

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 103

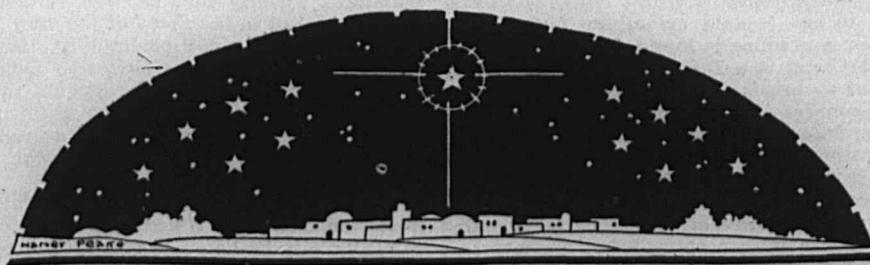
THURSDAY, DECEMBER 23, 1937

Number 51

○ Little Town of Bethlehem

○ little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep,
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The Hopes and fears of all the years,
Are met in thee tonight.

—PHILLIPS BROOKS.



Baptist and Reflector

An Investment in Christian Reading

John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

BOARD OF MANAGERS

R. Kelly White, Chm.
C. W. Pope

N. M. Stigler

D. B. Bowers
W. C. Boone

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

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.
Terms of Subscription—Single subscriptions payable in advance, one year \$2.00; six months \$1.60. Further club rates and plans sent on request.
Obituaries and Obituary Resolutions—the first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.
Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, fifty cents per insertion.
Advertising Representatives—Jacobs List, Inc., Clinton, S. C.
 Published by Baptist and Reflector at Church and Lafayette Streets, Jackson, Tenn. Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

EDITORIAL

Merry Christmas And A Happy New Year



In accordance with the custom of the years, there will be no issue of the Baptist and Reflector during the Christmas holidays, meaning this year no issue for next week. The paper will again appear the first week in January.

Baptist and Reflector wishes to take occasion to thank the various state leaders and workers, beginning with Secretary Freeman, for their courtesy and service during the year, including Mr. Henry C. Rogers and his Baptist

Training Union forces in the state for putting on the special campaign for the paper, the Baptist Sunday School Board for its courteous service, the pastors and churches that have so loyally stood by, and the Executive Board and the Board of Managers of the paper for their uniform courtesy and help. God has been good, and blessed be His holy name.

And now, across the distance and into every place in the state and nation and world where its friends and readers may live Baptist and Reflector sends its heartiest greetings in the name of the Infinite and Loving Lord, Who nearly two thousand years ago came to earth with the angelic accompaniment of "on earth peace, goodwill to men" and Who now reigns on the Heavenly Throne.

Merry Christmas and a Happy New Year—and God bless you, friends.

Lopsided Orthodoxy

To be unscriptural on a doctrine is to be unorthodox concerning it. To emphasize one or more doctrines unduly and at the expense of others is unscriptural. It is lopsided orthodoxy, and lopsided orthodoxy is one-sided heresy.

The doctrines of God's Sovereignty and Human Responsibility are both taught in the Word of God. In the mind of God they gloriously harmonize, whether man can comprehend it or not. Some go to the extreme in insisting upon the first doctrine and either deny or logically nullify the other. Still others so stress human responsibility as to cut straight across the fact of the divine sovereignty. Either procedure is lopsided orthodoxy.

The Second Coming of Christ is a Bible doctrine. But some so over-emphasize it that it becomes their wellnigh exclusive theme. Moreover, they connect with it such far-fetched ideas and speculations that they lose sight of and decline to have any constructive part in the co-operative, worldwide missionary work of the churches, which is the task of the churches until Jesus comes. Any conception of the glorious doctrine of the Second Coming of Christ which cuts the nerve of worldwide missions in and through the churches is a misconception of it and evinces an unscriptural teaching on it at least in part. One-sided heresy is indicated.

The doctrine of Salvation by Grace (Eph. 2:8, 9) is not a more

explicit revelation than the next verse, which puts the obligation of service upon the saved—"For we are his workmanship, created in Christ Jesus unto good works . . ." To follow the first and fall down on the second or stress the first and stride by the other is lopsided orthodoxy.

The duty of the saved takes in lining up with the church and submission to the ordinances as one of its parts. But some men lay insistent claim to being "Fundamentalists" and to being sound in the faith because they are orthodox on the Inspiration of the Scriptures, the Virgin Birth, the Atonement, the Resurrection, Salvation and so forth, and they are to be commended for their orthodoxy in these things. But they proceed either to pour contempt upon or belittle the importance of the saved of the New Testament idea and form of the Church, Baptism, the Lord's Supper and related matters. This, too, is lopsided orthodoxy.

But there are some men who wear the Baptist name who pride themselves on their orthodoxy and who cannot very well afford to criticize the men referred to in the preceding paragraph because they are like these very same men in certain respects.

There is not a more explicit revelation in the Word of God than **missions** (Matt. 28:18-20; Mark 16:15, 16; Acts 1:8). Equally explicit is the revelation that believers are to give of their means for the support of the cause (Acts 20:35; 1 Cor. 9:14; 16:1, 2; 2 Cor. 8:1-7). Whatever other Christian graces may be possessed, "see that ye abound in this grace also"—the grace of giving.

If unscripturalness on Salvation, Baptism, the Lord's Supper or other revealed doctrines is heretical, then disobedience to Scripture teaching on missions and its support is also heretical. To profess loyalty to missions and claim to have an orthodox method of doing the work and then by habitual and characteristic inaction convey the idea that neither the profession nor the claim amounts to any thing (if any thing) as compared with what could be, is **heresy in the realm of orthopraxy**. The principle here applies, of course, to all practical duties, but we are thinking particularly of missions and its support.

To give fatal poison to a sick and dying man is no worse than to decline to give or be negligent in giving him the proper medicine when it is available and directed. The final outcome is the same in either case and the guilt is the same in essence. The Gospel is the available and directed medicine for sin-sick men in all the earth. Heresy gives men fatal poison. Antimissionism refuses to give the available and directed medicine. Omissionism is the twin sister of antimissionism and in essence is as guilty as the other.

It is no more heretical to violate that part of the Commission which says, "baptizing them . . . teaching them to observe all things whatsoever I have commanded you," than to be disobedient to the first part, which says, "Go ye into all the world and make disciples of all nations," and from which the other obligations in the Commission flow.

"Teaching them to observe" includes missionary instruction; for missions is one of the things that Jesus has commanded. Hence arises pastoral, church, associational and denominational obligation to teach people their duty along this line. And upon all of us individually and collectively is the obligation to carry out the things taught.

But study the list and see how many churches and groups of churches in the state do not give a penny for missions for a whole year or longer and how many more do not give in a reasonable proportion to their ability. In one body that lays special claim to being orthodox, the report on missions stated that "next to nothing" was being done for missions.

If the fact that the people in a given place are poor be referred to, then let it be noted that of the Macedonian churches Paul said that "the abundance of their joy and their deep poverty **abounded unto the riches of their liberality**." They could not and were not expected to give as much as the well-to-do, but they gave liberally for them and were "willing beyond their power" and they did not use poverty as an excuse for doing "next to nothing." Poverty that can not be avoided has absolutely no blame attached to it. Some of the very best people on earth are poor and probably will continue so. But no amount of poverty justifies a people in doing absolutely nothing for missions or next to nothing for missions. The amount they give may necessarily be small as compared with the gifts of people who are more fortunate. But let them give in proportion to their ability and their gifts will be just as well pleasing to the Lord as any gift that can possibly be made.

The statement may hurt, but let it sink in: **Lopsided orthodoxy is one-sided heresy**. If a church or a group of churches proposes to continue to be heretical on missions by doing nothing or next to nothing for it, as compared with what could be, then let it haul down its banner on which are inscribed the words: "ORTHODOX MISSIONARY BAPTIST!"

"Make Merchandise of You"

(2 Pet. 2:3)

Peter says of certain false prophets that "through covetousness shall they with feigned words make merchandise of you." These men, professing religious consecration and loyalty, use their position and work and the people of God for commercial ends.

It is right for ministers to be remunerated for their service. "The laborer is worthy of his hire." "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." "For if the Gentiles have been made partakers of their spiritual things, their duty also is to minister unto them in carnal things." It is a crying shame how some professed Christians treat their preachers along such lines. The minister has the right to his support and to expect this support, and Scripture reveals that people are to be taught their duty along this line.

But the true minister does not preach FOR the remuneration. The Master, not money, is his controlling consideration. After due instruction has been given, he would be warranted, it seems, in refusing to preach to people who could support or help support him and will not do it. However, he will not quit preaching; he will preach to people who are unable to support him or to support him adequately and who appreciate the truth.

If a man does not engage in the ministry or other religious work except for the money in it as his fundamental consideration, he is not serving the Master but mammon. He may not be a false prophet in doctrine but he is in spirit. Using God's people and his position for self and doing other things for the "dough" delivered to him, he belongs to the class of men who "with feigned words make merchandise of you."

In a certain state an evangelist in communication with a pastor relative to a prospective meeting said that if the pastor and people would pay him \$300.00 he would "guarantee" 100 additions to the church! Of course, such a man will fulfill his "guarantee" and reach his quota of "additions," but alas for the quality of most of them and alas for the after-effects of the meeting! COMMERCIALIZING THE CHURCH OF GOD AND THE SOULS OF MEN! But it is entirely possible for one to have this same love of money as his fundamental and governing consideration without being as bold in expressing it as in this extreme case. "The Lord looketh on the heart."

Beyond all question there are thousands and thousands of faithful pastors, evangelists, teachers and other religious workers whose moving constraint in what they do is the love of Christ flowing out to Him and flowing out to men. Were it to become necessary, they would make tents to support themselves and continue their service as far as they could, as Paul did for awhile in certain instances. But it is probably too much to expect that there would not be some somewhere, classed as "very successful" in their work who would ring down the curtain and retire from the entire stage of religious work if their stipend were removed. The "saving of souls and serving the saints" would no longer be sufficiently attractive to command their "talents!"

While God's workmen are entitled to and have the right to expect their necessary "filthy lucre," yet Peter says that they are not to work "for filthy lucre's SAKE." This is to be done "FOR JESUS' SAKE." If money instead of the Master is what commands and evokes one's service, then "with feigned words" he prostitutes sacred things to selfish, covetous ends. But this is no worse in principle than the covetousness of the man who uses Peter's statement or other Biblical statements as an alibi for declining to help support the preacher in an adequate way.

The Holy Spirit inspired the statement with which this study begins. It is His province to make whatever specific application may be deserved. But this much is true: The statement carries no implication for and has no application to any one in the whole range of Christendom who does not "with feigned words . . . make merchandise of you." If the statement does not specify him, then it does not apply to him.

