

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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Number 2

God In Human Shoes

God walked amongst us in human shoes. That was long ago. It was for a full generation of time, and of human experiences.

God walks amongst us in human shoes today. He wants to and He does. This is His plan for getting into touch with us men; ever fresh touch. And the plan is working out. But He is needing more shoes.

There is a difference, of course. Then, nineteen hundreds of years ago, the personality in the shoes was distinctive; utterly human, and more than human, more beyond words. Today it's in just common, everyday human shoes He walks, blessedly common human shoes.

Jesus was God walking amongst us in human shoes. And in those shoes He climbed the hill of the Cross, and was done to death for us.

And in those same shoes He climbed Olivet's top, and rang out the vibrant words "Go ye." All of you go. Go to all. Go till all have heard, and been caught with the thrill of it.

This is Jesus' plan for winning His world back home again. He needs our shoes. He will walk around in our shoes, and live under our hats, and think in our brains, and touch in our hands, and set our hearts afire with the soft, tender tense flame of His own presence.

—Selected.

Bulletin, Belmont Heights Baptist Church, Nashville,
R. KELLY WHITE, Pastor

Baptist and Reflector

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EDITORIAL

The Sensitiveness of "Religion"

"Religion" is put in quotation marks to indicate that it is used in the popular sense rather than in the true spiritual sense.

It is not natural but **religious sensitiveness** as such that is here in mind. Nominal religion is characteristically easy to offend respecting itself. Let its validity be questioned and its message opposed and it angrily asserts itself. Spiritual truth often aroused the scribes and Pharisees to white fury. To this day self-righteous religion carries powder around with it prominently displayed and easily touched off.

Preach salvation by grace versus works or human merit, as baptism, humanitarianism, or character, and preach the atoning cross in which this is centered and one can see how very offensive "the offence of the cross" is to many. Probably each of our readers knows certain religionists who are extremely easy to get mad over their creed.

The prophets and Jesus and Paul sometimes flamed forth in righteous indignation over certain outstanding sins and heresies and exhibitions of willful obstinacy. But their wrath on these occasions was not the kind that was easily and habitually touched off and, moreover, it was Biblical and spiritual in basis and not personal. So it is today.

It would seem that there are sometimes certain people who have regenerate hearts but who, under certain creedal and denominational circumstances, allow their hearts to be kept in the background and who, in the sphere of their natural man, are influenced by the spirit and logic of nominal religion. Consequently, they manifest a readiness to take offence which they would not manifest if their hearts were allowed to express themselves.

In this way there have been those who strongly resented doctrinal preaching on immersion, believers' baptism, restricted communion and so forth but who listened with approval and delight to a sermon on sprinkling, infant baptism and open communion. One presumes that such people "do not like doctrinal preaching" unless it deals with their doctrine!

Take the preachers who capitalize on the faults, real or supposed, of their brethren in the denomination who disagree with them on missions or on some other point and who work on uninformed or misinformed prejudices to secure a following. Presume to question the wisdom and spirit of these preachers and their followers and see how heatedly they "land on you like a thousand bricks." Now to take issue upon disagreement is a right in a religious democracy. But habitual, quick and angry explosiveness is not the Christian way to exercise that right.

"Religion" is very sensitive. Whether embracing the whole man or influencing simply the outer man, it carries a chip on its shoulder which is extremely easy to knock off. This characteristic readiness to take offence touching itself is a smoke-screen to hide a dislike of a certain truth or certain truths and a defence-mechanism against the fear, if not the unwelcome conviction, that, after all, the opposition is right.

Texas Baptists Set Great Objective For Their Paper

On Dec. 2, last, the state Baptist paper of Texas, the Baptist Standard, F. M. McConnell, editor, carried editorially the announcement of a great objective which Texas Baptists have set for their paper. Omitting some references to churches putting the paper in their budgets, the editorial is reproduced as follows:

"The El Paso Convention heartily approved a definite recommendation of the Executive Board to go afield to increase the number of subscriptions to the Baptist Standard to 100,000 between now and March 1.

"The Baptist Standard, doubtless, is the greatest single agency for the promotion of every phase of our work. It certainly should be in every Baptist home in Texas; 100,000 subscriptions should be the minimum number. Surely, all of our forces, pastors, district missionaries, office force, Sunday school; B. T. U. and W. M. U. departments, laymen, and all the organizations of our local churches will get behind this movement and put their best into it, in order that we may reach the objective of 100,000.

"Texas Baptists are moving together; 100,000 subscriptions to the Baptist Standard will further aid in cementing, solidifying and strengthening our forces and greatly set forward every case we foster."

Texas Baptists and Editor McConnell are to be congratulated for this worthy vision and movement.

What is said about the ministry of the Baptist Standard but voices the sentiment of all the far-seeing and co-operative Baptists in that great state, and with equal propriety it can be said of other state Baptist papers in the South, including Baptist and Reflector in Tennessee.

Respecting Baptist and Reflector the State Convention at Knoxville recommended, among other things, "to the churches throughout the state that they take immediate steps to see that the paper goes into the home of every officer and teacher in their midst." This recommendation is wide in scope and includes more than the Sunday School and shows the estimate in which our state paper is held.

From January 1 to May 1 the W. M. U. in the state is graciously waging a campaign to enlarge the subscription list of the paper. In the words of the Baptist Standard: "Surely, all our forces, pastors, district missionaries, office force, Sunday School, B. T. U. and W. M. U. departments, laymen, and all the organizations of our local churches will get behind this movement and put their best into it. . . ."

Subscriptions to the Baptist Standard to the number of 100,000 would be about one subscription for every six Texas Baptists. The same ratio in Tennessee would give the Baptist and Reflector 60,495 subscriptions! Is one subscription for every six Tennessee Baptists too high an objective?

But since the State Convention suggested no specific goal and since there has been no publicity concerning any specific goal, suppose that Tennessee Baptists set as their aim in the W. M. U. campaign that they will increase the subscription list of Baptist and Reflector to 12,000 by May 1, which will be approximately one-tenth of the ratio adopted by their sister state.

What say you? Write us your reaction. "Help those women" and give as much effect as possible to the recommendation adopted at Knoxville and in other ways enlarge the ministry of our state paper and thus "greatly set forward every cause we foster."

Sunday School Studies In Mark's Gospel

For the first half of 1938 the Sunday school lesson will be in the Gospel of Mark.

From Mr. Harold E. Ingraham, Secretary of the Department of Sunday School Administration of the Baptist Sunday School Board, we have received a copy of a leaflet, or combination of leaflets, entitled THE GOSPEL ACCORDING TO MARK. The leaflet contains an article on the Gospel of Mark by W. W. Hamilton, President of the Baptist Bible Institute, New Orleans; an outline of the Gospel; suggestions and plans for getting more study of this great book; and a brief account of an "Open Bibles" program put on by a certain church.

It is a very interesting leaflet and may be procured free by writing to the Sunday School Board. We urge all interested parties to get a copy.

Because of its brevity, directness and vigor of action, Mark's Gospel is one of the most interesting books in the inspired Word.

Our people will be greatly profited by a fresh and wider study of it.

Mr. Ingraham well says: "Surely, two things are true: First, that our people need to study the Bible, and, second, that the Sunday school offers a very effective opportunity for leading them to do so."

We join him, therefore, in urging that all our people make the most of this six months' course in this wonderful book.

* * *

Questions Answered

Bro. J. F. Neville of Baxter, tireless missionary pastor, writes and quotes from the Adult Quarterly, a comment on the Sunday school lesson for January 2 as follows: "There is evidence that Mark got most of his material from Peter, although no one contends that he got all of it from him, or that he merely acted as Peter's secretary and wrote as Peter dictated."

Then he quotes a statement from the Baptist and Reflector of Dec. 23 on the lesson, "The Gospel was written probably at the dictation of Peter . . ."

Saying that he does not write to start an argument but for information, Bro. Neville asks the following questions:

- "1. Was Mark inspired?"
- "2. If he was inspired, why was it necessary for him to get any of his material from Peter or by dictation by him?"

The lesson writer in the Adult Quarterly referred to is Dr. David M. Gardner, pastor First Baptist Church, St. Petersburg, Fla., and the editor of the quarterly is Dr. John C. Slemple, 161 Eighth Ave. North, Nashville, Tenn. As to what comment they might care to make in the case could be determined by correspondence with them. Baptist and Reflector replies for itself to Bro. Neville's questions:

Yes, Mark was inspired, fully and infallibly inspired.

By reference to the paragraph on page eight of the Baptist and Reflector from which the statement attributed to it is taken, it will be seen that the statement was a quotation by the Baptist and Reflector from **Points for Emphasis**, by Dr. Hight C. Moore. We gave the entire quotation as an introduction to the lesson because of its general excellency as such and had no room for any editorial comment in connection therewith:

In matters of opinion differences must be allowed without casting aspersion upon those who disagree as a consequence. With all due respect, therefore, to those who may see it differently, we personally have never seen any particular reason for or value in the idea that Mark got his material in whole or in part from Peter or that he wrote at Peter's dictation. In the absence of specific revelation on the matter, it seems better simply to state that Mark wrote under the inspiration of God and let it go at that.

However, to be perfectly frank, one can say that Mark wrote at the dictation of Peter and still not necessarily cast any reflection upon the fact of inspiration. One can conceive that God inspired Peter to furnish material to Mark and inspired Mark to record it. So far as revelation for or against the idea is concerned, this may have been the method that God chose to produce Mark's Gospel. God could have inspired a Gospel writer and have directed him to any source or various sources of data.

Sometimes it is a good thing for a statement to be quoted if it provokes thought concerning it. We are glad that this has been true in Bro. Neville's case and we appreciate the fact that he felt free enough to write. We want our readers to be that way at all times.

We receive Mark as fully and infallibly inspired and consider that God filled his mind and directed his hand and have never troubled ourselves as to instrumental sources of data that God may have used or may not have used. So far as our knowledge goes, revelation is silent on this point.

* * *

Annual Student Night Program At Belmont Heights Baptist Church

With Mr. William Hall Preston, Associate Secretary Southwide Baptist Student Work, in charge, the Annual Student Night Program was observed at Belmont Baptist Church, Nashville, Sunday evening, Dec. 26. This was one of thousands of such services observed throughout the Southland.

In addition to Mr. Preston and representing various educational institutions and taking part on the program by way of music or speaking or otherwise, were the following: J. N. Barnette, Jr., Wade Foster, Billy Card, Phillip Card, Jere Towe, Elise Pritchett, James Canady, Mrs. J. E. Lambdin, Ruby McMurtry, Lenna McMurtry, Georgia Mae Freeman, Janell Greer, Carolyn Richardson, Jane Allen, James Waller, Elaine Poole, Robert Tharp, Rozelle Wallace, Marie Greer and others whose names are not at hand.

Under the efficient guidance of Mr. Preston the program moved forward with promptness, dispatch and power. Each speaker and each musician gave a really splendid account of himself. It was with a truly interesting and helpful service. And when several students with lighted candles and appropriate remarks visualized and expressed Today's Student Christianity, giving the marks of a great Christian, a particularly impressive lesson was left in the minds of those present.

Baptist and Reflector sends its heartiest greetings to our Baptist students and their leaders everywhere.

