

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 104

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Number 1

Jesus, The Perfect Man

NOTE—In response to many requests, here is the Christmas editorial written by C. P. J. Mooney, first appearing in The Commercial Appeal on Dec. 22, 1912:

There is no other character in history like that of Jesus.

As a preacher, as a doer of things, and as a philosopher, no man ever had the sweep and the vision of Jesus.

A human analysis of the human actions of Jesus brings to view a rule of life that is amazing in its perfect detail.

The system of ethics Jesus taught during His earthly sojourn 2000 years ago was true then, has been true in every century since, and will be true forever.

Plato was a great thinker and learned in his age, but his teachings did not stand the test of time. In big things and in little things times and human experience have shown that he erred.

Marcus Aurelius touched the reflective mind of the world, but he was cold and austere as brown marble.

The doctrine of Confucius gave a great nation moral and mental dry rot.

The teachings of Buddha resulted in mental and moral chaos that makes India derelict.

Mohammed offered a system of ethics which was adopted by millions of people. Now their children live in deserts where once there were cities, along dry rivers where once there was moisture, and in the shadows of gray, barren hills where once there was greenness.

Thomas Aquinas was a profound philosopher, but parts of his system have been abandoned.

Francis of Assisi was Christlike in his saintliness, but in some things he was childish.

Thomas a Kempis' Imitation of Christ is a thing of rare beauty and sympathy, but it is, as its name indicates, only an imitation.

Sir Thomas More's Utopia is yet a dream that cannot be realized.

Lord Bacon writing on chemistry and medicine under the glasses of the man working in a twentieth century laboratory is puerile.

The world's most learned doctors until a hundred and fifty years ago gave dragon's blood and the ground dried tails of lizards and shell of eggs for certain ailments. The great surgeons a hundred years ago bled a man if he were wounded.

Napoleon had the world at his feet for four years, and when he died the world was going on its way as if he had never lived.

Jesus taught little as to property because He knew there were things of more importance than property. He measured property and life, the body and soul, at their exact relative value. He taught much as to character, because character is of more importance than dollars.

Other men taught us to develop systems of government. Jesus taught so as to perfect the minds of men. Jesus looked to the soul, while other men dwelled on material things.

After the experience of 2000 years, no man can find a flaw in the governmental system as outlined by Jesus.

Czar and kaiser, president and socialist, give to its complete merit their admiration.

No man today, no matter whether he follows the doctrine of Mills, Marx or George as to property, can find a false principle in Jesus' theory of property.

In the duty of a man to his fellow, no sociologist has ever approximated the perfection of the doctrine laid down by Jesus in His Sermon on the Mount.

Not all the investigations of chemists, not all the discoveries of explorers, not all the experiences of rulers, not all the facts that go to make up the sum of human knowledge on this day in 1912 are in contradiction to one word uttered or one principle laid down by Jesus.

The human experiences of 2000 years show that Jesus never made a mistake. Jesus never uttered a doctrine that was true at that time and then became obsolete.

Jesus spoke the truth; He lived the truth, and truth is eternal.

History has no record of any other man leading a perfect life or doing everything in logical order. Jesus is the only person whose every action and whose every utterance strike a true note in the heart and mind of every man born of woman. He never said a foolish thing, never did a foolish act and never dissembled.

No poet, no dreamer, no philosopher loved humanity with the love that Jesus bore toward all men.

Who, then, was Jesus?

He could not have been merely a man, for there never was a man who had two consecutive thoughts absolute in truthful perfection.

Jesus must have been what Christendom proclaims Him to be—a divine being—or He could not have been what He was. No mind but an infinite mind could have left behind those things which Jesus gave to the world as a heritage.

EDITOR'S NOTE: This editorial in The Commercial Appeal, Memphis, on Dec. 19, has been run each year by request at Christmastide since Dec. 22, 1912, when it first appeared as an editorial by C. P. J. Mooney, then editor of that paper. To readers of The Commercial Appeal the editorial is very familiar. But for such of our readers as may not have seen this wonderful deliverance we pass it on here, feeling at the same time that it will be a most appropriate front-page article for our first issue in the New Year.

Baptist and Reflector

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EDITORIAL

New Year's Greeting

Some three or four years ago Mr. Robert W. Hailey, a son of the lamented Dr. O. L. Hailey, gave us as his New Year greeting a poem which had been found among his father's papers. The author of the poem is not known to the editor. But we pass it on as our New Year's greeting to our friends and readers and join with it every good personal wish. May the New Year bring our friends and readers the abounding blessings of God. The poem follows:

Let us walk softly, friend,
For strange paths lie before us all untrod,
The New Year, spotless from the hand of God,
Is thine and mine, O friend.

Let us walk straightly, friend,
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend.

Let us walk gladly, friend,
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown,
Shall return, O friend.

Let us walk humbly, friend,
Slight not the heart's ease blooming 'round our feet,
The laurel blossoms are not half so sweet
Or lightly gathered, friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon the precious years be over past,
Let love walk with us, friend.

Let us walk quickly, friend,
Work with our might while lasts our little day,
And help some halting comrade on the way,
And may God guide us, friend.

* * *

Presume Not On God In Order To Prove God

When tempting Christ, the devil tried to get Him to cast Himself down from the pinnacle of the temple (Matt. 4:5, 6) and he quoted Psalm 91:11, 12 as an alleged warrant for Christ's doing so: "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Satan's suggested logic was that if Jesus, cast Himself down and remained unhurt, it would demonstrate the divine care, be a proof that He was the Son of God and lead the people to hail Him as their Messiah.

But Jesus rejected the devil's logic and said: "Thou shalt not tempt (make trial of) the Lord thy God." Satan omitted from his quotation the qualifying words, "keep thee in all thy ways."

"Thy ways" meant the direction and steps of Christ in complete dependence upon the Father's will. When danger arose in those ways protection was promised sufficient for Him to carry on until His life's work was finished. But the promise did not cover danger that might be purposely and personally created, as the devil suggested, for religious demonstration purposes. Being both sensible and obedient, Jesus rejected the devil's suggestion.

An important principle is here laid down for the Lord's followers: **Presume not on God in order to prove God.** Bravely and confidently face every danger that may arise in the line of God-ordained duty. But do not run into or create dangers in order to furnish God an occasion to fulfill His promise nor in order to show your own spiritual status.

In Mark 16:18 immunity to serpents and deadly poison was promised to those to whom the passage related. Some have drawn a very foolish warrant from it. The promise related to those who should become exposed to the dangers indicated as they obediently followed the Lord in commanded service. It did not and it never will relate to those who expose themselves to snakes and poison on their own initiative and then presume that the promise covers their case.

A viper fastened itself to Paul's hand without harm to him (Acts 28:3-5). But Paul did not play with the viper or maneuver it into fastening its fangs in his hand in order to show how God would care for him and what great faith he had. He did not expose himself to nor was he warranted in exposing himself to vipers on his own initiative in order to show his immunity to vipers. This incident recorded by divine inspiration may be considered as an acted exposition of the fact that "take up serpents" in Mark 16:18 does not mean "Take up serpents on your own initiative for religious demonstration purposes." The same principle applies to the phrase, "drink any deadly thing," in the passage.

Nowhere is there any Biblical teaching that one on his own initiative should expose himself to danger or that God by His Spirit ever directs one to do this in order to create an opportunity for God to prove Himself and to show one's faith to lay hold of God's promise. The claim of certain religionists that God directs them in such a course is without foundation. Such a course does not display faith but fanaticism and how little common sense one has.

Occasionally one reads of some man in present times who handles a rattlesnake and in an extreme case lets it bite him to show the divine care and his faith (so-called). In the mercy of God the man may get well, though, as happened in a reported case, he may die. Now if in the line of duty exposure to snakes becomes necessary, very well. But do not create the exposure. Needlessly to toy with danger is to follow the very same logic which the devil recommended to Jesus and which Jesus so decisively rejected.

By the way, if exposure to danger on one's own initiative is a proper way to demonstrate faith and the divine care, then the greater the danger the greater the demonstration. A rattlesnake bite may not necessarily be fatal. Why, then, does not the fanatic pass up the rattlesnake and drink some rank poison instead, some "deadly thing," as Scripture calls it? Does not Mark 16:18 promise immunity "if they drink ANY DEADLY THING?" Why select the lesser of two dangers for demonstration purposes? Echo answers, "Why?"

In dependence upon God bravely and confidently face whatever dangers may come in the course of loyalty and service. Sufficient protection is promised for us to carry on until life's work is done. But do not run into or create danger in order to face it and in order to show how well you can do it.

"Thou shalt not tempt the Lord thy God."

* * *

Baptist Group Requested To Sign Its Name

A critical letter from Knoxville, signed "Baptist Group," takes the editor to task for his recent editorial on "The Free-Lance Evangelist." Our readers have the full right to do this in reference to anything which we write.

A prominent pastor in the Knoxville area has warmly commended the editorial. So "Baptist Group" does not represent the sentiment of all the Baptists in and around that city. Others in the state have also commended it. In fact, this is the first criticism that has been received, though there are, no doubt, others who disapprove.

"Baptist Group" calls on us to "be a man" and publish the letter "in your next issue." At the time the letter was dated (Dec. 15) the "next issue" was that of Dec. 16, which was then coming off the press. At the time the letter was received and

read by us on our return from a preaching engagement (Dec. 20) the "next issue" was that of Dec. 23, which then had already been made up and was in type for proofreading. So the letter could not be run in the "next issue" and even this reference to the letter has had to wait until this week's issue.

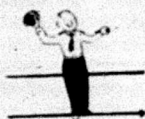
We would cheerfully have run the letter in the present issue but for the fact that no name was signed to it. The rule of the paper, which is a rule that is observed by papers generally so far as we are acquainted with them, is that **anonymous communications are not published**. The name does not necessarily have to be published, but we must know the author of a communication or at least someone who assumes responsibility for it. We respectfully ask, therefore, what "Baptist Group" it is that has written us, and we ask for some specific names of parties or at least one specific name of a party as having written or authorized it.

Permit us to disabuse the minds of "Baptist Group" of the idea that some brother "pumped" the "Free-Lance Evangelist" editorial into our mind. For some months prior to writing it we had said to a few brethren here and there that we contemplated writing along that line if we could ever get to it. They said they hoped we would, but neither of them nor any one else first suggested it to us and nobody suggested a single thing for us to say. The editor alone was responsible for the editorial. He wrote it under a burdened sense of obligation as the conviction of his soul and deep peace was his when he had done so.

If "Baptist Group" will identify itself and let us have the names or the name of some specific party as having written or authorized the letter, Baptist and Reflector will cheerfully run the letter in full. We are not ruffled and do not hold the least illwill toward "Baptist Group," but we respectfully ask that anonymity in the case be laid aside.

* * *

My Work Is Done And Another Work Is Begun



2,500

Thus speaks the little "Reflector Boy," who closed his work with the paper with the close of 1937. Climbing by hundreds, he reached in the Baptist Training Union Campaign the round 2,100 indicating subscriptions received in the campaign. In addition 400 other subscriptions were received, bringing the total to 2,500.

The present, net average weekly circulation of Baptist and Reflector is 6,400. The number ought to be 15,000 and more.

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

Pastor W. F. Wright, Jamestown; Mrs. Reynolds Arnott, Sargentsville; Mrs. O. C. Ewing, Ten Mile; Pastor O. G. Lawless, Byrdstown; Miss Anna Crosby, Spring City; E. M. Graves, Rhea Springs; Mrs. S. E. Conger, Jackson; Pastor C. M. Pickler, Chattanooga; Pastor J. Lacy Basham, Sevierville; Milton Ingram, Trenton; Pastor Samuel Melton, Cleveland; Mrs. Louisa Carroll, Athens; Pastor E. H. Greenwell, Paris; Pastor J. Wallace Owen, Murfreesboro; Pastor E. L. Smothers, Newbern; Mrs. W. B. Amos, Soddy; Pastor L. G. Frey, Jackson; Pastor C. B. Cabbage, Rutledge; Mrs. A. L. Hunsle, Collierville; F. B. Towles, Rossville; C. L. Houser, Newport; Pastor G. Green, Donelson; Miss Louise Herndon, Chattanooga; W. J. Bennett, Bush Creek; Mrs. Woodrow Medlock, Murfreesboro; Pastor Mark Harris, Memphis; Ambrose P. Cate, Knoxville; Pastor H. L. Thornton.