* * *

We Are Glad To Repeat and Pass on The Tribute

In *The Conway News*, Conway, Ark., J. B. Parker, Editor and Publisher, in the issue of Dec. 3, 1937, under the heading PEOPLE'S FORUM is an interesting commendation of the paper with that editor's comment as follows:

PEOPLE'S FORUM

Editor *The Conway News*:

When I pick up some metropolitan newspapers filled with liquor advertisements, and also hear radio broadcasts telling of this and

that brand of liquor and beer, I find much gratification in realizing each week that *The Conway News* consistently and persistently refuses advertising encouraging liquor drinking. Your clean newspaper merits the hearty and united support of all favoring temperance.

Respectfully,

ANTI-LIQUOR.

(Editor's Note—Naturally we are proud of this tribute from a well-known Conway citizen. *The Conway News* will continue to deserve such commendation, although right now offers are received for liquor advertising that would each month insure a revenue that would cover all publication expenses; but we wouldn't swap the approval of high-minded readers just for revenue.)

Baptist and Reflector wishes to join the party who signs himself "Anti-Liquor" in commending *The Conway News* for its high principle and stand relative to this matter. We have had occasion to peruse this newspaper on several occasions and feel that it admirably lives up to the statement in its masthead on the front page: "Dependable At All Times, *The Conway News* Has Forged To The Front As An Outstanding Newspaper." We are glad to repeat the tribute of the Conway citizen and to pass it on.

LAST CLUB SUBSCRIPTION CALL FOR 1937

(Please Read and Heed)

In the interest of clarity and re-emphasis Baptist and Reflector repeats some statements and announcements that have been made several times before.

Leaving out certain special cases, the reduced subscription rate on the paper of \$1.50 per year instead of the regular \$2.00 rate is offered and has been offered only on the basis of ten or more new or renewal subscriptions in a group. Aside from the special cases referred to, the \$2.00 rate on single subscriptions has prevailed and on a less number of subscriptions than ten. When the Baptist Training Union Campaign for the paper came on, it was on this basis of subscription clubs of ten or more formed in the various associations that the reduced rate of \$1.50 per year was offered to those who wished to subscribe. Such is the cost of producing the paper that this reduced rate has not seemed justifiable at all except on this basis of ten or more subscriptions.

In order that no one may misunderstand, let it be repeated that the \$1.50 rate which has been and is now in effect is not the single subscription rate but the rate that is offered on the basis of ten or more subscriptions in a group.

But after clubs of ten or more had been formed over the state in the various associations, it was announced that to the end of the year others in the associations, from one on up, could subscribe or renew for the paper and become thereby classified with the clubs of ten or more already formed and secure the \$1.50 rate. This rate on the basis of the clubs already formed is now in effect.

However, let Baptist and Reflector re-emphasize what has been announced several times before, that the effect of the present clubs in securing the reduced rate lasts only to the end of the year. When 1938 comes in the \$2.00 rate again prevails on single subscriptions and new club arrangements will be necessary for the reduced rate to prevail.

THEREFORE, FROM NOW TILL THE END OF THE YEAR IS THE TIME FOR OUR READERS TO SEND IN THEIR SUBSCRIPTIONS AND RENEWALS AND BE CLASSIFIED UNDER THE PRESENT CLUB ARRANGEMENTS. PLEASE DO NOT WAIT UNTIL THE NEW YEAR HAS COME. NOW IS THE TIME FOR PASTORS AND ALL OTHER LEADERS AND WORKERS TO ENLIST SUBSCRIBERS TO OUR STATE PAPER WITHOUT FORMING NEW CLUBS IN ORDER TO SECURE THE CLUB RATE.

After this year the little "Reflector Boy" surrenders his position with the paper. How wonderful it would be if before he takes his leave such a volume of subscriptions were sent in as would

SEND HIM CLEAR TO THE TOP!

Just Take A Walk

By Rev. T. N. Hale, Dresden, Tennessee.



There are times when the best thing one can do is to just take a walk. It often proves the very best remedy for a weary, fevered brain. Storm-tossed souls have always found it a soothing balm. When disturbed and distressed just take a walk, and keep on walking. It won't hurt you. The body may grow tired but the spirit within will experience a transformation. Trouble will vanish like a fog before the rising sun while decisions can be more easily and wisely made. The turn of a battle or the destiny of a nation have many times resulted from just taking a walk.

Blue Mondays come to everyone. The course one pursues or the decisions made on these days may explain the failures or the successes of life. Rarely is one capable of making the right choice when so handicapped. The wise course of action would be to defer the final decision. Watchful waiting is many times the best policy. In the meantime just go for a walk and everything will swing back to normal.

At other times one may be undecided as to which course to pursue. The wise man will want to ponder well the matter before making a choice. Time spent in meditation is not lost. If one weighs the matter well he will find that the mind will come more easily and finally to a decision. Like David Crockett, "Be always sure you are right and then go ahead." The best way to find the right is to wander up and down the valleys and across the fields. Just take a walk and meditate as you go.

At times everything seems to go wrong. Well laid plans fail to mature. You just can't seem to get going right. The unexpected is constantly arising. You get confused and perplexed, and wonder whether there is any rightful law that governs in the affairs of men. You may lose faith in yourself and others. When this comes seek the rest of a quiet place, far removed from the distractions of the world, where you can tread the byways alone. This will do much toward helping you see yourself, and the causes that operate against you, in right relation.

Your friends will often misunderstand you or fail you altogether. This will be cause for great anguish of heart. You scarcely know the value of true friendship until you have lost some that you have trusted as friends. However rich or powerful you may become you will always have need of true friends. Poor indeed is the friendless owner of the world. When you grieve because of the misunderstanding, or loss of friends, just go for a good long walk. You may then locate the reason.

All men have problems to face. They are the common heritage of the race. The bigger the man the greater are his problems. They are not easily solved and mistakes are often made in finding the solution. We grow impatient. Time drags and our thinking powers seem to be impaired. We just can't seem to find the right answer and this gives us a mental fever? Some give up while others struggle on. It may be a long, long climb to the uplands, and the going may be rough, but with determination just keep climbing. As a relief from the strain of any disturbing problem you can always just take a walk—and find the solution.

A Significant Trend

By O. L. Rives

The Tennessee Baptist Convention, in its recent meeting at Knoxville, passed an important resolution and thus began a very significant trend. The resolution is as follows: "Inasmuch as we have covenanted to abstain from the use, manufacture or sale of intoxicating beverages, that no person be permitted to serve on any board or agency of this Convention, who so engages, and that any member of any board or agency who does so engage be instructed to either discontinue the practice or resign, and that in the future the use, manufacture or sale of intoxicating beverage shall disqualify any person from membership on any board of this Convention."

The unusual significance lies in the fact that here is a great Convention of a great Baptist constituency going on record against a great evil, this time with some "teeth" in their resolutions. Too much resolving has been merely gesturing in all too many past instances but in this instance it is proposed that a resolution shall be both exclusive and prohibitive, if necessary. And this is as it should be.

The action of the Convention, when it passed this resolution unanimously, is of striking significance also in the fact that it gives moral support to the churches who furnish its messengers. This is, of course, the only support possible under our polity. But it should prove of tremendous benefit to the churches as an example or model in dealing with all moral delinquencies of their members. Numbers of churches have already put into effect the spirit of the above resolution but their practice is not well-known. Now that the Convention has thus acted the practice should in time become universal in our Baptist churches.

If Baptist conventions and churches can so act with regard to the evil of strong drink the time may not be far off when they can so act with regard to other violent moral evils. This is not to suggest the need or the desirability of inquisitions or anything of the sort, but it is becoming increasingly evident that Baptists must make church membership mean something before the world; and some such procedure directed by the Holy Spirit will undoubtedly contribute to that end.

When churches say, and mean it, that no one shall occupy a place of leadership and responsibility who will not try to live as Christians should such churches will not only command the respect without and within but also be ready to receive the richest blessings of Almighty God. For it cannot be said too often or with too much emphasis that in our zeal for winning the lost and training in Christian service (and by no means would this article belittle either of these two) we have overlooked the church's exercising its Scriptural right in dealing with its recalcitrant members. Let us not forget that Baptists in their genuine and permanent progress are to be found on the three "e's": namely, evangelism, enlistment and elimination. During much of our history we have overlooked one or more of these three and have suffered accordingly. When we rest upon all three as upon a tripod, we are stable. When we try to rest upon one or more, but less than all three, we have found ourselves unbalanced and therefore not quite sure of ourselves.

There is sufficient warrant for the action of the Convention and for the suggested practice of the churches. The text of the resolution looks in the direction of the usual form of the church covenant, with, "Inasmuch as we have covenanted to abstain from the use, etc." A further reading of such a church covenant also states, "We engage . . . to sustain its worship, ordinances, DISCIPLINE and doctrines (of the church)." What is meant by discipline if not something in line with the above? Account is taken here of Pendleton's distinction between formative and corrective discipline and heartily concurred in.

We make much of our loyalty, as Baptists, to the teachings of the Bible, and well we may. And here is a clear teaching of the Bible, as clear as the cloudless noon-day sun, and as definite as "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). It is as follows, given in the name of heaven and earth's highest authority, and given as a command: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thes. 3:6). Surely, such plain language needs no comment. We may ignore it but we cannot escape the consequences of its disobedience. The action of the Convention helps us to get back on the right track.

A Voice From Texas

By Arthur J. Barton

In his presidential address at New Orleans last May, President John R. Sampey said some strong and fitting words concerning the rising menace which religion is coming to face in the totalitarian state. At the time it seemed to some at least, that Dr. Sampey had clearly in mind not only the conditions which have grown up in European nations but also the conditions which have been more and more coming to pass in the United States under the present misguided administration. With this belief in view some of us regarded Dr. Sampey's words as particularly wise, fitting and courageous.

A little bit later we were a bit disappointed when Dr. Sampey interpreted these words as applying only to European conditions and having no reference to conditions in the United States. This served to take away a good deal of the force of the beloved President's remarks.

That we in the United States of America are seriously threatened, and have been for the past five years, with the overthrow of our fundamental liberties and the establishment of a totalitarian state after the fashion of Russia, Germany and Italy, is beyond question in my mind, and in the minds of other observers more competent to judge than I could claim to be.

One of the most distressing features of the present situation in regard to this matter, as indeed in regard to many other matters of public and private morality, is the fact that there has seemed to be almost no voice of protest. The American people in large measure seem to have lost the power of protest and now, no matter what happens, no matter what the government does or says, no matter how human liberty, both civil and religious, may be threatened, there is hardly any voice of protest raised.

Protestants perhaps have never been the most popular and beloved group. It seems now that they are in unusual disfavor, and whoever protests against anything, however vicious and corrupting the thing may be is put down as a sort of pestiferous intermeddler.