* * *

First Chilhowee Baptist Church

On Sunday, Jan. 2, at both hours the editor enjoyed supplying for Pastor Paul Griffith at the First Chilhowee Baptist Church, Seymour. The congregation was composed of members whose homes are in the community and of students attending the Harrison-Chilhowee Baptist Academy hard by. We cannot recall when we have had more responsive listeners. The pastor has accepted full-time work there and will live on the field. The church is looking up and going on. At the morning hour one came forward all broken up over her spiritual condition. We sincerely hope that she has found peace long before this. The Harrison-Chilhowee Baptist Academy is crowded and students are having to be turned away. Principal Roy Anderson and his associates and the institution are doing a very fine work whose full significance it will take eternity to reveal. Our stay while there was in Prof. Anderson's home, and we express our appreciation for the many courtesies he and his family, together with others, showed us. We greatly enjoyed the day.

"Station WMU Broadcasting"



The W. M. U. Announcer says:

"Tennessee Baptist friends, I have been chosen to announce to you over Station WMU the results in Woman's Missionary Union Campaign from January 1 to May 1 for subscriptions to the Baptist and Reflector.

"As the returns come in from week to week I'll be here at the microphone to announce them. The busier you keep me the better! The bigger the results the brighter the broadcasts!

"Be sure to get the campaign started in your associations as soon as possible and then from all over the state keep sending in subscriptions and keep your announcer busy!

"Station WMU signing off until next week."

Baptist Hundred Thousand Club

Being honest people, Southern Baptists are paying the debts on their agencies.

The special technique employed in doing so is **The Baptist Hundred Thousand Club**. This plan contemplates securing 100,000 members each pledging and paying, over and above their regular budget contributions, one dollar a month toward paying the debts on Southern Baptist agencies.

Since the Hundred Thousand Club was launched in 1933 a total of \$766,583.28, as of Dec. 1, 1937, has been raised, every dollar of which has been used in paying Southern Baptist debts, thus relieving the burden, reducing the interest and making possible a larger kingdom service. Beyond all question, the Hundred Thousand Club, in restoring confidence to our creditors and giving a proof of Baptist integrity and intention to pay, saved the day financially for our people.

And now, January is the month in which special emphasis is being put upon the Club and additional members are being solicited so that in Tennessee the quota of not less than 10,000 may be reached. Dr. J. E. Dillard, Director of Promotion of the Southern Baptist Convention, is running in the Baptist and Reflector and in other denominational publications a series of brief articles on the Club. Be sure to read and heed them. So also our Executive Secretary, Dr. John D. Freeman, in the Baptist and Reflector of last week, ran a challenging display discussion of the Club under the heading "WHAT SHALL WE DO ABOUT OUR DEBTS?" Let our people please read and heed that.

In Tennessee Baptist Hundred Thousand Club funds are divided fifty-fifty, half going toward the payment of Southwide debts and half toward the payment of statewide debts. Surely, every Tennessee Baptist should be informed on the Club and earnestly solicited to become a member if he is not already one.

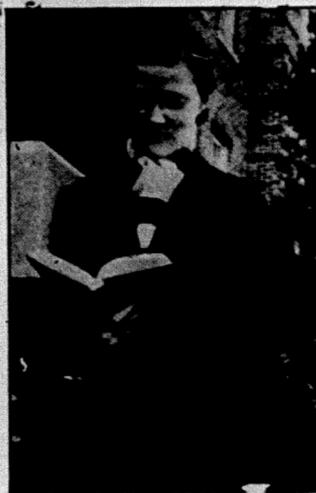
Let us heed our faithful Executive Secretary's appeal and let us push the Baptist Hundred Thousand Club in our noble state until, that we may adequately express our obedience to the Scripture, "Owe no man any thing but to love one another."

A Fallen Comrade . . .



REV. W. L. SMITH

This is the likeness of Bro. W. L. Smith who, until his death a few months ago, was pastor of Yale Baptist Church, Memphis. The cut was sent to be run with an obituary which has already appeared. But in a way that was seemingly unavoidable it was misplaced and only recently did it come to light and was it recognized. Baptist and Reflector expresses its regrets to Mrs. Smith and to the Yale Baptist Church for this wholly unintentional error and, though now belatedly, we run the cut of our fallen friend and fellow laborer.



Blue Mountain, Miss., Dec. 22.
—Miss Mary Anderson, graduate of Blue Mountain College, niece of Mrs. Janie Sanford Graves, for forty years missionary to China, has received the following letter from Canton, China, dated October 15. The picture is that of Miss Theresa Anderson, Canton, China, whose father, Dr. P. H. Anderson, a missionary to Chirfa, has been on the faculty of the Baptist Bible Institute in New Orleans for the last two years. Miss Theresa Anderson is a student at Blue Mountain College and is well acquainted with Sam Koo and the Mo Kwong Home.

"Dear Miss Anderson:

"Since I have sent you a letter, but I have not received your answer.

"As it is war in Canton now, and Sam Koo asks me to write a letter to you, tell you all about here. I don't know how to write but I am going to try my best.

"From the 18th of August begin to have war in Canton—the 31st have a big fight. Then from the 1st of Sept. to the 20th are not big fight, and not so often, but also come one time a day. From the 21st until now are very danger. They come every day, and have three or four times a day, almost a whole day, but in these days are daytime. Sept. 21st to 28th are night time, it is very trouble, because we must sit a whole night in under floor.

"When the airplanes do not come yet, we first hear the danger sound spread out, and we all run down to the under floor (the place we have our food before) to escape the danger. At first we moved all the desks out from the class room, leave it empty, and the under floor, we moved all the tables close to the wall because we think if we sit there, and when the house fall down, it will be a little lightly, then we can get safe by it. For that we have no place to have class now, and we have no place to have our food too, so we have our food everywhere we like.

"When they come, we all run down to the under floor, do not dare to come out, some time we sit there a whole day, so we have no time to cook too, we have been trying two days, of course we have many things at home, but we do not dare to cook—have only one meal a day, so Sam Koo asked the servant to get up early in the morning, about four o'clock or five, and cook for two meals together, and we can not have a certain time for breakfast or supper, sometimes breakfast at 6 o'clock, sometimes at twelve, supper sometimes at 2 o'clock sometimes at 7 or 8. We have very little time for washing. Oh, it is hard to do anything, only eat and fear to pass a day.

"The first time they come, everybody are very frightened, half of them cry, everybody weep, and all of us pray to God. But now the girls do not fear as before, without they heard the sound of the gun. But Sam Koo and Sam Koo Ma are still frightened as before.

"Since Tungshan is a very dangerous place, so Sam Koo has been talking with Mr. Snuggs and sent some of the girls home until the war is over, then they come back. Let their mothers take care of them, because only one is easy. Then more if the girls parents are poor Sam Koo gives her the money for food, so now have 46 girls go back home, and have only 35 here, Sam Koo, Sam Koo Ma, me and two servants.

"I am the one who has nowhere to go, but I think God wants me to help the girls here, because Sam Koo and Sam Koo Ma are old, if something weary, I must help her. Just like now when they all went down to the under floor, I must walk all around to look at all the windows and doors, if they are not shut I must close them; then I go down floor.

"Mr. Law talked with Mr. Snuggs and open a new under house for us, because they are afraid if the house fell down we would be killed by the house.

"If these things not worry Mrs. Graves, please tell her and Mrs. Law (Lowrey).

"We all pray for you every day, please pray for us. Hoping for a letter from you,

Sincerely,

Sam Koo
Sam Koo Ma
Ja Noo
Mo Kwong Home."

With The Missionaries In Tennessee

By JOHN D. FREEMAN

Our workers have begun the new convention year with great enthusiasm. Good reports are coming in from various parts of the state. That our readers may know some of the things that are being accomplished through their State Mission offerings, we give occasionally brief items taken from the monthly reports of the workers.

J. L. Alexander of Sequatchie Valley Association writes with joy of their development at Whitwell. Last year they completed the new brick house of worship all but the basement. Recently some of the members began to pray that the funds might become available for this task. Their hearts overran with joy when, about the time they were ready to launch their campaign for pledges to the building, a generous donor gave them enough to complete the work.

Additions were reported from the following fields: Oakfield, 3 by letter; Dickson, 1 by baptism; Ashland City, 1 by letter; Chilhowee, 2 by letter; Grace, Springfield, 5 by baptism; North End, Nashville, 2 by baptism; Doe River-Hampton, 12 for baptism and 4 by letter; Fort Sanders, 4 for baptism and 1 by letter; Westmoreland, 1 by letter; New Home, 2 restored; Belair, 1 by baptism; Longview Heights, 3 by letter; Little Hope, 2 restored; Gainsboro, 2 restored; Centennial, Nashville, 3 by baptism and 2 by letter; Jamestown, 1 by letter.

New organizations were reported as follows: Cross Roads, Beech River, 1 W. M. S.; Orchard View, Big Emory, 1 B. Y. P. U. and 4 societies of W. M. U.; Ashland City, 1 Sunday school class; Chilhowee, Seymour, 1 Sunday school class; Doe River and Hampton, 2 Sunday school classes and 1 B. Y. P. U.; Cedar Hill, Stone, 5 Sunday school classes; Gainsboro; 4 classes, 1 Missionary Society and 1 B. Y. P. U.

Work on church buildings, including construction of new houses and repair of old, was reported from Dickson, Orchard View, Willow Grove, Camden, Spring Creek, Western District Association, Hampton, Doyle, Mayland, Centennial and Jamestown.

The missionary pastors reported 1,760 visits during the month of December. Many of them put in long hours visiting their people and the results can readily be seen in their reports.

Missions that grow are a joy to the Executive Board. During the year Centennial and North End churches of Nashville came to where they felt they could walk alone, so voluntarily released the Board from further support of them. Pastor Eli Wright of Centennial and L. H. Hatcher of North End are happy over the outlook for the present year. We thank the Lord for them both. Gatlinburg voluntarily cut their application for aid in half. Pastor T. T. Lewis is doing a great work on that field. During the past year they erected and paid for a lovely pastor's home, and they now are planning to enlarge their house of worship. It is entirely too small for the growing community, and during the tourist season is overrun. Surely Baptists were led of the Lord in espousing the work on that field.

McEwen voluntarily refrained from asking aid during the year. They are now planning to enlist two near-by churches to join them in forming a pastorate, and when that is done will be looking for a capable man who will be willing to sacrifice with them while they are building up a great Baptist center in that section of Judson Association.

Pastor C. N. Barclay of Bell Buckle was confined to his bed during the entire month because of broken bones. However, his work went on, his people loyally supporting him during his confinement.

After helping the Chilhowee Church at Harrison-Chilhowee Academy for one year so that they might have a full-time resident minister, the Board was released from further aid. Editor O. W. Taylor was with them the first Sunday in January and reports the church in fine spirit. They sorely need additions to their building so as to care for the student body of the academy, as well as the large local population. There is a fine place for a lasting investment in the Lord's work.

Pastor Leonard Gassaway of Camden helped Big Sandy during December, teaching a class in their training school. Brother T. W. Carl writes that things are looking up on that field where we are seeking to locate a resident pastor for a joint pastorate.

Pastor U. W. Malcolm of Hampton-Doe River field led his people at Hampton in a revival during the first week in December. This is a newly organized field and it is growing by leaps and bounds. They feel sure they will have to have help only during this year. If our rural and village churches ever get the vision of the joint pastorate and the resident pastor, there will come a sudden and marvelous growth to our Baptist cause. Every Baptist in the state should help push this phase of our program.

Pastor Clarence W. Mayo of Fort Sanders, Knox County, was a busy man during the past month. In addition to his work with his church, he conducted ten services in a mission, one in the jail, conducted two funerals during which nine victims of a fire were buried, and one individual funeral, taught a training school, attended four pastors' conferences and preached twelve sermons. A missionary who does that much work surely is "worthy of his hire."