We gratefully thank every one of them.

We could not show the ladder this time. But the little "Reflector Boy" asked that we show how far he had climbed and let him stand there and wave "Goodbye" to his Tennessee friends and thank them for their faithful service. We thank him, too, for his faithful service and regretfully let him go on his way.

And now, as he says, "ANOTHER WORK IS BEGUN!" Miss Mary Northington and her W. M. U. forces in the state have graciously offered to put on and are putting on a special campaign for the paper from January 1, 1938 to May 1, 1938. What would Baptist and Reflector do but for its friends? Most sincerely do we thank them.

In the campaign the W. M. U. worker in any association in the state who is certified by the associational W. M. U. superintendent to the Baptist and Reflector office and who sends in the largest per cent of new and renewal subscriptions in proportion to the number of W. M. U. members in her association as of Jan. 1, 1938, will receive round trip fare to the Southern Baptist Con-

vention at Richmond, Va., in May in recognition of her service. The same recognition will be given to the W. M. U. worker in any association, certified as in the previous case, who sends in the largest number of new and renewal subscriptions.

The basic, single \$2.00 subscription rate of Baptist and Reflector is in effect as in 1937. But when clubs of ten or more sent in one group were formed in the several associations in 1937, the rate of \$1.50 prevailed in their case and in the case of other subscriptions added to these clubs. As previously announced, however, these clubs were valid for securing this rate for 1937 only. So in the present campaign the single subscription rate is \$2.00. But wherever clubs of ten or more are first formed in the several associations they take the \$1.50 rate and then the same rate applies to later subscriptions added to these clubs. This \$1.50 rate is not the single subscription rate but a club rate based on ten or more subscriptions in a group and then passed on to others added to the group after it is formed.

Explanations and instructions respecting the W. M. U. campaign have already been mailed out or are being mailed out. More will be said from time to time.

The campaign is on! Sincere thanks to Mr. Henry C. Rogers and his forces for their fruitful service! Hail and adieu to the little "Reflector Boy" as he goes on his way! Hats off to the faithful women as they now carry on for the paper, and we all know how well they do what they undertake! And now for pastors and people, Sunday school and Baptist Training Union forces—all of us—to join with them in enlarging the ministry of our state paper! For

"YOU CAN LIVE WITHOUT THE BAPTIST AND REFLECTOR BUT YOU CANNOT LIVE AS WELL!"

* * *

Boulevard Baptist Church

Sunday, Dec. 19, at both hours, the editor supplied the pulpit of the Boulevard Baptist Church, Memphis, for Pastor J. H. Wright, a patient in the Baptist Memorial Hospital, who has been out of his pulpit for three months. Secretary Freeman had supplied for him the Sunday before. How we did enjoy meeting with these good people again! One happy person presented herself for membership in the church as a candidate for baptism and was happily received. Our thanks are due Mr. M. F. Goldsmith and his daughter for courtesies in transportation following the morning service. In the afternoon we visited Bro. Wright at the hospital and found him quite ill. But his faith was strong and his joy deep and as before when we visited him, he lifted his hand heavenward in token of where his confidence was fixed. With deep feeling he gratefully spoke of his people at Boulevard who have loved him and so faithfully stood by him through the years and in his illness. While at the hospital we also visited Pastor H. P. Hurt of the Union Avenue Baptist Church, a patient there for treatment and much-needed rest. We enjoyed very much our conversation with him. The Lord bless both of these faithful men and their loyal people.

Santa Claus and Jesus Christ

By J. E. Dillard

This morning's paper (December 23, 1937) gives an estimate from those who are presumed to know, that the American people are spending Five Billion Dollars on Christmas gifts this year. This is an average of \$38.46 for every man, woman and child in the nation. The same paper shows that the largest percentage increase in Christmas spending this year is in the South.

We may assume that Southern Baptists spend about as much each for Christmas gifts as do other people; the records for last year show that we averaged \$5.40 for local church work and \$1.11 for missions and benevolences, or a total of \$6.51.

In other words: Southern Baptists gave Santa Claus more than a tithe of their income, and gave Jesus Christ less than a fifth of a tithe. Is it right to spend five times as much in Christmas gifts as we give to all the causes fostered by Christ and His Church? Is it right to spend thirty-five times as much in one month for Christmas presents as we contribute to missions and benevolences in a whole year? Think it over. How was it in your church? How was it in your home?

The special call of the Baptist Hundred Thousand Club at this time ought to appeal to those of us who want to deal fairly with our Lord.

There ought to be many hundreds of our people who will gladly give several dollars a month, and there ought to be a hundred thousand who will give at least one dollar a month to help our denomination get out of debt.

Perhaps we can find them if we try. Will you help?

DESPISING THE CHURCH OF GOD

(1 Cor. 11:22)

By P. L. Ramsey

(Annual sermon before the Tennessee Baptist Convention at Knoxville.)

Our text for this message is found in Paul's first letter to the Church at Corinth, the eleventh chapter and the twenty-second verse: "Despise ye the Church of God." The word "despise" is often misunderstood. It literally means to look down upon, but does not necessarily mean to hate or to scorn. It also means to fail to properly evaluate. We shall use the word in this discourse in the latter sense. The term "Church of God" needs some defining too, because of the many unscriptural ideas abroad in the land concerning the church.

There is no universal, invisible church in the New Testament. The fallacy grows out of the idea that the church and the Kingdom of God are synonymous, but they are not. All of the children of God are in the Kingdom of God, but all of the children of God are not in the churches of God. The method of entrance shows the two to be different. Men and women are born into the Kingdom of God. They are baptized into the churches of God. The constituency also proves them to be different. There are only saved people in the Kingdom of God, but there are both saved and lost in the membership of the churches. Hebrews 12:23 might be given as an objection to this. The statement "The general assembly and church of the firstborn" could also be translated "The general assembly and congregation of the first born." It is the heavenly group and does not refer to the church in the sense that the word is used throughout the rest of the New Testament. With this verse as a possible exception the word is always local in its meaning in the rest of the New Testament.

The word "church" means congregation and presupposes the idea of being local. A universal invisible congregation is preposterous. The fact that it is local is proved by the use made of the term. Jesus used the term twenty-two times. Twenty-one times there is no question but that He means a local congregation. Some question Matt. 16:18, but it is noted that the church Jesus set up was instructed in the 18th chapter of Matthew on how to deal with an offending brother. It met in the upper room at Jerusalem and had a business meeting electing Matthias to take the apostleship of Judas. It received the Holy Spirit in the upper room on the Day of Pentecost and had three thousand souls added to its membership by baptism on the same day and the Lord added to the church daily such as were saved.

The figures used to represent a church presupposes the idea of its being local. There are three in Paul's letter to the church at Ephesus. The temple of the Lord with Jesus Christ as the chief cornerstone is the first picture given. Every Jew knew the site of the temple and would have understood the word only in a local sense. Imagine a universal temple. Imagine an invisible temple.

The second figure Paul uses in Ephesians is the church as the Body of Christ with Christ as the head over the body. Imagine a universal body. Imagine an invisible body.

The third figure used is that of a wife in the husband and wife relationship, with Christ as the husband and each church holding a wife relationship to Him. Who would marry a universal wife and who would want an invisible wife? Would you introduce your wife to a stranger by saying "I want you to meet my local wife?" "She is a part of my universal wife, who by the way is invisible."

Each of these three pictures necessitates the idea of a definite local congregation. The word is so used in the history of the church. The particular church meant was designated—the church at Jerusalem, the church at Corinth, the church at Philippi, the church at Ephesus, the church at Thessalonica, the churches (plural) at Galatia. John on the Isle of Patmos received a message for the seven churches of Asia Minor, and they are named with a message for each. We so distinguish in our terminology. This is the State Convention of the Missionary Baptist Churches of Tennessee meeting in the First Baptist Church of Knoxville. There is no Tennessee Baptist Church. There is no Southern Baptist Church. So we take our text to mean "Do you fail to appreciate the Church that is found in your community?"

Many people today are guilty of despising the Head of the Church. There is only one head over a church after the New Testament pattern and that head is Christ. No Pope is head over the church of Christ. No Bishop, no Presbytery, no Convention nor Board. Christ is head over His churches and He alone has the right to command and rule over them.

He has every right to be head over His church. He built it. He said, "I will build my church." Since He built it Moses could not have built the church in the Wilderness. If Moses had built the church Jesus could have rebuilt, or remodeled, or repaired it; but He could not have built it. Since He said, "I will build my church," He outlawed the idea that Moses built the church. If Jesus built the church, it was built before Pentecost, for Jesus had gone back to the Father ten days before Pentecost. More than that "There was added unto them" on the day of Pentecost "about 3,000 souls." Now addition must take place between units. One cannot add something to nothing. In fact, I find 120 in the upper room who sat in business meeting. Paul says in 1 Cor. 12:28 "And God hath set first in the church apostles," so the charter members of the first church were the twelve apostles. Surely the seventy sent out by Jesus were members of the church and certainly the 120 in the upper room business meeting were members of the church.

Constantine lived 300 years too late to build the church. Martin Luther, John Calvin, John Knox, Henry VIII, John Wesley, and Alexander Campbell all lived too late to build the church of Christ and were never head over it.

Christ bought the church with His own precious blood. He entrusted it with the task of saving the world. He loved it as His bride and gave Himself for it. There is no place for a boss in the church of Christ. He is head over it Himself and any man or group of men who try to rule it despise its head, and any church who allows its discipline or creed to be determined by men despises its head. Let us crown Christ as head over His churches.

In the second place, we are in danger of despising the membership of the church. Many despise the prerequisites to church membership. The New Testament describes very definitely the necessary steps that lead to church membership. John the Baptist was to make ready a people prepared unto the Lord. He came preaching "repent ye, for the Kingdom of Heaven is at hand." When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee the wrath to come? Bring forth therefore fruit meet for repentance." Jesus said, "Except ye repent ye shall all likewise perish." Peter said on the day of Pentecost, "Repent ye and be baptized everyone of you in the name of Jesus Christ for the remission of sin and ye shall receive the gift of the Holy Ghost." Jesus said, "Ye would not repent in order that ye might believe." So repentance and faith are interlocked. Repentance is literally a change of mind but may be described as a turning from sin toward God. Since Jesus is the way to God, repentance necessitates faith in Christ. Only believers were baptized into New Testament churches. The Corinthians "Hearing, believed and were baptized." Jesus said "He that believeth on the Son hath eternal life." When the Philippians jailer asked Paul "What must I do to be saved," Paul answered "Believe on the Lord Jesus Christ and thou shalt be saved." They spake unto him the word of the Lord and he was baptized and rejoiced, believing in God with all his house. Cornelius and his house received the Holy Spirit before they were baptized. The New Testament demands confession after faith. Romans 10:9-10, "If thou shalt confess with thy mouth the Lord Jesus shall believe in thy heart that God hath raised Him from the dead thou shalt be saved, for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Jesus said "If ye will not confess me before men I will not confess you before my Father which is in heaven." Phillip said to the eunuch "If thou believest with all thy heart thou mayest." The eunuch said "I believe that Jesus Christ is the son of God." Because of these verses of scripture and many others which time will not permit us to mention, we conclude, that the prerequisites to baptism and church membership are repentance and faith and confession. We have despised the meaning of church membership by failing to see as best we can that these conditions have been met by the people we baptize. We are all confronted today by the tragedy of bringing unregenerated people into the membership of our churches. Sheep and goats do not graze together satisfactorily. Let us do our best to stop baptizing goats.

Then again we despise the demands of church membership. We have in many cases failed to magnify the meaning of church membership. When a person joins a church he has joined the most important institution in this world. He has joined the only

institution that Christ set up. The church which He has joined is the custodian of the gospel and has for its mission the deliverance of that gospel to a lost world. He has obligated to do all in His power toward the accomplishment of such a holy name.

