

BAPTIST and REFLECTOR

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

"Let There Be Light"

Volume 102

THURSDAY, JANUARY 23, 1936

Number 4



A MESSAGE FROM DR. R. W. HOOKER

(Many of our readers remember Dr. R. W. Hooker, who was at one time a medical missionary to Mexico and who later practiced in Memphis. Dr. Hooker is now with the International Merchants Marine Company, Roosevelt Steamship Company, Inc., and wrote the following from the Steamship Virginia. We did not receive it in time to publish it before now. Together with our readers, we send our greetings across the distance to this christian doctor and friend.—EDITOR.)

That was an impressive service we held on the good ship Virginia Christmas eve night out at sea. More than 1,000 people packed our auditorium, including passengers and shipmates. The officers in uniform filed in and took the front seats. We sang softly, remaining seated, while the lights were turned low, "Silent Night, Holy Night," then during the service, "Hark, the Herald Angels Sing," and "Joy to the World, the Lord Has Come."

When I stood up to speak, I saw that one-third of the audience was made up of Jews, one-third Catholics, and the rest Evangelicals. My heart almost failed me, but I prayed under my breath, girded my loins and sailed in. It was one of the most responsive audiences I ever spoke to, and to my great amazement, the Jews were loudest in their praises!

I am very happy in my religious work where I constantly speak to thousands from many lands. I have all the medical work I can do.

R. W. HOOKER.

Baptist and Reflector

An Investment in Christian Reading.
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EDITORIAL

Brevities

Webster says that the colloquial intransitive verb "peach" means "To turn informer; also to blab," that is, talk aimlessly. Some preaching is only peaching.

Not always but frequently, the old saying is true, that "Tainted money" only means that "It 'tain't mine and it 'tain't yours."

It is no more possible to set forth mathematical facts without using mathematical concepts and terms than to set forth Bible truths without using Bible concepts and terms.

A so-called "restatement of Christian truth" is always either an understatement or half statement or overstatement. We need to state "the truth as it IS in Christ Jesus."

The sun is ancient but not outmoded. So is "Thy light and Thy truth," "the faith once for all delivered to the saints."

* * *

Southern Baptist Press Association

The Southern Baptist Press Association, an organization composed of the editors of the various state Baptist papers of the South, will hold its mid-winter meeting in the Hotel Andrew Jackson, Nashville, Jan. 30-31. The joint invitation to meet in Nashville this year from the Baptist Sunday School Board and the Baptist and Reflector was accepted by the editors in their mid-winter meeting in New Orleans last year. The Sunday School Board this year is graciously meeting the expense of entertaining the out of town editors, the fact and spirit of which courtesy are deeply appreciated by the Southern Baptist Press Association.

Except for the particular hours when the speakers appear, the program for this year is as follows:

Thursday Morning, January 30

Devotional by Editor E. D. Solomon, Florida
Survey of Southern Baptist Foreign Mission Fields, by Secretary Charles E. Maddy
The Relation of Our Papers to Our Boards and Agencies, by Editor J. I. Cossey, Arkansas
As an Editor of a Metropolitan Daily Sees Us, by J. P. Priest, Managing Editor, Nashville Tennessean
How an Editor of a Metropolitan Daily Procures and Presents News, by Charles Moss, City Editor, Nashville Banner

Afternoon Session

Devotional by Editor S. S. Russell, New Mexico
Debts of Our Southwide Boards and Agencies, by Dr. J. B. Lawrence
Finding Good Baptist News Stories, by Editor L. L. Gwaltney, Alabama
Pioneering in the Religious Newspaper Sphere, by Editor E. D. Solomon, Florida
ADJOURN

Evening Session

Devotional by Editor W. C. Allen, South Carolina
Relation of the Executive Committee of S. B. C. to the Baptist Press, by Dr. Austin Crouch
Baptist Press and Evangelism, by T. C. Holcomb, Tennessee

Friday Morning, January 31

Devotional by Editor W. W. Hunsaker, Illinois
Circulation, by Editor F. M. McConnell, Texas
Round Table Discussion of Circulation Problems
How to Increase Reader Interest, by Editor E. C. Routh, Oklahoma
Baptist Papers as a Medium of Indoctrination, by Editor Victor Master, Kentucky
Advertising Field for Our Papers, by Joseph E. Brown, Missouri

Afternoon Session

Social Service Bureau, by Editor P. I. Lipsey, Mississippi
Humor in Our Papers, by Editor J. S. Farmer, North Carolina

COMMITTEE:

O. P. Gilbert
O. W. Taylor
Finley W. Tinnin

If any of our friends would like to attend the sessions of the Association, let them be assured that they have a standing invitation to do so and that they are most cordially welcome.

* * *

An Appraisal of Kagawa

We heard the world-renowned Japanese Christian, Toyohiko Kagawa, the seven times that he spoke in Nashville. We listened closely and took notes. In addition it has been ours during the past two months to read several of his books, as well as certain pamphlets concerning him, one by his English secretary, Miss Helen Topping, and several articles. Out of all this we give our honest appraisal of the man.

He is genuinely converted. We believed this before, but have been confirmed in it. He believes in regeneration. This man is our brother in Christ. However, it must be said that he was converted as a lad on the basis of gospel truth which he had heard and not on the basis of any false teachings he may have come to hold since then. Men are not converted on any other basis (Eph. 1:13).

He is deeply consecrated. He leaves the conviction that he loves the Lord and that he is wholly devoted to the service of Christ as he construes it, and that he is unquestionably sincere.

Kagawa is socially conscious. He loves his fellow men. His heart goes out especially to the poor and the oppressed and to moral derelicts, whom he interprets largely in terms of an unjust social and economic system. He has a burning passion for social reconstruction on a Christian basis, as he interprets it and his sacrificial life for such ends makes one seriously search his own soul. Beyond all question, present day Christendom, as a whole, needs more of the spirit of service in both the realm of the soul and in the realm of society.

Having paid our sincere tribute to the man, maybe no one will accuse us of being unchristian if we feel compelled to say some unfavorable things concerning him.

He is socially extreme. He has had many bitter experiences in life, some unavoidable and some self-imposed. He has had modernistic educational work and contacts in America and has studied the works of such men as Prof. Walter Rauschenbusch, "the pioneer of America's social gospel movement." The result is that he holds the concept of the "social gospel" as Modernists generally receive it.

He puts more Christian doctrine and principles into it than many of them do, but his view of "the social implications of the gospel" is essentially that of the Modernists. It is logical, therefore, that, along with the others, he received so many invitations to speak in America from modernistic sources and that Modernists so enthusiastically acclaim him. His training and his social zeal lead him into absurd interpretations and applications of Scripture in many cases and to the unprovable assumption that his social theory and technique in operation would mean the Kingdom of God on earth.

Kagawa is doctrinally unsound. The Baptist and Reflector in its issue of Dec. 12, 1935, reproduced a Sunday School Times article on *Is Kagawa a Safe Teacher?* We meant that to serve as a kind of balance wheel for any who might happen to need it. We have personally verified the statements attributed to Kagawa in that article so far as the books containing them have been available. We have found him to have been correctly quoted and that those statements are not satisfactorily explained by falling back on the alibi of "Oriental mysticism." We were sorely disappointed in hearing him because he did not sound out the clear gospel of the grace of God centered in the substitutionary, atoning death of Christ on the cross. In a few instances he made some gestures in that direction but never a clear, unmistakable gospel declaration. With all our admiration for him personally, we were bound to say in our hearts that one might speak or lecture as he did to the end of time and sinners would never be converted under it.

We have just finished reading what is presumably his latest book, *Meditations on the Cross*. In that book he rings out more clearly than in some of his other works and vastly more than he did in his lectures. But in our honest judgment in certain important particulars he fails to square with the Cross as revealed in the Word of God. In fact, he seems to be a combination of both Modernist and Fundamentalist (using the term in a good sense) in his views. Reviewing the book in *The Christian Century*, W. E. Garrison says: "Kagawa does not shrink from using the terms of traditional theology with reference to the atonement, even substitutionary atonement, though for the most part his language is far from that of conventional orthodoxy and his thought constantly outruns the ancient dogmas." Those who stay by the Book know what that means.

When we say that Kagawa is doctrinally unsound, it is not meant that he does not declare many things that are true. It is only meant that as a whole and in his general doctrinal tenor and message he does not square with the Word of God.

If the question be raised, How can Kagawa be personally so fine and so devoted and so sacrificial and be doctrinally wrong in so many particulars? We answer by asking, How could Francis of Assisi be so saintly and yet be a Catholic? How could Francis Xavier be a Catholic priest and write, "I love Thee, O my God?" There is no doubt that these men were born again and were devoted to Christ. But mark you, they were born again on the basis of whatever truth they held and the saintliness they had was on that basis and in spite of any errors they held, not because of them. And the goodness of their lives did not make their errors right. So it is with our brother from the "Land of the Rising Sun."

For our part, we, too, believe in "the social application of the gospel" and in "social reconstruction" but we do not believe that this calls for the disemboweling of the gospel of grace and for the employment of earthly techniques for spiritual ends when the Word of God plainly says that "the weapons of our warfare are not carnal."

Climbing The Ladder

Round by Round

5,000 SUBSCRIPTIONS IN 1936

The Reflector Boy says:

"Well, folks, since the last count 52 subscriptions have come in. These added to the 169 received up to that time total 221 since the beginning of the year. So up I go another round on the ladder toward 5,000 subscriptions in 1936!

"But I want to climb higher and faster, and I can only climb by hundreds. Every 100 subscriptions means another round. How far shall I go next week? That depends. For only as the number of subscriptions sent in says, 'Go up,' can I climb up!

"Since the last count the following friends have sent in subscriptions:

J. D. Phillips, Watertown,
Miss Emma Harwood, Dyersburg,
Miss Annie Spencer, Memphis,
Pastor H. L. Thornton, Knoxville.
J. A. Martin, Lebanon,
Pastor T. C. Singleton, Nashville,
Mrs. J. H. Brown, Rockwood,
Miss Louise Herndon, Chattanooga,
Mrs. L. A. Wood, Sweetwater,
H. J. Beasley, Lenoir City,
Mrs. M. B. Head, Nashville.

"If any name which should be on the list has been omitted, please notify the office at once. Who will be the next to say, 'Go up another round?' It will take 79 subscriptions for me to climb another round next week.

"Rally to the Baptist and Reflector. Send for the revised pageant setting forth the ministry of the paper. Send for necessary subscription blanks and information where desired. The rounds are before me, but I count on you to count on me to climb them one by one to the very top."

"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

WATCH ME
CLIMB FROM
TIME TO TIME

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Stout Memorial Hospital

Nov. 22, 1935.

Baptist and Reflector,
Nashville, Tennessee.

Dear Sir:

I want to take this opportunity to express to you my appreciation for your kindness in sending me the Baptist and Reflector. I always enjoy reading of our Baptist work in my home state.

Wishing for you a prosperous New Year, I am,

Sincerely,

William L. Wallace, M. D.

Wuehow, South China.

A VISIT IN ARIZONA

W. Y. Pond

Having been elected by the Baptist General Convention of Arizona to the position of Superintendent of Evangelism for the state, I was invited by the Executive Board to visit the state of Arizona and conduct a revival in Phoenix, the capital city, with all the Baptist churches co-operating. The meeting was under the direction of the General Secretary and the local pastors of the city. Mr. and Mrs. Kenneth Pound, of Phoenix, were chosen to direct the music and I was to visit all the churches.

Mrs. Pond and I drove through to Phoenix via El Paso, Globe, and Miami. This was a great trip for many reasons. The state of Arizona is a scenic and romantic state, rich in Indian lore, natural resources and scenic beauty—noted for sunshine, climate, majestic mountains, fertile valleys and great irrigation systems. It is a virgin territory, full of game fish in its sparkling waters, a land of sunshine, health and happiness, destined to become much larger in population. The state is blessed with one of the finest public school systems in America.

The city of Phoenix is located in the heart of the great valley with 250,000 acres under irrigation. It is a beautiful city of palms, fruits and flowers, with a population of some 100,000 souls. The luscious dates, oranges and grapefruit are now ripe and the olive trees are burdened with their load of fruit. Around the city are to be seen the beautiful citrus groves, the white-faced cattle, fat on the alfalfa and hundreds of acres of whiteheaded lettuce ready for market.

The people of Arizona and the city of Phoenix gave us a wonderful reception. They are a lovely people who know how to make you feel their welcome. Pastors came in from over the state to lend their words of welcome. We were honored with the presence of Mrs. W. C. Henderson, President of the State W. M. U.; Reuben Smith, President of the Convention; S. S. Russell, General Secretary, and all the pastors of Phoenix, Pastors Campbell of Tucson, Wilkerson of Globe, Butler of Glendale, Jack Maben of Tolleson, and John Johnston of Young, attended the meeting.

We spoke in all the Southern churches in Phoenix, but most of the services were held in the Grace Baptist Church where Dr. W. W. Taylor is the beloved pastor, and in the First Southern Church where Dr. C. M. Rock is the honored pastor. Great crowds attended and I have never preached to a more appreciative audience than I found in Arizona. We had many high-hours and the fellowship could not have been sweeter. The pastors and churches are burdened for the salvation of the lost in Arizona. Fifty souls were saved. Southern Baptists are gaining ground in Arizona. May the Lord's rich blessings be upon those struggling churches of the far West.