Brother W. C. Nevill of Hornbeak suffered an attack of bronchial pneumonia on the 10th of December and was kept from his work during the remainder of the month. At last report he was rapidly regaining his strength.

It is little short of tragic—or is it not indeed a tragedy?—when a preacher goes a whole month without talking to lost souls about their condition and seeking personally to win them to Christ.

Pastor W. M. Thomas of Oneida visited and talked with 48 lost souls during the month of December. What a record of consecrated service!

Elsewhere Among the Churches

Pastor A. M. Vollmer writes that they had a great day at Dyersburg on the first Sunday. There were five additions, three for baptism, and he baptized a Greek Catholic and his wife at the evening service. It is good to see this great church coming back into her own.

The writer had the privilege of being with First Church, Paris, on the first Sunday. A large congregation attended the morning service. During the afternoon they inaugurated an innovation by having vesper services at four o'clock followed by the Training Union. Pastor R. N. Owen has been with them some seven years, and in spite of many tragic losses by death the church continues to go forward in a great way.

First Church, Jackson, led by Pastor W. C. Boone and that versatile and energetic layman, Joe Gest, whose company publishes Baptist and Reflector, over subscribed their budget on the first Sunday in December. They increased their contributions to the Co-operative Program to 30 per cent.

Belmont Heights Church, Nashville, have over-subscribed their budget for 1938. It amounts to \$28,000. Unfortunately, their heavy building debt obligations holds down their contributions to the program.

Camden Baptists, led by Leonard Gassaway, are progressing in a fine way. They hope soon to launch a building program which will give them a modern plant. Fortunately they own one of the choicest buildings sites in the city.

Dickson Baptists continue to whittle down their debt. Pastor J. T. Barbee hopes during the year to lead them in completing payment of it, thereby releasing the Board from aiding them hereafter. He has done a glorious work in leading them out of the depression and out of debt.

Centerville church has Brother J. B. Hester as their bishop now and they are seeking to enlist two near-by church in joining a pastorate which will solve another need for a resident minister. Between Nashville and the Tennessee River, via Centerville and Linden, there is only the one church at Centerville on the pike and a very few near it, a distance of 100 miles! How shamefully Baptists have neglected Middle Tennessee people!

Offerings for December dropped about \$2,000 under those of last December, but for the first two months of the present fiscal year we are about \$2,000 ahead of the same period a year ago. Brethren, let us not fail the Co-operative Program. Designated gifts continue to eat at the heart of it. Let all designations be over and above the tithe and above the regular budget percentage for the Program.

UNDER CHRIST

Evangelist J. H. Thomas

We have a two-fold Commission. It is to preach and teach. "Go ye, therefore, and make disciples (by preaching), and teach them to observe all I have commanded you."

We are to first make disciples by preaching the gospel, and then teach them to observe what Christ has commanded. And this Commission is to be carried out under His direction. "All authority" has been given unto Him. And He directs by means of His written Word, and through the leadership of the Holy Spirit. Without Him we can do nothing. John 15:5.

If we undertake to preach or teach without Him, even though we use His very words, we accomplish nothing. He is our life, our wisdom, our sanctification and redemption; and He is the supervisor of all our work.

Unfortunately for the Bishops, Presiding Elders and other bosses, Christ has not authorized their work. No room was made in the Great Commission for bossy supervisors and managers. Christ said when He gave the Commission: "I am with you always, even unto the end of the world." He is our Chief Executive, our Bishop and Supervisor. He is the Manager of this great business.

"He has set some in the church, first apostles, secondly prophets, thirdly evangelists, fourthly pastors, and fifthly teachers." 1 Cor. 12:28, and Eph. 4:11. First in order is the apostle, or the missionary, one called and sent of God as a pioneer in new fields. Second is the prophet, or seer, one who, through the revelation of the Spirit and the Word of God, can discern what is, and what is not, the will of God, and bring a message from God to men. Third is the evangelist, the man with a holy passion for lost men, who is used of God in bringing men to Christ. Fourth is the pastor, the undershepherd, the man who loves and feeds and cares for the sheep. Fifth is the teacher, the one divinely gifted, and qualified—by nature and education—to teach the Word of life, and train the saved in the work of Christ.

Under Christ these, every one, recognize one the other, and cooperate one with the other in carrying out His Great Commission. Under Christ the Evangelist will not try to do away with the Teacher; and the Teacher will not supplant the Evangelist. The Pastor will be a firm believer in missions, at home and abroad, and a staunch supporter of mass evangelism, under the guidance of the Holy Spirit and the leadership of God's chosen Evangelist. Under Christ the Evangelist will be loyal to the Pastor, the Missionary, and the local church.

Out of Christ, and independent of His control, carnality and worldliness creep in. Christ's servants become self-centered, and ambitious for power, and to be called the greatest in the kingdom. Out of Christ, intellectualism and pride supersede the Word and Spirit of God. Each workman magnifies his own work to the exclusion of the work of others. The Evangelist advertises himself as "some great one" (Acts 8:9), extols his work above that which God knows it to be, and minimizes, or ignores altogether, the work of the missionary; and he may also undertake to boss the church and the pastor. Out of Christ the pastor dispenses with the evangelist, and acts as an evangelist himself—whether he has any evangelistic gifts or fervor, or not. Out of Christ the teachers form a teacher's syndicate, or monopoly, which tends to control the churches and all the workers, and to convert the churches into religious educational institutions. And then financiers, supervisors, and managers spring up with far-reaching programs, planned economy, and proficient schemes of regimentation. Missionary and religious educational machines develop to manufacture workmen and efficiency experts for all the various fields and callings. And soon these are grinding out new disciples, and developing new workmen, which have a peculiar denominational institutional co-operative twist, but no spiritual life; who are first and foremost loyal to the machine that made them. And then we have more machinery than power; more load than energy; more harness than a horse.

Without Christ all workmen tend to become professional, formal, and commercial. The evangelist becomes a professional "hell-raiser," a rank sensationalist, and a skilled collection-taker, with a highly developed art for adding members to the church. The pastor becomes an expert soothing-syrup dispenser, and a tactful skillful "good mixer"—though rather "weak on the preach." The teacher becomes an efficient winsome psychologist, and a first rate pedagogue. The prophet becomes a politician, and the missionary degenerates into a peripatetic preacher of reform.

Without Christ to guide and keep us we all get into a rut. We harp on one string all the time; or play the same tune over and over again until the people tire of our oft repeated appeals and drift away to the big world. But what Christ said to His disciples

in the long ago holds good today: "And I, if I be lifted up, will draw all men unto me."

Christ said, "Go ye into all the world and preach the gospel to every creature"—"make disciples of all nations," and "teach them to observe all I have commanded you." And Paul said, "It pleased God by the foolishness of preaching to save them that believe." Put these together and you have: "Go into all the world, make disciples by preaching the gospel, and then teach them to observe what Christ has commanded."

The professionalists say, "go into all the world and teach the unregenerate to observe what Christ has commanded, and thus make disciples of all nations, and when you have trained them to stay for church the preacher will have a congregation." They reverse the order of Christ's Commission, and professionalize and secularize it until it becomes ineffective. Professional evangelism with its skillful appeal to the emotions brings thousands of the unsaved into the churches on a wave of sentiment and feeling; and professional standardized psychological teaching brings thousands of the unsaved into the churches motivated by moral, social and intellectual pride. There is no substitute for preaching the gospel to the unsaved; and nothing can take the place of teaching the Word of God to the saved. Without the gospel sinners are lost, in the church or out of it, because "the gospel is the power of God unto salvation to every one that believes"; and without the knowledge of the teaching of Christ the saved soon drift away from Him.

Then let us go out into the highways and hedges and preach! Preach like heaven depended upon it! Preach like embattled soldiers in sight of victory! Preach like chained prisoners about to be set free! Preach like wayworn pilgrims in the light of home! The gospel is still the power of God unto salvation, and God still saves sinners in the same old way. And then when men are won to Christ, let us teach them, (with all the ability that God and our experience will give us) the Word of God and the way of happy victorious, effective Christian service. God will take care of us and reward us in this life and in that which is to come. Men are hungry today for real dynamic gospel preaching and the children of God are hungry for the living Word.

"The harvest truly is plentiful, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He send more laborers into His harvest."

—Halls, Tenn.



Who's
Who
Among
Tennessee
Baptists

ROY O. ARBUCKLE

Born December 6, 1893, near Lebanon, Tennessee. Converted at the age of 13 and joined the Gladesville Baptist Church. Ordained to the ministry in September, 1915, while a student in Union University. Graduated from Union University (A.B.) 1921.

While a student served as pastor of Cotton Grove, Bethlehem, Stanton and Quito Baptist churches. Principal of Farmington High School, Farmington, Kentucky, 1921-1922. Student in Southern Baptist Theological Seminary 1922-1923.

Pastor West End Baptist Church, Asheville, North Carolina, 1923-1927. Pastor Reed's Memorial Baptist Church, Asheville, North Carolina, 1927-1930. Pastor Calvary Baptist Church, Bristol, Tennessee, 1930 to present.

Moderator of the Buncombe County (N. C.) Association 1929-1930. Moderator of the Lebanon Baptist Association (Va.) 1934-1935.

INTERPRETATION OF TITUS 3:5

By Earl Gooch, Pastor,

Braggadocio Baptist Church, Missouri

Interpretation is the effort of one mind to follow the thought processes of another mind by means of symbols which we call language. Scriptural interpretation, therefore, is the effort of one finite mind to follow the thought processes of God by means of symbols originally used by the Lord God which we call the Hebrew and Greek languages. Many of us do not possess knowledge of these two languages. However, we are accommodated by those who do possess accurate knowledge of these languages and can reasonably arrive at the proper interpretation of the scriptures. Then, too, in addition we have the conscious illuminating presence of the Holy Spirit who will guide us in the way of all truth. The Holy Spirit guides those only who have been renewed by Him.

This passage of scripture clearly embodies God's plan of redemption of men from sin. "According to His mercy he saves us." Paul here tells what God does not save us by, as well as by what he does save us. He does not save us "by works of righteousness which we have done." This annuls forever salvation by works of right living on man's part. "They that are in the flesh, cannot please God." By process of elimination Paul leaves ground but for one possible plan of salvation—salvation by grace through faith in the Lord Jesus Christ. And he tells us emphatically in Rom. 4:5 that faith is not a work of man. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." This conclusively eliminates baptism from God's plan of redemption. So like Paul all God-called preachers recognize they are not sent to baptize, but preach the gospel. 1 Cor. 1:17. They recognize the local church only has the authority to administer the ordinances.

God's process of saving men is "by the washing of regeneration and renewing of the Holy Spirit which he shed on us abundantly through Jesus Christ our Savior." God recognizes that there are two things which man needs in order to be saved. He needs to be cleansed from sin, and he needs a new heart. God saves a man by doing both for him. These two works are so distinct that they cannot be expressed by one and the same phrase. Hence they are distinctly marked and expressed in many passages of scripture.

In Ezek. 36:25-26, "Then will I sprinkle clean water upon you, and ye shall be clean: FROM ALL YOUR FILTHINESS, and from all your idols, will I CLEANSE you. A NEW HEART also will I give you, and A NEW SPIRIT I WILL PUT WITHIN YOU: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Here are the two things God does for us in saving us. He cleanses us from our moral pollution, and gives us a new heart.

Again in Jer. 31:33-34 we have the specifications of the new covenant. 1. "I will put my law in their inward parts, and write it in their hearts." 2. "I will forgive their sin, and I will remember their sins no more." In Heb. 8:10-12; 10:16-17 we see the same two points emphasized.