We are becoming very lax with regard to the ordinances of the church. There are two ordinances in a New Testament church, namely: baptism, and the Lord's Supper. They are referred to as the initial and the recurrent ordinances. There are four scriptural requirements as to the initial ordinance; a proper subject, a proper mode, a proper purpose, and the proper authority. The proper subject is a repentant, confessing, believer. The New Testament order was always repentance, faith, confession, baptism. There is really no such question raised in the New Testament as to the mode of baptism. It was simply baptism, "One Lord, one faith, and one baptism!" The fallacies of men make necessary the use of the term proper mode. The scholarship of the world is rather agreed that the New Testament practice was immersion. But men say that since immersion is so inconvenient that sprinkling or pouring will do just as well. But by what right do men substitute their will for the will of God? Let the word of God stand sure. The New Testament pictures baptism as a burial. We understand that baptism is simply a likeness, a picture, a symbol. It points to the death, burial, and resurrection of Christ; to our death to sin, our burial with Christ, our being raised to walk in newness of life. It pictures our final resurrection. It is not for the putting away of the filth of the flesh but in answer to a good conscience. To make it mean more makes one guilty of despising the ordinance of baptism. But if one meets all these requirements and fails to have the proper authority he is not scripturally baptized. Herein so many fail and herein so many fail to properly appreciate the ordinance of baptism. Baptism and the Lord's Supper were delivered to the church. Every one agrees that the Great Commission was given to the church. If so, it was the church of Christ at Jerusalem that was entrusted to perform the ordinance of baptism. I have no authority to baptize anyone but the church in which I hold membership, has, and it can authorize me to perform the rite. Recently a woman said to me, "I would join your church if you would re-baptize me." I said, "I am sorry, but even though you were immersed we can't recognize the authority of any other people to perform the act that Christ commanded his church to perform." And so it is. To demand less is to be false to the trust Christ committed unto His church. "Despise ye the church of God."

There is possibly more confusion and misunderstanding about the Baptists' position concerning the Lord's Supper than anything else we hold and teach. We have been called selfish, close communionists. Many of our own people have assumed an apologetic attitude toward our position on the Supper. Paul says "I have received of the Lord that which also I have delivered unto." There is a little tract written by Dr. Geo. W. Truett that sets out, in the answers given to three questions concerning the Lord's Supper, the clearest and simplest discussion of the subject I have ever seen. They are briefly, Whose Supper is it, To whom was it given, Why was it given? It is the Lord's Supper as its names designates. Since it is the Lord's Supper He had a right to give it to whomsoever He would. He exercised that right and gave it to His church as everybody believes. His purpose was to show forth His death till He comes again. So many despise the Supper by thinking they are called upon to show their love one toward another. Others despise the Supper in attributing to it powers the Bible does not claim for it. It is nowhere spoken of as a means of grace. Since grace is unmerited favor, there are no means of grace. The bread is not the body of Christ and does not become the body of Christ, neither is the wine the blood. If we eat and drink with our thoughts on other than the Lord, we eat and drink "unworthily, not discerning the Lord's body." We are guilty of despising the church. Baptists have defended their position on the Lord's Supper by saying, "It is close communion." We could sustain our position more easily if we would simply hold to the fact that the Supper was given to the church. Since a New Testament church is a body of baptized believers, then only those can take the Lord's Supper who are members of that body. I believe in magnifying the position of the local church. To apologize for belonging to a church that practices close communion is to be guilty of despising the church of God.

In the fourth place there is a growing tendency to despise the government of the church. The church has one head, even Christ. There are two scriptural kinds of officers in a New Testament church, pastors, or elders, or bishops, and deacons. Both offices are for service and not authority. The pastor as the overseer of the flock is to serve the flock in matters of the spirit and the deacons are to attend to the material service of the flock. Neither

are to run the church, Christ is its head. The church is to let Him lead through the Spirit. That leadership expresses itself in the vote of the majority. Examine with me the business meeting in the upper room. They were to elect a successor to Judas, who fell from his apostleship. They nominated two, Justus and Matthias. Then they prayed, "Lord, show whether of these two Thou hast selected." Then they cast lots and the lot fell on Matthias. There is much wisdom for modern churches in that meeting. Their prayer recognized Christ as head and the right one to do the selecting. Their vote was simply to ascertain His will. In the 6th chapter, when the trouble arose among the Grecian women, the twelve apostles, realizing that it was not their business to leave the word of God and serve tables, called the multitudes of disciples together and put the case before them. They told them to look out among themselves seven men who could be appointed over this business. So the disciples chose and the apostles ordained the first seven deacons. From these and other passages, it seems clear that Jesus meant that the government of the church should be a praying democracy. Such a system would let Him lead. To do less is to despise the government of the church. There was no dictatorial organization over the churches. Each was a pure democracy and independent of every other church. One church could advise with and co-operate with another, but could not rule over another. Any other system despises the church of God.

In the last place, there is a great constituency in the membership of our churches that despise the mission of our churches. The heresy of Omissions does the cause of Christ more harm than the heresy of Antimissions, because there are more of that number. James has something to say about people who say and do not. He also condemns as sin the one who knows to do good and does it not. The mission of the churches was given to them by Christ in the Great Commission. He gave the Commission on the basis that all authority has been given unto Him, both in heaven and on earth. On that basis we are to go, make disciples, in all the world, baptize the disciples made, and then teach them to observe all things that He commanded us to the end that we would make more disciples and on till Jesus comes. I believe that there is a significance to the order of this Commission, don't you? We are to go into all the world and make disciples. So I would declare the supreme task of the church to be to make disciples. If we fail there we fail at the fountain head. All else fits into this supreme task. Every organization of the church should fit into this Commission, because it is our program. It is our marching orders. To refuse to obey it—to neglect to obey it, is to despise the church of God. No other organization has any such authority. He gave it to the church. Other organizations may win lost souls to Christ, but if they do, they are helping the church do its task and are working without authority. Jesus intended that our Christian influence and service be done through the church. The light is to be placed on the candlestick rather than under a bushel measure. He promises to be with us if we will carry out this Commission. We have no promise of His presence with any other program.

In conclusion, we would remind you that the attitude of Christ toward His church is that of an expectant bridegroom toward his betrothed bride. "He loved the church and gave Himself for it." Every expression of relationship between Christ and the church is that of tenderest love. Since He loved the church we ought to love the church. Shall I despise the church when Christ loved it so? Shall I be false to the church when Christ died for it? I would be true to Christ. He has done so much for me, I would be true to His church. She is His representative in the world.

I love Thy church O Lord
The house of Thy abode,
The church our blest Redeemer saved
With His own precious blood.

I love Thy church O God
Her walls before Thee stand
Dear as the apple of Thine eye
And graven on Thy hand.

For her my tears shall fall
For her my prayers ascend
To her my cares and toils be given
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways
Sweet Communion solemn vows
Her hymns of love and praise.

—Fayetteville, Tenn.

Mr. Allen Goes To The Sunday School Board



In his third year as State Sunday School Superintendent in Tennessee, Mr. Andrew Allen has been elected to and has accepted a position as head of the Elementary Department of the Baptist Sunday School Board. He took up his new duties January 1. However, he will continue to serve in a measure in his former position until his successor is chosen.

Mr. Allen well states what the other state workers heartily agree to that there was no reason or situation in the state work why he should leave. It was only after much earnest consideration and prayer that the conviction came to him that the Lord was calling him to the new position, and this alone constrained him to go. In this position his duties and responsibilities will be Southwide instead of statewide as before.

While regretting to give him up, the editor joins the other state forces in congratulating him on this call to wider service a spiritual honor worthily bestowed, and one that shall be worthily borne. We congratulate the Sunday School Board for securing him.

Mr. Allen has been a workman that needeth not to be ashamed. Splendid have been the accomplishments of the Sunday School department under his leadership. Delightful has been the fellowship with him. The state workers and the state love him in the Lord and for his work's sake.

So, Mr. Allen, the Lord bless you in your enlarged service. We are glad you are not going far away. We can walk two blocks west to see you now and then, and you can walk the same two blocks east to see your former—and present—comrades in the Kingdom.

Thomaston, Ga., Dec. 14, 1937.

Dr. O. W. Taylor,
Editor Baptist and Reflector,
Nashville, Tenn.

Dear Sir and Brother:

I have watched Baptist and Reflector closely for the past two weeks for some notice concerning the death of Rev. J. W. Linkous which occurred at the home of his brother, James Linkous, in LaFollette, Tennessee on the morning of Nov. 25, but have seen nothing of it.

Brother Linkous was for many years an associational missionary in the mountains of East Tennessee. He worked under Dr. W. C. Golden and also Dr. J. W. Gillon. He probably did more for the Baptist cause in the section in which he labored than any other man of that day. He was pastor of Calvary Church in Nashville for two years—1911-12, I think it was. He was chaplain of Brushy Mountain prison for two years under Gov. Ben Hooper. He removed from Creston, Tenn., to Alton Park about seventeen years ago, where he was pastor of Alton Park Church for some time. He was the father of Rev. Hobart M. Linkous, the present pastor of Mountain Creek Baptist Church, and one of the most

successful evangelists in that part of the state. He is also survived by his widow, two other sons, Ollie and Ernest; and three daughters, Mrs. Mayme Smith, Mrs. Lela Lowe, and Miss Izola Linkous. He was sixty-eight years of age.

Brother Linkous was one of the sanest evangelists the writer ever knew. He preached the old time gospel with great power. He was held in high esteem by Dr. Golden, Dr. Gillon and other leaders in our denominational work in Tennessee.

The writer had the sad honor of delivering a funeral message over the remains of Brother Linkous in the Mountain Creek Baptist Church Saturday afternoon, Nov. 27. A great concourse of friends and acquaintances were present to pay their respects to one of God's noble servants. His body was laid away in the beautiful cemetery not far away to await the resurrection morn.

Deep and pungent sorrow fill our heart at the going of this good man. We loved him like a brother in the flesh. He was our close friend for more than twenty-five years.

G. W. Mitchell.

Editor's Note: In a previous issue carrying a note concerning Brother Linkous we explained why no notice had appeared before.

Preach It

Beloved Brother J. H. Wright of Memphis is confined to the Baptist Hospital of his city. During a recent visit to him he expressed the hope that he may again be able to fill his pulpit with Boulevard Baptist Church, but there was grave doubt in his mind that he would ever be able to do that. After we had talked for some time, he gave me the following outline for a sermon which he said he would preach, if he ever became able. "Pass it on to some of the other brethren and let them preach it," he said.

SUBJECT: "Where Is Thy Faith?"

INTRODUCTION: What is faith and what is your faith stressing?

BODY OF SERMON:

I. Is Your Faith in God?

II. Is Your Faith in Man?

III. Is Your Faith in Money?

IV. Is Your Faith in Organizations?

V. Is Your Faith in Pleasure?

CONCLUSION: What shall we do about it? Either we put our faith in God, turn from man-made schemes of reform and social redemption, and reshape our lives or we shall keep on drifting until ruin grips us.

Surely there is a great message bound up in this simple outline. I am going to preach it for Brother Wright. Let others join me.—John D. Freeman.

We want to preach this sermon sometime, too. And this reminds the editor that we have heard certain brethren here and there express the wish that Baptist and Reflector carry at least an occasional sermon outline, say under the heading, "What I Preached Last Sunday" or under some other heading. Do you have an outline that might be helpful to someone? If so, send it in and let your paper pass it on so far as it may have a suitable opportunity to do so. Kindly make the outline brief. A good service may be performed for some brother if you will send in that carefully prepared, brief sermon outline.—Editor.

In the matter of relative values which is worse, a mission method that may have some bad elements of technique in it but produces Kingdom results or a method that is "thoroughly orthodox" in claim and insistence but brings in little or no Kingdom results? It is difficult to see the superiority of a thing whose chief practical showing is failure in the thing which it claims to be doing.

There is ground for the fear that there are some instances when the energy, zeal and loyalty of certain men in their particular church, associational or denominational connection is not constrained by the love of Christ but by their resentment against the fact that they are not made as prominent as they think they ought to be. "You tickle me and I'll tickle you!"

AMERICAN BAPTIST THEOLOGICAL SEMINARY

Nashville, Tennessee
Dr. J. H. Garnett, Dean

Since we opened our doors for the 14th session on Sept. 27, matters have been most encouraging. On the above mentioned occasion many friends and well wishers were present to bid us God speed. A good many new faces were seen in the large student body. These new faces came as the result of the personal efforts of our new president, Dr. J. M. Nabritt.

A Dual Operation

The Training School and Old Ministers' Home, which has been opened in the re-conditioned and furnished building of the old Roger Williams University, comes under the supervision of the President of the Seminary. This combination has made it necessary for the following additional teachers:

The Faculty

In addition to the president, Dr. J. M. Nabritt, Dean J. H. Garnett and Dr. J. C. Miles, Secretary of the Faculty, the following teachers have been added: Drs. S. L. McDowell, S. H. James, Rev. S. M. Weaver, Mr. H. C. Nabritt, Miss M. L. Bradshaw, and Mrs. Carrie Young, matron. This increase of teachers gives impetus to the work and is an evidence of growth. This new contingent, the Training School, has enlarged our student body.