The broader a piece of dough is more territory it covers, but it is also flatter and thinner. The same is true of theology.

New Manager At Ridgecrest Baptist Assembly

Dr. J. O. Williams



MR. PERRY MORGAN

We are anxious that the brotherhood of the Southern Baptist Convention know about the new management at the Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. Mr. R. F. Staples, who has managed the Assembly for ten years, recently presented his resignation. It has been accepted and Mr. Perry Morgan of Raleigh, North Carolina, has been elected as his successor, and will assume the duties on February 1, 1936.

Mr. Morgan is a native of North Carolina, having been born in Dunn. He spent the first thirty-two years of his life in his home town and conducted a prosperous business. During the entire time he was interested continually in the Sunday School and B. Y. P. U. in his church. On April 1, 1920, Mr. Morgan began his work as the Baptist Training Union Secretary of North Carolina, in which position he served for about eight years. During that time the number of B. Y. P. U.'s increased from 450 with a membership of 20,000 to 2,216 Unions with an enrollment of 63,119.

On January 1, 1928, Mr. Morgan began his work as Sunday School Secretary of the State of North Carolina, which position he has held since that date. During this time, the number of Sunday Schools in North Carolina has grown from 2,258 with a membership of 334,233 to 2,384 Sunday Schools with an enrollment of 384,647.

In connection with the work in the two positions mentioned above, Mr. Morgan has also served in other useful denominational activities, such as Secretary of the Training Commission of the Baptist State Convention of North Carolina and also several years as Statistical Secretary and Promotion Chairman of the Baptist State Convention, leading in the Every Member Canvass, an annual enrollment of North Carolina Churches. Also he has served as General Manager of North Carolina Seaside and Mountain Summer Assemblies of Morehead City and Mars Hill College, as well as being in charge of the program during the annual North Carolina week at Ridgecrest.

These wide and varied experiences have thoroughly qualified Mr. Morgan for the place as manager of the Ridgecrest Baptist Assembly. In addition to this, the members of the Board, and Mr. Morgan also, have a consciousness that the Lord has led him to this position. Mr. Morgan's business ability, his denominational experiences, his knowledge of the Baptist people and their program, his earnest desire for the leadership of the Lord, his large vision, all qualify him eminently for the place he is called upon to fill at this time. Surely, great days are ahead of us for the Assembly at Ridgecrest.

New Mexico And The Desert

L. J. Van Ness

I was asked to represent the Sunday School Board at the New Mexico Convention. When I had accepted this assignment, it naturally occurred to me that, with a degree of leisure at my disposal, I might take advantage of this opportunity to go on further west and see the Pacific Coast. I must confess that my ideas of the size of our Continent were rather indefinite. But I learned about distances by experience. It is a great Continent we live in, and for many years I had been journeying in just part of it!

The New Mexico Convention met at Farmington—a prosperous and progressive city in the Northwest corner of the state. We went to it by way of Albuquerque. This city is the center of our Baptist work. The Baptists are well represented, needing only the completion of adequate church buildings, for it is a city where other denominations have already equipped themselves. The University of New Mexico is located there, and in equipment and purposes it ranks high. If our aggressive First Baptist Church can complete its well planned building, it will adequately represent our Baptist life.

Farmington, where the Convention was held, presents in a peculiar way some of the conditions under which our brethren in the far west must work. It is a prosperous town in the northwestern end of the state. It took us nearly four hours with Brother Elam, the Baptist Training Union Secretary, to cover the distance across the desert, with only one town on the way, and that an Indian settlement. This town, or settlement, of Cuba, with a store and an Indian village group, was our first real introduction to the Indian factor in New Mexico and other states, though we had visited an Indian village on the outskirts of Albuquerque.

The Convention at Farmington was full of interest. On arrival I went at once to the Laymen's Meeting. It was an interesting gathering of keen minded, up-to-date, well informed laymen, pastors and women, facing the usual problems of organization and finance. The Convention, which followed, was of the same high and intelligent type. Mrs. Armstrong shared with me the representation from outside the state. New Mexico is united in its co-operation with the Southern Baptist Convention. While it still needs help and co-operation from the stronger states east, it is developing rapidly and from a Baptist standpoint it is in every way encouraging, with its great problem centering in Montezuma College. One of the outstanding features of a far western life is in realizing the development of great state universities. The University of New Mexico in equipment excels most of our eastern schools. But everywhere in the west advanced public higher education is not specially concerned with evangelical religion. Over against this, we need, as do other denominations, to build adequate church meeting houses, and to develop great religious centers of church life. It will be a continued pity if our Home Board must refrain from helping at the time when the future can be capitalized.

Near to Farmington are two interesting sights—a Navaho Indian settlement, and a restored and excavated Aztec ruin. No two could be further apart. The Indian village consisted of a scattered series of family huts, formed by branches from the scrubby desert growth. These huts, open to the air, with a fire in the center, are of the most primitive type—each on its own hill-top. Here alone, with the shelter of a few upright sticks, was an old Indian woman, who had separated herself to die, for one must not die in these huts, or they must be abandoned. The old woman, sick and tired showed no fear, nor any resentment. She professed a simple faith in Jesus and in God.

The Aztec restoration was of absorbing interest. It is, as are all similar relics of past civilization, under the care of the Department of the Interior. It was an immense city of ascending rooms, each for a family, and the original apart-

ment houses, with a great central hall. Hundreds of families found shelter and family life, and community life in this compact city. From this they went out to cultivate the region roundabout.

And how could one write of all this and forget the desert. It is everywhere in the Southwest. When water comes through irrigation it surrenders to man, but he must watch the captive soil. We went through miles and miles and miles, learning to love its loneliness, its colors, and its distances. It must be recognized, however, as a factor in national life. One does not understand these great dams the government is building in the mountain valleys that we read about until he has been across these far-reaching desert plains. In the valleys of these great mountains, the water is impounded in the rainy season, which is short but bountiful, to be let back to the deserts as it is needed. Wherever it goes it brings life. But it costs—then the question of profit and loss comes in. Careful farming by resident farmers make good crops, but it is skill and work, and ups and downs, as everywhere else. The desert blossoms as the rose, when man works and toils and waits—and in our day must sell!

This is all related to the situation faced by our workers and preachers in these sections. They must deal with vast distances, with unusual physical conditions, and with people of many types. New Mexican Baptists are of the finest type, loyal and orthodox, but not great in numbers.

First Baptist Church, New Orleans

The Southland cannot boast a more fertile field for mission work than the city of New Orleans, Louisiana. The make-up of the field is such that long years of faithful and diligent labor are required to make progress.

The First Baptist Church of New Orleans, under the faithful leadership of Dr. John A. Huff through the last ten years, has made consistent progress in reaching the unenlisted. This church has enlisted in active membership 315 during the last year. Of this number, seventy-four were won as new converts to Christ. A high standard for Christian stewardship has been maintained even during the depression years. The year just closing witnessed the payment of all operating expense, church building bonds and interest due, the salary of a foreign and a home missionary, and regular support of the Co-operative Program and the Hundred Thousand Club.

There prevails in the church an intense enthusiasm for the program of Christ's kingdom. Early last spring a summer enlargement program was launched. It was carried to a successful conclusion in September. The horizon of church activity and the vision of the needy fields was so enlarged through this summer's work that the church unanimously determined in its annual conference to enlarge its staff of workers. To achieve this end Dr. Fred L. Ogles was elected as associate to Dr. Huff. Dr. Ogle's work is that of visitation and enlistment. Dr. Huff also selected J. Herrick Hall as associate, in charge of the church program of Christian Education. Miss Elizabeth Harris has been elected church secretary. Having thus enlarged its force of workers, the church looks forward to days of more usefulness and greater service.

An Episcopal preacher well said some years since that "Some men are like potato bugs in a bucket; they try to climb to the top by getting on the other fellow's back."

When proposed co-operation is on an unbiblical basis and then is called "Christian," that is falsification.

A DIGEST OF

BY C. W. POPE (Contributing Editor)

Religious Thought

(Neither the editor nor the contributing editor necessarily concurs in all the opinions expressed on these pages.)

JAPAN'S GHANDI BRINGS CREED OF PEACE AND LOVE

(News-Sentinel, Dec. 27, 1935)

Toyohiko Kagawa is no ordinary man. 46 years of age, Christian poet, lecturer, author of 50 books, philosopher, and welfare worker, he numbers his followers in Japan in the hundreds of thousands and is rapidly developing into a world figure of the stature of a Tolstoi or a Ghandi. The strength of this frail, half-blind man who comes from a country of imperialism and materialism lies in the fact that he lives his principles of love and peace and non-resistance.

Kagawa is the son of a high Japanese official and one of his concubines. He was converted to Christianity by a Southern Presbyterian missionary. At 22 he forsook all his possessions and went to live in the vile slums of Kobe. That is where he caught trachoma that has rendered him almost blind. Misunderstood by the slum dwellers he was beaten, robbed and abused. He never resisted, and never called the police. Gradually they came to understand that he meant what he said in one of his books, "I love them, that is all." Active participation in slum removal and welfare movements has made Kagawa an idol in Japan.

Kagawa is a bitter foe of Japanese Imperialism, including the venture into China. Last year he stood in a Chinese church in Shanghai that had been ruined by the Japanese invasion and begged God to forgive the deed of his countrymen. Notwithstanding all this Kagawa has suffered very little persecution from the Japanese Government because he is regarded as the greatest bulwark of defense against Communism. During his tour of America he will appear in nearly a hundred cities.

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LINDBERGH'S EXILED

The voyage of the Lindbergh's across the Atlantic virtually amounts to an exile. The nation's press will not condemn him. He has done what any strong man would have done for the protection of his family. With the ghastly memories of the tragic death of their first born, and the constant stream of threatening letters concerning their second child, the Lindbergh's have taken the only safe course open for them.

The Charleston News and Courier suggest that in England Hauptmann would have been tried, hanged or set free within eight weeks. And after his conviction his chances for a pardon would have been about one in a million. In England there is no record of kidnaping. Therefore England is a safe place, and the Lindbergh's desire the safety of their child.

The whole affair; the sensational trial, the long delays, and the unwarranted meddling of Governor Hoffman, and the flight across the Atlantic is an indictment of American law and justice that ought to cause the American people to bow their heads in humiliation.

One thing should be obvious from this case: the primary problem with the kidnaping racket is not the gangster, but the courts. Remove the technicalities from court proceedings, and protect the courts from interference.

* * * * *

LIBERTY OF CONSCIENCE AND THE STATE

The old fight between the Church and the State is being renewed. The struggle is a recurrence of the conflict between the forces symbolized by the cross and the flag. Centuries of struggle, lighted by the flames of martyrs

burned at the stake, finally brought religious toleration which was expressed in the founding of Rhode Island, and England's Toleration Act.

But the trend of modern government is toward absolutism. The modern state is rapidly transgressing on territory which the church once claimed as its own. In Russia, Germany, and Italy religious liberty is dead, and in other countries church functions are being assumed by the state.

Is the church strong enough to resist the encroachment of the State? Does it have sufficient moral concern, mental discernment, and spiritual strength to protect its rights?

* * * * *

NO LIQUOR FOR THE WHITE HOUSE

Following a request from the Anti-Saloon League that liquors be banished from the Executive Mansion, Mrs. Franklin Roosevelt re-affirmed her personal attitude, and the President's position on the matter. This was that distilled liquors will not be served in the White House, but she will continue to serve beer and light wines.

* * * * *

WHY PRAY IN MEETINGS?

(A layman, *The Expositor and Homiletic Review*, Dec. 1935)

I am tired of being told that I ought to go to prayer meeting. I do go—about once a year. My pastor thinks it is too seldom. Under the circumstances, to me, it seems quite frequent enough, and several hundred members of our church seem to agree with me.

Let it be understood that I am a praying Christian. I pray, not because I ought, but because I must, as I must eat to live. But the truth is, I cannot really pray in prayer meetings. I am sure that others can. But the Wednesday evening meeting is a bore to me. The pre-arranged words of the leader; the stilted trite wording of prayers only make me sleepy.

However, I can imagine a prayer meeting in which I might be an eager participant. It would be held in a room dedicated to prayer where disturbing sounds would be shut out as completely as possible. There would be no piano, no exposition of the scriptures; but suppliants would find chairs and pray as they chose. At sometime during the evening the leader might give opportunity for witnessing, for prayers for others, and for requests.

It is significant that the modern up-to-date church "plant" has a room for everything—cooking, eating, teaching—everything but praying. Yet I must pray. I must have a quiet half-hour.

I know a place where I can go: a room high above a bank—a room as restful as a forest pool. Here I pray and shed my worries like a coat and come away with quietness and assurance. Will a day ever come when our churches will offer a similar opportunity? I trust it will.

* * * * *

MOVIE GIVES FREE LIQUOR

"Watch for the free beer night at the Shakespeare Theatre." So runs an advertisement according to the *Christian Century*. The Piccadilly Theatre gives a fifty cent bottle of wine, on certain dates, with every admission ticket. Perhaps inside the theatres the management will give its patrons a free illustrated lecture on the character-building qualities of beer, wine, and liquor. Be it said to the everlasting credit of the Kenwood and Hyde Parke churches, that they have presented resolutions vigorously protesting the outrage.