Now these are the two things of which Paul speaks in Tit. 3:5. Our cleansing from sin he calls the "washing of regen-

eration." The giving of a new heart or writing the law upon the heart, he calls the "renewing of the Holy Spirit." This makes salvation wholly of the Lord, and precludes boasting by man.

When this marvelous transaction of God is complete in man, then, and not until then, is he a proper subject for baptism and church membership. It becomes a chief delight to lovingly obey his new found Master and Lord in, submitting to baptism and being identified with God's saints in the local church of his blessed Lord. His rich experience of salvation, in the Lord is a perennial spring gushing forth its cool refreshing waters of abundant life. He has been cleansed from his moral pollution, and given a new heart. He no longer loves the world and its folly. He loves God and all the interest of his kingdom. His meat and drink is to be loyal to every worthy principle and work in the church by Jesus Christ. He is a slave of the Lord Jesus

Christ, and for him to live is Christ. He recognizes he is, not his own, and all he is and ~~has~~ must be given on the altar of service in his Master's kingdom. "By works of righteousness" it is his glorious privilege to manifest the exceeding riches of God's grace by the "washing of regeneration" and "renewing of the Holy Spirit." Truly here in this passage Paul is only in different words expressing exactly what Jesus meant to and did convey to the mind of Nicodemus in Jno. 3:5.

There is no doubt in my mind that Nicodemus became just such a man as the new birth makes, and as God's son followed his mandates to the end of his life. For Jesus said, "If ye love me, ye will keep my commandments," and "Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ." Phil. 1:6. VAIN IS EVERY HOPE OF HEAVEN UNLESS THERE IS A NEW HEART. AMEN!

Receipts And Disbursements For December, 1937

CO-OPERATIVE

Southwide		\$ 7,678.40
Statewide:		
Harrison-Chilhowee Academy	\$ 153.57	
State Missions	2,708.94	
Orphans' Home	1,203.97	
Baptist Memorial Hospital	752.49	
Carson-Newman College	752.48	
Union University	752.48	
Tennessee College	752.48	
Debt	451.49	
Ministerial Education	150.50	7,678.40
Total		\$15,356.80

DESIGNATED

Union University	\$ 5.00
Harrison-Chilhowee Academy	31.37
Southern Baptist Seminary	517.08
W. M. U. Specials	181.32
Relief and Annuity Board	34.05
Orphans' Home	5,618.91
Home Missions	299.05
Foreign Missions	9,282.76
State Missions	511.43
Hundred Thousand Club	1,913.22
China Relief	37.00
Total	\$18,431.19

JOHN D. FREEMAN, Treasurer.

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BAPTISTS SHOULD ALL BE ONE THAT THE WORLD MAY HEAR THE GOSPEL

Missionary J. R. Saunders,

Shiu Chow, Kwang Tung, China.

The world situation, what we are doing to meet this, our condition in the home churches, some fifty per cent of our people unenlisted and seventy per cent doing nothing for world missions, and many other reasons could be given why we should give serious thought to the lack of unity and co-operation even among our own people.

Why We Should All Be One "Even As We Are"

1. During the last few moments that Jesus was with His disciples in the Upper Room after He had finished His discourse before leaving them for the cross of shame and death, He prayed that they all might be one as we are One. Not only did He include the disciples of that day, but all who would believe through the Word spoken to them until the end of time. If this prayer included all who would believe, it surely included all Baptists the world over—the less would be included in the greater. His deepest concern for His disciples then and now is that they all might be one that the world would believe that He was from the Father, and that the world might know the only true God and Him whom thou didst send and this is life eternal. This, too, should be our deepest concern not only because Jesus made it so, but because that the world requires our oneness if the world is to hear the Gospel.

Division and Strife Is Our Weakness and Shame

2. Our Father meant that we should be one — "in the unity of the Spirit in the bonds of peace." Where God rules there is no confusion. The author of division and strife is our adversary who knows how we counteract each other's labors and message in the world because of our weakness and desultory labors as an army of Jesus Christ.

The World's Challenge Requires Our United Efforts

3. The challenging call that comes to us from all lands, especially in the Oriental countries and South America demands our whole manpower and all our gifts should be combined for the largest possible results in this our day. Never in the world's history have we had such opportunities now ours. We cannot meet these opportunities in the most effective way unless we are all united with Jesus Christ as Lord and Master and then be one in Him, for the proclamation of the good news to all nations, kindred, tribes and tongues as He meant us to do.

The Time of Reaping Demands All Laborers in the Vineyard

4. The progress of our Baptist people the world around during the last one hundred years is the marvel of history. We have multiplied in the last one hundred years twenty-three times and now we are laboring in sixty odd nations and the seeds have been sown in all the main nations of the world and in many of the isles of the ocean. What our fathers died for or were imprisoned and ridiculed have become the popular doctrines of many lands and all peoples are looking to us to set forth

Christ in His pristine life, teaching, power and hope for the world's needs in this period of terrible strife and chaos.

The grain fields are wasting for the lack of the reapers. Every Baptist church and every believer in the church should be one in Christ so that the needed reapers could be sent forth to these wasting harvest fields. We should avoid all duplication of effort, forget all selfish aims, let this mind be in you that was in Christ when He left heaven and died for all men that every man should hear and every knee should bow to the glory of God the Father. Many precious lives have been sacrificed to pioneer and sow the needs of the kingdom. Others have labored and we have entered into their labors, but we must be one if we are to buy up the opportunities the sacrifices and blessings of the past have made possible. By so doing we shall save ourselves and them that hear us.

How Is It Possible For Baptists All To Be One As Jesus Prayed?

The importance of this oneness is easily seen, but the more difficult question is, how this may be attained. National, racial, provincial and human barriers confront us everywhere. We are divided into various groups among the churches, and various churches have serious strife and division; yet in spite of all this, we can and should be one. However, we must realize that Baptist churches and our New Testament teachings and norm were for regenerated, born from above, cleansed and separated people. Jesus made it plain how this Oneness may be attained.

"Keep Them in Thy Name"

1. He prayed that His disciples and all who believe through their preaching may be kept in this world. We are in the world, but not of the world. We are a separate people, kept by His grace and indwelt by His mighty power so that we can overcome the world and the lust thereof. We must have clean churches, churches that will not compromise with the world or the flesh or the devil so that Christ may be in the midst of the churches and hold the pastors or the angels of the churches in His right hand. This is the first condition Christ mentioned in His prayer for the oneness of His people.

2. The second was "Sanctify Them in the Truth. Thy Word is Truth." The second fundamental logically follows the first. If they are to be kept in the world from all evil and strife and division, they must be a distinct people belonging to the Lord and "Thy Truth" or "Word" alone can do this. Apart from His Word we will not be sanctified and made one. All else will fail, but where His Word is truly indwelt and obeyed, we may be one regardless of all human and all other barriers.

3. "Thou Father in Me and I in Thee that They May be in Us."

"The Love wherewith Thou Lovedst Me May be in Them, and I in Them." The third essential that Jesus mentioned was that the Father and Son would indwell and His love would indwell. His life would become the life—His ideals, His purpose, His aims be the life of His children on earth. Then they would be one even as we are one. Such children of His will be one in spite of the world and all earthly barriers and handicaps. This, too, is absolutely fundamental if we are to all be one, but how glorious it is to know through Him, through His love and life abounding in us

we will be one the world over for the tasks committed to us to give the Gospel to all peoples of this sinful and sorrowing earth apart from the Gospel.

4. One other condition was that the Holy Spirit would come and "guide into all truth"; "take the things of mine and reveal them unto you"; "He shall glorify Me"; "Unity of the Spirit in the bonds of peace." The fullness of the Holy Spirit to guide us and to reveal Christ's will and empower us to keep this will and live not unto ourselves, but unto Him who died for us and rose again. Christ is Lord of our lives, controlling the churches and all our labors for Him at home and in all land, but He has sent the Holy Spirit to guide us, empower us and unify us and combine all efforts that men everywhere may hear the Gospel.

If these four essentials are accepted and permitted to dominate all our lives, our churches, all our plans, then we will be all one and our messengers will go forth in His power, life, courage, vision, faith, love, and fellowship to hasten the glad tidings to all nations, peoples, kindred tribes, and tongues (dialects), and no force on earth can check our conquering march. Only Satan and those allied with him would hate to see this oneness. The world still lies in wickedness and waits our message and the power of our oneness for which Jesus prayed and we all should pray until it is realized for the Father's glory.

In Memoriam

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

CARTER

In tribute to our beloved sister, Mrs. Annie Carter, 81, who on the night of Dec. 21, 1937, heard the Master's call to come up higher into the beautiful mansions not made with hands.

She was ready to go by the sweetness and purity of her Christian life, whose influence reflected her love for her Christ, by her devotion to her church, Sunday school, W. M. U., her family and friends.

We resolve to cherish her memory and apply to our own lives her many lovely traits of character. We extend our sympathy to her bereaved family. May their sorrow be turned into joy as they think of mother not dead, but living on that eternal shore.

She was a member of Green Hill Baptist Church. Professed faith in Christ quite young.

She is survived by three daughters and five sons. Mrs. Paul-Young, Atoka, Okla.; Mrs. H. J. Jennings and Mrs. J. C. Hays, Mt. Juliet, Tenn.; Harry Carter, Donelson, Tenn.; Rollin Carter, Little Rock, Ark.; E. Y. Carter, Mt. Juliet, Tenn.; Charlie Carter, Memphis, Tenn.; Jim Carter, Nashville, Tenn.

Be it resolved by our church and union a copy of these resolutions be sent the family, a copy mailed our church to be recorded on our minutes.

GREEN HILL BAPTIST CHURCH,

Mt. Juliet, Tenn.

Committee:

MRS. ANDERSON SMITH,

MRS. DAN GLASGOW.

The Young South

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

LOVE'S GIFT

A True Story

By Mabel C. Stewart

Two by two, dressed in their blue and red striped homespun cotton suits—full trousers with shirts hanging halfway to the knees—and freshly washed white head scarfs, the girls from Miss White's school trudged down the dusty road to the little brick church. Tiny kindergarteners in front, older girls of the more advanced classes following, all quietly took their places, sitting cross-legged on pieces of matting spread on the floor. The teachers, with Miss White, sat on hard benches. It was a hot summer day in India, and woven reed fans, shaped like battle-axes, moved back and forth, back and forth, as both missionaries from America, who never grew quite accustomed to the extreme heat, and Indians, too, tried to create a cooling breeze. Those were eager faces, however, that looked up at the white-haired Indian minister who was occupying the pulpit that morning. He was not the pastor of the little church, to whom the school girls listened week by week; this was a stranger. At least, most of the girls had never seen him, although perhaps all had heard of him and knew he was the Indian missionary sent out by their own synod, to work in the home mission field of the Indian church.

There he stood, Padri Buta Mall, in spotless white, his long shirt hanging outside his trousers, as is the Indian custom, a thin muslin scarf draped over his shoulder. Because he was in church he was bareheaded, but his huge turban, made of yards and yards of white muslin, was placed on the bench behind him. Earnestly he was telling of his work.

"It is not my work alone," he was saying; "it is yours, too. There are Christians out there in those distant villages who are depending on you to send some one to teach them. And how many there are, too, Hindu and Mohammedan men, women, and little children, who have never heard of our Saviour, the Lord Jesus Christ, and who perhaps never will, unless you send some one to tell them, and give of your money and prayers."

