for a long time, and the Board has discussed it many times, but we have always been faced with a lack of funds.

The Superintendent's report of the present condition of the Home, evidencing the favor of God, and the love of our people, makes us believe that we can, and ought now to make this much needed improvement.

A central heating plant for all of the buildings is not merely a desired luxury or convenience. It is a real need.

The physical safety of 240 children is a great responsibility. By having one heating plant in a separate building erected for that purpose, it is readily seen that the fire hazard will be greatly reduced. This is a most important consideration in an institution of this kind.

Another advantage of a modern heating system, contributing to the physical safety and welfare of the children, will be the constant and even heat that it will provide for all of the buildings. It will also add to the cleanliness and sanitation of the entire Home. Both of these features contribute to better health.

In addition to the advantages for the children, investigation convinces us that this improvement will be a great economy in the long run. It will mean a considerable saving on the fuel bill, and a reduction in insurance rates.

For the reasons stated above, we believe the Baptists of Tennessee will approve this undertaking. They are the only ones to whom we can appeal for the necessary funds. The Tennessee Baptist Orphans Home has no other means of support.

A great Mothers Day offering—which has been approved by the State Mission Board—will make it possible to install the heating plant this summer, and have it ready for operation next winter.

Please give us your prayers and your best support in this effort.

Yours in the Master's service,

WILLIAM GUPTON, President,
W. C. CREASMAN, Secretary