All this has been said as a preface to a most hopeful thing. Dr. J. B. Tidwell, President of the Baptist General Convention of Texas, delivered a presidential address before that body, meeting November 9, 1937, at El Paso, Texas. Dr. Tidwell has been Professor of Bible at Baylor University, Waco, Texas, for more than twenty-five years. He is a man of rare culture and extraordinary ability and personality. In his presidential address he dealt with a number of present day problems and tendencies. One section to his address, three brief paragraphs, was devoted to "Separation of Church and State." Dr. Tidwell does not mince words and does not leave any one in doubt as to just what he has in mind. The paragraphs are so significant evincing such clear understanding of our times and revealing such frank courage, that I cannot but pass them on to the readers of the Baptist and Reflector. Hear Dr. Tidwell's timely setting forth of and protest against the movement which has been on now for some five years toward the establishment of a totalitarian state in the United States of America; a state that would seek to regiment the people in all the affairs of their lives and would utterly destroy all human freedom. Dr. Tidwell says:

"Another movement that threatens the interests of the Church in the rise of the totalitarian state and the wide sweeping influence of the dictator form of government which is ominous with danger to the doctrines of "A free church in a free state." It makes the state responsible for everything that affects the life of the citizens and in the nature of the case, demands that the churches shall abide by the decrees of the state. In the course of time, it will inevitably give direction as to what shall or shall not be preached.

"This ultra-nationalism will brook no opposition. It frequently claims the functions of religion and subordinates religion to its own uses. It is the direct antithesis of the Baptist age-old contention that every human being should have the inalienable divine right of both civil and religious liberty. Bancroft, the historian, says, 'Freedom of conscience, unlimited freedom of mind was from the first the trophy of the Baptists.' John Locke said, 'Baptists were the first propounders of absolute liberty.' In Virginia and elsewhere, we suffered for this principle during the early years of our country. We fought for it during the war of the Revolution. We preached and plead for it until there was written in the fundamental law of our nation a law doing away with all preference in religion and guaranteeing to all the free and equal right of worship.

"But in our own nation, grave situations have developed—situations that are bound to affect the relations of church and state. The attempt to regiment our people is a most dangerous movement. If, by law, we establish wages and hours of work, and stop the expansion of industry; if by law we tell the farmer how many acres of wheat or corn or cotton he may plant, how much he may sell and the price he may receive for it, we may expect also to be told how to conduct our religion."

—Wilmington, N. C.

Some Achievements

By J. T. Henderson, General Secretary
Baptist Brotherhood of the South

A few years ago the General Secretary was invited to speak on Tithing at a banquet to a hundred or more men in a leading church. Two years later he was recalled to speak on Scriptural Finance at a similar meeting. The church had launched its annual campaign to provide for its financial budget the Sunday morning before, by urging the members present to sign the pledge card and to make an advance over the year before, when practicable. The banquet that followed was intended to stimulate the canvassers to do thorough work, as they visited and solicited those not reached on Sunday.

At the close of the address made by the General Secretary, two men approached him and said that they had made their pledges at the church, but under the influence of this meeting had decided to double them. One of them remarked that they wished to introduce me to a man who heard the address on Tithing two years before. When the Secretary was presented to this brother, one of the two men said to him, "We want you to tell Mr. Henderson your story in regard to supporting our church." He replied, "Prior to your former visit, I had been giving a small amount in a very irregular way; after hearing the address on Tithing, I decided it was my duty to pay a tenth of my income to the Lord; since that time I have been contributing \$40.00 every Lord's day and have found a new joy in doing it."

A Prosperous Merchant

The Chairman of the Executive Committee of the Baptist Brotherhood of the South, prior to his prominent connection with this organization, had been contributing a few hundred dollars each year to the Lord's work and was regarded generous. This responsible position, as leader, gave him a deepened sense of his obligation as a Steward. The monthly reports of the General Secretary, who told of the quickened interest of men throughout the South, and the Chairman's own experience, as he spoke in many places concerning the obligation of Stewardship, made him profoundly serious regarding his own responsibility as the Lord's Trustee. A little later he reported to the General Secretary that, as a result of these and other influences, he had decided to appropriate to Christian work in the future all of his income above a reasonable living.

For three years and ten months he contributed to the Co-operative Program \$750.00 per week; for four years and two months he devoted to this cause \$660.00 per week. These sums did not include his contributions to current support and Building Fund. He is still dedicating to the Lord all his income above a reasonable living, but the General Secretary does not have the exact figures. He is the largest giver to the Co-operative Program among Southern Baptists and a humble Christian, who is a regular attendant of the Sunday evening worship and weekly prayer meeting.

Both these laymen allow half of their large gifts to be credited to their wives and the W. M. S.; the Brotherhood, therefore, is a liberal supporter of the W. M. U.

Two other prosperous men, members of the Executive Committee of the Baptist Brotherhood, have also decided that they will not add anything more to their capital, but give all their surplus to the Kingdom.

The increased offerings of these three members of the Brotherhood Committee to the Co-operative Program amount to at least three times as much as the entire sum expended in the support of the Brotherhood from its beginning to the present.

Let Joy Bells Ring

Johann Madison

Let Joy Bells ring in your heart today,
That cry in the Manger from a bed of hay,
Reveals the place where the Baby lay,
The voice of the lad by heaven prepared,
Pioneered the way.
The youth from seclusion emerged,
A man now is he,
This kingly Prophet of Galilee.

Let Joy Bells ring in your heart today.
The king of love passes this way,
Comfort He brings to the troubled mind,
Lighter burdens the weary find.
This kingly spirit knows no bounds,
Encircling the world His message resounds,—
"My will is your peace—my love is your crown."

Jesus, Man of Haste

By Joel H. Ponder

In Christian thought the name, Jesus, is the primary designation of Him whom Isaiah, beholding afar, gave not at first a name but in ecstasy burst forth in adjectival praise—"Wonderful."

There are those who feel that any name, even all the names that might be given to him who was verily God and man, fall short of a perfect signification of his being and of his office work, that the names that Isaiah did give him: "Counselor, Mighty God, Everlasting Father, Prince of Peace," are not in addition to, but explanatory of, that person who, ineffable in reality, drew first from prophetic lips a word of awe. So, a later writer, with fine discernment:

"Lost in wonder, love and praise."

And the apostolic tribute: "A name which is above (beyond) every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God, the Father."

The most effective commentary on the prodigious tragedy of the Great War was the effort of each of the participating nations to memorialize their dead by the erection of a tomb on which was inscribed the pitiful phrase—"To the Unknown."

But while the nations must write "unknown," it is certain that such is not the word that is spoken by those who make reverent pilgrimage to the crypts that enshrine the valiant forms.

Each is given a name by those who visit the sacred places as seemeth right to them because there they meet in intimate spiritual rendezvous the nameless ones that in hope they speak to as to their own.

As one unknown and nameless dead is given in succession the names that belong to a multitude, so, many names have been given to him who was dead but ever liveth, unto one whose "breadth, and length, and depth, and height" of love, mercy and grace are infinite.

Personal experience of and with him will, however, serve to increase the number of the names that shall be given in description of His blessed personality until each of the saved of the sons of men shall have voiced the appeal of Him who, in His more familiar speech, was "Son of Man" to all.

* * * * *

Dear Lord, in three short years thou didst move with swift, decisive strides across the land of Thy people. Desert wastes, bleak mountains, sweet vales—even the waves of the Inland Sea—Thy feet did press. Teeming cities, eager towns, heard Thy voice. From early morn to set of sun Thy days were full of ministries small and large. Thy straitened eagerness to be done with all Thy work, e'er the night, shames my sloth.

Jesus, Thou wast Man of Haste!

Yet, Thy progress was not that of a conqueror, intent upon a selfish goal and reckless of those by the wayside. Thou wast arrested by the piteous cry of blind Bartimeus; about humble hearths Thou didst hold friendly converse; Thou hadst time to hold little children in loving embrace; one heart hungry for the truth sat long at Thy feet and Thy too infrequent rest was broken by a troubled soul unto whom Thou didst declare how he, and we, must be born.

Man of Haste, Thou didst not plead, "too busy!"

A New Version

(Suggested by some modern methods of church support)

O Lord, I come to Thee in prayer once more;
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down;
I've baked a pot of beans for Saturday's spree,
An old-time supper it is going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake which will be raffled there.
Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes;
My children roam the streets from morn till night,
I have no time to teach them to do right.
But Thou, Lord, considering all my cares,
Wilt count them righteous, also heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who in our program advertise,
Because I've chased these merchants till they hid
Whene'er they saw me coming, yes they did.
Increase the contributions to our fair,
And bless the people who assemble there;
Bless Thou the grab-bag and the gypsy tent,
The bingo game and cake that's sent.
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls. Amen.

RESOLVE NOW TO ATTEND EVERY SERVICE OF THE MEETING!!!!

(In some way the source of this "New Version" has been lost.—Editor.)

First Baptist Church, Old Hickory

Sunday evening, Dec. 12, the editor in company with his wife and younger son, had the privilege of worshipping with Pastor Ray Dean and his people at Old Hickory. The editor greatly appreciated the cordial attention given his message. When we were there on a former occasion the church was worshipping in its basement. Now it has a splendid and commodious building completed. Both pastor and people are to be commended for the advancement they have made and are making. What a joy to see a faithful pastor and people who do not receive the grace of God in vain but embody it in fruitful deeds. The Lord bless them all.

RECEIPTS AND DISBURSEMENTS FOR NOVEMBER, 1937

CO-OPERATIVE	
Southwide	\$ 6,590.47
Statewide:	
Harrison-Chilhowee Academy	\$ 131.81
State Missions	2,325.12
Orphans' Home	1,033.38
Baptist Memorial Hospital	645.26
Carson-Newman College	645.87
Union University	645.87
Tennessee College	645.87
Debt	387.52
Ministerial Education	129.17
	6,590.47
Total	\$13,180.94
DESIGNATED	
Home Missions	\$ 64.36
Foreign Missions	2,788.91
Harrison-Chilhowee Academy	66.50
American Baptist Theological Seminary	9.00
W. M. U. Specials	235.83
State Missions	5,761.72
Hundred Thousand Club	1,446.45
Return Missionaries from China	31.67
Orphans' Home	572.63
Ministerial Relief	3.00
Total	\$10,980.07

JOHN D. FREEMAN, Treasurer.

Kingdom News From Many Lands

FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Publicity Secretary

OVER THE SECRETARY'S DESK

Charles E. Maddry, Executive Secretary
All Are Safe

We are glad to announce that thus far none of our missionaries in China have been injured or killed. Secretary Cordell Hull of the State Department has been exceedingly gracious and helpful in keeping us constantly informed by wire of the movements and location of our missionaries. As the tides of battle have swept over China, we have been compelled to move our missionaries, some of them several times, to places of safety. Many of them have been under constant fire from land and sky and the marvel is that all have escaped. We know that multitudes in the South have been in constant prayer for God's protecting care over them. We are profoundly grateful that every one of these devoted ones has been kept in the power of God.

Heavy Loss of Property

Our property loss has been heavy and we have been unable as yet to get any information from our interior stations.

The personal loss of the missionaries has been heavy. We have five families and three single missionaries at the University of Shanghai and every home has been looted and stripped of everything movable. The University buildings are now occupied by Japanese marines and the missionary homes by officers. The Japanese sent a few pieces of furniture down to our headquarters building in Shanghai, but every bit of clothing, personal effects, silverware, pictures, carpets, beds, blankets, linen—all personal and household effects are gone. Many missionaries are stripped of everything except the clothing they were wearing when they fled.