BABSON'S CURE FOR UNEMPLOYMENT

At the recent Gypsy Smith meeting in Boston, Roger Babson, world famous statistician, said there have been six great periods of unemployment in the history of America; and the only cure in each case was a national revival. The first movement away from unemployment was in 1680 and followed a series of revivals. The second great unemployment situation came about 1730 and was swept away by the revivals of Jonathan Edwards and George Whitefield. The depression of 1800 lasted until the revivals of Finney about 1810. The grave unemployment situation in 1850 disappeared in the revivals of D. L. Moody; and the unemployment troubles of 1898 died out under the revival spirit kindled by Billy Sunday and the evangelists of his day.

METHODISTS LOSE DEFAULT CASE

According to a recent article in "Time" the Methodist Episcopal Church lost in its efforts to avoid payment of a debt on its Hospital property at Marshfield, Ore., when Judge Fee handed down his decision that the Church was liable for \$92,000 and interest.

Regardless of the legal decision, the Church which endeavors to avoid the payment of a just obligation loses. Even if it wins in the courts it will be condemned by public opinion for having avoided, through technical means, a moral obligation. The fact that individuals, corporations, and even Governments are repudiating debts is not a sufficient reason for churches to repudiate their debts.

JEWS RETURN TO PALESTINE

The persecution of Jews by the Nazi Government in Germany is causing them to migrate to Palestine by the thousands. In 1934 Jewish immigrants arriving in Palestine numbered 42,359, and in the first six months of 1935 the number was 28,121. Under the touch of the Jew, Palestine is beginning to blossom as the rose. It took the Babylonian captivity to forever cure the Jew of his idolatry. Will 1900 years of exile among the nations have any influence in curing his doubt of the Son of God?

DOES BAPTIST LOYALTY MEAN NARROWNESS?

(Curtis Lee Laws, Watchman-Examiner, Oct. 24, 1935)

A great deal of the popular laudation of undenominationalism has its origin in indifference to Christian truth instead of a deeper devotion to the cause of unity. Among Baptists there is a danger that our churches may lose the truths for which our fathers bore persecution and suffered imprisonment.

Part of the responsibility for this state of affairs rests upon the pulpit. We do not often hear a sermon on Baptist principles. And yet, if it is worth while to maintain a separate church organization, it is certainly worth while to have our principles taught by our ministers. It is difficult to see how a minister can justify his position in a denominational pulpit if he does not teach the distinctive views of that denomination.

Any body of Christians incurs a tremendous responsibility in separating itself from the rest of Christendom by maintaining a separate organization. Such action should be based upon fundamental principles only. If the existence of the Baptist denomination can be justified, the advocacy of its views is imperative.

Let us reach out our hands of loving co-operation over denominational barriers. But let us remember that we justify our existence and serve Christ better by remaining loyal to our own work.

A SOUL-WINNING CHURCH

(George W. Truett, D. D., Dallas, Texas, Watchman-Examiner, Oct. 24, 1935)

A SOUL-SAVING CHURCH is to be a seeking church. Jesus came to seek and save the lost, and His people are to do likewise. God is represented as seeking the lost, in the garden and in the last chapter of Revelation. We are to seek the lost wherever they are.

A soul-saving church is to be a self-sacrificing church. It is unthinkable that a selfish, stingy church could win lost souls to God. Many a church is water-logged by covetousness. Oh, the pity, the shame of a Christian to whom giving to God's cause is a burden! It is a heaven-given privilege.

A soul-saving church is a joyous church. It is cheery and warm and thrills with joy. People feel it as consciously as they feel the physical atmosphere. "The joy of the Lord is your strength."

It does not need to be argued that a soul-saving church must be a spiritual church. Its exponents must possess a character in keeping with their profession. God does not employ unclean vessels. His people must be separated from the spirit of the world and devoted to Him. This kind of living calls for constant prayer and the reading of God's Word. Is yours a soul-saving church? If not, somebody is awfully at fault.

THE GREAT COLOSSUS OF ROME

(Prophecy, and Advent Witness, June, 1935 (England))

A statue, dedicated to Mussolini is being made in Rome, which is to be bigger than any statue Rome has ever seen. It will be of bronze. The head and feet, and the legs as far as the knees, have already been cast. The statue will show the Mussolinian figure with the torso and thighs swathed in lion's skin, and with an 80-foot arm raised in fascist salute over Rome. The head is 30 feet high and is otherwise about the size of a house. The bronze feet are 28 feet long.

The statue is to stand over the forum of Mussolini on the shoulder of Monte Mario, and, together, will be 456 feet high, or 21 feet higher than the dome of St. Peter's Cathedral on the western skyline of Rome. When erected the statue will be the largest in the world, and will exceed in height by 62 feet Bartholdi's Liberty Enlightening the World, in New York harbor.

THE NEW ERA IN CHRISTIAN MISSIONS

(W. O. Carver, Th. D., LL. D., in The Review and Expositor, Jan., 1936)

It is increasingly evident that the future historian of Christian Missions will mark the turning into a new era somewhere around the opening of the twentieth century. Significant facts call for the rethinking of the enterprise and the revision of methods to meet the challenge of the new age.

At present there is a distinct cleavage between two groups interested in sharing the Christian Gospel with the world. This difference is due, in part, to a shift in the emphasis from certain aspects of Christianity to other aspects; and is due, also, to the fact that a considerable number have abandoned the characteristic historic interpretation of Jesus Christ.

Twenty years ago a "liberal" element began to try to modify the Missionary Movement in American Churches. This element is antagonistic to the "orthodox view of missions." It is regrettable that some of the advocates of the new theories are willing to take advantage of the economic depression's influence to undermine the support which remains to the agencies of the older system of missions. Advocates of the new order freely admit that their opponents have built up the vast enterprise along the lines of orthodox Christianity. But they are convinced that to follow the old order will be to fail to meet the needs of the new age.

Advocates of the older system are convinced that the principles under-girding that system are essential to Christianity, both today and in the future.

In choosing between these two competing theories there should be no shallow thinking, no blind prejudice, no mere traditional loyalty, and no contention.

"LEE LINES"

BY ROBERT G. LEE

SENTENCES FROM A SERMON

I heard a Lutheran preacher say these things in a sermon:

(1) "Man can throw the sound of his voice around the world seven times a second. He can explode a molecule and make it drive an automobile. He can dispense with light and see you in the darkness. But he has never learned to bridle his tongue or control his passions nor live with his neighbor in peace."

(2) "It is no gospel for the present that says we must wait for environment and heredity to weed out human frailty."

(3) "Not what men themselves could do, but what God could do with men set Christ's soul on fire."

(4) "At the point where life gets beyond you, Jesus offers to take it over—and whenever and wherever your resources are exhausted, His resources become available."

(5) "Some, even today, undertake to do what they can't and live beyond their strength in God's strength."

(6) "As torrents in summer
Half dried in their channels
Suddenly rise,
Though the sky is cloudless,
For rain has been falling
Far off at their fountains.

"So hearts that are fainting
Grown full to o'erflowing,
And they that behold it
Marvel and know not
That God at their fountains
Far off has been raining."

MARRIAGE MAKING A MAN HIS UNCLE

In Gastonio, N. C., C. D. Spake speaks and claims to be his own uncle. Spake has a grandfather, Daniel Spake—until recently a widower of Connelly Springs, N. C. Visiting his grandson, widower Spake spoke to C. D. Spake about Mrs. Cora Abernathy, mother of Mrs. C. D. Spake. Daniel and Mrs. Abernathy were married.

The marriage made C. D. Spake's mother-in-law become his grandmother. His grandfather by the same marriage became C. D.'s father-in-law. And Mrs. Spake became the daughter of Mr. Spake's grandfather. This made her the aunt of her husband. Since his wife is his aunt, Mr. C. D. Spake speaks to declare that his children, James and Christine, are his own first cousins. Since he is the husband of his wife who is, at the same time, his aunt, he is his own uncle.

Thus spoke Mr. Spake. What speakest thou? Anyway, a stranger thing than this, and a thing possessed of tragedy, is the life that refuses, by lack of faith, to be an heir of God and a joint heir with Jesus Christ.

AFRAID OF DISTANCE

Prof. Leonard of Madison, Wisconsin, for years has had a strange dread of distance. This chronic neurosis, he claims in his book, "LOCOMOTIVE GOD," was caused when he was a child and a railroad train rumbled past him as he stood on a depot platform. Since 1922 this dread of distance has kept him from going any further than a few blocks from his house.

Whether a rumbling locomotive, hissing steam and spitting fire from its steel nostrils, has ever so affected anybody else I do not know. But I do know that something has made the people dread the distance to church, and the distance God would have us go in paths of sacrifice and duty

—made us content with a comfortable corner when continents call.

DEAD LOVERS MARRIED

In Huyang, China, two lovers were to be married. Shortly before the date set for their wedding, the young lovers died. But the betrothed couple was united in death—in compliance with the parents' wishes. The coffins holding their bodies were taken to the man's home, and every detail of an ancient Chinese wedding ceremony was observed, even to the families wearing their traditional clothes instead of mourning.

But that is not so sad as some of the strange scenes of marital infelicity we know of today—not so tragic as the grist of our divorce mills in a land where we have one divorce (so compilers of such statistics say) every three minutes.

TRIPLETS FOR THE TRIPLETTES

In Jenkins, Kentucky, recently Mr. Jack Triplett reported triplets at his home. Already blessed with two sets of triplets and one set of twins—eight children—Mrs. Triplett gave birth to two boys and a girl. These births bring the family total to eleven children.

Triplets for the Triplets.

What a responsibility and opportunity is theirs!

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

SELECTED PARAGRAPHS

By THE EDITOR

Recently at a college football stadium in New York, according to the papers, some intoxicated rowdies went wild, tore down the goals, threw empty whiskey bottles at the referee and made a rough house in general, even to the disgust of the Wet PROPAGANDISTS.

Now the MIRACLE is that NOT ONE said, "ALL ON ACCOUNT OF PROHIBITION."

—Bulletin First Baptist Church, Trenton.

One morning as a country physician was driving through a country village he saw a man amusing a crowd with the antics of his trick dog. The doctor pulled up and watched the fun awhile, and then said: "My dear man, how do you manage to train your dog that way? I can't teach mine a single trick." The man looked up, and with that simple, rustic look, replied: "Well, you see, it's this way: you have to know mor'n the dog or you can't teach him nothin'."—Exchange.

As long as we have different denominations we have a barrier against herding all religions into an ecclesiastical melting pot that believes everything in general and nothing in particular.—Cumberland Presbyterian.

Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another . . . And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.—Colossians 3:16, 17.

A RECIPE FOR A HAPPY LIFE

Take a large quantity of cheerfulness and let it simmer without stopping. Put with a brimming basinful of kindness, then add a full measure of thought for other people. Mix into these a piling tablespoon of sympathy. Flavor with essence of charity. Stir well together and then carefully strain off any grains of selfishness. Let the whole be served with Love Sauce and fruit of the spirit.—Copied.

GLAD TIDINGS FROM AFAR

FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

The Foreign Mission Board is putting its entire personnel into the campaign to increase the number of subscribers to the One Hundred Thousand Club, as are the other boards and agencies of the Convention.

More than fifty missionaries will be working in the several states under the direction of Dr. Frank Tripp.

These missionaries are anxious to do all possible for the success of this campaign for they know how their work has been handicapped by the debt of the Foreign Mission Board.

The travel expense of these missionaries will be paid by the Sunday School Board. All that is asked of the local church or community is entertainment of the missionary during the time he is serving the church or community.

The services of the missionaries engaged in this work may be secured by writing the state secretary or leader of One Hundred Thousand Club in your state.

The secretarial force, led by Dr. Maddry, will be speaking in a series of conferences to be held in the several states.

The purpose of these conferences is to promote the One Hundred Thousand Club and to call our people to a larger support of the Co-operative Program.

Dr. Frank Tripp, or some one designated by him, will be in all of these conferences as well as representatives of the Home Mission Board and of our seminaries. Two or more conferences will be held in each state. Nineteen hundred and thirty-six should be a great year in debt reduction and increased gifts to the Co-operative Program.

A generous Presbyterian woman in America, a friend of Rev. and Mrs. Louis S. Hanna, workers under the Foreign Mission Board at Nazareth, Palestine, has given \$60,000.00 for the purpose of erecting a missionary home in Nazareth. Mr. Hanna writes that the home is already under construction and will relieve a great need in Nazareth. The first floor of the building will be used for classes and general mission purposes.

Happy and enthusiastic letters have been received from Misses Ruby Daniel and Maude Cobb, our new missionaries to Budapest, Hungary. They have been installed in an apartment in our seminary building at Budapest. This valuable property faces the wonderful Parliament House across the beautiful "blue Danube."

The Baptists of Hungary have given these young ladies a gracious and royal welcome.

All of the boards and agencies of the Southern Baptist Convention are terribly handicapped and enslaved with debt. No enlargement can be made and no forward-looking plans can be launched, until these debts are paid. If even a small per cent of Southern Baptists will respond during this effort for the Hundred Thousand Club, during January and February, the heavy burden of this debt can be lifted.

Let us think for a moment what each of our boards and institutions could do in the way of enlarged service if all of our debts could be paid.

The Foreign Mission Board could use the \$22,500.00 we will pay out in interest for 1936, in sending out twenty replacement missionaries and paying their salaries and travel

together with all other expenses. Some twenty missionaries are retiring because of sickness and the infirmities of age. Unless one has seen the awful need out yonder, it is hard to realize just how desperate is the situation!