The Second Annual Conference on Pastoral Problems

This conference, opened on Monday, Nov. 29; and continued through the week. The benefits of this conference are absolutely inestimable, and any one who attended either of all of these sessions of the conference and did not go away inspired in heart and mind, must be dull of mind and hard of heart; for every speaker on the program was an expert in his line and everyone brought a burning, inspiring and convincing message.

The conference, itself, in every sense of the word, reached a HIGH WATER MARK and Dr. J. C. Miles, the director of the conference, deserves great credit for assembling such a concourse of expert Christian noblemen. This conference should be perpetuated.

The following are some of the speakers at the above mentioned conference: Drs. L. S. Ewton, Homer L. Grice, E. P. Alldredge, Walter M. Gilmore, S. L. McDowell, R. C. Barbour, J. M. Nabritt, A. M. Townsend, W. S. Ellington, Prince E. Burroughs, L. G. Jordan, T. L. Holcomb, J. E. Dillard, Mr. Andrew Allen, B. B. McKinney, J. N. Barquette, E. W. D. Isaac, Dr. J. T. Brown, S. H. James, Ambrose A. Bennett, J. H. Garnett and others.

Our President

Our President, Dr. J. M. Nabritt, is wide awake, and is alert to every demand and is putting forth strenuous efforts in his visitations upon the field to build up the waste places and to impress upon the constituency the great importance of the American Baptist Theological Seminary and its contingents. In his exacting and self-sacrificing labors he knows what to say, how to say it, and says it.

Pantry Showers from the W. M. U. of Nashville

The Missionary Union of Nashville (colored) of which Mrs. E. W. D. Isaac, Sr., is President, Mrs. Frankie Pierce, Secretary, brought out to the Seminary on Oct. 23, a shower of food stuffs, valued at \$150.00. Of this amount Mr. I. E. Green paid the Otey Quality Grocery Store \$38.55. The Missionary Union of Nashville has the inexpressible gratitude of the Seminary and Training School for its magnificent munificence.

In addition to the above, we have received from the following persons and organizations the following for which we are truly grateful: Dr. J. E. Dillard for 75 copies of his book, "We Southern Baptists"; Belmont Heights Baptist Church for several pantry showers; The Dorcas Class of Belmont Heights for books; Edgefield W. M. U., Mrs. Sanders, chairman, for two lovely quilts; W. M. U. of First Baptist Church for food stuffs.

Mr. Robert W. Hailey, General Secretary of the Seminary, is most active on the firing line and keeps close touch with all situations, and is rendering most valuable service to the cause of the Seminary.

Book Reviews

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

SUNDAY SCHOOL LESSON HELPS, 1938

We are happy to call attention to some very attractive helps on the International Lessons for the new year; we are sure that our fellow teachers will want one or more of these as companions through the year.

Peioubet's Select Notes (Wilde, \$2.00), under the able editorship of Dr. Wilbur M. Smith makes its sixty-fourth bow. Really, it seems brighter, fresher, more complete than ever. We are particularly impressed with the excellent bibliography. Doctor Smith knows the viewpoint of the teacher; his outlines and comments are most suggestive.

Arnold's Practical Commentary (Light and Life Press, \$1.00), edited by Dr. B. L. Olmstead, enters its forty-fourth year, and lives up to its title. Unlike most other volumes of this kind, ARNOLD'S contains special treatments of the lessons for all classes from the Primary up. We would say that this volume is distinguished for its topics for discussion, its outlines for blackboard talks, and its practical applications.

Tarbell's Teachers' Guide (Revell, \$2.00) enjoys the unique distinction of having the services of a most scholarly and versatile lady, Dr. Martha Tarbell, as editor and compiler. Always maintaining a very high standard, the thirty-third volume measures up to the highest expectations of its many readers. The illustrative material in both quotations and pictures is excellent.

Snowden's Sunday School Lessons (Macmillan, \$1.35) lost by death its great author, Dr. James H. Snowden, last December. Dr. Earl Leroy Douglass immediately took over the editorship and completed the 1938 lessons which Doctor Snowden left half finished. The friends of this scholarly volume may look with confidence to Dr. Douglass' ability to "carry on" in the spirit of its founder.

The Gist of the Lesson, by Torrey (Revell, 35c) is an admirable pocket commentary on the lessons compiled from expository notes left by Dr. R. A. Torrey. It is most attractively bound and contains many features both suggestive and practically useful.

Points for Emphasis, by Dr. Hight C. Moore (Baptist Sunday School Board, 35c) enters its twenty-first year in bright new dress with all the favor and satisfaction that belong to a senior. Constantly it has grown in popularity, and its use as the lesson help for large classes is growing each year. We congratulate all teachers upon having so easily available such adequate aids.

John L. Hill, Book Editor,
B. S. S. B., Nashville, Tenn.

Why Do I Believe the Bible is God's Word? By Rev. Wm. Dallman, D. D. Published by the Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. 138 pages. Price 75 cents.

Here, in small scope, is a regular storehouse of information about the Bible. Every student of modern heresies should have it, and every pastor should have it handy for use in dealing with those whose faith has been shaken by modern philosophy, science or theology. It is neat, compact, dynamic! The author sets forth his faith based upon the "Company the Bible keeps," its beauty, its fulfilled prophecies, its triumphs over all attacks, and its blessed influence through the centuries.—J. D. F.

Truth for Sower and Seeker by Harold F. Sayles. Zondervan Publishing House, Grand Rapids, Mich. Paper 25c; leatherette 60c.

This is a book of 124 pages, vest pocket size, but packed full of good things. The headings are at the top of the pages. It is a practical compend of theology and Christian duty and practice. It is easily carried and could be read at moments of leisure. On these subjects many passages of Scripture are given and all quoted in full. The comments are brief but pointed. Of Christian Science he says: "Great cures are claimed, but if the facts were known, it might be found that more deaths than cures have taken place because of the lack of medicine and nursing."—As to knowing each other in heaven he gives examples of Peter on Mount of Transfiguration recognizing Moses and Elias, whom he had never seen; Stephen in death hour saw Christ standing at the right hand of God.—J. R. C.

IN GOD WE TRUST

How did the phrase "In God we trust" get on our coins? In the dark days of the Civil War a country minister, who was also a farmer, wrote to Secretary of the Treasury Salmon P. Chase, asking that some suitable recognition of the Deity be placed upon our coinage. He suggested that the words, "God, Liberty, Law" be used. Chase was in sympathy with the idea, but had a hard battle in Congress before it was adopted. Finally Congress on April 22, 1864, authorized a two-cent piece upon which was first stamped the motto "In God we trust," and in 1865 the director of the mint was instructed to put it on all our coinage.—Watchman-Examiner.

Sunday School Lesson

By the Editor

January 16, 1938

Beginning A Life of Service

Lesson Text: Mark 1:14-28.

Golden Text: Mark 1:15.

Readings: Matt. 4:17-22; Acts 3:1-11; Acts 2:37-47; Isa. 11:1-9.

By reference to the other Gospels it can be seen that the beginning of a life of service by Christ referred to in our lesson subject was the beginning of service in Galilee after several months' service in Judea. This was probably in the spring of A. D. 28. In this notable ministry Jesus expounded the gospel, enlisted assistant workers, taught the people and cast out demons. "Now after that John (the Baptist) was put in prison, Jesus came into Galilee, etc." How vain it is for the enemies of truth and righteousness to think that they can stop the progress the right. If one worker is forced from service, God has another to take his place. In our lesson text we see:

I. Jesus Preaching The Gospel (vss. 14, 15).

1. **A Redemptive Message.** The gospel that Jesus preached insisted upon repentance and faith as the conditions or means of appropriating God's saving grace. These are the very same means as those insisted upon by Paul in "the gospel of the grace of God" (Acts 20:21, 24). The message of Jesus and that of the New Testament preachers who came after Him were of the same character (Heb. 2:3). It was the gospel of grace centered in the atoning cross. This is the gospel of individual redemption and knows nothing of any mass redemption except as the individuals composing the mass personally receive the gospel and act upon it.

2. **A Kingdom Message.** A great deal of unbiblical teaching is engaged in by certain social enthusiasts and even by some theological theorists to the effect that the kingdom-gospel is different from the gospel of grace. The gospel which Jesus and Paul preached was both "the gospel of the grace of God" and "the gospel of the kingdom of God" in one (Matt. 24:14; Acts 20:21-25; 26:22, 23; 28:23, 31). When one preaches the gospel of grace he is preaching the only kingdom-gospel of which Scripture knows any thing, and the only way in which the kingdom in this age can be advanced or brought in is by and through this message. It will never be brought in by the programs and machinery and rationalized, so-called "gospel" of worldly-wise men.

II. Jesus Enlisting Helpers (vss. 16-20).

1. **Converted Helpers.** The men selected by Christ to be His assistant workers as recorded in our lesson were from among the disciples of John the Baptist. A careful study of Luke 3:4; Luke 1:76-79; John 1:35-42 and other Scriptures dealing with the character of John the Baptist's work clearly indicates that these were already saved and that in our lesson they were called to service. Unless it be for some specific, exceptional and ordained judicial purpose, as in the case of Judas, when the Lord goes to select workers in His service, He lays His hand on saved people. One

greatly fears that the major explanation of why there are relatively so few workers in the churches is a lack of vital religion in the heart.

2. **Soul-winning Workers:** "Fishers of men." Their fishing ability was now to be controlled by Christ and directed to catching men through the gospel for the kingdom. Every Christian is to be dedicated to this service. Every church and every organization in the church is to be dedicated to it. Ultimately "The fruit of a Christian is another Christian." The whole spirit, genius and purpose of missions are condensed into that phrase, "fishers of men." Jesus said, "Follow me, and I'll make you fishers of men." If one follows Jesus he becomes a fisherman. And the example of the disciples in our lesson teaches us how promptly we should follow Christ in this work, for they "immediately" obeyed.

III. Jesus Teaching The People (vss. 21, 22).

1. **The Place:** In the synagogue, the Jewish place of worship, in Capernaum at the northern end of the Sea of Galilee. A custom in such places was to invite visiting men, particularly teachers, to say something. Jesus used the opportunity to teach the truth.

2. **The Manner:** "Taught them as one having authority, and not as the scribes." The scribes constantly quoted and appealed to the rabbis in support of their statements, while, as we learn elsewhere, Jesus would say, "But I say unto you, etc." Also the indication is clear that Jesus taught with a positive note. However, some mere men have drawn the unwarranted conclusion from the manner of Jesus in disregarding the rabbis and in giving the heart-meaning of certain Scriptures, as in the Sermon on the Mount, that they are justified in preaching a message which they call the "gospel" and which they have formulated by human reasoning and independently of the Scriptures, except as the Scriptures are twisted to square with their "gospel." But Jesus did not teach or preach independently of the Scriptures but in harmony with them and again and again appealed to them. It becomes man to follow the example of the God-Man. Moreover, only the latter, of all who have ever lived on the earth, could use "I say unto you" in the authoritative sense in which Jesus used it.

IV. Jesus Casting Out Demons (vss. 23-28).

1. **Jesus Confronting Wrong.** The fact of demonic possession was prominent in the days of Christ. Evil spirits, agents of the devil, embodied themselves in men and demoralized them. This man in the synagogue was thus possessed. Using the voice of the man, the demon cried out to Christ, "Let us alone, what have we to do with thee, thou Jesus of Nazareth." Apparently, the spirit meant, "Let me and this man I have possessed alone." Satan and sin have so interpenetrated or intermingled with the powers and affairs of men that when the offer of deliverance in Christ is made to such men they interpret it as an unwarranted meddling with their

affairs. Resentment against Christ wherever found is always from the devil. But when it comes to the ultimate test, even the devil is compelled to bear testimony as to the power and truth of Christ. Do not be surprised when Satan-directed men resent the call of the gospel for faith and righteous living. The gospel in its truth and its application is against all wrong, and wrongdoers do not like it.