Much of our valuable property and equipment of schools, churches and missionary homes has been destroyed. A cable just received from Dr. M. T. Rankin brings the distressing news that our beautiful Ming Jang Compound in Shanghai has been completely destroyed. The Japanese deliberately and methodically bombed the buildings until all were destroyed. Here was our Eliza Yates School founded by the R. T. Bryans. Here we had the Ming Jang Middle School for boys and the Woman's Missionary Training School. There were four large school buildings and dormitories costing many thousands of dollars. Here was located the beautiful Sallee Memorial Church. The following missionary homes were on this compound: The Bryans, Hannah Fair Sallee, Lowes, Blackmans, Williams, Wares, Tiptons, Catherine Bryan, Hundley, McCullough together with homes of native teachers and many servants' buildings. It seems to be a total loss and will take \$200,000.00 to replace the losses.

Our Immediate Problem

The problem that faces us immediately is to get the missionaries back to their stations and provide some temporary place of residence. Rents in the port cities of China are almost prohibitive and so many homes have been destroyed that it is difficult to get a home at any price. Food and fuel and lights are almost impossible to secure.

A Distressing Need

The missionaries have behind them a great denomination of loyal churches and a sympathetic mission board. Our Chinese Christians—pastors, evangelists, Bible women, teachers and multitudes who have been won to Christ and trained by our missionaries—have nowhere to go and no one to help them in this hour of their Gethsemane. Professors in the University and teachers in our schools, colleges and seminaries, are turned out without support. Pastors and evangelists who were in a co-operative plan of work with the Board, have nothing left but the pittance we are paying them. Truly the plight of our Chinese Baptists is deplorable indeed! And it is mid-winter in China and disease is rampant everywhere. Unless friends in America come to the relief of our Chinese brethren and sisters, and do it at once, thousands untold will perish before winter is over. Our Board is sending forward to Dr. Rankin every penny we can get. All gifts received up to December 24th will be transmitted by cable.

A SIGNIFICANT TRANSACTION

The Foreign Mission Board has exchanged its downtown Publishing House property in El Paso, Texas, with the Home Mission

Board for its tubercular sanitarium property near El Paso. The Spanish Publishing House, Missionary J. E. Davis, Manager, will be moved into the sanitarium property early in the new year. The plant will be enlarged and new machinery and equipment will be purchased. This Publishing House already serves the Spanish-speaking Baptist work in many lands. Our Sunday school publications and literature go to Argentina, Chile, Mexico, Spain, Cuba, Porto Rico, Central America and to our Home Board Mexican work in the United States. We plan in the near future to appoint a new missionary couple for our Mexican work and assign them to work with Brother Davis in the Publishing House.

This new sanitarium property will also be the permanent home of our Mexican Seminary located for the time at San Antonio. We are hoping with the co-operation of the Home Board and the Texas State Board to establish at El Paso a splendid high grade theological seminary and Woman's training school for Spanish speaking students from Mexico, Cuba, Texas and the Southwest. With this adequate and splendid equipment and the hearty co-operation of the three boards named, we can make this seminary and training school great Kingdom agencies.

CHINA RELIEF IMPERATIVE

The Foreign Mission Board has already set up a special Relief Fund and has done everything we can do for the relief of the dying millions of China. We have about one hundred and fifty missionaries who have chosen to stay in China and do what they can in this terrible hour to serve the Chinese. But, our resources are exhausted. Unless the churches hear and heed the call of China now, our Board is helpless to send relief and our missionaries out there can do nothing to save the starving multitudes. If you will help save the starving Chinese now, when this destructive war is over, the Chinese in joy and eagerness will hear and accept the Gospel our missionaries preach, but if we withhold our gifts now, when millions are perishing, the Chinese will scorn us and our Gospel when we offer them the Bread of Life. We call upon our people—over and above, beyond all other giving—to place in the hands of the Foreign Mission Board immediately a generous and sacrificial fund, for the purpose of helping to feed and clothe China's starving, helpless multitudes. NOW.—Charles E. Maddry, in THE COMMISSION, Issue No. 1, page 21.

WELCOME TO THE COMMISSION

Southern Baptists' youngest publication is being welcomed by the thousands of Southern Baptists who have already subscribed to THE COMMISSION—the new foreign mission journal.

THE COMMISSION came from the press this week. The thirty-two pages of fresh news from the fields are interestingly sectioned into: World Telescope, Fields and Facts, Missionary Interest, Comments, Current Chronicles, Colleges and Schools, Children, Studying Missions and Friendly Exchanges.

The beautiful bright cover is a photograph taken in Hungary last summer, and portrays a spinning scene typical of the colorful peasant people.

Some of the regular contributors to THE COMMISSION are Dr. J. H. Rushbrooke, London; Dr. W. O. Carver, Louisville; the Secretaries of the several countries in which Southern Baptists work; and Dr. Charles E. Maddry, the editor-in-chief of this new publication.

Subscription rates are only fifty cents a year.

JAMES MEMORIAL TRAINING SCHOOL

Our James Memorial School has opened with an enrollment of twenty-nine splendid students. Among our student body we have five different nationalities: Rumanian, Hungarian, Russian, German, and Bulgarian. So, you see, we have plenty of "jabbering" going on all the time.

One little girl in the first year class, the other day, was struggling along with her conjugations of English verbs. At last she said in very discouraging tones, "I didn't come here to learn this, I came here to learn how to 'speak.'"

But in spite of their "nouns" and their "verbs" they are getting along splendidly. Their enthusiastic spirit and their appreciation of the school are shown in every activity.—Ruby Daniel, Bucharest, Rumania.

Sunday School Lesson

By the Editor

January 2, 1938

The Gospel of Mark: A Review

Lesson Text: Mark 10:35-45.

Golden Text: Mark 10:44.

Readings: Luke 22:24-30; Matt. 20:20-23; Phil. 3:8-16; John 13:6-17; Isa. 42:1-8.

"We begin today a six months' course of study in Mark under the general title of 'The Gospel of Service.' (1) **The writer** was John Mark, a Levite. He was the nephew (or cousin) of Barnabas and Peter's son in the gospel. He was the fellow-helper of Paul and Barnabas on their first journey; of Barnabas on his second tour; of Paul again during his first Roman imprisonment; of Peter at Babylon and of Timothy at Ephesus just prior to the execution of Paul. It is said that he died at Alexandria and that his remains were removed centuries later to Venice. (2) **The Gospel** was written probably at the dictation of Peter and within the five years preceding the destruction of Jerusalem. It was primarily intended for Gentile readers and hence the claims of Jesus are presented on the basis of his work rather than of his teaching or of his fulfillment of prophecy. (3) **The service** that features the Gospel of Mark was set forth and stressed by Jesus when on His last journey to Jerusalem He taught His disciples an impressive lesson of greatness through sacrificial service."—High C. Moore in **Points for Emphasis**.

The Four Gospels present a composite picture of Jesus the Christ. Matthew presents Him as **King**; Mark presents Him as **Servant**; Luke presents Him as **Son of Man** and John presents Him as **God**—"the Word was God . . . the Word became flesh." In each Gospel the features of Christ presented in the others oft blend together. The Scripture selection for our study today is representative of Mark's presentation of Jesus as Servant, a Being of action and deeds for both God and man. The characteristic work of Mark is "straightway," which is a servant's word. In Mark Jesus is seen on the move in the area of noble service. In our Scripture selection we see:

I. A Revealing Request (vss. 35-37)

The request was made by James and John. In another place (Matt. 20:20-28) we learn that their request was presented through their mother, but they were the instigators.

1. **"Do for us whatsoever we shall desire."** In other words, put your blanket endorsement upon anything we want. This request was made just after Jesus had foretold His approaching death. In the very atmosphere of the cross they made a request of which they themselves without regard to others were the center.

2. **"Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."** When Jesus should come to His triumph in glory, they wanted to occupy the chief places of honor with Him. And this following on the heels of the revelation of the cross! But perhaps we should not be too quick to censure them. Some of us may not make a request like this with our mouth. But if in the face

of Calvary's cross our controlling desires and our deeds are primarily centered in our own honor and advancement and glory, then in spirit we are exactly like James and John were in the long ago. What a spirit this request revealed, and this same spirit is in the world today and, sometimes, even among certain professed Christians! Many a time self-advancement has overshadowed the revelation of the cross.

II. A Reproving Reply (vss. 38-40).

1. **"Ye know not what ye ask."** You don't understand what suffering and anguish and sorrow are necessary for those who are to be glorified with Christ and be the nearest to Him in the coming day. Can you drink the cup of my sorrow and be baptized with the baptism of my suffering and death? James and John said they were able to undergo these things. Jesus said: "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." By this we are not to understand that they would undergo these things in the same degree as the Son of God nor for the atonement purpose that marked Him, but that they would undergo their portion of the sorrow and suffering which belong to Christ and His people and which overwhelmed Him on the cross. Advancement and triumph with Christ means suffering. "If we suffer, we shall also reign with him."

2. **"Not mine to give."** Jesus indicates that neither has the Father arranged for Him to bestow heavenly rewards upon the request of those who might desire them nor, being in complete accord with the Father, has He Himself elected to do such. "But it shall be given to them for whom it is prepared." And those for whom it is prepared are those who meet the test of sorrow and suffering and sacrifice necessary for the reward and whose sacrificial service merits the reward. Rewards are not arbitrarily bestowed but are won by faithful service.

III. A Repugnant Reaction (vs. 41).

"And when the ten heard it, they were much displeased with James and John." This was a repugnant reaction in two respects.

1. **The Thing That Caused the Reaction Repugnant to the Ten.** What James and John asked for themselves was highly displeasing to the other disciples.

2. **The Spirit of the Ten Also Repugnant.** Why were the ten so highly displeased with James and John? Because the two had asked for themselves what the ten also wanted for themselves! James and John were trying to get ahead of them! We do not recall who wrote the following words, but they are true to life: "Their own defects, invisible to them, Seen in another, they at once condemn; And though self-idolized in every case, They hate their own likeness in another's face."

IV. A Restraining Rule (vss. 42-45).

In words of glorious fitness and beauty Jesus went on to lay down the spiritual principles that are to govern the people of God in their dealings with each other and with men in general. God's people are to

live in accordance with this blessed, restraining rule.

1. **No Exercise of Human Authority.** In neither religious nor in earthly connections is there to be the spirit of the practice of "lording it over each other." "All ye are brethren" and are to live brotherly. In the Kingdom of God there is no place for Popes nor Bishops (in the earthly sense) nor for "bosses" of any kind, whether on the part of pastor or layman or woman or denominational servant. The only authority is in the hands of Jesus, to Whom "all authority" above and below has been given. The church carries on under the authority of Christ and no man has the right to take authority to himself and exercise it. There is absolutely no place anywhere for "bosses" in Christendom.