Take the question of the rapid decay and deterioration of our property in all lands—chapels, school and seminary buildings, and missionary homes are rapidly going to pieces for lack of a little money for repairs. For ten years we have been unable to care for our property and unless

something is done soon, much of it will be ruined. This property is absolutely essential for the success and efficiency of our work. Some way must be found for the repair of our property abroad or it will soon be beyond repair.

Think of the enormous sum of interest that is being paid out by the Home Board—not less than \$90,000.00 every year! How the Home Board needs this vast sum for its work. The work in Cuba should be strengthened and reinforced. There never was a time when Cuba needed Christ's gospel so much as she needs it today.

Then the work in the South is so needy and far-reaching some of our state boards are overwhelmed with mission work that they are unable to do alone. The Home Board is needed to reinforce every state board in the South.

Let's pay the debt on the Home Board and set it free for our ever enlarging ministry.

FOREIGN MISSION BOARD SOUTHERN BAPTIST CONVENTION Richmond, Virginia Statement of Receipts by States January 1, 1935 to January 1, 1936

	Program	Designated	Debt	Lottie Moon	Total
Alabama.....	18,510.57	4,249.40	3,470.23	8,516.52	34,746.72
Arizona.....	277.46	60.14	148.42	462.17	948.19
Arkansas.....	6,619.85	6,216.56	2,021.43	2,058.70	16,916.54
D. C.....	2,833.22	3,079.67	334.08	924.71	7,171.68
Florida.....	13,737.25	7,955.15	3,091.58	4,890.86	29,674.84
Georgia.....	14,078.72	23,166.75	6,199.60	13,456.58	56,901.65
Illinois.....	971.56	1,844.03	589.33	2,118.82	5,523.74
Kentucky.....	40,437.19	12,991.22	5,801.61	14,390.83	73,620.85
Louisiana.....	8,056.04	3,094.47	3,405.64	5,966.00	20,522.15
Maryland.....	10,492.95	463.03	225.81	2,174.41	13,356.20
Mississippi.....	12,991.24	5,015.10	4,467.43	10,789.11	33,262.88
Missouri.....	12,515.52	10,519.79	3,879.81	9,418.07	36,333.19
New Mexico.....	544.33	480.17	501.27	1,360.71	2,886.48
North Carolina.....	41,876.85	34,175.19	2,183.84	24,898.07	103,133.95
Oklahoma.....	10,151.35	11,043.77	3,347.14	7,634.03	32,176.29
South Carolina.....	34,436.89	19,271.74	1,023.40	14,127.00	68,859.03
Tennessee.....	45,158.63	13,385.98	6,388.42	14,700.12	79,633.15
Texas.....	25,574.40	29,527.61	10,635.87	38,446.23	104,184.11
Virginia.....	90,828.23	18,715.03	24,454.70	33,253.44	167,251.40
Miscellaneous.....		4,117.89	2,696.51	696.99	7,511.39
TOTAL.....	390,092.25	209,372.69	84,866.12	210,283.37	894,614.43

Public Opinion

MEETING FOR YOUNG PEOPLE

We have recently had a meeting in our church emphasizing Christianity for the young people and in this effort had the assistance of Mr. Stanley Armstrong, of Memphis, Tenn., working with the young folks and Mrs. Armstrong working with the Juniors. All we hoped for, and more, was accomplished.

For years before entering this pastorate I did evangelistic work in Southern Baptist territory and became convinced while in that work of the great need of the spiritual development of our young folks. Three years serving this church with 2300 members has but emphasized that need in my mind.

I rejoice in Brother Stanley Armstrong's decision to enter the field as young people's evangelist. I know of no person who goes deeper into the heart of the average boy or girl than does he in his presentation in the simplest possible way of Gospel truths that are understood and accepted by the young people with whom he works. I would wish that every pastor who believes in developing the spiritual side of young people might have the assistance of Brother Armstrong in accomplishing a tremendous work with those who shall soon be the leaders of our churches. For a number of years he was assistant to Dr. R. G. Lee, of the Bellevue Church in Memphis, and can be reached at that address by those who desire to communicate with him.

With every good wish for you and the great work you are doing through the printed word, I am Marshall L. Mott, Pastor, First Baptist Church, Spartanburg, S. C.

DAYTON, TENNESSEE AND PASTOR RAINEY

A. D. Muse, Evangelist,
757 Moor St., Memphis, Tenn.

The brethren in the western part of the state can know nothing of actual conditions and Baptist situations in the mountainous regions of the eastern portion. And even the city pastors back here can know precious little of the actual conditions and intricate problems up the creeks, in the hollows and along the valleys back in the recesses of the mountains. I have been coming to the mountains of Eastern Tennessee, Kentucky and West Virginia for meetings from time to time for eighteen years. In that time the entire situation has completely changed!

Here in this county, Rhea, are 20 churches; one full time church. It pays \$1,200.00 salary. Most of the others pay less than \$100.00 a year salary.

Non-progressive Campbellism, Holy Rollerism, Adventism, Russellism, (Jehovah's Witnesses—Judge Rutherford) and Four Square Gospel (McPhersonism) are growingly occupying the ground from which Baptists are increasingly receding.

Music of a certain low type, generating a rhythmic movement of the body and nerves and limbs, such gyrations often growing into movements of voluptuous suggestiveness, abound everywhere and is by no means on the decrease, but rather on the increase.

Pastor I. M. Rainey, educationally well equipped, having done his A.B. in Social Science and his A.M. major in the same field; having a rich background, having worked with similar groups in his entire ministry, is making a wise approach to the many-sided problems here. I saw a most unusual letter the County Superintendent of Education voluntarily wrote congratulating him upon the fine approaches and contacts he is making through the rural schools and churches of the county.

Brother Rainey asked me to come and spend five weeks with him; giving the first week to the rural communities. We made from one to four rural schools each day and a country church every night. Then four weeks in the courthouse. To those services came great numbers of non-Baptists of all groups. The great distinctive doctrines of Grace, without being named or branded were preached with the Baptist emphasis and angle of approach, as best we could. Great numbers from outlying rural communities came to the meetings.

Another very unusual piece of work Brother Rainey did was to secure some Coleman song books by the aid of business men in form of advertising in the book of the Lord's. These he placed in strategic rural schools and churches to offset the books of the undesirable type of songs.

Some very perceptible results of Brother Rainey's eighteen months are:

1. An increasing number of his own churches are beginning to see the challenging need in its true perspective. This is hard for good people who have always been here, have always seen things as they are to come to see.

2. There is now a growing fondness for an appreciation of Brother Rainey personally by the great body of rural people. He has just about gotten over his first big obstacle with them: a feeling and fear he is trying to tear down their churches and move everything to town. As some of them said to me, "Brother Rainey is seeking to help us and strengthen our work out here, not tear it down."

3. There is now gradually beginning to be a wholesome change toward Baptist people in general, and the Dayton pastor in particular by many groups of people in the community and county.

If next year, Brother Rainey could put in a summer-time tent meeting here, it would begin to show real fruits of his patient labors.

If it were possible, there are three wise investments of mission money where it would make tremendous permanent returns to the constructive forces of our organized Baptist work.

1. Supplement the salary of strong, capable pastors in strategic locations sufficiently to give them a living, so they can really lead and work with, encourage and help the country churches and pastors.

2. Place the Baptist and Reflector in homes of the pastor, Sunday school superintendent, W. M. U. president and each deacon of these rural mountain churches for one year each, but with a definite agreement there will be a faithful follow-up for renewal subscriptions for subsequent years.

3. Some fine faithful layman, one reared and has long lived out here in these small towns, employed and placed over here as an enlistment missionary, work with these pastors, churches and organizations. Help with their Sunday schools, B. T. U.'s, their financial system, help them organize groups of churches and locate pastors, help the groups underwrite their budgets, etc. But it would have to be a man from here—and not some outsider. This situation is not learned by sitting up in a class lecture room and studying rural sociology.

Book Reviews

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

How To Teach Evangelical Christianity by Theodor Heckel, translated by Norman E. Richardson and Klaas Jacob Stratemeier. Published by the Zondervan Publishing House, Grand Rapids, Mich. 121 pages, paper binding.

Religious education turned to secular pedagogy for bread and, as is always the result, it received a stone. "It adopted a foreign and unnatural pedagogy; pedagogy because secular and unevangelical. Pedagogy lost itself in realism, and religious instruction became estranged to theistic reality." Secular pedagogy welcomed it with open arms and then classified it as "but one element in the total realm of human affairs." There are indications, however, that religious education is about to "throw off the foreign yoke and declare itself independent. Its own awareness of superior content and uniqueness is reflected in the fact that

it will not permit self to be made into just one of the many similarly constituted species." Secular pedagogy has given major emphasis to method. But "method is of secondary, never of primary importance." Content is of prime importance. And in religious education, God is the content. "The reading of the Bible does not have, as its aim, knowledge of what the Bible contains." The Bible is "a living unity centering in Jesus Christ. . . . As this essential interrelation is uncovered, Bible reading loses every possible intellectualizing tendency and leads faith into the knowledge of one's self, and into insight and comprehension of reality. . . . Bible reading, I repeat, is to educate toward obedience to the Bible, which will make us free, though, at the same time we shall remain bound by the Word of God."—J. C. Miles.

In God We Trust—And Why Not by Wm. H. Ridgway. W. A. Wilds Co., Boston. Price \$1.00.

This is an answer to the question, When will times get better, by a captain of industry. He recalls that 25 or 30 years ago about 1500 of the greatest business men in the United States would gather annually in New York to talk matters over. He would look up and down the lines as they would be seated at the dining table and observed that nearly all of them were good Christian men. He takes up the respective panics that have been in this country and shows how they were cured. In 1837, caused by speculation in land in the South, Chas. G. Finney came on with great revivals. In 1857 the people had left the churches empty. Finney came back from England and stirred revival fires again. In 1873, following civil war, was a general collapse, Moody and Sankey came on and "Ninety and Nine" was sung all over the world. In 1892, followed by the Chicago Fair, when Moody brought leading evangelists of the world to that city and the multitudes heard them. In 1907 Billy Sunday called the discouraged people to "hit the sawdust trail." In 1920 the imitators of Sunday had tent or tabernacles in all cities and towns of the land. Now we are in the worst of all and what? 2 Chron. 7:14. —J. R. Chiles.

You And Your Church by Dr. J. S. Kirtley. The Judson Press. Cloth \$1.25; Paper 50 cents.

Dr. Kirtley is a well known author among American Baptists, having written several books of favor and widespread influence. The volume under review has been out for several years and has found its place in our Baptist life, but is equally needed today as much as when first published. "The aim is to set before our young people the fundamental truths and duties of discipleship." It is written in an impressive style, and should raise the in-

telligence and spirituality of all who read it and create a greater love and loyalty to the church itself, the church which Jesus established. Many churches have made it a practice to give this volume to all new members coming into the church. Others have taught such members in classes, using it. It meets a great need for today, and is highly commended by those who have used it. The chapter on "The Baptist Objective" is worth far more than the price of the book.—J. R. Johnson.

Six Studies on The Day by R. H. Martin. Published by the National Reform Association, 209 Ninth Street, Pittsburgh, Pa. Price 25 cents.

This is a booklet of 100 pages full book size published in the interest of better Lord's Day Observance. It is on a subject that needs immediate consideration in our southland. The forces of evil are now busy trying to liberalize this day that God has set apart for Himself. An effort is being made to let God and His people have a little part of the morning while the multitudes are in bed asleep and then let the Devil have the rest of the day. The saving of this day which is the saving of Christianity, the author shows, is dependent on the teachings of the fire-side and of the pulpit, and neither should shirk the duty, no difference who may take offense. Every preacher and every parent should send and get this booklet at once.—J. R. Chiles.

The Ethics of Gaming and Gambling by M. P. Hunt. Pentecostal Pub. Co., Louisville, Ky.

This is a booklet well bound in paper of 43 pages. "The fact that all faiths, so many of them wide apart at many other points are a unit against the perniciousness of gambling, speaks volumes in itself for the correctness of the position that gambling is wrong and only wrong." "A very large percent of the detested gamblers started their downward road in some parlor in the way and manner that many church people now indulge and call it innocent." Brother Hunt is the venerable and vivacious pastor of Eighteenth Street Baptist Church in Louisville, formerly pastor of West Broadway and three times pastor of Twenty Second and Walnut in that same city. He speaks with power. It would be fine for pastors to send and get copies of this by the dozen and mail out to their members, especially the sisters, who may be about to embark on this silly career.—J. R. Chiles.

Frank Answers To Youth Questions by F. B. McAllister. Published by the Fleming H. Revell Company, New York. 128 pages, price \$1.25.

In a note to the reviewer the publishers said, "This book has been selected expressly for your reading because we believe you will find a real

interest in reviewing it." And they were right! This delightful, helpful, unique volume was produced in response to the request of youth who said to the author, "Let us ask you the questions and you give us the low down." The author has been fitted to write just such a book because of his interest in youth and his wide service in youth conferences and on the radio. The book is clean, searching and problem-solving. Parents, teachers, and all who are interested in youth, and the youth themselves will be helped by its reading. Some of the problems discussed are, Alleged Lowered Standards of Youth, High School Moral Problems, Problems of the Unemployed, Problems of the Postponed Wedding, Difficulties of Newlyweds, Bewilderments of a Young Mother.—J. C. Miles.