2. **Jesus Overcoming Wrong.** The man who was demon-possessed was hapless and humanly helpless. So today there are men "who are taken captive by the devil at his will." But if they can be brought into contact with Christ, blessed deliverance follows. Christ spoke His word of command to the demon in the man and the demon came out, but not until he had made one last assault upon the man. When the proposition of Christ straightening up men is presented, the devil will do as much damage as possible as a consequence. But it is better for men to be saved, though battered, than to continue on their course and find their home with the devil. The people marveled at the effects produced in that man. The power of Christ is still producing marvels and deliverance in the earth wherever people are brought into genuine, God-wrought dependence upon Him. But on the part of professed Christians there needs to be more consecration, distinctive living and earnest service in order that they may more powerfully be used by the Lord in propagating the gospel and applying it and that there may be more "wonders of His grace." For in the present order and present plan of the Lord's work He is sovereignly pleased to make His major release of blessings when His people are yielded to Him, praying fervently to Him, and aggressively serving Him.

QUESTIONS

1. Where did Jesus begin His service referred to in our lesson? 2. Show that Jesus preached a gospel of individual redemption. 3. Give proof that this same message was also the gospel of the kingdom. 4. What kind of helpers did Jesus enlist? 5. How soon should workers get busy for the Lord? 6. What is involved in the phrase, "fishers of men?" 7. What is implied by the fact that Jesus "taught as one having authority, and not as the scribes?" 8. What is the reaction of wrong when confronted by Christ? 9. Discuss the marvels which Christ still produces when men are brought into vital contact with Him.

Lesson for January 23: MINISTERING TO PHYSICAL NEEDS. Mark 1:29-45.

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ROSE'S LETTERS

By N. Florence Leech

Every morning after breakfast, Rose's grandmother sat in her rocking chair by the wide south window, and read a chapter out of her big, leather-covered Bible.

"Why do you read your Bible every day, Grandma?" Rose asked.

"Because I couldn't get through the hours without it," Grandma answered. But Rose couldn't understand.

"The Bible is God's message to His children," Grandma explained. "It tells about Jesus. I read my Bible for help and because it reminds me that Jesus loves me."

Still Rose felt puzzled. But she put on her red cap and hop-skipped across the street to see her best friend, Anne.

"Oh, Rose," Anne greeted her. "Daddy is going to take us on a motor trip, starting Saturday. We'll be gone a week."

"That will be fine!" Rose exclaimed. Then her face fell. "But I will be so lonely," she added with a sigh.

"I'll send you a card," Anne promised. But Rose felt more and more unhappy. She scolded Baby Roy when he wanted her to play with him, and she didn't feel like playing with her favorite doll, Gracie. She didn't feel like sewing on Gracie's new dress, or finishing the new quilt for Gracie's bed. "I'll be so lonely," she kept saying.

All too soon Saturday morning came, and it was time for Anne to start. Rose kissed her goodbye.

"Here's something for you," Anne said, and handed her a large, fat envelope.

"Thank you," sighed Rose in a choked voice, and blinked back her tears to watch the car out of sight.

Then she went back into the house, and carefully opened the envelope. Out of it she took six smaller sealed envelopes, each with a day of the week written on it, and a folded letter.

"Dear Rose," the letter began. "I am leaving you six notes, and you are to read one each morning. I shall be thinking about you wherever I am, and I want you to think of me." There were other things in the letter, which ended, "Please remember to feed Kitty Blue, and don't let her get lost."

Rose ran to show Grandma the letter, and the six fat sealed envelopes.

"I can scarcely wait to open them," she cried. "Now Baby Roy I will go find Kitty Blue, and play with her." That is one of the things Anne asked me to do today.

The days passed one by one. Rose was lonely without her best friend, but it was fun to read the letters Anne had left, and to do what they said to do.

"Finish the doll quilt," said the Monday letter, and Rose sewed some on it every day, so it would be finished when Anne came home.

"Take some fruit to sick Betty," said another letter, and Rose took the fruit and a story-book as well.

Finally the long week was ended, and Anne was due home. How happy Rose was! She hop-skipped from room to room. When she went into the dining-room, she

noticed Grandma sitting by the window with her Bible open on her lap.

All at once Rose understood why Grandma read her Bible every day. In the Bible Jesus said, "Lo, I am with you always." Such a big book must be full of interesting stories, and helpful messages that Jesus had left to those who love Him.

"Grandma," cried Rose, "will you please read me a chapter out of your Bible today?"

"Yes," Grandma answered.

At that instant Rose heard a loud honk! "Anne's home," she shouted, and ran to meet her. Then Anne and Rose sat down by Grandma, and she read to them from her precious Bible.—Story Time.



An important person is one who can't see you when he's busy and gets made if you can't see him when you're busy.—Los Angeles Times.

"What is your favorite book?"

"It has always been my bank book, but even that is lacking in interest now."

Eliz: "Have you Lamb's Tales?"

Librarian: "This is a library, not a meat market."

Little Alice was taken on a visit to a peacock-farm. Her mother was busily engaged in conversation when her small daughter ran up breathlessly: "Oh, mother, there's an old chicken out in the yard in full bloom!"

A distinguished man from Boston took a western trip for his vacation. Strolling around Salt Lake City one day, he made the acquaintance of a little Mormon girl.

"I'm from Boston," he said to her. "I suppose you do not know where Boston is?"

"Oh, yes, I do," answered the little girl eagerly. "Our Sunday school has a missionary there."

Wife: "That woman got \$600,000 from the railroad company that killed her husband by accident."

Husband: "Well, you needn't sigh so hard when you tell me."

Officer (sounding the alarm): "All hands on deck. The ship has struck a rock."

Seasick Passenger: "Thank heavens! Something solid at last!"

A western magazine offered a prize for the best recipe for making beautiful hands. The following answer won: "Soak the hands three times daily in dishwater while Mother rests."

Timely Departure

"Wow!" bellowed little Mary.

"What now?" asked Mother.

"Freddy's gone away and won't play church with us any more."

"Well, I suppose Freddy doesn't have to play church if he doesn't want to."

"But he has the collection plate."—Montreal Star.

Judge—"Now I don't expect to see you here again, Rastus."

Rastus—"Not see me again, Jedge? Why, you-all ain't going to resign is you, jedge."—Ex.

CHILDREN IN COURT

By Judge Malcolm Hatfield

A certain district learned to its regret recently that it was directly responsible for the dishonesty of several boys. This particular community had been the home of a notorious personage and on his escape from the penitentiary the entire neighborhood openly voiced its hope that the convict would be able to avoid the police.

As children love to mimic adults, it was only natural for the boys of the vicinity to adopt the gangster as their hero and model.

LIFE'S LESSON

I learn as the years roll onward

And leave the past behind,

That much I have counted sorrow

But proves that our God is kind;

That many a flower I longed for

Had a hidden thorn of pain,

And many a rugged bypath

Led to fields of ripened grain.

The clouds that cover the sunshine,

They cannot banish the sun;

And the earth shines out the brighter

When the weary rain is done;

We must stand in the deepest shadow

To see the clearest light,

And often from wrong's own darkness

Comes the very strength of right.

—Christian Index.

PROSTATE GLAND

Bladder sufferers. FREE information regarding treatment from which I received amazing relief, also others who tried it, will testify to same. Names and addresses given. I represent no medicine company. No obligation.

ALFRED N. BEADLE

Apt. B. R., 400 Beacon Avenue, St. Paul, Minn.

Getting Up Nights Caused By Kidney Germs

Are you worried and annoyed by Getting Up Nights? If so, you should know that the true cause may be irritating Germs in the Kidneys or Bladder, which may also cause other distressing symptoms such as Nervousness, Leg Pains, Swollen Joints, Backache, Dizziness, frequent Headaches, Puffy Eyelids, Burning Passages, Loss of Appetite and Energy, so that you feel old before your time. Ordinary medicines can't help much because they don't combat such germs. The doctor's formula Cystex starts fighting Kidney germs in 3 hours, checks pains, stimulates and tones the kidneys and Bladder. Users often feel younger, stronger and far better in a day or so. Cystex must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Sila-text) today. The guarantee protects you. Copr. 1927. The Knox Co.

Sunday School Department

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

STATE SUNDAY SCHOOL CONFERENCE AND ASSOCIATIONAL OFFICERS MEETING

February 28-March 2, the Second Statewide Sunday School Conference, combined with the third Associational Officers meeting will be held in the First Baptist Church, Nashville. An excellent program is planned. Poster announcing speakers, hotel rates, and other pertinent facts will be mailed to the superintendents soon.

The theme of the conference will be **THAT ALL MAY KNOW HIM**, based upon 1 Corinthians 9:22-23. Plan to attend this meeting. It is **THE** opportunity of the year. Come! Attendance goal—1,800.

MISS LEE SAYS

Miss Mary Virginia Lee, Secretary, Department of Intermediate Sunday School Work, Baptist Sunday School Board, says:

Every Associational Intermediate superintendent should attend the meeting in Nashville in order—

1. To get a better understanding of the purpose and plan of associational Sunday school work.
2. To become better acquainted with his own duties.
3. To learn better methods and plans for promoting Intermediate Sunday school work in his association.
4. To receive inspiration and spiritual strength for carrying on the work.

GETTING DOWN TO THE MAIN THING

William P. Phillips

Secretary, Department of Young People's and Adult Sunday School Work

We are now facing our third annual statewide meeting of associational officers. Having gotten our bearings in the first two, and with two years of progress in setting up these associational organizations, we should now shift out of second into high gear. How can we do it? By having one hundred per cent representation in Nashville, February 28-March 2, for the Young People's, Adult and Extension Departments of either the officially elected officer, or some one officially designated as that representative.

At this third state meeting our plans should fully crystallize looking to action, full speed ahead in organizing, reaching, teaching, and winning great numbers of men and women to Christ and our churches. Getting down now to the main thing is our watchword.

AS ONE ASSOCIATIONAL SUPERINTENDENT SEES IT

Organizing the Sunday school work of any association is the beginning of a movement that will reach out and help all Baptist Sunday Schools of every class in that association. It will help to awaken them to the full realization of the fact that their responsibility exists beyond the confines of their own community. It will help them to see their shortcomings, and inspire them to put forth greater efforts to overcome them. It will give individual opportunity to serve the Lord in a greater way. Too few of our workers ever attend a Sunday school meeting outside of their association. The organization will bring to them a program that will help to make

them conscious of their need of better training and, the using of better methods, and will give them an opportunity for greater fellowship, and help them to understand more fully that they have an important part in the Kingdom work.

The scope and continuance of this help will depend entirely upon the Sunday schools and the associational officers. After an officer attends the Statewide Conference for Associational Officers his interest in the work and the effectiveness of his efforts are so pronounced that the value to the association cannot be overestimated. Send every officer to every conference. Organize and stay organized.—H. W. Jones, Associational Sunday School Superintendent, Nelson Association, Kentucky.



MR. HAROLD E. INGRAHAM

FIFTEEN OR MORE ASSOCIATIONAL SUNDAY SCHOOL OFFICERS FROM EVERY ASSOCIATION PRESENT AT THE STATE MEETING! Let that be our great aim and our real determination.

This associational Sunday school work is effective as it is led by a full and functioning group of associational officers. Then, surely the best thing that can be done now is to spend every effort on the task of getting a full set of officers enlisted in every association and then getting them ready to attend the state meeting for Sunday school associational officers, combined with the Second Statewide Sun-

day School Conference, at Nashville, February 28-March 2.

The moderators of the district associations can help greatly here, and the associational Sunday school superintendents need help in completing their organizations. A full organization needs as a minimum—an associational superintendent, an associate for training leadership, and associate for soul-winning leadership, a secretary-treasurer, a department superintendent for each of the eight departments of the Sunday school, a Vacation Bible School superintendent, and group superintendents, one for each four to seven churches.

Many times these workers are hard to get, but that only makes success the more glorious when the necessary energy and persistence is forthcoming to finally locate and enlist these workers.

Just think! An average of fifteen enlisted workers from each of the sixty-one associations in Tennessee would make 915 workers present at the Nashville meeting.

Nine hundred and fifteen district associational Sunday school officers meeting together to pray and plan, to study and determine to take the message of greater Sunday school work out to every church and to every untouched community. It's a great goal and worthy of great effort. Let's do our best.—Harold E. Ingraham, Secretary, The Department of the Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee.

Constipated?