2. **"The chiefest shall be servant of all."** The idea here is that in the Kingdom and in the churches we achieve personal advancement and honor by **not seeking them at all!** We "pull no wires," we follow no principle or purpose of self-aggrandizement; we are not concerned about our personal exaltation but about the glory of Christ and the good of others. Putting self on the cross, we follow the Lord. And then, God sees to it that the glory which we have not sought and the position of honor which we have not visioned come to us. We lose our lives to find them again. This, in brief, is the principle in the marvelous teaching of the Lord Jesus in these verses. And the supreme Example to the saints of it all is Christ, Who "came, not to be ministered unto, but to minister and to give his life a ransom for many."

QUESTIONS

Why do we have four Gospels? Who was John Mark? Tell something of his life. From what viewpoint does he write of Jesus? What request did James and John make of Christ as recorded in our Scripture selection? What was Jesus' reply? Who were the ten displeased with James and John? What restraining, spiritual rule for life did Jesus lay down? Explain the operation of this rule. Who is the one supreme example of the thing here taught?

Lesson for Jan. 9: PREPARING FOR A LIFE OF SERVICE. Mark 1:1-13.

HOSIERY

Ladies' and Misses' Chardonize Hosiery, 5 pairs post-paid, \$1.00. Guaranteed; write for NEW CATALOGUE. L. S. SALES COMPANY, Asheboro, North Carolina

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

face **"Broken Out?"**
Relieve the soreness and aid healing by washing daily with Resinol Soap and freely applying
Resinol

The Young South

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



CHRISTMAS NIGHT

I think the skies were blue that night,
The angels' voices pearly hued;
The lambs were white and soft and warm,
The shepherds' voices calm, subdued.

Through the same silver silence of starlight,
Which beckoned the shepherds away,
May we, o'er the din of our busy lives,
"Peace on earth" hear the angels say.

—Iola Elliott Ueblacker.

THE STORY OF THE FIRST CHRISTMAS

Once there were two little children who lived in a large, red brick house, on a quiet street in the city. The names of these little children were Margaret and Harold. Margaret was five years old, and Harold was eight. Margaret and Harold used to have the best of times together. They played with their dog Sport and their cat Spot. They built houses of blocks. They colored pictures with their crayons. In winter, Harold drew Margaret on his sled, and in summer they played in the garden. But, better than all else, they loved to hear their mamma tell stories. Every night, before they went to bed, she told them a story.

"What shall it be tonight?" said mamma, as they sat before the fire after a cold winter's day.

"A Bible story," said Margaret.

"Very well," replied mamma. "It shall be a Bible story tonight, and since it is almost Christmastime, I will tell you about the dear little Christ-child who was born in Bethlehem, and the first Christmas."

So Margaret cuddled up in her mamma's lap and Harold sat at her feet and she began:

"Once upon a time, there was a little town called Bethlehem of Judea, and late one afternoon in winter, a man named Joseph, and his wife named Mary, came to this town. They were very glad to reach the village, for they were cold and hungry. But they were disappointed. No one would take them in. There is an old song which tells about it:

"O, dark was the night,
And cold blew the wind,
But Joseph and Mary
No shelter could find.

"In all the fair city
Of Bethlehem,
In cottage or inn,
Was no room for them."

"Wouldn't anyone let them in?" said Margaret.

"No," said mamma. "They went to the inn, or hotel, of Bethlehem, and the keeper of the inn said, 'No room for you here, go

away.' They went to each one of the houses, and the people who lived in them said crossly, 'No room for you here, go away.'"

"I would have let them in if I had been there," said Harold, earnestly.

"I would too," said Margaret. "Were they very cold, dear mamma?"

"Yes, my dears," said mamma, smiling. "I know that you would have been kind to them. But you see this was before Jesus had taught people to be good and kind to others. Well, they were very cold and very sad, but at last the keeper of the inn let them go into his stable, and there were oxen there, and hay, and stalls for the cattle, and mangers."

"Like grandpapa's barn?" asked Harold. "Yes," answered mamma, "only not so nice and comfortable, for this stable was a cave, cut out of the rock. That night, in the stable, the little baby Jesus was born, and his dear mother Mary wrapped him all warmly up, and laid him in one of the cattle mangers for a cradle."

"Was he a little tiny, tiny baby, like Grace's little brother?" asked Margaret.

"Yes, my dear," said mamma, "and the sweetest little tiny baby you ever saw."

"And in the fields near by there were shepherds keeping watch over their flocks by night, and while they watched they saw suddenly a great light, and an angel stood before them and said, 'Be not afraid, for I bring you good tidings of great joy for all the people. For there is born in Bethlehem a little child Jesus, who is to be the Saviour of the world.' And when the angel had finished speaking, they heard voices, singing like a great chorus in the sky, and this was the song they sang—

"Glory to God in the highest,

And on earth peace among men in whom he is well pleased."

"Then the shepherds went to Bethlehem and found the little child Jesus lying in the manger and loved him, and told everyone what they had seen and heard.

"And later, wise men from the East came on their three white camels, guided by the star of Bethlehem, which shone in the sky. And as they came near to Bethlehem, they said to everyone, 'Where is he which is born king of the Jews? for we have seen his star in the East, and have come to worship him.'

"And the star led them at last to the stable where Jesus was, and they brought beautiful gifts, gold, frankincense and myrrh, and they worshipped him."

"And that is how Christmas came!" said Margaret. "I am very glad that the little child Jesus was born."

"You must love him very much," said mamma, "for he was born, and grew up, and died at last, for our sakes."

(Material on this page from "The Bible Story.")

—Jewell Davis.



RINGING IN HEALTH

The 1937 Christmas Seals



**BUY and
USE them**

The National, State, and Local Tuberculosis Associations in the United States



Insurance Salesman: "Rastus, you better let me write you an accident policy."

Rastus: "No, sah! ah ain't any too safe at home as it am."

The owner had just insured his building against fire.

"What would I get," he asked the agent, "if my building were to burn down tomorrow?"

"Oh, I would say, about 10 years, replied the insurance agent.

An Irish couple adopted an orphaned three-months-old German baby. Then they took a correspondence course in German so they would be ready to understand the baby when it started to talk.

An old Indian came to town one day, and for the first time he saw a man riding a bicycle.

"Huh!" he exclaimed. "White man heap lazy. Sits down to walk."

A magazine writer says a dog fills an empty place in a man's life. This is especially true of the hot dog.

"My dog is like one of the family."
"Which one of the family is he like?"

School Teacher: "Do you think paper can be used effectively to keep people warm?"

Tom: "I should say so! The last report-card I took home kept the family hot for a week."

Department of
SUNDAY SCHOOL AND BROTHERHOOD

Executive Board
Tennessee Baptist Convention

Dear Friends:

At this season of the year our thoughts turn to the Babe in the manger, God's Gift of Love. The world is not the same at Christmas time. The happiness expressed in the faces of others is contagious.

You are in our thoughts in a special way. There's gratitude in our hearts for all that our friends in Tennessee have done to make the way happier and brighter during 1937.

Our wish for each of you is that the new year may bring increasing opportunities and joy in service.

Your friends

Andrew Allen,

Jesse Daniel,

Zella Mai Collie,

Clara McCartt

Christmas
1937
Nashville

PROFITABLE WEEK AT CLINTON

During the first week of December the First Baptist Church at Clinton engaged in an enlargement campaign. The occasion being the entering of the new educational building. The Sunday school had an enrollment of 429. The religious census revealed 645 prospects. Two new classes were started in the Adult Department, three new classes in the Young People's Department, and a total of 11 new classes in the entire Sunday school.

One hundred and two were enrolled in the training classes at night with an average attendance of 73. It rained, sleeted, snowed, and the temperature dropped to as low as 10 degrees above zero. In spite of these handicaps the workers made more than 500 contacts with absentees and prospects.

A card from the pastor, Rev. H. L. Smith, received at the writing of this paragraph, said: "We had 294 in Sunday school today." This was an increase of approximately 50 in number over the usual attendance.

SUNDAY SCHOOL AT ROBERTSVILLE REORGANIZED

Rev. M. K. Cobble of Andersonville, one of the missionaries under the Home Board, reports a splendid week at Robertsville. A religious census was taken and four new classes started. Arrangements were made for a school bus to make the round each Sunday morning in the community for the convenience of those who could not come to Sunday school without transportation. The six-point record system was installed and the school is growing in interest and attendance.

SEVENTY MEN ORGANIZE BROTHERHOOD, HIGHLAND HEIGHTS, CHATTANOOGA

It was the privilege of the State Superintendent to assist in the organization of a Brotherhood in the Highland Park Church, Chattanooga, December 13. Mr. Wallace Miller was elected President and Mr. Ernest Holt, Secretary-Treasurer. Some Vice-Presidents were elected whose names we do not have.

Plans are being made to visit every man in the church the second week in January and to have a men's revival the latter part of the month.

AWARD GRANTED AGAIN FOR PREVIEW STUDY OF SUNDAY SCHOOL LESSONS

January 1 we begin a six-months study of the Gospel of Mark. Following the plan of the past year, a Bible study award in the training course for Sunday school workers will be given for this study when the usual requirements for the regular books in the course have been met. In this particular case the required reading will be all of the book of Mark and the award will be given only for a preview study before or at the beginning of the quarter and not for a week by week study during the quarter.

The award will also be given for individual study as required for other books in the training course. Questions for individual study may be secured from the Sunday School Board.

Those desiring an excellent supplementary book will find "From Bethlehem to Olivet" by Hight C. Moore helpful. This book is in our regular training course for Sunday school workers.

NEWS FROM THE EDUCATIONAL DEPARTMENT

During the month of November 16,270 awards were issued in the South, which was 6,228 over the same month for 1936. Tennessee stood fifth in the number of awards issued.

Surely every church can and ought to have a Sunday school study course during 1938.

CAMDEN BREAKS ALL PREVIOUS RECORDS

Rev. L. F. Gassaway, pastor at Camden, writes they had 104 in Sunday school December 5, which number broke all previous records.

He also reports a splendid training school held with the church at Big Sandy. They voted to adopt the Standard of Excellence as a working program, to install two new classes, and plan to add to their building in the near future.

NEW STANDARD PRIMARY DEPARTMENT

The Primary Department of the Grace Church, Nashville, Mrs. T. B. Hall, Department Superintendent, and Dr. L. S. Ewton, pastor, has made application for Standard recognition. Congratulations on this splendid achievement.

TWO STANDARD JUNIOR CLASSES

From Ocoee Association, Ridgedale and Saint Elmo Churches, comes application for a Standard Junior Class in each of these churches. In the Ridgedale Church it is the "Knight of the King" Class taught by Mr. K. Stokley King, with Miss Eva Ruth Wiggins as Department Superintendent; in the Saint Elmo Church it is the "Six-Pointers" Class, taught by Miss Verna Lee Pullen.

MOTHER KNOWS BEST



Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!

Mother always recommends STANBACK. I'll try it.



Glorious relief. Headache gone in a few minutes. No bad after effect. STANBACK is great!

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to STANBACK. At all drug stores. 10c & 25c.