He told, too, of some he had tried to help—of little blind Rajan, who because of some generous gifts was now happily learning in a school for blind children; of Hira Lal, the proud Hindu shopkeeper, whose heart had been won through the evangelist's kindly visits and fearless preaching, and who was now himself a baptized Christian; of others who were secret-believers but as yet lacked courage to confess their Lord.

"You all know the Lord Jesus died for you; remember, he died for these others, also. Pray for them, and for us who are trying to bring them into the abundant life—the life that is in Christ, our Lord," he concluded.

The schoolgirls were thoughtful as they walked back, along the dusty road, to their

comfortable school dormitories. Quietly they began preparations for the main meal of the day. It was not what many children in America would have considered a proper Sunday dinner—chicken and ice cream, and all that goes between. There was no meat on the school menu today; meat, a treasured treat, came only twice a week. Today there was rice, steaming and fluffy; and there were green vegetables, seasoned with hot red peppers, and curry powder; and of course there were the ordinary flat cakes of unleavened whole wheat bread. A simple meal, to be sure, but there was plenty for all. No girl ever went hungry in this mission school, as she might have done had she been living in her village home where many knew daily the meaning of hunger.

Every head was bowed as one of the teachers gave thanks for the meal. "Our heavenly Father," she prayed, "give us at all times thankful hearts for all thy mercies to us, and help us in some way to help those who as yet do not know him who is the Bread of Life."

The day was done, and the suspicion of a breeze was gently stirring the air, as Miss White sat relaxed by the bungalow steps. How bright the stars were tonight! It rested her to look at them, and to realize that God's faithfulness was as steadfast as the stars!

"Miss Sahiba, Ji, may we come?" a soft voice startled her.

She looked around. Several of the schoolgirls stood beside her. Why, this was unusual. It was past their bedtime.

"We could not rest, Miss Sahiba," Barkate said quietly, "until we had told you what is in our hearts. We have all been thinking about what Padri Buta Mall told us this morning. The Lord Jesus has done so much for us. We love Him, and want to do something for Him. Can't we, too, help in this home mission work?"

Miss White was touched. Bless their precious hearts, she thought, what can they do? From the poorest of village homes, they have only pennies, and those but very few. How can they give anything?

"You see," eager little Piyari was continuing, "we have no money to give. But can't we do this? You know we have meat

twice a week. We want to give up one of our meat meals this week, and give that money to Padri Buta Mall for his work."

Thus it happened that the home mission evangelist received a contribution from the girls of Miss White's school. It was a small gift, only two and a half dollars, the price of meat for one meal for hungry Indian school girls. But perhaps in the sight of Him who rebuked the disciples for sending the children away from Him, this gift of loving little hearts was larger than anything that we, who have so much more, could ever give.—New Wilmington, Pa.—(Sunday School Times.)

THE NAME CHRISTIAN

By Roy L. Thompson, Nashville, Tenn.
1100½ North 2nd Street

What is in a name? Much in many ways if rightly applied; but when assumed for the purpose of gaining religious prestige as popular favor, then the prettiest name on earth becomes disgusting. A rose would smell just as sweet by any other name, for the sweetness is in the rose—not in the name; for the name does not effect either nature or character.

The word Christian has been handed around in such a way that it is impossible to give a correct exposition of the various uses to which the word has been applied. Everything that smells or smacks of religion or have assumed the name Christian evidently as the best passport to favor. We now have "Christian countries" and "Christian nations," of which constitute us the aggregate the indefinite something called "Christendom."

But let me say here and now, I love the name Christian and use the word often, but when it is plead for as of divine authority and the only and most fitting name which can be adopted, we must lift our voice against the imposition and contend for liberty, where the Lord has left us free. It is a significant fact that the disciples never once addressed each other as Christians. If the name Christian had been given by divine appointment, it never would have been delayed for fourteen years after Pentecost, for the law and the Word of the Lord went forth from Jerusalem and not from Antioch. But a second fact which is more conclusive is that Luke did not write his Acts of the Apostles for twenty-one years after they were called Christians first at Antioch. Paul came to Rome A. D. 63 and Luke did not write his Acts for two years afterwards, making in all thirty-five years. But never once did he call them Christians. But space forbids further discussion. Another article will follow later.

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

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

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

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

Sunday School Department

Acting Superintendent..... Andrew Allen
 Elementary Worker..... Miss Zella Mai Collie
 West Tennessee Field Worker..... Jesse Daniel
 Office Secretary..... Miss Clara McCartt

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

You'll Be Interested In Knowing About This

Associational Sunday School Clinics With Special Emphasis on Elementary Work

These clinics are for one day only. Their purpose is that all Sunday school officers and teachers and other interested Sunday school workers might meet together to study, pray and plan for Sunday school work in that association. The presence of every Sunday school officer and teacher in these meetings is earnestly requested.

The clinics will begin at 10:00 A. M. and close about 3:00 P. M. Bring your own lunch.

Association	Date	Meeting Place	Town
Dyer County	January 17	First Baptist Church	Dyersburg
Crockett County	January 18	First Baptist Church	Alamo
Hardeman County	January 19	First Baptist Church	Bolivar
Carroll County	January 20	First Baptist Church	Huntingdon
Madison County	January 21	Calvary Baptist Church	Jackson
Shelby County	January 24, 25	First Baptist Church	Memphis
Gilson County	January 27	First Baptist Church	Trenton
Gilson County	January 28	First Baptist Church	Milan
Cooper	Jan. 31 and Feb. 1	Highland Park Baptist Church	Chattanooga
McMinn County	February 14	(To be announced later)	
Sweetwater	February 15	First Baptist Church	Madisonville
Chilhowee	February 16	First Baptist Church	Maryville
Jefferson County	February 17	First Baptist Church	Dandridge

(The clinics to be held in March will be announced later.)

*Meetings in Memphis and Chattanooga will be at night only, but there will be two night meetings at both places.

Conference Leaders

Miss Zella Mai Collie, Mr. Jesse Daniel, and Mrs. A. B. Clark will lead the conferences in all West Tennessee meeting except Shelby County. In Memphis, Dr. Clifton J. Allen and Mr. Noble Van Ness will assist Miss Collie. Dr. Allen and Mr. Van Ness are from the Editorial Department of the Baptist Sunday School Board and will conduct conferences on the graded and uniform lesson material.

In Chattanooga, Dr. Allen will assist Miss Collie in the conferences. Special attention will be given to graded and uniform lesson material. Mr. Charles Norton, Associational Field Worker, will also help in these conferences.

In the other East Tennessee conferences Mrs. B. F. Bean of Fountain City will assist Miss Collie.

MISSIONARY FROM THE START

This summer a new church was organized in the industrial district of Shelbyville, following a revival meeting conducted by Rev. J. F. Rich. The church and Sunday school had grown so rapidly that Brother Rich's report of it to the Duck River Association in its annual meeting challenged all who heard it.

The State Sunday School Superintendent attended this association and spoke to the Sunday school report, in which message he announced October as State Mission month in the Sunday schools of the state. Brother Rich told the State Superintendent that they would put on the program and take an offering in the new Sunday school. He was requested to make a picture of the group on the Sunday the offering was taken. Here is the picture of this fine group. Their mission offering amounted to more than \$4.00.



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 Columbia, South Carolina

FIRST STANDARD SCHOOL FOR 1938

The first application for recognition as a Standard Sunday School in 1938 has been received from the North Side Baptist Church, Jefferson City. Rev. J. A. Lockhart is the pastor and Mr. Nathan A. Miller is superintendent. We congratulate this group for starting the new year right.

FIRST BAPTIST, CAMDEN

The Sunday school attendance of the First Baptist Church, Camden, is growing. It went over the 100 mark the first Sunday in December and Pastor L. F. Gassaway reports 105 the second Sunday and 103 the third Sunday, stating that they plan to be a Standard school early in 1938.

TENNESSEE GAINS IN STANDARD SUNDAY SCHOOLS

A bulletin from the Sunday School Administration Department of the Sunday School Board reads as follows: Oklahoma leads in gains during the year and Tennessee leads in gains over a two-year period, more than doubling their 1935 record. There ought to be 100 schools to reach the Standard of Excellence in Tennessee this year.

BAPTIST TRAINING UNION

HENRY C. ROGERS.....	Director
MISS ROXIE JACOBS.....	Junior-Intermediate Leader
MISS RUBY BALLARD.....	Office Secretary
140 6th Avenue, North	NASHVILLE, TENN.
Convention President.....	A. DONALD ANTHONY

Introducing Miss Kathleen Deakins



Miss Kathleen Deakins is the State B. S. U. President for Tennessee. Miss Deakins is a student at Tennessee College and was elected to serve in this capacity at the recent B. S. U. Convention. She holds the distinction of being one of the two lady State B. S. U. Presidents in the South.

Already Miss Deakins has represented our state at the Southwide B. S. U. State President's meeting. At this meeting Miss Deakins accepted the goal of 75 for our attendance at Ridgcrest and 200 at the Southwide Conference to be held in Memphis this fall.

Already THE BAPTIST STUDENT subscriptions have exceeded last year. Our goal was 250. To date we have 211. Of this number the following colleges have gotten the following numbers:

T. P. I.	7
Carson-Newman	55
Union	8
East Tenn. St. T. C.	1
U. T.	23
Baptist Hospital	11
Peabody	39
Vanderbilt	58
Ward-Belmont	4

First Magnitudes in the state this year have gone forward in a marvelous manner. The following schools have attained First Magnitude (the highest honor for any B. S. U.). There are only 8 in the entire South, and of these, 4, are in Tennessee. They are: Carson-Newman, Baptist Hospital, Union, Tennessee College.

ONE-FOURTH OF TRAINING UNION YEAR ALREADY GONE

On the first day of January, the first quarter of the Training Union work in Tennessee closed. This means one-fourth of your goals should have been reached. Be sure to check your goals at once and see

what you have attained. The results of the first quarter's work will be published real soon in the Baptist and Reflector.

THE YEAR 1937 HAS GONE

During 1937 in the Southern Baptist Convention 190,952 study course awards were issued. We publish the awards by states for your approval.

First Place, Texas	38,248
Second Place, Tennessee	19,222
Third Place, North Carolina	14,867
Fourth Place, Missouri	14,636
Fifth Place, Alabama	13,809
Sixth Place, South Carolina	11,630
Seventh Place, Oklahoma	10,744
Eighth Place, Georgia	9,982
Ninth Place, Virginia	9,477
Tenth Place, Mississippi	8,706
Eleventh Place, Arkansas	8,345
Twelfth Place, Louisiana	8,336
Thirteenth Place, Kentucky	8,234
Fourteenth Place, Florida	8,025
Fifteenth Place, Illinois	2,741
Sixteenth Place, New Mexico	2,015
Seventeenth Place, Maryland	825
Eighteenth Place, Arizona	257
Nineteenth Place, District of Col.	243
Foreign	590

"SHINING ARMOR"

A most attractive book has just come off the press by the name of "Shining Armor". This book is especially good for Juniors, Intermediates, Seniors and Adults, and can be secured from Baptist Book Store, Nashville, for \$1.00. In commenting on this book Dr. John L. Hill says:

"Here at last is the ideal book for boys and girls—beautiful in title, in content, in workmanship. Opening with a very thoughtful creed for young people, it continues with thirty stories, well conceived and told, and fittingly illustrated by G. Robert Olson. Each story carries its own message of information and inspiration and cannot but impress every reader. The author combines beautifully the advantages of training and experience. Product of a cultured home, educated in our best schools, Mrs. Edna Ewing Kelley possesses a most gracious personality which finds its way into written messages. As mother, teacher, and friend of children, she knows how to appeal to both their understanding and their appreciation. We congratulate our boys and girls upon the pleasure and profit that shall be theirs as they read these fresh sketches prepared especially for their enjoyment. Incidentally, we may observe that we know one gentleman of discriminating judgment who stated publicly that grown-ups as well as children ought to read this flawless volume."—Dr. John L. Hill.