The Miracles in a Doctor's Life by Walter L. Willson, M.D. Moody Bible Institute. Paper bound, 20 cents.

I handed this to Dr. O. M. Swaney, beloved physician, deacon and Sunday school teacher. He says: "I can earnestly say it has been refreshing food to my soul. I can heartily recommend it to those who are in doubt about their soul's salvation. It has impressed me with the blessing which comes to those who are led and directed by the blessed Holy Spirit."—J. R. Chiles.

Heaven's Kingdom on Earth by Francis A. Wright. Privately printed. For sale through this publication or by the author, Johnson City, Tennessee. 236 pages, price \$1.00.

The author takes the premillennial view of the Kingdom and marshals quite a formidable array of Scriptures in its defense. The book is well worth reading and study by those even who do not agree with his position. The writer knows the Lord and loves His appearing. Certainly the church should take up afresh the study of the Scriptures which deal with the Kingdom and its consummation. Too many are ignoring these things today. The subject is logically presented and in chronological order. The book is divided into three parts: Part I, "The Kingdom Described"; Part II, "Christ's Appearing and His Kingdom"; Part II, "The Millennium."—J. C. Miles.

Prayers For Young People, by Richard K. Morton, published by Cokesbury Press, Nashville, 1935, 146 pages. Price 75 Cents.

In these 120 prayers one finds splendid devotional materials, fitted for public as well as private use. The gist, or thoughts, should be used instead of the words, however, unless one desires purely mechanical and formal prayers.

This would make an ideal gift for some young person now in college. It might prove the means to leading such a person to a deeper prayer life.—O. L. R.

The Young South

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

Smiles

By ELDER R. HERRING



*Smiles cost nothing, yet they bring
That which makes the whole
world sing.*



*Frowns cost nothing, that's too bad!
They can make the whole world sad.*

*Since neither asks a payment down
Let's choose the smile and chase the frown.*

THE LITTLE MAN

"He sought to see Jesus and he could not, for he was little of stature."

The Scripture was read to the sleepy-eyed congregation gathered in the city church. Tom Jennings was there, because his father and mother had brought him and not for any lofty ideals about going to church. His wandering attention was caught by the phrase from the pastor's lips and he opened his eyes a little more to find out what was happening.

"It is not the size of your body, boys and girls; it is not the straightness of your shoulders that brings happiness. The bigness that counts is what is in your heart."

Tommie looked at his small, wiry body and resented the words from the great stalwart preacher.

"Lot he knows about it! He has always been bigger than most people."

Rankling in young Tom's heart was the injury he had received at school. Maybe the size didn't count, but it surely made a difference to the little boy when he presented himself to the school coach as prospective football player.

"Give the older fellows a chance, little boy. Come back five years from now, when you have grown up a little." The coach could not realize that this was no youngster compared with the others, this small, wistful-faced boy who dreamed of being a hero.

"I can imagine Zacchaeus, the little man of the story, running along the edge of the crowd trying to find a place

where he could get a glimpse of the sweet face of Jesus. Broad backs and towering shoulders blocked the view until Zacchaeus was tired of his vain efforts. The Great Man would be coming along pretty soon and he would never know when he passed," the voice droned on in Tommie's ears. "What did the little man do? Did he go home and grieve that he had been given a body too small to compete with the crowds waiting for the coming of Jesus of Nazareth? He started to thinking. The mind in the little body knew that Zacchaeus was going to see the Great Man. There by the road stood a huge tree. Others were milling around it and leaning against its side or seeking the shade from its branches. A little man conceived the idea of climbing the tree to get a view of the road and Jesus."

Tommy dozed off then. He had heard about the little man who achieved his desire. Tommie knew that the idea would not work in his case.

The football coach was exasperated by the sight of the small boy hanging around the field and lockers after school hours. His continued persistence for a place on the scrub team became a source of annoyance and fun at the same time.

"Some day I am going to let that kid try out and it won't take him long to see that he doesn't want to play football."

In a few weeks Tommie was permitted to play in practice games between the classes. He was not even a substitute. He was some one to fill in until a regular player arrived.

The last game of the season was in full swing. The home team was not showing up so nicely. There was Franklin's tousled red head baffled in the background and James' spectacular runs were conspicuous by their absence. The opposing team seemed much heavier and equally as fast as Tommie's team and the boy again felt the inferior feeling coming over him after weeks of escape from it. This time he felt the littleness of his team as well as himself.

The third quarter tied the score and no moves were being made by either side. Tommie in his old patched uniform, cast off three years ago by a larger boy, paraded up and down the side lines yelling directions and encouragement to his team. The other fellows sat on the bench and sneered at the "Runt."

The coach, near the end of the game, began to send in substitutes. He wanted to let each boy who had been prac-

ticing have a chance to be in a real game, and this was the last game of the season.

One after another the boys were sent in and each time Tommie looked hopefully at the coach. There were only five minutes more of the game: Tommie rushed up to the bench.

"Please, sir, let me go in just these last few minutes. I want to play just a little."

"Say, Runt, this score is tied up now and that is the best we can hope for. I don't want you to run a risk of losing that much."

"We want Tommie, we want the Runt!" some one yelled from the bleachers, and the coach saw the boy's eyes fill with tears. Tommie turned to walk away. A glint came into the eyes of the coach and his jaw squared a little more. "Shame," he muttered, and glared at the grandstand, where the boys were still yelling jeers at Tommie.

"Tom, come back here," he ordered. "Blow that whistle, Jack; we are sending in a substitute for Fred in the backfield."

Tommie looked around. He could not believe it and the coach saw that a few more jeers would break the boy's heart.

"Go in there now, Runt, and fight that gang and show them you're just as big as any one there."

"Thank you, sir," Tommie grabbed the coach's hand and then trotted onto the field. The jeers became a song and Tommie took the place in the backfield.

He heard the signal called. He heard the whistle and then he didn't know what was taking place. He knew that the ball had found its way into his hands and that he was running, dodging, stooping, sliding, but clinging onto the thing with all his might. He heard the roar from the bleachers and wondered what was going on.

The gun fired and the game was over. A little boy sat behind the goal gripping a football with his small arms and letting tears run unheeded down his face. The score went up and Tommie knew that he had won.

The boys gathered around him, slapping him on the back, and the coach patted him awkwardly and affectionately on the head.

"Congratulations, Run . . . Tommie," a boy cried out, and hung his arms about Tommie's shoulders.

"Just call me 'Zach'," Tommie said. "For he was a little man," he added to himself.—Canadian Baptist.

Small Brother: "Mr. Golden, are you a baseball player?"

Mr. Golden: "No, Willie, I'm not. I know very little about the game."

Willie: "Then why did Sis tell Ma that you were such a good catch?"—Watchman-Examiner.

Baptist Training Union

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

Presenting MR. EDWARD LANCE



It is a joy to introduce Mr. Edward Lance, the director of Union Association. Edward was born in White County, Tennessee and has lived his entire life in this great state. He first became a member of the B. Y. P. U. in Sparta in 1930 when Claud Day was the president.

Edward has served in various capacities in the Senior B. Y. P. U. and was elected as director last fall by the Associational Executive Board. He not only is active in his Training Union but also serves as an officer in the Sunday School.

Edward is a tither. He enjoys reading and sight seeing for his recreation.

He is the Managing Editor of "The Sparta Expositor." He has a well-balanced program worked out for his association for the coming year.

State and Associational Officers' Meeting

On January 31, beginning with the evening service, and on February 1, all day and for the evening service, at the First Baptist Church in Nashville, there will be held an officers' training course. Each association is invited to bring two carloads of their officers.

A special program of training will be given. Dr. John D. Freeman, Dr. T. L. Holcomb, Mr. Jasper Barnett, and Mr. J. E. Lambdin will bring special messages. Conferences will be conducted by Mr. W. A. Harrell, Mr. Henry C. Rogers and Miss Roxie Jacobs.

This meeting will mark a step forward for Tennessee, for this is the first meeting of this type to ever be held. Other states will have theirs during the oncoming months.

We urge you to pray much for this great conference.

Cumberland Gap Association

Recently Cumberland Gap Association was organized with Mr. H. M. Dyar of Cumberland Gap, Tennessee as director. This organization was assisted by Miss Helen Wilson, Mrs. Agatha Cooper, Mr. Clarence Coleman and Mr. Henry C. Rogers.

Question and Answer

Question: Is it necessary for each committee to meet every month to plan their work?—J. B.

Answer: Yes, it is very vital for each committee to meet monthly to plan their work. This causes the committee to make their work go forward.

A-1 For The First Quarter

Recently an Intermediate B. Y. P. U. was organized at Macedonia church in New Salem Association. In fact it was organized on September 29, 1935. Immediately they took a study course and their very first report they sent in, they were standard. We congratulate Mrs. Elmer Winfree and her group of Intermediates on this attainment.

Central Church, Chattanooga, Standard

While we are offering congratulations, we pause to pay tribute to the Central Training Union of Chattanooga. Their Training Union is Standard—the first one to report Standard in Tennessee since the third quarter of 1932. Miss Agnes Cornett is the director and Rev. Ralph R. Moore is the pastor. This Training Union enjoys the distinction of being the only one in Tennessee.

Is there a Training Union anywhere that will permit this to be the only one?

A-1 Unions for October, November, December

Association	City	Church	Kind of Union	Leader
Big Emory.....	Rockwood.....	First.....	Intermediate.....	John L. Burchfield
Cumberland.....	Clarksville.....	First.....	Junior.....	Mary Gray McCutcheon
Hardeman County.....	Bolivar.....	Bolivar.....	D. L. Sturgis (Sr.).....	J. D. Meeks
Holston.....	Erwin.....	First.....	Senior.....	C. Gibson Smith
Jefferson.....	White Pine.....	White Pine.....	Speeders (Inter.).....	Ruby Wheeler
McMinn.....	Athens.....	First.....	Junior.....	Orpha Lipps
Nashville.....	Nashville.....	Belmont Heights.....	T. W. Ayers (Jr.).....	Roy W. Babb
Nashville.....	Nashville.....	Belmont Heights.....	Mates (Sr.).....	Mrs. Tillman Smith
Nashville.....	Nashville.....	Belmont Heights.....	Judson (Inter.).....	Mrs. Emmett Golden
Nashville.....	Nashville.....	Belmont Heights.....	Hearn (Inter.).....	Clara Mae Macke
Nashville.....	Nashville.....	Grace.....	Carl Sutton (Jr.).....	Mrs. A. W. Jernigan
New Salem.....	New Middleton.....	Macedonia.....	Intermediate.....	Mrs. Elmer Winfree
Nolachucky.....	Russellville.....	Rocky Point.....	Senior.....	Nannie V. Brewer
Ocoee.....	Chattanooga.....	Ridgedale.....	Livingstone (BAU).....	O. H. Cobleigh
Ocoee.....	Chattanooga.....	Ridgedale.....	Cheerful Helpers (Jr.).....	Hugh King
Ocoee.....	Chattanooga.....	Ridgedale.....	Ever Ready (Sr.).....	Broadus Marlowe
Ocoee.....	Chattanooga.....	Central.....	Pastor's Pals (Inter.).....	Mr. Reece Davis
Ocoee.....	Chattanooga.....	Central.....	Ambassadors (Jr.).....	J. W. Standifer
Ocoee.....	Chattanooga.....	Central.....	A. T. Allen (BAU).....	A. E. Bazemore
Ocoee.....	Chattanooga.....	Concord.....	Comrades (Inter.).....	Cecile Walters
Providence.....	Lebanon City.....	First.....	Intermediate.....	Virgil L. Adams
Shelby.....	Memphis.....	Union Avenue.....	Wide Awake (Jr.).....	Mrs. Gertrude Simpkins
Shelby.....	Memphis.....	Union Avenue.....	Eight Pointers (Jr.).....	Mrs. O. C. Mullins
Shelby.....	Memphis.....	Union Avenue.....	Pals (Jr.).....	Mrs. Frances Grady
Shelby.....	Memphis.....	Union Avenue.....	Lillian Hurt (Jr.).....	Miss Blondelle Cathey
Shelby.....	Memphis.....	Union Avenue.....	George Baird (Jr.).....	Mrs. J. D. Young
Shelby.....	Memphis.....	Union Avenue.....	Blue Birds (Jr.).....	Mrs. H. C. Pitts
Wilson County.....	Lebanon.....	Lebanon.....	S. O. S. (Inter.).....	Mrs. Lena N. Carter

New Study Course Book

There is a new B. A. U. Study Course Book. It is "Working Together in a Spiritual Democracy" by G. S. Dobbins. Seal No. 5 is given for this course.

New Salem Association

The New Salem Association has gone forward this year under the leadership of Mr. J. R. Highers. They had the following goals to be reached by October 1, 1936: 1 new B. Y. P. U. 20 awards.

To date they have gone forward to this extent: Organized 12 new unions, awarded 121 study course awards and have had one union to become Standard.

Sunday School Department

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

STATEWIDE BAPTIST SUNDAY SCHOOL PROMOTIONAL CONFERENCES

E. P. Alldredge,

Secretary of Survey, Statistics and Information,
 Baptist Sunday School Board, Nashville, Tenn.