STANBACK

Our Christmas Wish for You



“Deep down in our hearts we wish that we could look into the eyes of every one of you B. Y. P. U. and B. A. U. members in Tennessee and tell you what we wish for you at this Christmas time. Suppose you just imagine that we knocked at your door; you have opened to us; we have grasped the hand you have extended to welcome us; and here is what we are saying:

“We wish for you all the joy of living that comes with the robust physical health that you are gaining by glorifying God in your body.

“We wish for you the transcendant joy of the Spirit that comes with life completely yielded to Him.

“We wish for you a peace that passeth knowledge because your ‘hope is built on nothing less than Jesus’ blood and righteousness’.

“We wish for you a serene optimism of faith in spite of a world full of doubt, and blackness, and despair.

“We wish for you an ever-increasing confidence and desire for usefulness as you ‘grow in the grace and knowledge of our Lord and Saviour, Jesus Christ.’

“We wish for you the unbounded joy of service that comes through loyalty to your church and to Christ in all of life’s relationships’.”

HENRY C. ROGERS
ROXIE JACOBS
RUBY BALLARD

Woman's Missionary Union

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Secretary.....Miss Margaret Bruce, Nashville
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.



CHRISTMAS GREETINGS

While candles with their living flame
 Raise mute hosannas to His Name,
 While mistletoe and holly pay
 Their silent tribute to His Day,
 May Christmas Joy reign 'round the earth
 May Yuletide spirit know rebirth
 And may your heart hear once again
 "Peace, Peace on Earth
 Good Will toward Men!"

MARY NORTHINGTON
 MARGARET BRUCE
 DOUGLAS J. GINN

GOLDEN JUBILEE GATHERINGS

After Christmas we start again our Golden Jubilee Gatherings. We are endeavoring to reach every association in the state before our Jubilee convention in March. Misses Bruce and Northington were in thirty-one before Christmas. Mrs. C. D. Creasman, the Golden Jubilee Chairman, will be in the January meetings.

We have the following engagements:

- Dec. 30—Indian Creek Association, Waynesboro
- Dec. 31—Lawrence County, Lawrenceburg
- Jan. 3—Weakley County, Dresden
- Jan. 4—Carroll, Trezevant
- Jan. 5—Beech River, Lexington
- Jan. 6—Fayette County, Williston
- Jan. 7—McNairy, Selmer
- Jan. 10—Gile County, Pulaski
- Jan. 11—Cumberland, Clarksville, First
- Jan. 12—Robertson County, Springfield, First
- Jan. 13—Nashville, Immanuel
- Jan. 14—Duck River, Tullahoma
- Jan. 15—Salem

Other engagements will be announced later.

SEEKERS

They who earnestly set forth tonight
 To seek the highest shall not lose their way,
 A star will go before them for a light;
 The night's vast distances need not dismay;
 Somewhere beyond the desert's farthest rim,
 They will come at last to Him.

He who zealously desires to find
 The good in others need not know defeat,
 For deep within the heart of all mankind
 Is something brave and something clean and sweet;
 Something of God and something of His Son
 Is imagined in each one.

Let us be wise as the old Wise-men were wise;
 Let us be seekers—coming from very far
 Out of the dusk, surely at last our eyes
 Shall see the silver wonder of His star,
 And, turning to our companions, by its light,
 Find Him in them tonight.

—Grace Noll Crowell.
 In The Christian Endeavor World.

IF CHRIST HAD NOT COME

A few years ago a striking Christmas card was published with the title, "If Christ Had Not Come." The card represented a clergyman asleep in his study on Christmas morning and dreaming of a world into which Jesus had never come.

It is easy to imagine that in his dream he found himself looking through the house for stockings in a chimney corner and for wreaths of holly in curtained windows. He walked out on the street, but there was no church spire silhouetted against the sky, no pealing bells were heard across the snow. He came back and sat down in his study. Every book about the Savior had disappeared.

The doorbell rang. Before the opened door a child stood with an urgent request on his trembling lips. Together they hurried to the bedside of the dying mother. "I have something here that will comfort you," said the minister. But when he opened the Book to look for a familiar promise he found that the story ended at Malachi. There was no revealing Christ our hope, no words of comfort. He could only sorrow with the suffering mother and the heartbroken child.

On the way back home he saw men and women with despair written on their faces. He stopped. But what for? He had no Christ to offer them. There was no story of salvation to tell. At last realizing that "He had not come" the minister burst into tears and wept bitterly. Suddenly he awoke with a start. A great shout of joy burst from his lips as he heard his choir singing in the church close by: (Hidden quartet sings "Hark the Herald Angels Sing").

Let us rejoice today because He has come and let us remember the Annunciation of the angel, "Behold I bring you good tidings of great joy which shall be to all

people: for unto you is born this day in the city of David a Saviour, which is the Christ the Lord." Let us pray for the people in non-Christian lands who have no blessed Christmas day. "Go your way, eat the fat, drink the sweet and send portions to them for whom nothing is prepared."

So He came among us as one of our very selves "through an honored human virgin doorway never so used before nor since. For a generation He earned rent and food amid the odor of pine shavings and the music of saw and hammer." There were the short years of teaching and healing. Then the climb to Calvary's hill where He yielded to death for our sins as only God could do. After that the tomb of rock which He left empty and back again to the Father. But He is still here in the person of the Holy Spirit. What a marvelous gift to all people!—The Window of Y. W. A.

SHINING

A Negro died not long ago in Ohio. He had a shoe-shining stand in a store, and there he had worked hard for 26 years, without ever taking a holiday.

Apparently he had a good education, and it is said that the famous Booker T. Washington once tried to persuade him to become his private secretary.

But he refused that and every other offer to leave his stand, and never did he explain why.

After his death the situation was revealed.

Beside him, as he worked, there were always ten young Negroes. Every one of high school, some in college, a few in night them was attending school. Some were in school.

The stand could have been conducted with a smaller working force, but it was constantly maintained at that number.

Joe had figured it out that the earnings of the stand would pay the school bills of ten boys at a time. For more than a quarter of a century this unknown, unsung colored man did just that—kept ten boys in school.

His business had no other purpose.

Yet there are those who insist now and then that this world is a selfish, heartless place.—Christian Union Herald.

666

checks
COLDS
 and
FEVER

LIQUID, TABLETS
 SALVE, NOSE DROPS

first day
 Headache, 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

Church and Sunday School Furniture

Write for Catalog

SOUTHERN DESK CO., HICKORY, N. C.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

25c at your drug store.
 FOR COLDS—Use our Gray's (Nothel) Nose Drops. Small size 25c, large size 50c at your druggist.

A CHALLENGE TO BIBLE STUDY

By Dr. Ullin W. Leavell,

Professor of Education, Peabody College, Nashville, General Superintendent, First Baptist Sunday School

Studies show that American citizens spend about one hour and a half per day in the activity of reading. A cursory analysis of the great bulk of periodical and news magazines reveals that less than one per cent of the content in these publications refers in any way to Bible content and Christian idealism. The annual increase of popular reading material is a serious competitor to Bible study.

The public school today does not emphasize Bible truth through a daily religious program as was customary a few years ago. The opening exercises of the public schools in this country, until a few years ago, consisted of Bible reading, prayer, singing of hymns, and discussions of religious topics. In most schools, this custom has given way to a weekly period consisting of social science, physical education, and art appreciation programs.

Throughout the eighteenth century, the *New England Primer* was the chief textbook in the American elementary schools. Thirty-five per cent of the content of this text was direct quotation from the Bible, sixty per cent was based on Bible material, and only five per cent was non-Biblical material. The *McGuffey Reader Series* next became popular in the nation. These books were written by a minister and were filled with Biblical, moral, and ethical les-

sons. A recent study of thirty readers prepared for the same grades, published since 1930, showed that one and four-tenths per cent of the content of readers in current use deals with Biblical material either directly or indirectly.

The issue is clearly drawn. Our churches through the Sunday schools, must gird themselves for increased efficiency in stimulating the study of the Word of God. Let every one who appreciates the sentiment expressed in words below demonstrate it by faithful study of the Word.

I dare not sail
Without my compass true,
Lest I should fail
To reach that calm and peaceful shore
Where souls immortal dwell. I do
Not fear life's billow's thunderous roar
For I can trust

My Compass sure, God's Holy Word,
Though on life's sea the storms prevail.

—Selected.

A six-year-old boy who was present at the installation of a pastor asked his father: "When they install him, do they put him in a stall and feed him?"

"No, my boy, they hitch him to a church and expect him to pull it."—Clipped.

New Year Resolutions

Many people have a custom of making New Year resolutions and it is a good time now for the officers of every church to form a resolution that their church must be adequately protected against loss by fire. Write

SOUTHERN MUTUAL CHURCH INSURANCE COMPANY,
Columbia, South Carolina

**Calotabs Help Nature
To Throw Off a Cold**

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

HELPING THE CHINESE

China is in distress. Tons of bombs and shells are killing thousands of her people, not merely soldiers in battle, but thousands of helpless women and children. Refugees are filling Shanghai and other cities and they are dying for lack of food, clothing and medicine. Cholera is taking heavy toll. Surely every Christian heart must look with compassion upon the helpless millions who suffer all the horrors of war, famine and pestilence.

Our Chinese Baptists are suffering with their countrymen. Who of us would not wish to help at such a time as this? Our brethren in Christ are in dire need. Many have lost their jobs, their homes and household goods with no means of support. We know that a dollar will buy enough rice to keep one of our brethren alive for a month. Who of us can eat his Christmas or New Year's dinner in peace, if he refuses to feed our starving brethren in China? Seventy thousand Baptists in China are in danger. One hundred and fifty Southern Baptist missionaries are on the ground ready to distribute our gifts. How can we better prepare the hearts of Chinese to receive the Gospel than by keeping alive thousands of starving people?

The Foreign Mission Board can get the money to China within three hours after it reaches Richmond, and our missionaries will distribute our gifts to their starving neighbors, taking care first of our Baptist brethren but not limiting the aid to them.

The Executive Committee of the Southern Baptist Convention meeting in Nashville Dec. 15, authorized and directed us to offer to the pastors and churches the services of the Foreign Mission Board in conveying to the starving Chinese our Christmas and New Year gifts. We are happy that Southern Baptists can give their aid through our own Foreign Board and our faithful missionaries. May the spirit of the Good Samaritan live again in our hearts. May we hear above the roar of the cannon and the crash of the bombs the beautiful words of our Master, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto Me."

Send checks promptly to the FOREIGN MISSION BOARD, Box 1595, Richmond, Virginia.

JOHN R. SAMPEY, President, Southern Baptist Convention.