**Don't Let Gas,
Nerve Pressure
Keep You
Miserable**

When you are constipated two things happen. **FIRST:** Wastes swell up the bowels and press on nerves in the digestive tract. This nerve pressure causes headaches, a dull, lary feeling, bilious spells, loss of appetite and dizziness. **SECOND:** Partly digested food starts to decay forming GAS, bringing on sour stomach (acid indigestion), and heartburn, bloating you up until you sometimes gasp for breath.

Then you spend many miserable days. You can't eat, or can't sleep. Your stomach is sour. You feel tired out, groggy and miserable.

To get the complete relief you seek you must do TWO things. 1. You must relieve the GAS. 2. You must clear the bowels and GET THAT PRESSURE OFF THE NERVES. As soon as offending wastes are washed out you feel marvelously refreshed, blues vanish, the world looks bright again.

There is only one product on the market that gives you the **DOUBLE ACTION** you need. It is **ADLERIKA**. This efficient comminative cathartic relieves that awful GAS at once. It often removes bowel congestion in half an hour. No waiting for overnight relief. Adlerika acts on the stomach and both bowels. Ordinary laxatives act on the lower bowel only.

Adlerika has been recommended by many doctors and druggists for 35 years. No griping, no after effects. Just QUICK results. Try Adlerika today. You'll say you have never used such an efficient intestinal cleanser.

WARNING!
 A REPUTABLE DRUGGIST knows that Adlerika has no substitute. Always DEMAND the genuine.



Adlerika
 MORE THAN
 A LAXATIVE

BAPTIST TRAINING UNION

WHAT WILL WE DO IN 1938?

In 1937 we have the following excellent record. We ask you to consider this and ask yourself what improvement we can make in 1938.

I. Awards Association	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	1937	1938
Beech River	0	0	0	0	25	0	72	15	5	0	0	0	117	?
Beulah	0	0	46	14	0	8	21	0	0	0	0	0	89	?
Big Emory	0	10	5	79	59	314	73	34	30	21	29	0	655	?
Big Hatchie	0	0	84	24	2	32	7	0	13	0	0	42	204	?
Bledsoe	0	0	93	2	0	0	1	0	0	0	0	0	189	?
Campbell	0	0	8	0	0	0	88	26	29	18	0	0	96	?
Carroll	0	0	27	12	9	0	47	0	0	0	0	0	815	?
Chilhowee	163	0	0	36	12	0	475	92	23	0	14	0	104	?
Clinton	0	0	0	0	7	0	11	19	0	0	52	15	342	?
Concord	101	9	0	0	0	0	209	14	0	9	0	0	147	?
Crockett	0	0	0	0	0	0	1	0	0	0	0	0	60	?
Cumberland	0	0	0	0	0	27	118	0	10	2	0	10	101	?
Cumberland Gap	0	0	0	0	0	39	1	0	0	0	0	0	101	?
Duck River	0	0	0	6	0	0	74	8	0	0	0	4	572	?
Dyer County	0	0	0	52	0	0	37	0	0	0	0	0	56	?
East Tennessee	2	60	1	17	25	303	164	0	0	0	0	0	59	?
Fayette	0	0	0	0	0	8	1	0	0	0	0	0	82	?
Gibson	0	0	0	0	13	0	21	0	0	22	0	0	53	?
Giles	0	0	0	0	0	0	59	0	0	0	0	0	686	?
Grainger	0	0	0	0	0	252	8	0	0	0	0	0	211	?
Hardeman	0	0	0	0	0	27	39	16	0	0	0	0	742	?
Hiwassee	0	0	0	0	0	0	58	0	0	0	0	0	20	?
Holston	68	58	46	148	127	85	75	11	17	42	8	9	1463	?
Holston Valley	0	0	0	0	11	24	157	6	0	5	0	0	22	?
Indian Creek	0	0	0	0	0	14	44	0	0	26	0	1	410	?
Jefferson	11	0	31	8	48	15	278	8	318	0	0	0	625	?
Judson	0	0	0	0	0	0	12	0	0	0	0	0	184	?
Knox	24	0	112	343	160	12	339	154	143	48	0	29	80	?
Lawrence	0	0	0	0	0	21	1	0	0	0	0	0	78	?
Madison	24	73	0	1	58	0	164	9	2	34	27	18	1863	?
Maury	0	0	0	0	0	0	89	0	1	0	0	0	136	?
McMinn	174	0	1	74	32	301	1	0	2	42	0	0	866	?
McNairy	1	0	0	0	0	1	180	0	0	0	0	0	2475	?
Midland	0	0	0	0	50	0	30	0	0	0	0	0	118	?
Mulberry Gap	0	0	0	0	0	23	54	0	0	0	0	0	152	?
Nashville	78	40	65	1	1490	28	37	70	31	4	3	16	1987	?
New River	0	0	0	54	0	0	38	0	1	0	0	0	30	?
New Salem	0	23	0	0	0	0	89	3	0	21	0	0	91	?
Nolachucky	11	68	0	0	0	15	529	196	24	22	0	0	265	?
Northern	0	0	0	0	0	0	0	0	0	0	0	0	78	?
Ocoee	101	71	1122	102	54	67	182	45	390	72	166	103	1987	?
Polk	0	0	0	0	0	0	107	8	0	3	0	0	30	?
Providence	0	0	0	1	0	0	151	0	0	0	0	0	91	?
Riverside	0	0	1	16	17	15	55	0	0	0	0	0	265	?
Robertson	118	40	1	6	15	1	202	13	9	0	0	0	97	?
Sklem	0	0	0	0	0	0	15	0	0	0	0	0	150	?
Squatchie Valley	12	59	0	0	12	0	174	0	0	8	0	0	173	?
Sevier	0	0	0	0	0	35	1	0	0	0	0	0	21	?
Shelby	1	9	56	489	191	96	56	18	56	616	366	33	48	?
Southwestern	0	0	0	0	0	0	30	0	0	0	0	0	154	?
Stewart	0	0	0	0	0	0	91	0	0	0	0	0	9	?
Stockton Valley	0	0	0	0	0	0	75	0	0	0	0	0	123	?
Stone	0	0	0	23	18	0	6	0	17	35	0	0	268	?
Sweetwater	0	0	13	0	0	210	21	0	0	0	6	0	97	?
Tennessee Valley	0	0	38	11	0	87	5	9	0	0	0	0	150	?
Union	0	0	0	78	31	0	354	87	30	0	46	11	773	?
Watauga	62	34	0	0	0	0	8	0	0	0	0	0	21	?
Weakley	0	0	0	0	0	0	1	0	0	0	0	0	48	?
Western District	0	0	0	0	0	14	3	0	2	0	0	0	154	?
William Carey	0	0	0	21	0	59	33	13	0	0	0	25		
Wilson	0	0	0	0	0	0	0	0	0	0	0	0		

CONGRATULATIONS

We wish to congratulate the following associations on their signal achievement. They had a study course award issued for every month in the past year:

Nashville
Ocoee
Shelby

II. Forthcoming Events

January 7—State Training Union Officers' Meeting, Nashville.

February—Enlist every Training Union member to carry a New Testament and use it in witnessing to lost.

March—Southwide Study Course Month.

April 8, 9—State Associational Officers' Meeting in Clarksville.

April 10, 16—Observance of Youth Week.

April 22-23—State B. S. U. Retreat.

May 12-15—Southern Baptist Convention, Richmond, Virginia.

June 8-16—Baptist Student Retreat, Ridgecrest, North Carolina.

June 19-25—State-wide Study Course Week.

June 26-July 2—State-wide Study Course Week.

July 3-8—State-wide Study Course Week.

July 24-30—Southwide Training Union Conference, Ridgecrest.

August 23, 25, 26, 30—Regional Training Union Conventions.

September 1, 2—Regional Training Union Conventions.

October—Support State Mission Program.

October 27-30—Southwide Student Conference, Memphis.

Nov. 15-17—State Baptist Convention, Memphis.

Nov. 23-25—State Training Union Convention, Nashville.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

An Average of FIVE Church Fires Every Day Last Year!

YOUR Church May Have One Tomorrow!

Building and Material Costs Are Rising Rapidly
WOULD YOUR PRESENT INSURANCE BE SUFFICIENT TO REBUILD?

Without obligating yourself we invite you to write us for information regarding our plan for insurance protection.

National Mutual
Church Insurance Co.
Incorporated 1879
Chicago, Illinois

HOSIERY

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



PARKER'S HAIR BALM
Removes Dandruff-Soothes Itching
Imparts Color and Beauty to Gray
and Faded Hair
For sale at all Druggists.
Hiscox Chemical Works, Paterson, N. Y.

Here are the
FUNDS
You Need



The easiest, most pleasant way to raise money for church or club is with the aid of Gottschalk's cooperative selling plan. Practically every woman knows all about Gottschalk's Metal Sponges (the original sanitary metal scouring device) and wouldn't keep house without one. Housekeepers everywhere buy gladly. We have already helped over 50,000 organizations to raise funds for worthy charities and we will gladly help you. Write today for our liberal cooperative offer. Metal Sponge Sales Corporation, Philadelphia.

Gottschalk's
METAL SPONGE

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.

1938

Watchword for the year: Give unto the Lord the glory due unto His Name; bring an offering and come into His courts.—Psalm 96:8.

Hymn for the year: The Woman's Hymn.

Tune: "Come, Thou Almighty King"

Come, women, wide proclaim
 Life through your Savior slain;
 Sing evermore.
 Christ, God's effulgence bright,
 Christ, who arose in might,
 Christ, who crowns you with light,
 Praise and adore.

Come, clasping children's hands,
 Sisters from many lands
 Teach to adore.
 For the sin-sick and worn,
 The weak and over-borne,
 All who in darkness mourn,
 Pray, work, yet more.

Work with your courage high,
 Sing of the daybreak nigh,
 Your love outpour.
 Stars shall your brow adorn,
 Your heart leap with the morn,
 And, by His love up-borne,
 Hope and adore.

Then when the garnered field
 Shall to our Master yield
 A bounteous store,
 Christ, hope of all the meek,
 Christ, whom all earth shall seek,
 Christ, your reward shall speak,
 Joy evermore.

—Fannie E. S. Heck.

OUR YEAR OF JUBILEE

At the close of fifty years of service, it is fitting that Woman's Missionary Union pause to express gratitude to God for His blessing upon His work through the missionary organizations of southern Baptist women, young people and children; to review the work of the past fifty years and pay homage to those valiant women upon whose foundation we are building today; to evaluate the program we are following today, in the light of the results of the efforts of fifty years; and to project plans that will yield a bountiful harvest of spiritual blessing to those who work with us and to those who will follow us—plans that will also yield material blessing to the program of Woman's Missionary Union.

With the above purpose in mind, a committee was appointed in 1936 to formulate plans. The plans of the committee were presented to and adopted by the Union in its annual session of 1937. The calendar year of 1938 was declared to be the Golden Jubilee year of Woman's Missionary Union.

It was the purpose of those who made and adopted the plans that the observance of the Golden Jubilee year should take on a deeper meaning than numerical growth and financial gain; they desired that it should contribute, also, to the spiritual growth of individuals making up the constituency of Woman's Missionary Union. For this reason "spiritual growth" plans, in the form of special Golden Jubilee prayer hours, were projected during the

seasons of prayer for state and foreign missions in 1937. These special prayer plans will continue through the season of prayer for home missions in March, 1938.

Another advance preparation Jubilee plan was the special effort to obtain from W. M. U. members during the years of 1936 and 1937 50,000 paid-up debt-paying memberships. This plan was adopted in the 1936 annual meeting of Woman's Missionary Union. It was felt that the lifting of the debt on southern Baptist Boards and institutions would be the greatest impetus to a joyous Jubilee celebration. The success or failure of this plan cannot be determined until the reports of 1937 are in.

Plans for the Golden Jubilee observance, material suitable for special programs throughout the year and many facts that will help all enter into an intelligent, enthusiastic and co-operative effort to make 1937 a year of enlistment and growth will be found in the Manual of Golden Jubilee.—Mrs. George McWilliams, Mo., Golden Jubilee Committee Chairman for W. M. U. of the South.

BAPTIST AND REFLECTOR CAMPAIGN

Do you want to send one of your most active, faithful members to the W. M. U. Convention meeting in Richmond, Va., in May? Probably you will say, "It costs too much, we cannot do it." You can do it if you will enter wholeheartedly in this Baptist and Reflector campaign. Read Dr. Taylor's editorial explaining the details. Remember there are two awards, so all associations have an equal chance to win. In the B. Y. P. U. campaign the award was given on the percentage of Baptists in the association. In the W. M. U. campaign one will be given on the basis of percentage of W. M. U. members (active and inactive, young and old) and one to the association sending in the largest number of subscriptions.