TWO STANDARD ASSOCIATIONS

There are only eight Standard Training Union Associations in the South. Two of

these are in Tennessee, namely: Robertson Association, with Mr. C. Wells Burr as director; and East Tennessee, with Miss Peggy Stradley as director. We congratulate these two associations on this noble achievement.

STATE OFFICERS MEET

The State Training Union officers met last Friday night at Baptist Headquarters in Nashville. Plans for the year of 1938 were discussed. In next week's issue a detailed report of this meeting will be given.

OCOEE ASSOCIATION

Around 500 young people in the Ocoee association observed a Watch Night Program on Friday night, December 31. After a social feature which lasted from 8:30 until 10:30, the play, "Thy Will Be Done," was presented by a group of Ocoee Training Union members. This was indeed a very signal achievement and we commend this worthy undertaking to you.

NASHVILLE ASSOCIATION

Again, the Nashville Training Union Association supplied the Baptist Orphanage with fruits, nuts, and candy for Christmas. This is really one of the outstanding achievements of any association.

OAK GROVE CHURCH, HOLSTON VALLEY ASSOCIATION

The Senior B. Y. P. U. of the Oak Grove Baptist Church of Church Hill, recently completed a study course taught, by Rev. W. H. Prangle. This was both interesting and instructive. As a result of this we hope to have a much greater success in our Training Union work during this new year. Earl Wolfe is president of this union.

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FASTEETH, a new, pleasant alkaline powder, keeps teeth firmly set all day. Deodorizes. No gummy, goeey, pasty taste or feeling. To eat and laugh in comfort just sprinkle a little PASTEETH on your plates. Get it today at any drug store. Accept no substitute.

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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.

SYMPATHY

The young people of Tennessee have lost a friend and helper in the going of Mr. A. M. Wall of Memphis. Mr. Wall, the companion of our West Tennessee young people's leader, died suddenly Friday, Dec. 24, of heart attack. Daddy Wall, as he was known by the young people of Shelby County, was a deacon in the First Baptist Church and a man with a great heart and influence for good.

He will be greatly missed and our hearts are sad because of the grief of his wife, his daughter, Mrs. Raymond Wall and two granddaughters, Jane and Mildred.

Margaret Bruce.

BAPTIST AND REFLECTOR CAMPAIGN

The Baptist and Reflector is offering two round trip railroad tickets to Richmond, Va., for the Golden Jubilee meeting in May to the association having the largest per cent of their members sending in subscriptions between January 1st and May 1st, and the one sending the largest number of subscriptions.

Small associations and large associations have an equal chance so get busy! The association will select the one to receive the trip.

Get ten subscribers from your association at \$1.50 each and then all the others can receive the paper for that amount. You can win if you will.

"THE FRUITS OF THE YEARS"

Mrs. Una Roberts Lawrence says: "From the gifted pen of the recording secretary of the W. M. U. comes this sparkling, richly informing book of the history of Baptist women's interest in Home Missions. Mrs. Wharton has the gift of apt and graceful words and she knows intimately the history which she writes. It is history heretofore untold."

Order your copy from the Baptist Book Store, 161 8th Avenue, North, Nashville, price is twenty-five cents.

One free copy has been mailed to each society president. Buy enough copies so each one can read the book. Remember one half of the members of the class must read the book before you can count having a standard class.

ORDER 1938 GUIDE BOOKS

The Golden Jubilee edition of the Tennessee Guide Book is ready for distribution. A free copy is being mailed to each society. Society and associational officers may secure the same free upon request. Additional copies may be bought for ten cents a dozen or one dollar per hundred. All plans for the officers for the Jubilee year, the list of mission study books, the topics for the year, and many other helps are given in this booklet. The books for use in circle are starred as many requests have come asking for this information.

OUTSTANDING CHURCHES

Four churches have reported receiving gifts from every woman resident member

in the church. They are, Trenton, Dan- dridge, Hampton and Morristown. We be- lieve there will be at least twenty-five who will report this achievement for 1937. Let us hear from you.

AN APOLOGY

Keenly do we regret that we omitted the names of two of our Training School girls in the 1938 Guide Book. They are Miss Ercelle Hunter of Jonesboro and Miss Janie Sue Jones of Madison County. Miss Jones is a junior and Miss Hunter a senior.

DR. MARY KING WRITES FROM CHINA

"We are still rejoicing that we were not required to leave Pochow and face the dangers of the road and still worse, the heartbreaking experience of leaving with all the loss to ourselves and the work that it would involve. In such a time of unrest, no one would feel able to take over the responsibility of keeping even a small medical work open. As the days pass we feel the privilege of being here, if only to hold things together. There was never a more favorable chance to bring the claims of salvation to the people. . . . Our daily clinics are well attended, and needed.

"Prices are high in spite of good crops, and all business is almost at a standstill for lack of supplies from the coast. We have enough medicine for present use and trust the needs will be supplied as they arise. . . . It may be lack of proper food that we have had so many deep infections to treat lately. One young woman, an earnest Christian for twelve years, we will certainly miss. She came in from the country, walking twenty miles, to attend the summer Bible schools, and developed a carbuncle, then pneumonia, and pleurisy with effusion which finally exhausted her strength. Now we have another old friend with us, weak and discouraged from the struggle to feed her seven children. All through the summer and fall there has been one or more under treatment with deep collulitis of the neck and some cases of erysipelas."

Dr. Mary King.

Pochow, China, Nov. 3.

FROM TEL AVIV, PALESTINE

Tel Aviv, Palestine.

At last as the year is near enough ended to begin thinking of Christmas greetings we find ourselves getting settled down to real work here in our new home in Tel Aviv. Within a few days after our arrival we were granted an apartment by a Russian Jew who knows, of course, that we are Christians. And so far, with one or two exceptions, we have become settled in the city with a small circle of friends without having aroused the antagonism that would ordinarily come to Christian workers among these people. In most ways they have been nice to us and received us cordially, even knowing that we are followers of the Lord Jesus; but once the word "missionary" is mentioned our difficulties set in. Heretofore Christians living in this city, when it was known that they were striving to see people converted to a saving faith in Christ, found it difficult to obtain living quarters, and along with other such things finally felt that they should leave

this large, new, all-Jewish city where nearly one hundred and fifty thousand souls speed on to a Christless eternity. But now that we are here we intend to stay until the Lord makes it evident that we should go elsewhere. It is the hope of the Board to have property here as soon as possible in order that the Gospel may be all the more faithfully proclaimed without the danger of those who proclaim it having to leave the city.

Nationalism takes the day here in Palestine as in most European lands; the individual and all his rights worth having (such as freedom of choice in matters of religion) are quite subordinated to the exaltation of the nation. A Jew, persecuted out of Germany four years ago and in dire need of the salvation and sustaining presence of Christ Jesus, was in our place this morning while we preached to him the Gospel; and what a dilemma he finds himself in: told on the one hand that if he does not accept Christ and serve Him he is lost forever, and yet if he takes Christ his own nation will persecute him and so sever him from work that the already tremendous task of supporting a wife and four children will become impossible from every human standpoint (and a mission cannot support its converts from this standpoint).

Because of the enmity between the Moslem and the Jew, as well as the nominal Christian, a convert coming from any of these groups to a church of New Testament Christianity, when he is cut off from his own people for believing, remains without hope humanly speaking. This is the reason that the few Christians that we have in our small churches are so earnest; when they come to Christ they have not only to leave sin and worldliness but also their very families, friends and work. There are instances of where wife leaves husband because he has accepted Christ, young people are thrown out on their own when baptized, the Moslem or Jewish nation excommunicates any of their number who confess the Son of God—literally "a man is set at variance against his father, and the daughter against her mother . . . and a man's foes are they of his own household." But what joy when one of them does confess the Lord with the words of our Savior, "He that loveth father or mother (or nation) more than me is not worthy of me."

We wish for you a Christmas filled with deepest joys of the true meaning and significance of the birth of our Lord. During the coming year may your heart rejoice because of the happiness each day brings and above all because of a closer fellowship with the Giver of all good and perfect gifts.

Sarah and Leo Eddleman.

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Sunday School Lesson

By the Editor

January 23, 1938

Ministering To Physical Needs

Lesson Text: Mark 1:29-45.

Golden Text: Mark 1:34.

Readings: Matt. 9:1-8; 10:1-8; Acts 9:32-41; Luke 9:10-17; Isa. 61:1-6.

Following the morning service in the synagogue, in which the demon-possessed man was delivered (last lesson), Jesus continued His ministry as recorded in our present lesson.

I. Ministering To Physical Need In The Home (vss. 29-31)

1. **The Sequence** "When they were come out of the synagogue, they entered into the house of Simon and Andrew." The synagogue was the place of worship. The spirit and worship of the morning service were now translated into terms of service beyond the walls of the synagogue. Religion must be in the church house, but it must not be confined within its walls.

2. **The Subject:** "Simon's wife's mother lay sick of a fever." Evidently the sick woman was in an inner room, so they told Jesus about her. Stepping to the bedside, He clasped her hand, lifted her up and the fever left her. "And she arose, and ministered unto them." A blessing from the Lord upon us is to lead us to be a blessing to others.

"As we have therefore opportunity," and in the measure of our ability, we are to minister to the needs of people in their homes in Christian social contacts.

II. Ministering To Physical Need In The Community (vss. 32-34)

1. **The Place:** All the city was gathered "at the door." "When the sun did set" the Sabbath was ended and the people were allowed to travel beyond the two thousand paces permitted by the Jewish rabbis. It appears that Jesus stood either in the door or at the door to minister to the people. Just as religion is not to be confined within the walls of the church, so it is not to be confined within the walls of the home. There is also to be service "at the door," embracing the community in its scope.

2. **The People:** "Those that were diseased, and them that were possessed with devils." Both the diseased and the demon-possessed received the Lord's blessed ministry.

3. **The Prohibition:** "He suffered not the devils to speak." Jesus does not want Satanic testimony. He wants people who have experienced Him to bear it.

The principle of ministering to physical need in the community has fruited in splendid hospitals and other means of helping humanity, which in their service have stretched out far beyond the confines of the community.

III. Praying In The Face Of Both Spiritual And Physical Needs (vss. 35-38)

1. **When:** "A great while before day." At that early hour Jesus "departed into a desert place, and there prayed." No one ever gets as concerned and burdened over his service to men as he ought until he loses some sleep over the matter in earnest prayer.

2. **Why?** A study of the instances when Jesus prayed shows that it always had to do with something very important in His ministry (Luke 3:21; 5:16; 6:12; 9:18, 28; Matt. 11:25 etc.; John 11:41; 17:1, etc.). In the present case it is clearly indicated that it had to do with His purpose to preach the gospel throughout Galilee and to bless men physically in connection with it (vss. 38, 39). Jesus put prayer at the very heart of His ministry. Surely, we poor mortals are to learn from His example! In some way unknown to us it pleases God to release His power in response to prayer. So Jesus throughout all Galilee preached and cast out demons. He had been in contact with the source of all power.

"And Simon and they that were with him followed him." May this describe our reaction to the example of Christ.