CHARLES E. MADDRY, Executive Secretary, Foreign Mission Board, S. B. C.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 12, 1937

Memphis, Bellevue	2188
Nashville, First	1049
Chattanooga, First	1009
Nashville, Grace	880
Memphis, Temple	865
Memphis, Union Avenue	862
Knoxville, Fifth Avenue	784
Bristol, Calvary	708
Jackson, First	651
Chattanooga, Ridgedale	619
Knoxville, Broadway	592
West Jackson	567
Maryville, First	510
Chattanooga, Northside	486
Memphis, LaBelle	466
Fountain City, Central	463
Chattanooga, East Lake	462
Jackson, Calvary	441
Memphis, Speedway Terrace	441
Kingsport, First	421
Murfreesboro, First	380
Chattanooga, Tabernacle	365
Trenton, First	357
Morristown, First	357
Dyersburg, First	354
Union City, First	352
Chattanooga, First	347
Chattanooga, Red Bank	334
East Chattanooga	309
Chattanooga, Chamberlain Avenue	304
Chattanooga, Central	301
Chattanooga, Oak Grove	284
Cleveland, Big Springs	271
Nashville, Inglewood	265
Milan, First	197
Athens, First	186
East Athens	177
Rockwood, First	168
Chattanooga, Eastdale	165
Halls, First	152
Chattanooga, Oakwood	150
Chattanooga, Concord	134
South Cleveland	110
Chattanooga, Ooltewah	101
Whiteville, First	95
Walter Hill, Powell's Chapel	83
Morristown, Alpha	64
Union Fork	44

By FLEETWOOD BALL

The church at Gatesville, Texas, is being supplied by B. O. Herring of Baylor University until a pastor is permanently called.

The new superintendent of Sunday school work in Mississippi is E. C. Williams, who succeeds the late J. E. Byrd.

Benjamin Otto, of Chicago, Ill., is acting pastor of the First Church, Deland, Fla., the home of John B. Stetson University.

North Atlanta Church, Atlanta, Ga., J. F. Mitchell, pastor, is happy over a remarkable revival recently held, in which 66 were added to the church. The pastor did the preaching.

The First Church, Strong, Ark., loses its pastor, W. C. Rowe, who resigned to accept a call to the church at Truman, Ark., and has moved on the field.

W. H. Bringle, who for more than fifty years has been in the ministry, lately resigned at Chillicothe, Mo., but the church refused to accept the resignation.

Fred Stump, Jr., on Dec. 5, was ordained to the full work of the ministry by the First Church, Wewoka, Okla. A. C. Miller preached the ordination sermon.

Emory Collins has resigned as associate pastor of the First Church, Norman, Okla., with a view to entering Southwestern Seminary, Fort Worth, Texas.

J. G. Boyle and the church at Thomas, Okla., lately experienced a great revival, the preaching being done by Carl H. Stone. There were 77 conversions and additions.

Dauphin Way Church, Mobile, Ala., C. B. Arendall, pastor, is happy over a gracious revival which closed resulting in 71 additions, 40 for baptism. R. Q. Leavell, Secretary of Evangelism, did the preaching.

Hyman J. Appelman lately did the preaching in a revival in the First Church, Oakmulgee, Okla., resulting in 97 additions. The pastor, E. L. Watson, a Tennessean, has been their pastor for nineteen years.

In a recent meeting in the First Church, Menä, Ark., L. D. Summers, pastor, C. W. Daniel of Eldorado, did the preaching and P. A. Stockton of Benton, Ark., did the singing. There were 28 additions.

The minutes of the Tennessee Baptist Convention are off the press. If you want a copy drop a card to Fleetwood Ball, Lexington, Tenn., Recording Secretary, or to the Baptist Executive Board, 149 Sixth Ave., N., Nashville, Tenn.

The church at Dyer, Tenn., which was destroyed by fire on Tuesday, Nov. 30, will be rebuilt at once. The loss was estimated at \$7,000 with only \$3,000 insurance. The pastor's home was damaged to the amount of \$500. V. A. Rose is pastor of the church at Dyer and also the church at Kenton.

A revival was recently held for ten days in Dyer, V. A. Rose, pastor, in which N. M. Stigler, of Martin, did the preaching and R. K. Bennett, of Stanton, led the choir. There were 28 additions, 6 by letter. The church at Dyer has an unusual history. It is a linking chain of Baptist history. It's founders came from Wales.

At the annual meeting of the Executive Board of the Louisiana Baptist Convention, W. H. Knight, for several years successful pastor of Tabernacle Church, Atlanta, Ga., was elected director of Evangelism for the State of Louisiana. He accepted, effective February 15. State wide conference on Evangelism will be held at Pineville, La., the second week in March.

By THE EDITOR

C. B. Pennington of the Tyner Baptist Church has been called to the pastorate of the Decaturville Baptist Church.

Sunday, Dec. 12, was a great day in the First Baptist Church, Martin, N. M. Stigler, pastor. The revival spirit broke out and there were three professions of faith.

Sunday, Dec. 12, was "Loyalty Day" in the First Baptist Church, Jackson, W. C. Boone, pastor. A budget of \$22,000.00 suggested for the year was subscribed in full 30% of it to go to the Co-operative Program. Happy pastor and people!

At the last report more than forty had got right with the Lord and lined up with the church in a revival being conducted in Pennington Gap, Va., in which the preaching was being done by Evangelist Arthur Fox, Morristown.

A. F. Mahan, pastor Central Baptist Church, Fountain City, recently assisted Pastor C. B. Cabbage in a meeting at Rutledge. Among the number saved and uniting with the church were the high school principal, the county register and a restaurant keeper.

The first anniversary of Edward Hughes Pruden as pastor of the First Baptist Church, Washington, D. C., revealed that there had been a gain in membership of 219, bringing the total on Dec. 1 to 944, and that there had also been substantial gains along other lines.

On Dec. 4, Miss Clara E. Duckett, for the past thirty-seven years the secretary of Jacobs List, Inc., Clinton, S. C., advertising representatives of the Baptist and Reflector and of other papers, passed into the Great Beyond. Our sympathy is expressed to her loved ones and to the company which she so faithfully served.

Pastor J. Leroy Steele recently did his own preaching in a revival in the Oakwood Baptist Church, Knoxville, in which there were thirty-two additions to the church, eighteen of them on profession of faith. He was assisted in the meeting by H. Paul Briggs, associate pastor Tabernacle Baptist Church, Macon, Ga.

Through Mrs. H. T. Johnson, Mr. M. C. Weston and Mrs. W. P. Baumgardner as the committee, the First Baptist Church, Cumberland Gap, has drawn up a set of very fine resolutions touching Rev. John N. Irwin and his wife occasioned by his resigning the pastorate of the church to enter general missionary work.

The brotherhood sympathizes with Pastor C. N. Barclay of Wartrace in the misfortunes that have come to him. On Oct. 5 he suffered a broken ankle and on Thursday, Dec. 9, his foot was broken. He will be confined for some time and may have to have an operation finally to get the broken bones adjusted.

In last week's Baptist and Reflector it was erroneously stated that the First Baptist Church, Paris, Richard N. Owen, pastor, had given for the year \$2,921.05 through the Co-operative Program when the amount should have been stated as \$3,991.05. Baptist and Reflector regrets the error.

Red Bank Church, C. M. Pickler, pastor, ordained Brother T. L. Rhea to the full work of the gospel ministry on Sunday afternoon, Dec. 12. The following brethren were in the presbytery: R. W. Selman, P. W. Travis, Homer G. Lindsay, Brother Gabbett, and C. M. Pickler. Brother Lindsay preached the ordination sermon.

—BAR—

On a recent Sunday the First Baptist Church, Dresden, Dewey Stubblefield, pastor, ordained six men as deacons: Oscar Alexander, Fred Mayo, Raymond Vaughn, Clarence Taylor, L. J. Slaughter and O. W. Beard. Following the ordination service a free-will offering on the church debt in the amount of \$180.15 was taken and enough came in on Monday and Tuesday to make it \$225.00.

—BAR—

Not until quite recently has Baptist and Reflector heard of the death on Nov. 25 of Rev. J. W. Linkous, which occurred at the home of his brother in LaFollette. He was for many years an associational missionary in the mountains of East Tennessee. He worked under Secretary W. C. Golden and also Secretary J. W. Gillon. Later on we hope to run a fuller account concerning him by Pastor G. W. Mitchell, Thomaston, Ga. The Lord comfort the bereaved.

—BAR—

Dr. H. P. Hurt, for more than twenty years the beloved pastor of Union Avenue Baptist Church, Memphis, is in the Baptist Memorial Hospital for treatment and a much-needed rest. The brotherhood will pray for his speedy recovery. On Sunday, Dec. 12, the pulpit at Union Avenue was supplied by Dr. O. Olin Green, of the faculty of Union University, who says: "There is a spirit of interest and fellowship in that church which is rarely found in any church."

—BAR—

From the commendations which have been received Baptist and Reflector's recent editorial on "THE FREE-LANCE EVANGELIST" must have struck a responsive cord. Among the commendations received was the following telegram: "WEST TENNESSEE PASTORS CONFERENCE VOTED UNEQUIVOCAL ENDORSEMENT OF YOUR 'FREE-LANCE' EDITORIAL." J. L. ROBERTSON, SEC." Thank you, brethren, one and all.

—BAR—

The McKinley Musical Messengers, Morristown, H. Evan McKinley, his wife and his son, recently closed their eleventh revival since June when he resigned at Shepherdsville, Ky., to re-enter the evangelistic work. In the revivals of which they had complete charge there was an average of 66 professions in each. They begin on Jan. 9 a campaign in Philadelphia, Pa.

—BAR—

With Baker James Cauthen, Seminary professor of missions, presiding, Dr. and Mrs. Carroll Gillis and Miss Vada Waldron, three newly appointed missionaries, were honored at a farewell service at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, at the chapel hour, Tuesday morning, Dec. 7. Dr. and Mrs. Gillis have been assigned to the Southern Baptist Seminary, Buenos Aires, Argentine, while Miss Waldron will do kindergarten work in Mendoza, Argentina.

—BAR—

The bulletin of Bellevue Baptist Church, Memphis, for Dec. 12, dealt with the tenth anniversary of the pastor, Robert G. Lee.

WANTED:

Perhaps for the first time in the history of the Baptist Memorial Hospital School of Nursing of Memphis, there is a greater demand for young ladies who desire to enter training. This statement may be seen by someone who would really like to come to the work. Others may know of someone who could or should respond.

Young ladies applying for this training must be recommended to be of good health and character and must also be graduates of High School or other schools of like or higher grade. Write a letter to Miss Myrtle Archer, Baptist Memorial Hospital, Memphis, Tennessee, Director, School of Nursing, giving full particulars.

A. U. Boone,
Hospital Pastor.

Wonderful advances have been made in the church during these ten years. The membership of the church was 1,430 ten years ago; now it is 4,440. According to Miss Ruth Calvert, his secretary, Dr. Lee has made 36,500 visits in this time. From various sources splendid tributes were paid to him, and the bulletin carried an appropriate response from him. Another happy pastor and people!

—BAR—

Sunday, Dec. 12, marked the fiftieth anniversary of the organization of the Immanuel Baptist Church, Nashville, C. S. Henderson, pastor. The current bulletin of the church carried interesting items concerning the church's history. In addition to the special anniversary service on Sunday, on Tuesday night, Dec. 14, a reception was held at the church from 7:30 to 10 o'clock for members and friends in honor of the anniversary. On Wednesday night, Dr. Rufus W. Weaver, Washington, D. C., a former pastor, spoke on the subject, "Then and Now." Baptist and Reflector sends heartiest congratulations to the pastor and people.