The association should vote in January on the one to receive the award if it is won. Together let us work for our paper. Send for samples and start today.

A VISIT TO THE RIDENOURS

By Mrs. C. D. Creasman

"Oh! Oh! Oh!" were the exclamations of two travelers as they entered a certain mountain cabin on a certain snowy afternoon recently. The travelers were Miss Mary and the writer. We were in the midst of a group of Golden Jubilee Gatherings in East Tennessee when we were invited to make this visit. The cabin was that of Dr. and Mrs. George Ridenour, missionaries to the mountain people near LaFollette and Caryville. The "Oh's!" were exclamations of delight over the biggest, prettiest wood fire we had ever seen. That fire not only looked good but felt good after the long ride from New Tazewell. The car of Mr. Grant Pickle, who had kindly travelled with Dr. Ridenour the fifty miles from Caryville to Tazewell and back, to convey the Jubilee Party from one meeting to another, had been most comfortable. But even the few steps from the warm car to the cabin had chilled us through and we longed to sit in front of that big fire to toast our noses and our

"toes." But after a warm welcome from Mrs. Ridenour and her sister, Miss Ona Whipple, Dr. and Mrs. Ridenour said in one breath, "You must go and see the camp house before it gets dark." That was exactly what we wanted to do, so with Dr. Ridenour as a guide, out into the cold again we went, across the few feet of woodland to the big long frame house, built for various activities of the Ridenours' work among the mountain people.

We had heard of the Vacation Bible Schools, the R. A. and G. A. Camps, and other gatherings held in this building during the summer, so entered eager to see what it was like. To tell the truth, it seemed a sort of a cold, dark, cluttered-up place in the twilight of that snowy December day. The big cook stove at the end looked black and cold. The long, empty tables did not look at all inviting, and cots leaning against the wall made us shiver with the thought of sleeping in such a cold place. The wind blowing through the big cracks in the wall made us want to get back to the fire. But at once our imaginations began to work, and we saw that long, frame building suffused with summer sunshine, with cool mountain breezes blowing through the open windows on a hot June day. We could smell the beans and "taters" being cooked in that big stove for the satisfaction of the appetites of hungry R. A. boys. We could see those cots spread out to furnish sleeping places for a bunch of giggling G. A. girls. We could picture large groups of mountain children gathered there for Bible study.

Such pictures warmed our hearts and made us forget the December cold in the thought of the blessings coming to the mountain people through our friends, the Ridenours; who had planned and built this camp house. Dr. Ridenour told us that it had cost only \$300.00. He explained that the windows had been bought second-hand, and that the labor had cost very little. So there was a splendid place for the summer activities for the religious development of the mountain people. As we went out, we spied in one corner large bundles of clothing which Mrs. Ridenour gives out as needed through the winter season. Before we returned to the cabin, we visited another log house which, Dr. Ridenour explained, was used for additional sleeping quarters during the summer camps.

Then back we went to the wood fire! But, before we entered we stopped to take a good look at the cabin. It was a log house of the mountain type—with one big room, a loft above, and a "lean-to" at the back. How picturesque it looked, standing in the woods white with snow! And it became a place of sentimental interest as Dr. Ridenour told us that it had belonged to his father and had been moved to this spot to serve as a home for the missionaries. Very carefully, and we felt with almost a feeling of reverence, he guided our footsteps up the two stone steps, slick with ice, and across the threshold of this loved house.

This time as we entered, we paused to take in all the picturesque beauty of its one big room. We saw at once that it served for living room, library and bed room. Surely, never did a log cabin hold such a variety of things. There were books—shelves and shelves, rows and rows of the best kind of books, reminding us that we were in the house of scholarly people. There were lovely hand-painted pictures on the wall, and exquisite hand-painted china, placed around in just the right spots, re-

minding us that Mrs. Ridenour was an artist before she became a missionary. There were comfortable looking chairs with bright cushions on them. In the glow of the fire everything looked cosy and homelike.

However, the thing that looked best to the hungry travelers was the table set for supper. And presently that supper was served, right there in front of the fire. Seldom have we seen a more artistic table, with lighted candles aiding the fire in furnishing sufficient illumination for comfort in eating. And oh such a supper! There were all sorts of ordinary things, such as we might have had at home—pork ham, hot biscuits, tomato aspic salad (I hate to call that salad "ordinary" for it was made by "Miss Ona" and really was far above ordinary), pickles, jelly, etc. And then there were the extraordinary things—country butter made by Dr. Ridenour's mother, peach cobbler made country fashion, potatoes baked in the ashes, and to climax the thrill of that supper, venison—yes real venison—the deer caught in Cherokee Park. Well, Miss Mary and I forgot all about being fat and ate and ate and ate.

After supper we sat before the fire and talked. For once Miss Mary and I let the others do most of the talking, for we wanted to hear about the work of the Ridenours. I can't tell all they told us—this story is already too long, but I must tell you that their work is not confined to summer camps and vacation schools. Theirs is an all year job, as they try to reach a territory comprising six thousand mountain people, through four little churches. Only one of these has a building. They supervise the activities of fifteen Sunday schools. They attend three of these Sunday schools every Sunday. Mrs. Ridenour is superintendent of the Campbell County W. M. U. and is making them a great leader. Oh I can't tell it all, for they are doing thousands of things for the physical, mental and spiritual welfare of the people of that section. No foreign missionary has a greater, more difficult or more challenging field of service and none are giving themselves to kingdom tasks more faithfully and more sacrificially than are the Ridenours.

Right at the present Mrs. Ridenour is busy trying to furnish Christmas for dozens of little mountain children. She said, "I didn't make a call for help this year, but a number of friends have sent boxes of candy, toys, etc. If there is not enough to go around, I shall have to use clothing for Christmas gifts." As she talked I looked above the mantle where hung our Christmas picture for the year, "The Hope of the World." As I saw in that picture the children of all nations being blessed by Jesus, the thought came, "How great it is that somebody is making it possible for mountain children to know the blessing of Jesus's love."

As Mr. Pickle drove us into LaFollette after that memorable visit he said, "The Ridenours are great people, doing a great work." And about that time the Bible verse about "entertaining angels unawares" popped into my head. Of course that verse didn't fit the situation at all, for Miss Mary and I were the ones who had just been entertained, and surely we would never claim any seraphic qualities. But somehow, as I thought on that wonderful visit, I wanted to change that verse a little, for surely we had been entertained by angels—angels of mercy, love and service.

GOLDEN JUBILEE GATHERINGS

Mrs. C. D. Creasman, Margaret Bruce and Mary Northington are planning to attend the following associational meetings:

- January 7—McNairy Association, Selmer.
- January 8—Western District, Paris.
- January 10—Giles County, Pulaski.
- January 11—Cumberland, Clarksville, First.
- January 12—Robertson County, Springfield, First.
- January 13—Nashville, Immanuel.
- January 14—Duck River, Tullahoma.
- January 15—Salem, Salem.
- January 17—Holston Valley, Rogersville.
- January 18—Jefferson County, Jefferson City.
- January 19—McMinn, Etowah.
- January 20—Ocoee, Chattanooga, First.
- January 21—Polk County, Ducktown.
- January 22—Sequatchie.
- January 25—Wilson County, Watertown.
- January 26—New Salem, Brush Creek.
- January 27—Stone.
- January 28—Riverside, Livingston.

BOOK REVIEW

The Gospel of the Cross by Karl Heim. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00.

This is a book of eleven sermons on familiar gospel subjects by the professor of systematic theology in the University of Tuebingen, Germany and translated into English by John Schmidt, a Lutheran pastor in Detroit. These are great messages, high in scholarship, deep in doctrine, and warm with the love of God. The illustrations used are beautiful and classical and truly windows to the thoughts set forth. Take this from the sermon on Victorious Prayer: "If thou believest thou shalt see the glory of God." We must believe before we may see. But we would like to reverse the order. We want to see if the ice will support us without danger. Only then will we put our weight upon it. But God cannot make matters so easy for us. For then we should always remain in ourselves and the prisoners of earth. We should never soar to the heights for which God has given us wings. If we would find God, the invisible God, Who surrounds us as does the air and whom we cannot see, something must take place that is contrary to our natural wishes. God hides His face behind the clouds. He conceals Himself behind the seemingly unchanging processes of nature, behind the pitiless course of illness, behind the power of death. He does this that we may learn to press through all hindrances to Him. Jesus impressed upon Martha that we can see the glory of God only after we have believed.

This is the reason why so few find God. This rule is too daring for most people.—J. R. C.

666

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

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 26, 1937

Memphis, Bellevue	1194
Nashville, First	765
Memphis, Union Avenue	735
Chattanooga, First	697
Nashville, Grace	637
Memphis, Temple	630
Knoxville, First	587
Chattanooga, Ridgedale	580
Knoxville, Fifth Avenue	565
Bristol, Calvary	534
Maryville, First	436
Chattanooga, East Lake	408
West Jackson	400
Elizabethton, First	354
Erwin, Calvary	336
Fountain City, First	331
Chattanooga, Tabernacle	330
Kingsport, First	320
Chattanooga, Red Bank	306
Jackson, Calvary	303
Cleveland, Big Springs	302
Murfreesboro, First	269
Union City, First	255
Trenton, First	257
Nashville, Seventh	211
Rossville, Ga., First	200
Chattanooga, Cloud Springs	187
Milan, First	176
Rockwood, First	172
Cookeville, First	169
Donelson, First	157
Nashville, Radnor	156
Murfreesboro, Westvue	136
Chattanooga, Summerfield	135
Walter Hill, Powell's Chapel	124
Chattanooga, Chickamauga	130
Chattanooga, Birchwood	107
Rossville, Ga., South	80
Chattanooga, Mission Ridge	78
Chattanooga, Union Fork	51

By FLEETWOOD BALL

C. C. Morris, of the First Church, Ada, Okla., and family, visited Mrs. Morris's parents at Paducah, Ky., during the holidays.

C. H. German, of Gadsden, Ala., has resigned work in that vicinity to accept the call of the church at Collinsville, Ala., and has already moved on the field.

After serving eight months as evangelist of the Oklahoma Baptist Convention, H. T. Wiles has resigned and accepted the call of Immanuel Church, Shawnee, Okla.

Glen Eric Wiley has resigned as pastor of Palm Avenue Church, Tampa, Fla., to accept a call to the First Church, Grenada, Miss.

The death of M. K. Thornton, of Bessemer, Ala., saddened the hearts of the brotherhood to an intense degree. He was pastor at Starkville, Miss., for many years.

Joe Canzoneri, of Jackson, Miss., who attended the Tennessee Convention in Knoxville, is seriously ill in the Baptist Hospital in Jackson, from complications arising after an operation for appendicitis.

A revival of a week recently closed in the First Church, Duncan, Okla. R. L. Hurst, pastor. There were twenty-one

additions. C. E. Wilbanks, of Ardmore, did the preaching.

The church at Sulphur, Okla., A. B. White, pastor, is happy over a successful revival recently closed. Marvin Cole, of Oklahoma City, Okla., did the preaching. There were eighty-one addition, forty-six by baptism.

Jessie Yelvington has resigned as pastor of the Baptist Temple, San Antonio, Texas, effective March 1, to give his entire time as an evangelist of the Texas Baptist General Convention.

South Memorial Church, Oklahoma City, Okla., T. G. Neatherton, pastor, lately held a revival with H. T. Wiles doing the preaching, resulting in thirty-four additions.

Charles Russell Boud, musical director of the First Church, Brownwood, Texas, was married recently to Miss Dorothy Davis Page, in a quiet, home wedding at Huntington, W. Va. Their home is to be at Brownsville, Texas.

Hyman J. Appleman, of Fort Worth, Texas, lately held a meeting in the church at Blackwell, Okla., E. W. Hatchett, pastor. There were ninety-nine additions, seventy-three for baptism. Harry Dixon Loes, of Okmulgee, Okla., led the singing.

John G. Hardin, of Wichita Falls, Texas, died recently in the Baylor Hospital, Dallas, Texas. He was a great philanthropist, he and his wife having given to the Lord's cause approximately \$4,100,000. His wife was as liberal in gifts as he to all Texas Baptist education institutions.