During 1936 there will be held sixteen statewide Baptist Sunday School promotional conferences under the new plan of Sunday School promotion which was agreed upon by the representatives of the Baptist Sunday School Board and the Baptist State Sunday School secretaries at Birmingham, Alabama, December 30, 1935.

What Is the New Promotional Plan?

The new plan is a far-reaching Sunday School promotional plan centering in the use of the district associations of the South, as follows:

1. Its objective—to reach every church and every Sunday School within the bounds of every district association which co-operates in the plan.

2. Its approach—it will work primarily through the district associations and will aid the associations in reaching all the churches and Sunday Schools.

3. Its plan of co-operation—the Sunday School Board's forces, at Nashville are linked together with the Sunday School leaders of the various Baptist State Conventions over the South. These two forces hope to link themselves to and offer all they have in the way of service, experience, methods, and literature to the leaders of all district associations, and through the associational leaders to the churches.

4. Its challenge—instead of aiding individual churches here and there over a given state to reach a higher standard of Sunday School work, this plan boldly proposes to lift whole associations to higher ground and greater service in Sunday School work—and eventually of course, to reach whole states.

What It Seeks To Accomplish

Six things are involved in this new movement as follows:

1. The plan seeks to link the Sunday School Board and the Sunday School Departments of the several state convention together in a co-operative program to reach every church in every association for bigger and better Sunday Schools.

2. It seeks to do the same sort of Sunday School work and Vacation Bible school work in the remotest and weakest Baptist churches which is

done in the strongest and most centrally located churches.

3. It seeks to render this co-operative Sunday School service through specially trained volunteer leaders and workers in every association, just as fast as such leaders and workers can be found and trained for this task.

4. It calls for an associational Sunday School organization in every district association—an organization which will have charge and give direction to all the Sunday School work and workers in the association.

5. It seeks to increase the enrollment and attendance and to raise the standard of efficiency of all the Sunday Schools in the bounds of each association; also to assist each Sunday School in having a Vacation Bible School each summer.

6. Finally, it seeks to co-operate with the officers and leaders of the district associations in organizing and building up Sunday Schools and Vacation Bible Schools in all those churches which have no Sunday Schools; and also to go afield and organize mission Sunday Schools in all communities where there are no Baptist Sunday Schools.

In short, this plan seeks (1) to help whole associations, and to help them to help every church in their bounds, instead of helping only a favored few churches. Then (2) it seeks, through the co-operation of the district associations, to bring to every church in the association, the weakest as well as the strongest, all the worthwhile plans and methods and all the service and inspiration which the Sunday School Board and the Sunday School departments of the State Convention can offer.

Who Should Attend the Meetings?

From every association in the state ten to twelve capable workers representing the general associational organization and each of the several departments in a Sunday School, including Vacation Bible School work, will be selected and invited to this conference. The associational moderators should attend this conference and study the possibilities of this plan. Pastors and Sunday School superintendents will be welcome if they desire to come at their own expense. The response of the pastors from all over the Southern Baptist Convention indicates their interest and endorsement of this plan, and it is expected that many of them

will attend this conference and thus manifest their interest and offer any suggestions they may have.

What Will Be Done at These Conferences?

It is the earnest hope of the leaders of this new movement that at least four things will take place in each of these statewide Sunday School promotional conferences:

1. A real vision of the possibilities of Sunday School promotion will be given those who attend.

2. The suggested plan of organization to be set up in the various district associations will be discussed and explained in the department conferences. Mr. J. N. Barnette, of Nashville, Tennessee, will lead some general conferences discussing in detail the organization, programs, and work of the associational Sunday School officers.

3. Departmental conferences will be held by the Sunday School Board's departmental specialists, covering every department in Sunday School work—that is, the Cradle Roll, Beginner, Primary, Junior, Intermediate, Young People's, Adult, Extension, Vacation Bible School, Teacher Training, Library work, and general organization.

4. It is believed that those attending this conference will get such a vision of this great task and such an understanding of how to start this plan operating in each association that they can return to their homes and begin immediately the work of completing the associational organizations.

Who Will Be the Visiting Speakers?

Practically every outstanding Sunday School leader connected with the Baptist Sunday School Board at Nashville, Tennessee will be present and participate in this conference. Dr. P. E. Burroughs, for example, in addition to leading the conference on training, will give one or more addresses in the general sessions. Mr. J. N. Barnette, who has been designated the leader of the Sunday School Board's forces in this new plan of Sunday School promotion, will be present and have charge of the general conference. Mr. Harold E. Ingraham, of the Department of Sunday School Administration, will have part on the program. Also the secretaries of the Elementary Department, the Intermediate Department, the Department of Young People's and Adult Sunday School Work, and the Vacation Bible School Department will be present and conduct the departmental conferences. In addition to the regular phases of Sunday School work, Dr. Frank H. Leavell will represent the work with students and Miss Leona Lavender, of the Department of Sun-

(Continued on page 17)

SUNDAY SCHOOL LESSON

By THE EDITOR

JANUARY 26, 1936

Jesus Declares His Purpose

Scripture: Luke 4:16-30.

Golden Text: Luke 4:18, 19.

Collateral Readings: Mark 12:28-34; John 5:30-38; Phil. 1:12-21; Luke 18:18-30; Isa. 61:1-3, 10, 11.

Taking the four Gospels together, it seems that between Christ's temptation (last lesson) and today's lesson the events recorded in John 1:35 to 4:54 took place. On His visit to Nazareth Jesus set forth the lines and purpose of His ministry.

Nazareth in Galilee was where Jesus had been "brought up." This was His first visit to the home town since leaving for His public ministry about a year before. This Boy who had grown to manhood and become famous was "God . . . in the flesh" and Nazareth's Savior, if the hard-hearted religionists there could have realized it!

When the Sabbath came Jesus, "as his custom was," went to the synagogue, the place of worship. He had been trained to do this from early childhood. Children should be trained in the custom of going to church. There were many things in the synagogue Jesus did not approve, but He proposed to do His part any.

There being no stated reader or speaker, the custom was for the ruler of the synagogue to call on someone to serve. A first lesson from the Law was read, then a second from the Prophets. Probably the first had already been read when Jesus was called on. The book (scroll) of Isaiah was handed Him and He read Isa. 61:1-3 and added a free reproduction of the Septuagint of Isa. 58:6. Then, according to the custom, He sat down to speak. Luke records only the text and the first comment of the sermon, but says that the hearers "wondered at the gracious words (words of grace)" that Jesus spoke. In the text and sermon Jesus set forth the lines and purposes of His ministry.

I. "Preach the Gospel to the Poor"

Jesus was "annointed with the Holy Ghost and with power" (Acts 10:38) for this preaching and also to do the other things listed in the text. The lesson for us is, "Be filled with the Spirit" (Eph. 5:18).

Jesus was annointed to preach the gospel. Throughout His ministry He preached the same great, saving truths as His annointed preachers after Him (1 Cor. 15:1-3; Heb. 2:3). This was the glad tidings of redemption through Himself.

Jesus was annointed to preach the gospel to the poor. Since the primary application of the gospel is to the sal-

vation of the soul, the first reference here must be to spiritual poverty realized by those who are "poor in spirit" (Matt. 5:3; Luke 7:41, 42).

There is a secondary reference to the physically poverty stricken as a class. The gospel is for the poor as a class because they are more open to it and quicker to believe (Matt. 11:5; Jas. 2:5). "The common people heard him gladly." But if the rich and aristocratic humble their souls before God to the level of the poor, the gospel blesses them, too. Jesus' devoted special attention to the physical and spiritual needs of the poor. The modern church should do the same. But, like Jesus, it must not fail to ground its service in the gospel of the grace of God.

II. "Heal The Brokenhearted"

Jairus, the Widow of Nain, Martha and Mary and uncounted millions of others have blessedly experienced this blessed ministry of Jesus in relation to natural sorrow. And the time will come when "God shall wipe away all tears" from the eyes of the saints completely and universally.

But the primary reference here seems to be those who have "a broken and a contrite heart" (Psalm 51:17) over their own sins and then are spiritually weighted down with the spiritual and physical woes of men (Isa. 66:8; Rom. 9:1-3; Phil. 3:10). Jesus ministered to broken hearts; His people are to do likewise. We are to comfort others "with the comfort with which we ourselves are comforted of God."

III. "Deliverance To The Captives"

First of all, deliverance of those who "are taken captive by the devil at his will" (2 Tim. 2:26) and who implore God for blessed deliverance from the guilty, penalty and power of sin. "Ye shall know the truth, and the truth shall make you free."

But Jesus also delivered (and still does) individual captives from literal prisons when according to His will, as Peter and Paul and Silas. Providentially also, He delivers peoples from political and economic captivity according to His mercy and as by-products of the gospel.

In the coming Day He shall deliver His people from every kind of captivity. Christianity has a message of deliverance.

IV. "Recovering Of Sight To The Blind"

While here Christ healed cases of physical blindness. He now blesses modern medicine and surgery to the

accomplishment of marvelous results, but none of these measure up to the cases of the healing of the blind recorded in the New Testament. In the coming Day all the blind among the Lord's people shall see.

But the chief reference here is to the giving of sight to teachable and believing men who hitherto have been blind to spiritual truth and values (1 Cor. 2:14; 2 Cor. 4:3, 4). The message of Jesus is a message of illumination (2 Cor. 4:6).

"I once was lost, but now I'm found,

Was blind but now I see."

V. "Set At Liberty Them That Are Bruised"

Satan and sin bruise men (Isa. 1:6). But Jesus, of whom it is said that "A bruised reed shall he not break," heals the wounds of all whom commit themselves to Him. Can one ever forget how Jesus healed him and set him free at faith from the wounds of sin and the bruises of conviction?

But Jesus also set free people who were "oppressed of the devil" physically (Acts 10:38). And the gospel today, through the influences and movements it sets on foot, delivers people from such oppression. And the climax of the reign of Jesus shall be the complete elimination of all bruising and oppression, spiritual, social, physical, etc. "Thy bruising healeth me."

VI. "Proclaim The Acceptable Year Of The Lord"

This "acceptable year" means that dispensation which began with the Lord's first advent and shall end with His second advent, in which "accepted time" the way of salvation through the blood is wide open and which, in consummation, shall bring in the saints' everlasting Jubilee.

The religionists in the Nazareth synagogue "wondered" at the preaching of Jesus, but their wonder was only how the Carpenter could speak as He did: And when He went on to explain why He did not perform wonders in Nazareth like He did elsewhere and to draw a parallel between Old Testament history and the situation in Nazareth and to show that, because of Israel's hardness of heart and God's sovereignty, blessings in the days of Elijah and Elisha passed Israel by for Gentiles, the religionists got mad and tried to cast Jesus headlong down the hill. Many times today preachers who preach God's truth are metaphorically led to the brow of some hill by offended hearers. Nevertheless, the blessed message and ministry continue.

QUESTIONS

1. Mention some things that were done by the Lord prior to His visit to Nazareth. 2. Discuss the duty of church attendance as illustrated by the example of Jesus. 3. Name and discuss the ministry of Jesus as set forth in our lesson in its sixfold aspect.

Woman's Missionary Union

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

Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee

W. M. U. PRAYER CALENDAR January

25—Saturday

Pray for Misses Katie Murray and Olive Lawton (on furlough) evangelistic work, Chengchow, China.

26—Sunday

Pray that the hearts of indifferent Baptists may be quickened into missionary interest.

27—Monday

Pray for Miss Jane W. Lide (on furlough) and Miss Florence Lide, evangelistic and educational work, Hwang-Hsein, China.

28—Tuesday

For resident members of W. M. U. Committee in Birmingham.

29—Wednesday

For Miss Juanita Byrd (on furlough), Shanghai University, Shanghai, China.

30—Thursday

For Rev. and Mrs. T. B. Hawkins, evangelistic work, Rafaela, Argentina.

31—Friday

For Rev. and Mrs. S. J. Townsend, evangelistic work, Kweiteh, China.

CONFERENCE FOR YOUNG PEOPLE'S LEADERS OF NASHVILLE ASSOCIATION

At the Institute in connection with the Nashville W. M. U. Associational meeting which was held on January 9 at the Belmont Heights Baptist Church, there was so much interest manifested in the conference for Third Vice Presidents and Counselors and Leaders of Young People's organizations that the hour assigned was too short. Accepting the invitation of Mrs. W. F. Powell, Miss Margaret Bruce agreed to continue this conference at the First Baptist Church on Tuesday, January 28th, beginning at 10 o'clock. There will be a brief intermission for lunch.

All Young People's Directors and Leaders of Young People's organizations in this Association are invited.

TO BE A-1 FOR YEAR:

No W. M. U. organization, either of women or young people, can be A-1 in this calendar year of 1936 unless it reaches every point of its respective Standard of Excellence.

Each W. M. U. organization, either of women or young people, has in the first clause of its Standard of Excellence that, in order to reach that clause, the organization as such must have a definitely missionary program each month of the calendar year. Thus no W. M. U. organization can be counted

A-1 by "making up meetings." Circle meetings, except missionary program meeting of B. W. C., do not count on this record.

For a church to have an A-1 Full Graded W. M. U. this calendar year of 1936 it must maintain every month in 1936 each of the five required W. M. U. organizations, each of which must reach during this calendar year every point of its respective Standard of Excellence. The five required organizations are: Sunbeam Band, Girls' Auxiliary, Royal Ambassador Chapter, Young Woman's Auxiliary, Woman's Missionary Society.