—BAR—

Sponsored by the "Federal Council of Churches of Christ in America" and under the heading of "Veterans of Foreign Wars" there keep coming to our pastors and churches appeals for aid presented as designed for German refugees and sufferers, Chinese sufferers, etc. Now all of us are desirous of helping suffering men everywhere as far as possible. But our people already have more and other calls for aid than they can respond to. Moreover, these outside organizations have no right to come in uninvited and keep bombarding our people. It is suggested, therefore, lest someone should feel obligated in the case, that these appeals be ignored.

As we go to press word comes that Mr. Andrew Allen, State Sunday School Superintendent, who has worked so faithfully and well, accepts the call of the Baptist Sunday School Board to head the Southwide Elementary Department of the Board to begin work January 1st. More will be said later. Greatly do the State Forces regret to give him up, but he feels the Lord is leading him.

Athens, Tenn., Dec. 15, 1937.

Dear Mr. Taylor,

I want to thank you again for putting on the Baptist and Reflector contest by which I got the chance to go to the B. Y. P. U. Convention at Memphis. That convention will always live in my memory as one of the highlights of my life. All of us that went from our church are telling everyone about it and trying to get them interested in the convention to be held next year. We are still marveling at the wonderful things of the convention and the courtesy of the people.

I thank you again for the wonderful time I had at the convention, and if you ever have anything that I can do or help in any way, I will be more than willing.

Very sincerely,

Freddie B. Boggess.

Thank you, Miss Boggess, for your kind words.—Editor.

—BAR—

With the Churches: Chattanooga—Concord received 2 by letter; Eastdale received 2 for baptism; Oak Grove received 1 by letter; East Chattanooga received 1 by letter; Ridgedale received 3 for baptism; First received 1 by letter. **Cleveland**—First received 1 by letter and 1 for baptism; South Cleveland received 2 for baptism. **Whitewell**—First received 1 for baptism. **Knoxville**—Fifth Avenue, Pastor Wood received 1 for baptism and baptized 1. **Fountain City**—Central received 1 by letter and 1 for baptism. **Nashville**—Inglewood received 2 by letter; Grace welcomed 2 by letter, 1 for baptism and baptized 1. **Memphis**—Speedway Terrace welcomed 2 by letter and 1 for baptism; LaBelle received 1 by letter and 1 for baptism; Temple welcomed 3; Bellevue, Pastor Lee welcomed 16 by letter, 1 by statement and baptized 8. **Jackson**—Calvary welcomed 3 by letter. **Murfreesboro**—Received 1 by letter and 1 for baptism. **Bristol**—Calvary welcomed 6 for baptism and 2 by letter.

—BAR—

WANTED A HORSE!

It seems strange that one should need a horse for doing mission work, but such is the case of Missionary J. F. Neville of Baxter, Tennessee. His work is in a rural section where the roads have not been developed and where an automobile, even if he were able to own and drive one, would not be practical. A horse and buggy would be a great boon to him and would increase his efficiency to a large extent.

I wonder if there is not somewhere in the state a discarded buggy which the owner would give this good man, and if there is not somewhere a good saddle and harness horse which some one, or some church, would be willing to donate to him. His people can furnish him feed, but they cannot furnish him money to buy gasoline. Owing to the distressingly small income which he has had during recent years, he has not been able to replace the outfit which he wore out in the service of the Lord.

A famous man once cried, "My kingdom for a horse!" I am making an appeal now with these words, "A horse for use in the kingdom of Christ!" If one can be located, please write me and give name and address of owner.—John D. Freeman.

Healing Humanity's Hurt

By LOUIS J. BRISTOW,
Superintendent
SOUTHERN BAPTIST HOSPITAL,
New Orleans, Louisiana

CHURCH CASES

One of the problems of the Southern Baptist Hospital is church cases—that is, cases which churches send in to be cared for free of charge. Hardly a week passes that we do not have several requests to admit free of charge patients who are unable to pay the necessary expenses of their care.

Before me as I write is a letter from a church in Alabama, signed by the pastor, church clerk, and four deacons, brought by a sick old man. This letter says the sick man "has been a member of our church 39 years, has been a deacon about 25 years, and has always been an active worker and gave a lot of contributions to worthy causes." But the church is not able to help with the hospital cost.

Here is another from a pastor in Florida, asking that we admit an elderly man who "has a stomach trouble that indicates an ulcerated condition with some manifestations of malignant development. He is a poor man who greatly deserves assistance. He must have quick, expert attention, or he will not live many weeks." But we have no means. What should we do?

Here is a request from a pastor who asks us to take a little girl who is horribly hare-lipped; to see whether plastic surgery will improve her condition. Probably it will; but the church from which the child comes is not able to pay the cost.

Again, pastors feel that they cannot ask their churches for special gifts to help their sick poor. Here are exact extracts from a letter received some weeks ago in reply to mine asking a pastor whether his church would assist the Hospital with the expenses of a poor member of that church who was then in the Hospital: "After prayerful consideration of the matter I am led to advise you that I sincerely do not believe the church is in position to give towards Brother T. . . 's hospital expenses. I base this belief upon the following facts:

"Ours is a community of cotton farmers, nearly all of whom operate on borrowed capital.

"The other reason is that what financial help the church could offer has already been expended in sending Brother T. . . and some of the members of his family to New Orleans and in caring for him before he went."

Now, that pastor is not exceptional. His letter is typical of letters from many pastors. A church seems usually willing to pay railroad fare for the patient and his family or friends, and willing to pay the expenses of the family in a boarding house in New Orleans while the patient is in the Hospital; but draws the line at bearing any of the necessary Hospital cost. Such a condition places a hardship upon the Hospital.

Here is a letter from the superintendent of a board of education in another state which reads: "There is a Baptist minister here by the name of J. W. H. . . , who is badly in need of hospitalization. He is passing blood from his kidneys. He is absolutely unable to finance a thing of this kind, so I am just wondering what can be done for him. If there ever was a case that needed assistance, this is one."

I wrote the brother that the Hospital would bear four-fifths of the actual cost of the case if the minister's church or community would bear one-fifth. We have heard no more from him.

I could fill the paper with copies of letters as appealing and as pathetic as the ones quoted above. Hardly a day passes that does not bring one or more. What a magnificent opportunity is offered to some one to give us an endowment to provide hospital care for such poor sufferers; or to give us the addition we so sorely need that the Hospital itself might earn enough to care for them!

May it please God to have some one to take up the matter with us?

In the last ten years the Southern Baptist Hospital has given free service to the poor which cost \$332,947.55. And the institution has never closed a year with a deficit or failed to meet its obligations when due. Surely the blessings of heaven have been upon us. An investment here will yield fine dividends in service to the poor.

THE MASTER'S SPIRIT

The pastor of Rayne Memorial Methodist Church in New Orleans is Dr. W. W. Holmes. He is one of the wisest, and most Christlike men I know. His work for the underprivileged, the poor, the sick, the distressed seems to be almost unlimited. He is a good friend of the Southern Baptist Hospital and we have had some small part in helping him in some of his gracious ministries. Sitting in my office, we were discussing certain phases of Christian work in New Orleans, and the subject of the care of unfortunate girl-mothers came up.

I told him of the efforts of the Baptist Rescue Mission in behalf of unmarried mothers, in which our Hospital gives free hospitalization; and he told me of a similar Methodist mission. Then, after a pause, he said in soft accent, "I believe such work shows much of the Master's spirit," and his face fairly shone as he spoke. I have thought much of his remark, and I believe he is right. And I am happy in being associated with an institution which tries to help such cases.

But our maternity department is overcrowded. All the beds have been occupied and we have had to decline to admit others who wanted to come. If we were allowed to expend our facilities we could do more.

REFUSED HER ADMITTANCE

The Rev. Charles N. Kimberlin is pastor at Oakdale, La. A certain woman from Oakdale came to my office, and a glance at her indicated that she was quite sick. She told a pitiful tale. Of course we admitted her; she recovered and returned to her home. Then a letter came from Pastor Kimberlin. He wrote, "I want to thank you from the depths of my heart for your kindness to this lady. She is one of my best workers and finest Christians. I wish I could thank you in a more substantial way than by words, but at present they are all I have. She told me how she went to the Clarity Hospital and they refused her admittance, and how you accepted her statement of who and what she is, and took her in. She said, 'The Lord and His people were so good to me. They shut the doors of the Charity Hospital in our faces (her son and herself) and He opened the doors of the Southern Baptist Hospital to us.' Your ears should burn from all the nice things she said about you. And she told of how good the Baptist people there were to her. You have our eternal gratitude, for her people are in very straightened circumstances. She has carried a terrible load uncomplainingly, and carried on a lot of church work also. You can not know the good you have done in this instance."

That is only a sample of what is being done in this Hospital every day of the year. But we need more room. For we, too, have had to decline to admit patients. There is a limit to our ability and to our capacity. A woman died in this Hospital in September and in her will she left \$10,000.00 for her pet cat! O, if someone of God's children would give us \$10,000 with which to care for the sick poor!

We need an additional building. Shall we build it?

The Rev. and Mrs. W. H. Berry and their four children have recently been patients in the Southern Baptist Hospital in New Orleans. This Hospital gives free services to missionaries. The Berrys work at Bello Horizonte, Brazil.

Miss Gladys Keith, missionary of the Home Board, in charge of the Rachel Sims Goodwill Center in New Orleans, who has been twice a guest patient in the Southern Baptist Hospital, writes: "At other times and places I have been in hospitals as a patient There is a difference in nurses, if they are Christian, and yours certainly seem to be. The first time I was with you I thought I had the best group of nurses in the Hospital. When I had to go back, I had a different set of nurses, and I found they were just as kind as the first group." We try to maintain a Christian atmosphere in this Hospital.

A. E. L. writes: "Recently my wife was a patient in your hospital and you did not charge me anything. For the excellent service rendered and the Christian courtesy shown I shall ever be grateful."

Herbert Caudill, a Home Mission Board worker in Cuba, recently a patient in the Southern Baptist Hospital, writes a beautiful letter "merely to express my thanks for the attention that I received" while there. Gratitude still is a Christian virtue.

Mrs. S. B. A., who was a free patient in the Southern Baptist Hospital in New Orleans, writes: "I can never find words to express to you my thanks; and want to assure you if I ever have any money above my living expenses I shall give it to the Hospital in part payment."

Joe W. Burton, publicity secretary of the Home Mission Board, a guest patient, writes: "I appreciate more than I can say the great help your institution rendered me. It was truly a pleasure to have the privilege of being there."

Mr. A. B.'s daughter was a patient. The bill amounted to nearly \$200.00. He agreed to pay the bill "a little every month," and for several months faithfully paid one or two dollars at a time. We then wrote him, cancelling the balance, and in his reply he said: "I am very glad and thankful for your kindness to me. I tried hard to pay as much as possible, and I sure do thank you for saving my daughter's life."