IV. Evangelizing In The Midst Of Spiritual And Physical Needs (vs. 39)

"And he preached in their synagogues throughout all Galilee, and cast out demons." Even in this day, in certain instances on foreign fields it is reported that missionaries have had such power from God as to deliver demon-possessed men. But that is exceptional. That power is not ordinarily given to men today. The normal power given today is that through the gospel and the Spirit to deliver men from Satan in a redemptive sense; that is, to lead them into contact with Christ in salvation (2 Tim. 2:25, 26). In our lesson we see Jesus ministering to men in this sense in bringing the gospel to bear upon them.

1. **Primacy.** However important His ministry to the physical needs of men, evangelizing in the program of Christ was even more fundamental. "For therefore came I forth," said He. "In His opening sermon in beginning His public ministry, the first thing for which He said was appointed was "to preach the gospel to the poor." In ultimate in Jesus' conception every thing was secondary to the salvation of souls. This did not mean that other matters were neglected, but they were kept in their relative and proper classification and kept keyed to the evangelistic note.

2. **Permanency.** Thus it continued with Christ. Thus it is to be today. Evangelism must be made central. All humanitarian enterprises, all ministries to physical needs, must be kept keyed to the atoning cross and the evangelistic note. "This gospel of the kingdom (which is simply the gospel of grace) shall be preached in all the world for a witness unto all nations, and

then shall the end come." And the consummation of the age shall not come until the evangelistic task set forth in the Great Commission is finished.

V. Ministering To Physical Need Abroad (vss. 39-45)

1. **Casting out Demons.** Beyond the confines of the synagogue and those of the home and the community Jesus extended His ministry. So our ministry is to extend "even unto the uttermost part of the earth."

2. **Cleansing a Leper.** Lepers were ostracized from society and were hopeless, except when a miracle was performed as in this case. When no other would touch and no other could heal, Jesus touched the leper and healed him. Then the Lord told him to go to the priest "and offer for thy cleansing those things which Moses commanded for, a testimony unto them." First, the leper was actually cleansed, then, second, he was to be ceremoniously or symbolically cleansed. The latter was not conditional to the former in the least; it was only "for a testimony." Now leprosy is often used in Scripture as a type of sin. As the leper was miraculously and actually cleansed before there was any place for or meaning in symbolism, so now a sinner must be saved, cleansed, before there is any place for or meaning in baptism or other Christian form.

The whole entrusted Christian program of service is set forth in our lesson, except that, of course, we poor mortals cannot carry on in the measure of power that Jesus did. But ministering through the gospel to the souls of men in the measure of our ability ministering to the bodies of men and doing it in the place of worship, in the home, in the community and abroad is our task until the end of life's day. And all of it must be steeped in the atmosphere of prayer.

QUESTIONS

1. Indicate how the lesson illustrates how religious service is to branch out beyond the confines of the place of worship and minister to the needy in the home.
2. Show the same in reference to the community and wider areas.
3. When and why did Jesus pray?
4. Can you suggest some possible reasons why prayer is so necessary in order to have power?
5. What was the central thing in the ministry of Jesus?
6. If a man limits his service to the sick and the poor and neglects missions, does he measure up to his full Christian duty?
7. Do symbols have anything to do with salvation? Are they conditional or simply illustrative?
8. What is the nature and the territory of the full Christian program of service?
9. What bearing would suggest that the lesson has on the question of social and economic service and betterment?

Lesson for Feb. 6: CHALLENGING THE SOCIAL ORDER. Mark 2:13-22.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JANUARY 2, 1938

Memphis, Bellevue	1,680
Chattanooga, First	922
Memphis, Union Avenue	921
Memphis, Temple	846
Knoxville, First	837
Knoxville, Fifth Avenue	816
Bristol, Calvary	718
Chattanooga, Ridgedale	706
Knoxville, Broadway	651
Nashville, Grace	637
Maryville, First	604
West Jackson	573
Kingsport, First	503
Chattanooga, East Lake	487
Elizabethton, First	479
Nashville, Park Avenue	475
Etowah, First	458
Chattanooga, Northside	455
Memphis, Speedway Terrace	447
Jackson, Calvary	422
Morristown, First	416
Chattanooga, Red Bank	411
Nashville, Edgefield	407
Union City, First	395
Dyersburg, First	392
Chattanooga, Tabernacle	377
Chattanooga, First	367
Chattanooga, Chamberlain Avenue	349
Murfreesboro, First	326
Cleveland, Big Spring	300
Nashville, Grandview	290
East Chattanooga	283
Chattanooga, Oak Grove	280
Martin, First	276
Nashville, Inglewood	271
Chattanooga, Rossville Tabernacle	246
Milan, First	240
Chattanooga, Brainerd	223
Chattanooga, Eastdale	220
Rockwood, First	212
Nashville, Seventh	212
Chattanooga, Cloud Springs	206
Chattanooga, Chickamauga	194
Chattanooga, Oakwood	190
Athens, First	187
Nashville, Radnor	169
Chattanooga, Summerfield	160
Chattanooga, Concord	134
Chattanooga, Woodland Heights	125
Chattanooga, Oak Street	123
Chattanooga, Birchwood	108
Chattanooga, Ooltewah	95
Chattanooga, Mission Ridge	93
Nashville, Union Hill	90
Walter Hill, Powells Chapel	87
Chattanooga, South Cleveland	85
Chattanooga, Union Fork	50
Chattanooga, Spring Creek	48

By FLEETWOOD BALL

H. F. Aulick has resigned at San Angelo, Texas, to accept the church at Eola, Texas.

The Third Church, Granite City, Ill., has called as pastor W. K. Sisk, of Anna, Ill. He has accepted and is on the field.

L. D. Woods, a graduate student in the Southwestern Seminary, Fort Worth, Texas, has accepted a call to the Westmoreland Church, Dallas, Texas.

The heart of the scribe was lately greatly saddened by the news of the death of M. J. Derrick, of Canton, Miss. We were companions in the Seminary.

Galilee Church, Des Moines, Iowa, lately ordained to the work of the ministry, Violet Heefner. Such a course is not in accord with the practice of the Southern Baptists.

A. A. Brian, of Littlefield, Texas, has resigned as a district missionary to accept a call from the First Church, Merkel, Texas, and is on the field.

Simpson Daniels, popular pastor of the First Church, Lexington, was granted a vacation during the holidays which he spent in Norman, Okla., with Mrs. Daniels' relatives.

J. Norris Palmer, formerly pastor in Memphis, but who has been pastor of the First Church, Baton Rouge, La., for four years, has welcomed an average of 400 additions each year.

The First Church, Indianola, Miss., W. Clyde Hankins, pastor, lately closed a successful meeting, the pastor doing the preaching. There were 37 additions, 24 by baptism.

"The Baptist Messenger" is the title of a folio printed each week by H. B. Woodward in the interest of the churches at Bells, Allen, Ararat and Hickory Grove. It is a happy, fruitful idea.

Bryan Simmons, of Jackson, Miss., on Jan. 1 began his duties as solicitor for the Baptist Orphanage. He will do the work of an evangelist, in connection with the Brotherhood.

Mt. Nebo Church, Beuna Vista, showed its pastor, T. M. Boyd, of Memphis special courtesies at his December appointment. They honored the pastor with many good things and donated \$48.00 to the Orphans' Home. He has been pastor there for several years.

In the absence of J. H. Wright, pastor of Boulevard Church, Memphis, who has been in the Baptist Hospital for some months, Lawson H. Cook, Assistant Secretary of the Brotherhood Movement, supplied, preaching two good sermons.

Clifford Holcomb was elected last Sunday night to the position of music and educational director of the Polytechnic Church, Fort Worth, Texas, succeeding Franklin Segler, who has accepted the care of the church at Carlisle, Texas.

M. E. Dodd of the First Church, Shreveport, La., left last week for an 18,000 mile trip in an airplane. On the trip he will visit mission stations in Central and South America, making the entire trip by airplane. His loyal wife will accompany him.

After serving the church at Huntingdon for half time for five years, Bernard Scates, the pastor, preaches his first sermon Sunday, Jan. 2, under the full time pastorate beginning his sixth year. He resigned Erin to enter upon the new arrangement.

Norman Hale of Dresden and Miss Arlynn Holland of Camden were married at Dresden Christmas Day with the groom's

father, T. N. Hale, officiating. Both were graduated from Union University, Jackson. He is a teacher in the Weakley County Public Schools.

The ground was broken on New Year's Eve during a watch service in the First Church, McKenzie, for the new educational building. E. F. Adams, pastor, says that the building program will begin at once. The structure, long desired, is to be 80 x 20 feet and will be used for Sunday school rooms.

By THE EDITOR

Evangelist A. D. Muse began a meeting at Richard-City, Tenn., on Jan. 2, which is reported to have started with bright prospects.

We are requested to announce that Bro. Frank M. Jackson of Shelbyville would be glad to get in touch with some rural churches needing a pastor.

Jimmie T. Williams, Dyersburg, enjoyed supplying for Pastor H. A. Bickers at the Wynnburg Baptist Church on Sunday, Jan. 2, and reports that the work is going nicely.

W. B. Feagins, who recently left the First Church, Baxley, Ga., to become pastor of Calvary Baptist Church, Clearwater, Fla., extends a hearty welcome to all Tennessee Baptists who are thinking of going to the east coast of Florida this winter to stop in Clearwater and to make Calvary Church their spiritual home.

In a revival not long since in the North Side Baptist Church, Jefferson City, J. A. Lockhart, pastor, in which the preaching was done by Pastor-Evangelist J. B. Cross of John Sevier Baptist Church, there were 184 conversions and renewals and 103 additions to the church, 61 of them by baptism, increasing the membership of the church from 197 to 300.

The bulletin of the First Baptist Church, Ridgely, carries a clipping from the bulletin of the Seventh Baptist Church, Memphis, that Pastor Mark Ferges of the Merton Avenue Church, Memphis, is the recipient of a gift of \$100 in cash. The church is giving him a three weeks' vacation, which he is spending in California.

Bro. W. C. Richardson, for several years the pastor's assistant at Tabernacle Church, Chattanooga, then later pastor at Wilson and then in the Piedmont Section, both in North Carolina, has been confined at his home in Guilford, N. C., for over two years, unable to take nourishment except in liquid form. The brotherhood will remember him in prayer.

Baptist and Reflector appreciates the recent visitors: Pastor Lloyd T. Householder, Lewisburg, and two of his laymen whose names we regret we cannot recall; Pastor J. R. Hodges, Sweetwater; Pastor H. A. Russell, Hartsville; and Pastor H. D. Burns, Franklin. Come again, brethren.

Sunday, Jan. 2, marked the beginning of his second year's work, of Cecil H. Franks as pastor of the First Baptist Church, West Helena, Ark. The house was filled at both services, and there was one profession and addition to the church, with four baptized at the evening service. The Sunday School maintained the Standard during the past year and averaged over 300 in attendance.

The W. M. U. is a full graded Union. In the seven organizations in the Training Union. During the year 131 new members came into the church, 94 of them by baptism, and the church contributed almost \$7,000 of which \$2,100 went to missions.

Mrs. Masie Ball, Murfreesboro, writes in reference to the First Baptist Church of that city, L. S. Sedberry, pastor, that the congregation is happy to be back in their building and that the work is going forward. On Sunday, December 12, the pastor preached a Homecoming sermon. There were 400 in attendance at Sunday School and about 1,200 attended the morning service. Dr. Austin Crouch and James A. Kirtley were present. At the conclusion of the service the congregation assembled in front of the church and watched the burning of the bonds. They now have the ashes in a bottle in the church. Baptist and Reflector rejoices with this fine pastor and people and regrets that it has not received the information so as to publish it earlier.