"WHO IS MY NEIGHBOR?"

A free copy of "Who Is My Neighbor" has been mailed to each W. M. S. and Y. W. A. president in the state with the earnest desire that it shall be studied some time in January or February in preparation for the observance of the 1936 March Week of Prayer for Home Missions. If this is faithfully done, well in advance of March, it is confidently expected that such study will mightily influence the prayers and the offering of the March week, the full intent of which is to lead every W. M. U. member to live daily in the light of Christ's answer to the question "Who Is My Neighbor?"

Mrs. A. L. Aulick, mission study chairman for Oklahoma, is the author of this book. The following suggestions, if faithfully carried out, will be a great aid to those who are planning to teach the book:

Teacher's Qualification: In addition to her qualifications as a teacher, the person selected to teach "Who Is My Neighbor" should be, if possible, a woman whose heart is on fire for the cause of home missions, and one who is a "Good Samaritan" whenever the need arises.

Teacher's Preparation: (1) Read and then re-read the book until its contents are mastered. (2) Study carefully the author's suggestions, entitled "To the Class Leader," which will be found in the book. (3) Secure map of Home Mission Board territory and picture sheet of Home Mission Board personnel which are free from W. M. U. Headquarters, 161-8th Ave. N., Nashville. (4) Make posters as suggested by the author for each chapter, remembering that more information is absorbed through the eyes than through the ears.

Supplemental Reading: The Report of the Home Mission Board for 1935 in minutes of Southern Baptist Conven-

tion; Winning the Border by Lawrence; The Word of Their Testimony by Lawrence; People of the Jesus Way by Beagle; home mission articles in Home and Foreign Fields and other missionary magazines; any other book or magazine dealing with home mission problems and opportunities.

Devotional Periods: Use the Scripture suggested by the author for a devotional before each lesson. Also master the parable of the Good Samaritan and magnify the verse or verses pertaining to each chapter. Make it so real that none can ever forget its meaning or its application to home missions as presented in this book.

Assignments: Special assignments should be made at each class period for the succeeding lesson. The book is so well outlined that the teacher should have no trouble in selecting assignments. Interesting features could be introduced. The sub-divisions of some sections could be given in the first person by individuals in costume.

Purpose of the Study: The purpose of this book is to magnify the work of the Home Board, its study to precede the Week of Prayer and the collecting of the Annie W. Armstrong Offering, March 2-6 inclusive. Also the book seeks to impress on each pupil the individual responsibility toward our home mission obligations. The prayer of the author and of the Committee on Home Mission Week of Prayer for 1936 is that the little book may be used to serve this purpose and that, as a result of its study, each member of each class will do her part that Christ will be uplifted in the homeland.

MISS ELSIE CLOR SAILS FOR PALESTINE

Dear Friends:

This has been one of the happiest holiday seasons I've been privileged to have in nine years, for it's been that long since I've been with my people here in the United States. Yes, we had lots of snow and cold weather, but I enjoyed it all.

It's been grand of many of my friends to remember me at this time. I greatly appreciate every greeting, hankie, and gift. It made me feel real good to know you have not forgotten me at this time.

Did you know, I am planning to sail the seas toward Palestine by January 15? Well I am, if all goes well. I am thrilled of course to be looking that way. Do you know too, that a young man has recently been appointed to join our ranks in Jerusalem? My, am I grateful to God and our Board for this.

Now I want you to pray that God will put it on the hearts of our Southern Baptist people to help us get a building for a school and our Good Will Center. This is our greatest need. I feel keenly that we as Baptists must

begin to fortify in the Holy City and the land of our Lord.

We covet your prayers to join ours for the supply of things needed to take back with us.

May this New Year be the most blessed you have ever had.

Very Lovingly in Him,

Elsie B. Clor.

CONFERENCE OF ASSOCIATIONAL OFFICERS IN WEST TENNESSEE

The annual conference of Associational Officers of West Tennessee was held with Calvary Church, Jackson, January 8th. Eleven associations were represented with approximately 100 present.

Mrs. R. C. Dickinson, Divisional Vice-president, presided. A splendid program had been arranged and proved to be practical and interesting. Mrs. Rena James gave a gracious greeting, assisted by seven tiny girls each contributing a word of welcome. Mrs. Clarence Lucky, of Humboldt, responded.

The special music consisted of a trio "One Sweetly Solemn Thought" sung by Misses Ruth Duncan, Dorothy Nell and Margaret Jeurnigan of Calvary Church, and a solo "Must I Go An Empty Handed?" sung by Mrs. Cates of Gleason. Mrs. L. G. Frey and Mrs. W. C. Boone gave beautiful devotionals for the morning and afternoon sessions. Mrs. Orrin Hunt, of Dyersburg, gave a symposium on the W. M. S. Standard of Excellence. She was assisted by Mrs. Stutts and Miss Lax, officers in Dyer County Association, which was very helpful and to the point.

Miss Northington discussed the associational standard in her clear, convincing way. Mrs. J. J. Fuqua, of Milan, presented the Margaret Fund.

Mrs. Carter Wright, Stewardship Chairman of the South, delighted her audience with a wonderful address. Her subject was "Back to Bethel." This stirring, heart searching appeal will live long in the hearts of every one.

The separate conferences were conducted by Mrs. Wright, Miss Northington, Miss Bruce, Mrs. W. C. Howell and Mrs. A. B. Clark. Each conference was well attended and the work for 1936 will be benefited because of these deliberations.

The visits of our faithful state workers always add to the inspiration of our meetings and the presence of Mrs. Wright made this meeting especially outstanding.

The ladies of Calvary Church served a lovely lunch. Their cordial hospitality added much to the success of the day.—Mrs. H. H. Winter, Secretary.

"CHURCH MUSIC" POINTED PARAGRAPHS

I. E. Reynolds

4. The Present Day Secular Music Program

Secular music education is making the most rapid development of any phase of educational activity, because of the influence of the public school music system with a well outlined study course for every grade, from the ward schools through the high schools, to say nothing of the music departments of the colleges and universities. In 1930 there were 4,000,000 plus high school pupils in the United States. There were 45,000 orchestras and approximately the same number of brass bands, glee clubs, and choruses. Approximately two-thirds of these pupils were coming in contact with some phase of music development. Recitals, concerts, and the work done by private teachers must be taken into consideration. The radio is wielding a tremendous influence in music instruction and appreciation. The Etude of February 1933 states that, \$100,000.00 is being expended annually for music instruction alone, instruments and other accessories for study not included. The Etude of June 1932 says that \$500,000.00 is being given away in music scholarships annually. There are many national organizations working for the improvement and development of every phase of music in the home, school, and church. We are rapidly growing a nation of music lovers. Our young people will derive the greatest development because of these advantages. Even now the average young person from ten to twenty-five years of age has a higher music appreciation than does the average adult. Churches are experiencing reactions as a result of this condition today, and will more so in the coming years, which condition exists in the rural districts as in the towns and cities. In the future there will be churches in the country, but no country churches. The district high schools, automobiles, and radios are making it necessary that we have the same sort of church programs, musically and otherwise, in the country churches as in the city churches. If we are to command the respect and attention of our young people we, as churches, must face these facts squarely and adapt ourselves to them.

STATEWIDE BAPTIST SUNDAY SCHOOL PROMOTIONAL CONFERENCES

(Continued from page 14)

day School Administration, will present church library work. And last, but not least, Dr. T. L. Holcomb, the new Executive Secretary of the Sunday School Board, will address the conference.

The Baptist state leaders will be present, including the state Sunday School secretary and his associates and the state mission secretary. If, in addition to all these state leaders and all these representatives from the Sunday School Board, at Nashville, there will come from all the district associations groups of workers, it is confidently believed that these conferences will prove to be the most far-reaching Sunday School meetings ever held in any of the states.

The time and place of the meeting in Tennessee will be announced later by the State Superintendent.

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The reading public is not interested in just anybody's conception of the ministry; but when a man, who has devoted an exceptionally fruitful life to the ministry and to the training of preachers, gives us his mature and deliberate conception of the ministry, intelligent readers at once give heed. Here the author exalts the gospel ministry and holds high the ideals of the gospel preacher. With the informality of the compassionate teacher, he warns, challenges, inspires. The sensible young preacher will profit greatly by the wisdom of this friend of preachers; the older preacher will relight his torch by the coals blown into a flame by this dynamic testimony.

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JANUARY 12, 1936

Memphis, Bellevue	1876
Knoxville, First	1087
Chattanooga, First	1037
Memphis, First	1029
Nashville, Grace	1007
Memphis, Temple	961
Memphis, Union Avenue	979
Knoxville, Fifth Avenue	786
Knoxville, Broadway	732
Nashville, Belmont Heights	705
West Jackson	669
Chattanooga, Highland Park	668
Chattanooga, Ridgedale	659
Jackson, First	620
Nashville, Park Avenue	567
Maryville, First	557
Bristol, Calvary	536
Memphis, Speedway Terrace	522
Knoxville, Lincoln Park	475
Jackson, Calvary	466
Nashville, Edgefield	460
Clarksville, First	449
Chattanooga, Avondale	439
Chattanooga, Tabernacle	425
Cleveland, First	407
Chattanooga, Red Bank	400
Dyersburg, First	385
Harriman, Trenton Street	375
Memphis, Central Avenue	360
Humboldt, First	358
Trenton, First	357
Nashville, Grandview	354
Chattanooga, Chamberlain Ave.	327
Paris, First	316
Rossville, Ga. First	316
Chattanooga, Alton Park	289
Martin, First	280
Rogersville, First	278
Nashville, Seventh	257
Cleveland, Big Springs	254

By FLEETWOOD BALL

J. W. Hollums, of Cushing, Okla., has accepted a call to the First Church, Stroud, Okla.

J. B. Edwards, at one time pastor at Bow Legs, Okla., has accepted a call to the church at Porum.

E. E. Smedley has resigned at Clayton, Okla., to enter the Southwestern Seminary in Fort Worth, Texas.

Carey Cox, of Brooksville, Miss., decided not to accept the call to Wesson, Miss.

J. D. Carroll has resigned as Director of Church Activities in the First Church, El Paso, Texas.

George R. Stair has been elected pastor of the First Church, Lakeland, Fla., and is on the field.

A. L. Turner resigns the Ballast Point Church, Tampa, Fla., to accept a call to the church at Baldwin, Fla.

A. E. Young has resigned at Elfers, Fla., to accept a call to the church at Boynton, Fla.

Mrs. F. J. Katz has resigned as manager of the Baptist Book Store, Shreveport, La.

J. W. Dickens has become hospital missionary in the Southern Baptist Hospital at New Orleans, effective January 1.

L. R. Scarborough, of Ft. Worth, Texas, is to assist the church at Colfax, La., beginning the second week in June. D. L. Goodman is pastor.

Howard Baldrige, son of P. B. Baldrige, of Maryville, was recently voted the Best All-round man in Union University, Jackson.

R. A. Kimbrough, of Jackson, former President of Union University, delivered a happy address in chapel recently.

M. F. Ham, of Louisville, Ky., is in the midst of a county-wide revival at Frankfort, Ky. R. E. Dilland is pastor of the First Church.

F. F. Gibson of Walnut Street Church, Louisville, is doing the preaching in a revival at Fredericksburg, Va. Robert Caverlee, pastor.

Lowery Memorial Church, Jacksonville, Fla., has secured as pastor, E. C. Tynner, of Bushnell, Fla. He began work last Sunday.

A. C. Davidson, of Livingston, Ala., is now 90 years of age. He was formerly president of Georgetown College, Georgetown, Ky.

Since W. V. King became pastor of the church at Garber, Okla., four months ago, the church has paid \$2,330 indebtedness.

Miss Katherine Harris, of Greenville, S. C., has been elected Field Secretary of the Oklahoma Woman's Missionary Union and has accepted.

E. B. Shivers, of New Hebron, Miss., has been called to Hebron and Crooked Creek churches, and it is believed he will accept.

E. C. Horton, of Longstreet, La., has resigned that pastorate to accept a call to Eudora, Miss. He will preach also at Horn Lake, Miss.

R. R. Keathley has resigned the care of Central Church, Florence, Ala., to

accept a call to Shuqualak, Miss. He was formerly pastor at Parsons.

W. E. Farr has resigned as Superintendent of the Baptist Orphans' Home of Mississippi. He returns to his home at Goodman, Miss.

Miss Mary Anderson has been elected Head of the Department of Psychology in Blue Mountain College, Blue Mountain, Miss.

J. S. Bell, of the Southern Seminary in Louisville, Ky., has accepted the care of the church at Whiteville, succeeding S. R. Woodson, who went to Humboldt.

Virgil Smith, who came to the Baptist church from another denomination, was ordained to the full work of the ministry by the First Church, Jacksonville, Fla., January 8.

The revival meeting in Baylor University, Waco, Texas, is being held by M. T. Andrews of the First Church, Texarkana, Texas. The university has 1800 students.

J. J. Martin was, on January 12, ordained to the full work of the ministry by the First Church at Adairsville, Ga. He is a graduate of Wake Forest College.

T. E. Bradshaw, a member of the faculty of Furman University, was stricken last week and taken at once to the St. Francis Hospital, Greenville, S. C. He is eminently useful.