During the six months' term of service of O. C. Rainwater as pastor of the church at Searns, Ky., there have been 108 additions by baptism and twenty-four by letter. He is a graduate of Union University.

J. C. Wicker has had four years of fruitful ministry at the Northside Church, Richmond, Va., where 508 have been received into the fellowship, making the present membership 1,523. He is the son of J. J. Wicker.

The church at Richmond, Ky., C. L. Breland, pastor, lately had a meeting resulting in thirty-nine additions, thirty-five by baptism. J. R. Jester, of Greenville, S. C., did the preaching and Clayton Waddell of Louisville, Ky., led the music.

Hiram Dugiud, of Ghent, Ky., passed away Dec. 3, 1937, in his eighty-sixth year. He was the father of Mrs. Louise F. Langston, wife of Missionary A. D. Langston, and also Mrs. Mary Adell Crakley, wife of W. S. Coakley, pastor of Walnut Street Church, Owensboro, Ky.

The passing of F. D. King of South Highland Church, Bessemer, Ala., where he died on Armistice Day, removed one of the ablest evangelists in the South. He was born in Union County, N. C., and was married to Miss Flora J. Hartis of Indian Trail, N. C., who survives him.

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

Felix W. Muse, Hartsville, Tenn.
W. W. Knight, Department of Evangelism, Louisiana Baptist Convention.
L. R. Enis, Lakewood Church, Durham, N. C.

M. R. Fletcher, Irondale Church, Irondale, Ala.

W. R. Lambert, Judson Church, Greenville, S. C.

J. W. Wells, Bay Minette Church, Bay Minette, Ala.

Carl H. Anderson, Conner's Church, near Collins, Ga.

D. B. Lloyd, Central Church, Jacksonville, Texas.

J. Dean Adcock, Fifth Avenue Church, St. Petersburg, Fla.

J. Powell Tucker, First Church, Orlando, Fla.

H. G. Sanders, Christainsburg, Ky.

E. F. Graeser, Gallman, Miss.

W. K. Sisk, Third Church, Granite City, Ill.

A. L. Leake, Highland Park Church, El Paso, Texas.

Resigned

L. R. Ennis, Farmville Church, Farmville, N. C.

W. H. Knight, Tabernacle Church, Atlanta, Ga.

E. F. Graeser, Hazelhurst, Miss.

H. D. Frink, Emmanuel Church, New Orleans, La.

Carl H. Anderson, Pulaski Church, Pulaski, Ga.

R. D. Harris, Driftwood Church, Driftwood, Okla.

H. H. Stephens, Central Church, Ranger, Texas.

Stephen W. Miller, Menard Church, Menard, Texas.

Died

Rev. Hardy W. Burke, Lake City, Fla.

Rev. C. M. Morris, Columbus, Miss.

Rev. W. J. Teddlie, Bunkie, La.

By THE EDITOR

The work in the First Baptist Church, Cleveland, John L. Dodge, pastor, is going forward in a fine way. Large crowds are attending all the services.

Bro. C. D. Creasman, formerly of Lewisburg, has moved temporarily to 3812 Galatin Road, Nashville, where he is available for supply or other ministerial work and where correspondents may address him.

Our people will pray for the speedy recovery of Mrs. E. L. Carnett, wife of Pastor E. L. Carnett of the First Baptist Church, Union City. Mrs. Carnett is ill in the Baptist Memorial Hospital, Memphis.

Lawrence B. Trivette, Field Worker for the Holston Association, has a temporary leave of absence from the work enabling him to continue his studies at the Southern Baptist Theological Seminary at Louisville, Ky.

Dr. J. O. Williams, Business Manager of the Baptist Sunday School Board, is a patient in St. Thomas Hospital, Nashville, where he underwent an operation recently. Latest advices are that he is doing well considering his condition. The brotherhood will pray for his speedy recovery.

Baptist and Reflector congratulates Mr. Keith Von Hagen, of the Sales and Adver-

tising Department of the Baptist Sunday School Board, and Mrs. Von Hagen, the former Miss Elizabeth White, upon the birth on Dec. 21 of a fine, eight-pound boy, David Stanley.

We appreciate the recent visits of the following out-of-town brethren: Pastor J. T. Barbee of the First Church, Dickson; Pastor Roy O. Arbuckle of Calvary Church, Bristol; and Bro. Ernest Webb, Greenbrier, member of the Bethel Baptist Church and a truly faithful club worker for the Baptist and Reflector.

R. J. Williams, who has rendered such faithful service as missionary pastor at McEwen and contiguous sections, has given up the work there and he and Mrs. Williams will live temporarily with their daughter at Friendship, where he will be available for supply work or other ministerial work. We shall miss him.

The editor and Mrs. Taylor wish to thank their friends for the many beautiful Christmas and New Year cards which they received. They wish to take this occasion to express their appreciation to all of these and to express their regret that they were prevented from personally acknowledging some of them.

W. Marshall Craig, pastor of the Gaston Avenue Baptist Church, Dallas, Texas, recently went to Baylor Hospital to undergo an operation after a few days of rest and quiet. The operation was to have been performed on Monday, Dec. 27. No further word has come to us at this writing. The brotherhood will pray for the recovery of this consecrated man.

We regret that we are not in a position to run the full report of the West Tennessee Baptist Pastors' Conference, J. L. Robertson, Secretary, which met not long since at the First Baptist Church, Lexington, Simpson Daniel as pastor-host. The women of the church served a delicious dinner. Those on the program were: L. G. Frey, A. Donald Anthony, H. J. Huey, W. A. West, R. A. Kimbrough. A fine spirit prevailed. The body unanimously endorsed the Baptist and Reflector's recent editorial on "The Free-Lance Evangelist." Visitors were Deacon Enoch House, Trenton, and Jess Daniel and Mrs. A. B. Clark, State Board workers in West Tennessee.

WITH THE CHURCHES — Memphis — Bellevue, Pastor Lee welcomed 7 by letter and baptized 4; Temple received 1 by letter. **Chattanooga —** Ridgedale, Pastor Livingston welcomed 1 by letter, 2 for baptism and baptized 1; Tabernacle, Pastor Denny Baptized 3; Cloud Springs welcomed 6 by letter and 3 for baptism; Union Fork received 1 for baptism; Chickamauga, Pastor Cochran baptized 1. Ga., South Rossville, received 2 by letter; First, Rossville, welcomed 1 by letter and 4 for baptism. **Nashville —** Grace, Pastor Ewton welcomed 3 by letter and baptized 2; Radnor, Pastor Mosley welcomed 2 by letter, 1 for baptism and baptized 2; Walter Hill, Powell's Chapel, welcomed 2 by letter and 1 for baptism. **Elizabethton —** First, Pastor Bowden baptized 2. **Bristol —** Calvary, welcomed 5 for baptism. **Knoxville —** Fifth Avenue, welcomed 1 by letter and 1 for baptism. **Maryville —** First, welcomed 1 for baptism and 2 by letter.

Mr. A. M. Wall of Memphis, whose wife is Young People's Leader in West Tennessee, recently went to be with the Lord. Like that of Mrs. Wall, he was very active in religious work. He was a member of the First Baptist Church, R. J. Bateman, pastor. The Lord comfort his bereaved companion and all the sorrowing.

FIRST BAPTIST CHURCH Murray, Kentucky

Dear Baptist and Reflector:

Kindly give to the readers of your splendid paper the following report of a very gracious revival meeting with First Baptist Church. The preacher was Dr. W. F. Powell, pastor of the First Baptist Church of Nashville, Tenn. It truly was a revival meeting. That as you know is infinitely more, and more to be desired than simply a protracted meeting. The preacher knows, loves, preaches, and lives the Bible, the book he preaches with great power.

The people came in large numbers to hear the word of God preached by a man who believes it and preached it as only men can, who really believe its every word down deep in their heart. Every service reached high tide.

It is the ever deepening conviction that this prince of preachers ought to be heard by the countless multitudes both saved and lost, since he preaches the Bible under the power of the Holy Spirit without any sort of an apology. He preaches straight to the heart and conscience as well as to the intellect. Our people are happy because of the labors of this man of God in our midst. The revival spirit lingers though the preacher has gone from us. From the be-

On Dec. 28 Mrs. P. I. Lipsey, 70, wife of Editor P. I. Lipsey of the Baptist Record (Miss.) died at the Memphis Eye, Ear, Nose and Throat Hospital. Born in Portsmouth, Va., where she received her elementary education, when she was about 18 years of age she entered the University of Mississippi where her father was a professor and where she met Dr. Lipsey, whom she married forty-eight years ago. She was widely known in educational and religious circles in Mississippi. She was active in the First Baptist Church of Jackson, Miss., and held numerous offices in the state organization. She was a member of the United Daughters of the Confederacy and also of the Daughters of the American Revolution. She was a member of the Clinton Baptist Church where her funeral was held. She leaves her husband and four sons, John J. Lipsey, Colorado Springs, Colo.; P. I. Lipsey, Jr., professor of Journalism at Stetson University, De Land, Fla.; Dr. James H. Lipsey of Memphis, and Crawford Lipsey of Brookhaven, Miss., and a daughter, Mrs. X. O. Steele of Magee, Miss.; two brothers, Crawford Johnson, Birmingham, Ala., and Wortley V. Johnson, McComb, Mississippi, and a sister, Mrs. W. B. Harris of Clinton. The Lord's grace be with Dr. Lipsey and all the sorrowing loved ones.

ginning it was very evident that but one conviction moved the great preacher and that was the glorifying of the name of the Lord Jesus Christ, in the salvation of the lost, and in His aroused church at this place. Both were achieved. More than thirty came into the fellowship of the church, and of that number, twenty-three came upon profession of faith, others await baptism. We earnestly and sincerely thank God for His mighty servant. Our fine young friend, Bro. Fred Griffin Scholfield, conducted the music during the meeting. He is truly a big chip off of the old block (J. Fred Scholfield); he walks in the footsteps of his distinguished father as a gospel singer, no time has he for the jazzy sort of music so prevalent these days in even some of the revival meetings, he clings close to the old gospel hymns, and sings them with conviction and with power. We prayerfully wish for this fine young man the very best measure of success the Holy Spirit shall be pleased to give him in his chosen life work.—Sincerely, Sam P. Martin, Pastor.

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What Shall We DoAbout Our Debts?

It is time again for Us to Consider the Grave Matter

During recent months Southern Baptists have reduced their indebtedness by several hundred thousands of dollars. During last year Tennessee Baptists reduced theirs by many thousands of dollars. If reports from all the churches could be had, we would be surprised and thrilled at the extent to which we have cut down debts and their inevitable interest tax.

The Baptist Hundred Thousand Club lopped off nearly \$10,000 of our debts in Tennessee during the year and more than that sum of Southern Baptist debts. It is a pity that we do not have the full quota of 10,000 members in the Club. It is so easy to pay the ONE DOLLAR PER MONTH in this way. One hardly misses it, if it is put in every month. The amount may seem small to many of our people, but think what it would mean if TEN THOUSAND INDIVIDUALS AND GROUPS WOULD JOIN their dollars together!

We shall not be able to put on a program during January and February, such as was carried out last year. Indeed, it would be a shame to spend several hundred dollars trying to get our people to do what will so manifestly help our indebted causes. Your Executive Board is, therefore, appealing to you in this way to help secure renewals and new members for the Club.

WHAT WE CAN DO ABOUT IT

1. Let every church appoint a chairman of the Hundred Thousand Club movement. Be sure to get some one who is interested in the great work of paying our debts.
2. Let this chairman write immediately for literature and membership cards.
3. Set aside the fourth Sunday in January as the day when the church will seek to enroll members. Present to the members during the preceding Sundays information about it.
4. Try to get the largest possible number of individuals who will give the dollar per month each. Then get two people, three or more, classes, societies, and Training Union groups, to take "Group Memberships," paying one dollar per month for the group.
5. In larger churches seek for individuals who will give "Memorial Memberships"—that is, pay \$100.00 per year as a tribute to the memory of some departed loved one or friend.
6. Send names and addresses of all members (not their membership cards), to our office immediately.

Let us try to get

EVERY CHURCH to put on

THE SUNDAY PROGRAM and get

EVERY POSSIBLE MEMBER for the Club.

EXECUTIVE BOARD,
Tennessee Baptist Convention,

149 Sixth Avenue, North

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