A. J. Moncrief, Jr., of the First Church, Tampa, Fla., was recently elected president of the Ministers Association of Tampa. He is conducting a series of meetings with the Northside Church, St. Petersburg, Fla.

Miss Eva Inlow, Dean of Women at Tennessee College, and formerly of Oklahoma City, Okla., daughter of the beloved R. M. Inlow, has been elected W. M. U. Secretary of the Convention in New Mexico. She was once missionary to Cuba.

A kind hearted friend in Olivet Church, Oklahoma City, has written a check for \$300 with which to buy 40 Simmons beds for the children of the Oklahoma Orphans' Home. He does not desire his name to be known.

The church at Perryville, B. E. Averitt, pastor, will have its fifth annual Bible Institute, February 3-7. The guest preachers will be W. W. Dickerson, of Moscow, Ky.; W. D. Billington, of Scotts Grove, Ky.; T. W. Carlan, Waynesboro, Ark.; O. W. Taylor of Nashville.

By THE EDITOR

Powell's Chapel Church, Concord Association, plans to go to half time work February, and has called B. B. Powers of Murfreesboro as pastor.

—B&R—

John N. Irwin, of Waynesboro, visited his daughter, Mrs. Hugh M. Dyer, of Cumberland Gap, Tenn., and filled the pulpit at the First Baptist Church at that place January 5.

—B&R—

Mark Harris, pastor of Speedway Terrace Church, Memphis, and Mrs. Harris are rejoicing in the birth of a nine pound daughter, January 14, whom they have named Sylvia Patricia.

—B&R—

That faithful friend and minister, S. P. Poag, pastor for the past three years of Oak Grove and Liberty Baptist churches near Covington, has resigned on account of failing health. May the Lord soon restore him to his health.

—B&R—

The First Baptist Church, Jackson, W. C. Boone, pastor, recently voted the pastor a leave of absence for next summer in order to conduct a tour in the Orient and visit without expense to himself or the church some of the mission fields in China and Japan.

—B&R—

After several months' illness due to an infection of the teeth, Evangelist John W. Ham is again in the work speaking twice daily. On January 12 he began a meeting in the Baptist Church at Monongah, W. Va., to continue through the month.

—B&R—

Mrs. James C. Sherwood, wife of Pastor James C. Sherwood of Butler, was operated on recently in the North Carolina State Baptist Hospital, Winston-Salem, N. C. At the last report she was doing splendidly. The brotherhood will pray for her speedy recovery.

—B&R—

On January 14 a fine meeting of the Executive Committee of Watauga Association was held at First Church, Elizabethton. Secretary John D. Freeman

In order to meet a request for the Sunday School lessons to be run a week earlier than formerly so as to give teachers more time to study them, the paper carries two lessons this week. Lesson for January 26, is on page 15, and Lesson for February 2, is on page 20. Hereafter the weekly lesson will appear a week earlier than heretofore.

presented a fine array of plans for the coming year's work. There were seventeen churches represented. Moderator B. F. Siler is enthusiastic for the greatest year yet.—C. L. Bowden.

—B&R—

EIGHT-YEAR ITEMS

During the eight years Dr. R. G. Lee has been pastor of Bellevue Baptist Church, Memphis, there have been 4,349 additions to the church—an average of 10 1-3 person per Sunday.

The ordinance of baptism has been administered every Sunday night, with few exceptions, that Dr. Lee has been in town. He has baptized 1167 people in the eight years.

Total amount given by the church for all purposes is \$489,885.01.

Total given to Missions during the period, \$91,296.51.

—B&R—

The Year Book of the First Baptist Church of Covington, Homer G. Lindsay, pastor, reveals that the Sunday School has been standard for five consecutive years and the W. M. U. for three years; that for two years the budget has been subscribed and raised; that eighty per cent of the members contribute to the support of the church; and that in the six years of the present pastorate some \$41,000.00 have been contributed, twenty-five per cent of this going to Missions and Benevolences. In this time nearly 300 members have been received by baptism and letter.

—B&R—

SEVIERVILLE, TENN.

Rev. J. P. Davis was called to the pastorate of Zion Grove Baptist Church (at Smoky Mt. Academy) in August. Since that time he has held a three-weeks' revival and 23 were added to the church by baptism. The church has grown from fourth time to half time preaching.

We still receive an occasional single subscription at the \$1.50 rate. By referring to past issues of the paper it will be seen that the announcement was made at different times that beginning with the New Year the paper would have to go back to the regular rates which are: Single subscriptions one year \$2.00; six months \$1.00; subscriptions in clubs of five or more sent in in one group \$1.50 each. Let our friends please make note of this.

Fred Gilliland, a senior in Smoky Mt. Academy, and Jas. Franklin, an alumnus of and a teacher in S. M. A., felt the call to the ministry and have been licensed to preach the gospel. Both are promising young men and bid fair to make strong Bible preachers.

All the twenty-eight boarding students of Smoky Mt. Academy are saved, and many of them are effective church workers.

Smoky Mt. Academy is full to capacity. Many enquirers were told that no more could be received for lack of room.—Yours truly, H. S. Hill.

—B&R—

BAPTIST BIBLE INSTITUTE HOME COMING WEEK

President W. W. Hamilton,
New Orleans, La.

Home Coming Week and the Church Music Conference, which are each year given at the Baptist Bible Institute, will be combined and included in the week of March 2-6. Dr. Will H. Houghton, president of Moody Bible Institute, will give the "Layne Lectures" and Dr. C. Cottingham, president of Louisiana College, will deliver the "Tharp Lectures."

Dr. A. E. Tibbs, assisted by our Sunday School Board specialists, will conduct the "School of Methods" in Religious Education, and Professor E. O. Sellers will have charge of the Church Music Conference. He will be assisted by Professor I. E. Reynolds, of Southwestern Seminary, Professor B. B. McKinney, of the Sunday School Board, Secretary Kearnie Keegan, of Louisiana, and others.

S. T. Burns, superintendent of public school music, will speak on "The Public Schools and Church Music"; Pastor John A. Huff, on "Musical Goals and Methods"; Pastor C. B. Arendall on "Leadership of Church Music"; Harry P. Wooten on "Our Avenue Musical Program." Professor Reynolds will speak on "A Training Program for Church Music," and "Baptist Church Music of Today." Professor McKinney will lecture on "The Place and Use of Gospel Songs," and "A Baptist Denominational Music Program."

Professor Sellers will speak on "Hymns and Hymn Singing," and will direct special musical programs, assisted by the B. B. I. Evangelizers and by the choirs of Coliseum Place and First and St. Charles Avenue churches of New Orleans.

This is the greatest program of its kind that B. B. I. has planned and early notice is given so that pastors and Sunday School and church workers and music leaders may be in New Orleans for Home Coming Week, March 2-6. Come and visit the Institute and the Hospital and see how God is blessing our Baptist churches and mission stations in this great and needy and responsive field.

SUNDAY SCHOOL LESSON

By THE EDITOR

FEBRUARY 2, 1936

Jesus Enlists Helpers

Scripture: Luke 5:1-11, 27, 28.

Golden Text: Luke 5:11.

Collateral Readings: Luke 5:27-32; Matt. 9:35-38; Matt. 10:1-15; Luke 10:1-12; Mark 6:30-44; Isa. 62:6-12.

Leaving Nazareth Jesus "came and dwelt in Capernaum" (Matt. 4:13). Robertson, in *A Harmony of the Gospels*, understands that the calling of Simon Peter and Andrew as recorded in our present lesson is the same as that recorded in Matt. 4:18-22; Mark 1:16-20. This took place by the Sea of Galilee near Capernaum. Closely connected with this was the call of James and John. These, along with Philip and Nathaniel, were already believing disciples of Jesus, and had been with Him in His early ministry. Sometime afterward Matthew was called. In each of these instances the call was to service, a call to be "laborers together with God" (I Cor. 3:9).

I. Matchless Preaching (vss. 1-3)

1. **The Pulpit.** Jesus stood by the lake of Gennesaret, another name for the Sea of Galilee. "The people pressed upon him to hear the word of God." Only God's pure and inspired truth, and not philosophical or social or economic discussions can satisfy the deep hunger of human hearts. Jesus entered Simon's ship (boat) and asked him to put out a little distance from land. There out in the open He preached to the people. A greasy fishing boat was the Lord's pulpit. The man fired with the Lord's Spirit does not have to have an architecturally beautiful pulpit inside some building in order to preach.

2. **The Preaching:** "The word of God." Though Jesus did not follow the traditional method of the scribes and Pharisees in preaching and though He disregarded and went beyond their interpretation of the Word of God, yet He did not go beyond the Word of God itself, but gave its true meaning. All His preaching and teaching was "according to the scriptures." The preacher who follows Jesus does the same thing. And one of the greatest needs of the world is for human theorizing to be thrown overboard and for the unadulterated Word of God to be preached.

II. Miraculous Fishing (vss. 4-10)

1. **"Launch out into the deep."** After the sermon was over Jesus thus instructed Simon Peter to "let down the nets for a draught." Unhesitatingly Simon had put out his boat from the land for the Master's use, and now he is to be richly rewarded. Such obedience is always rewarded. So in our spiritual fishing enterprise for the

Lord we should launch out into the deeps of human life and misery and let down the net. Simon's human reason said, "It's no use, for we have toiled all night and caught nothing." But his faith and spirit of obedience said, "Nevertheless at thy word I will let down the net." That is the attitude of the Lord's obedient servant, to project His kingdom service under the Lord's direction amidst unpromising circumstances. The determining question in Christian obedience is not What does reason say, but What does the Lord say? The colored preacher said: "Ef de Lawd told me to jump fru dis brick wall, hit would be my bizness to make de jump and de Lawd's bizness to make de hole!"

2. **"A great multitude of fishes."** It did not seem to be a suitable time for fishing. But in a clearly miraculous way the Lord gathered the fish, there for the net. And the haul was so heavy that "their net brake," literally, "began to brake," and they called to their partners for help. The draught of fishes was so great that both boats were filled to the sinking point. It was a miracle pure and unmistakable. Simon Peter, amazed and self-reproachful because he had hesitated to let down the net and catching a glimpse of Christ's deity, "fell down at Jesus' knees" in worship and confession of his own sinfulness and unworthiness.

So when we obediently follow the Lord's directions the results characteristically amaze and overwhelm us. And as we catch fresh glimpses of the Lord's power and goodness and purity, we fall at His feet in this spirit: "None of self and all of Thee!" This has been the invariable reaction of the holiest people in all ages as they have sensed the presence of the Lord. "The moment a man begins to think he is good he begins to be bad." See Job 42:5, 6. The so-called "Holiness People" might well ponder this.

III. Memorable Calling (vss. 10, 11, 27, 28)

1. **The Calling:** "Thou shalt catch men." Here the deep meaning of the miraculous draught of fishes appears. It was not simply to compensate Peter for the use of the boat, though that was involved, but was an acted parable of spiritual fishing for the souls and lives of men. "Catch men" is, literally, "catch men alive." The gospel net is to be kept in good shape. It is to be cast into the deeps of human life where the fish are known to be or where the Lord tells us to cast it, whether fish are known to be there or not. The characteristics of men are to be studied

and the technique of casting the net revealed in Scripture mastered. Let us be sure that it is the gospel net that we cast, for only this will "catch men" in a spiritual sense. Sometimes a Judas will be caught, a man whose heart does not respond to the gospel, but we are not to fish in such a way as to favor the catching of such men. Gospel entrance into the gospel net means the impartation of gospel life. And this catching of men is as miraculous as the draught of fishes from Galilee. All saints, both those who publicly preach the Word and those who privately labor, are called to be "fishers of men" throughout the earth. This is God's sovereign use of human instrumentality in the salvation of men (Jas. 1:18; Eph. 1:13). The missionary enterprise is here enwrapped. To this, Andrew and Simon and James and John and, a little later, Matthew were called and to it you and I are called.

2. **The Following:** "They forsook all and followed him." Jesus' statement, "Thou shalt catch men," they understood to mean that they should get busy in it. Like many since their day, they gave up their business to win souls for Christ. Matthew was a publican, a collector of taxes for the Roman government. When the Lord called him to service, immediately he responded and gave up his position. Sometimes the Lord's call means this, sometimes not. If it means giving up business, it should be done. In all cases the Master's call to fish for men does mean that ourselves and our all are to be placed at the Lord's disposal. When we give ourselves to the Lord, earthly affairs will find their needful adjustment. This is the secret of happiness and fruitfulness.

On life's sea the Master stands and says: "Follow me, and I will make you fishers of men"; "Launch out into the deep, and let down your nets." Follow Him! And in the dawning of the endless day the full results thereof shall be clearly seen.

"Here, Lord, I give myself away,
'Tis all that I can do."

QUESTIONS

1. Give the historical connection and the setting of our lesson. 2. What pulpit did Jesus use when preaching to the people on the shore of the Sea of Galilee? What lesson does this suggest? 3. What did Jesus preach? 4. After the sermon, what did He tell Simon to do? What was Simon's response? 5. What lesson does this teach us? 6. What followed the casting of the net? 7. Make a practical application of this. 8. To what did Jesus call the disciples? 9. How did they respond? 10. What is the application of this to us?

Next Lesson: JESUS INSISTS ON RIGHTEOUSNESS. Luke 6:39-49.