Local conditions making impossible the re-opening of Jonesboro Baptist College, Jonesboro, Arkansas, Dr. H. E. Watters is now located at Union University, Jackson, Tenn., where he plans for the next few years to finish the writing of several books which he has begun and on serving fourth and half time churches. Churches needing a supply pastor may also address him there. He should be kept busy. Within a few days the Baptist Sunday School Board will bring out a book of his, **YOUTH MAKES THE CHOICE**. It was under Dr. Watters as president of Hall-Moody Institute and Union University in other days that the editor secured the major portion of his education. He may, therefore, be pardoned for repeating a statement of Dr. Watters in a letter: "I am taking a kind of paternal pride in your great success with the Baptist and Reflector. May the Lord continue to bless you." May the Lord also continue to bless the man who has meant so much to the editor.

With the Churches: Chattanooga—First welcomed 3 by letter and 2 for baptism; Northside welcomed 2 by letter and 2 for baptism; East Lake, Pastor Cranford welcomed 1 by letter, 9 for baptism and baptized 14; Ridgedale, Pastor Livingstone welcomed 3 by letter, 1 for baptism and baptized 2; Red Bank received 1 by letter; East Chattanooga received 2 by letter; Oak Grove welcomed 2 by letter, 2 for baptism and 1 by statement; Brainerd received 2 by letter; Cloud Springs received 1 by letter and 1 for baptism; Oak Street received 1 by letter; Woodland Heights, Pastor Dunn welcomed 30 by letter and baptized 38. **Cleveland**—First welcomed 6 by letter. **Nashville**—Union Hill received 1 by letter; Seventh, Pastor Barnett received 1 for baptism and baptized 1; Inglewood received 2 by letter; Grandview received 1 by letter and 1 for baptism; Grace, Pastor Ewton welcomed 1 by letter, 1 for baptism and baptized 1; Edgefield, Pastor Barker welcomed 6 and baptized 2; Richland received 1 for baptism. **Memphis**—Temple received 1 by letter; Bellevue, Pastor Lee welcomed 7 and baptized 8. **Elizabethton**—First welcomed 2 by letter. **Rossville, Ga.**—Tabernacle welcomed 2 by letter and 1 for baptism. **Knoxville**—Fifth Avenue, Pastor Wood welcomed 1 by letter and baptized 3; Broadway, Pastor Ford wel-

The Baptist Bible Institute has such a great place in the hearts of Southern Baptist that they will respond to our need when they know how urgent it is. The \$6,420 interest must be paid February 1. Please pray daily with us and send all possible help to W. W. Hamilton, 1220 Washington Avenue, New Orleans, Louisiana.

(Editor's Note: There is not a more strategic and worthy institution among Southern Baptist than the Baptist Bible Institute. Its appeal should be given every possible consideration.)

comed 3 by letter and baptized 7. **Bristol**—Calvary, Pastor Arbuckle welcomed 6 for baptism, 1 by letter and baptized 9.

Edwin S. Preston, for the past twelve years state secretary of the Baptist Training Union work of Georgia, resigns that position to accept the invitation of Shorter College to become executive secretary of that institution, effective February 15, 1938. Mr. Preston's work in Georgia has achieved notable results in the increased number of unions from 1,670 to 2,270, and a gain of membership of more than 14,000. During his secretaryship 157,898 awards have been issued. He has led in the establishment of annual summer encampments, beginning in 1929, and has introduced the use of motion pictures and the radio in presenting Baptist activities of the young people of Georgia and throughout the South. He served as general superintendent of the Sunday School of the Druid's Hills Baptist Church and was a member of the board of deacons for a number of years. He was a member of the Atlanta Kiwanis Club and was active in church and civic work in Atlanta and throughout the state. His successor has not been named.

FIRST BAPTIST CHURCH
Montgomery, Alabama

First Baptist Church of Montgomery reports one of the best years in the history of Dr. John W. Inzer's pastorate. The church has made splendid progress along all lines and the outlook for 1938 is even brighter. The church made a substantial gain from the standpoint of membership and the total contributions for 1937 were several thousand dollars above 1936.

During the eight years of Dr. Inzer's ministry there have been 1,410 additions to the church. The church has a present enrollment of 2,729. Contributions for all causes amounted to some \$244,650.00. Of this amount, more than \$90,000.00 have gone to outside causes. The First Church of Montgomery led the state in contributions to the co-operative program for the worst period of the depression.

December marked a high period in the life of the church especially in the matter of gifts. \$955.00 to the Baptist Orphanage, more than \$400.00 to the Lottie Moon offering, an extra gift of \$100.00 for the suffering people in the Northgate Baptist Church of Shanghai and more than \$600.00 for the relief of the poor in the immediate vicinity besides numerous gifts of food and clothing. The church also continues to keep right around the hundred mark in point of membership of the Hundred Thousand Club.

BRIEFS CONCERNING THE BRETHERN

Called and Accepted

- Glen W. Wiley, First Church, Grenada, Miss.
- Norman E. Ferguson, First Church, Fort Smith, Ark.
- W. H. Knight, Secretary Department of Evangelism, Louisiana.
- O. K. Webb, Southside Church, Spartanburg, S. C.
- C. C. Stone, Central Church, Port Neches, Texas.
- H. F. Aulick, Elo Church, San Angelo, Texas.
- L. D. Wood, Westmoreland Church, Dallas, Texas.
- C. L. Truett, Dustin Church, Okla.
- C. L. Bland, Wright City, Okla.
- J. D. Cheatham, Coushatta, La.
- A. L. Kirkwood, Coliseum Place Church, New Orleans, La.
- Edgar Williamson, Secretary Religious Education, Arkansas State Convention.
- L. Marks Roberts, Secretary Religious Education, Louisiana State Convention.

Resigned

- Joseph Broughton, Educational Director Curtis Church, Augusta, Ga.
- W. R. Lambert, Judson Church, Greenville, S. C.
- Glen W. Wiley, Palm Avenue Church, Tampa, Fla.
- Norman E. Ferguson, Assistant pastor Immanuel Church, Little Rock, Ark.
- W. P. Hall, Biltmore Church, Biltmore, N. C.
- W. H. Knight, Tabernacle Church, Atlanta, Ga.
- O. K. Webb, Calvary Church, Morganton, N. C.
- F. G. Walker, Castalia Field, S. C.
- C. C. Stone, Durant, Okla.
- A. T. Nixon, Medina and Riverside Churches, Texas.
- J. D. Cheatham, Weatherford, Texas.
- A. L. Kirkwood, First Church, Port Sulphur, La.
- Edgar Williamson, First Church, Paragould, Ark.

Died

- Dr. Carl B. Wilson, Professor of Education, Baylor University, Texas.

WORDS THAT ENGOURAGE US TO GO ON

With certain limitations in income and opportunities not necessary to mention here, Baptist and Reflector labors earnestly week by week to improve its make-up and its ministry to our people.

It would be too much, of course, to expect everybody to appreciate the paper or to think it worth a word of commendation. But these do not represent all. As the paper carries on there comes word of appreciation that encourage it to fresh courage and endeavor. Our readers will indulge the Baptist and Reflector while it passes on some of these.

"I do not think that I could compliment the paper too highly. You are giving us a good paper and I covet for Baptist throughout the state the privilege of reading it weekly."—Henry J. Huey, Pastor, First Baptist Church, Milan, Tenn.

"I can say with many of the brethren, that you are now giving us the best paper we have had for a long time."—J. R. John-

son, Bible Department, Carson-Newman College, Jefferson City, Tenn.

"I read with relish and interest your fine editorials."—Solon B. Cousins, of the faculty of the University of Richmond, Richmond, Va.

"May the Lord bless you in your great work."—Luther M. Vaughtner, Clerk of Concord Association.

"Appreciate our paper more and more. Blessings on you and yours. May everything good, better, and best, be yours for 1938."—R. K. Bennett, Pastor Stanton and Woodlawn Baptist Churches.

"I wish you a prosperous and happy career as Editor in 1938. Yours is a great opportunity, and you are constantly making the Reflector a better paper. I appreciate you and the grand old paper."—Evangelist Selsus E. Tull, Hazlehurst, Miss.

Friends, sincerely does Baptist and Reflector thank you. Your words greatly encourage.

—BAR—

BRAINERD BAPTIST CHURCH Chattanooga, Tennessee

Dear Dr. Taylor:

I have planned for the past few days to write a few lines of deep appreciation for the splendid paper you are giving us in the busy, confusing days. My only wish is that it could go into every home, that is in any way connected with the church where I am pastor. I gave out some free copies I brought home from the Convention and heard many favorable comments, but little action on the part of these non-subscribers. Which makes me have the same feeling I have when some of the members praise a sermon and never give any more, their seats remain vacant, at the prayer service, and many of the other services. Makes me feel that I have not helped very much.

By the way, when are you coming to visit us at Brainerd? Just wish you would feel free to stop by in our home and especially bring us a message, in the church. I have longed to hear you preach on the Holy Spirit again. Let me know anytime you can come by.

We like our new field so much and find the people so responsive in every way. We have had fifty-two additions in the five and a half months and our Sunday school and Baptist Training Union have had a healthy growth. I have taught in three training schools, in the city-wide school for Sunday School officers and teachers. The B. T. U. had four classes in our own church taught by the pastor and three of our own members. We were well pleased with the results of this school. We had Miss Collie with us to help take the religious census, found around 1,000 possibilities whose preference was for our church. The weather was so cold we did not have a large attendance but do feel that we did get started in our training. Miss Collie taught "When Do Teachers Teach," and I taught "The Book We Teach." Miss Collie is the best I have ever seen with the census in getting it so a pastor and leaders can use it.

My prayer is that you and yours will have the best Christmas ever.

Sincerely,

B. FRANK COLLINS, Pastor.

Book Reviews

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

The Christian Gentleman by William H. Ridgway. W. A. Wilde Company, Publishers. Boston. 141 pp. \$1.00.

The author for some thirty years has been writing the Sunday school lessons for the Sunday School times. In his column, which is called "The Busy Men's Corner," it is his object to put things religious in the term of our everyday life. In this book the author has succeeded in doing that thing to a remarkable degree, thus making the book very readable. The book describes his search for a satisfactory definition for that most distinguished of all human products, the Christian Gentleman, and that is followed by what the lawyers call "Exhibits in the case." The book is full of the very richest stories, and once its reading is begun will be continued with zest to the last chapter. Some of the chapter headings are as follows: The Christian Gentleman defined; The Christian Gentleman's Joy of Simple Living; Christian Gentlemen are The Best Company; A Christian Gentleman in the Making; The Christian Gentleman in the Financial World; A Christian Gentleman in Jail. A book that anyone would enjoy reading and receiving as a gift.—H. L.

Billy Sunday Speaks. A Thousand Famous Epigrams. Zondervan Publishing House, Grand Rapids, Mich. 104 pp. \$1.00.

From the pages of this volume the voice of Billy Sunday is heard again. In this book we have a Thousand of Billy Sunday's keen racy epigrams collated by Mrs. (Ma) Sunday and Mr. B. D. Ackley, and given to the public for the first time. Perhaps no man has ever lived who was more familiar with the way in which the man of the street expressed himself, from day to day. They are gems of spiritual thought. These epigrams are given under twenty-seven chapter headings, and in connection with as many Scripture references. Some of these chapters are: America's Greatest Need; Fighting Saints; Heaven and How to Get There; Home; If Any Man Will; I Find no Fault in Him; Is It Nothing to You; Jacob; Job; Let Your Light Shine; No Man Cared; Power; Revival; Reasonable Service; What Think Ye of Christ, etc. A book well worth the reading and the price.—H. L.

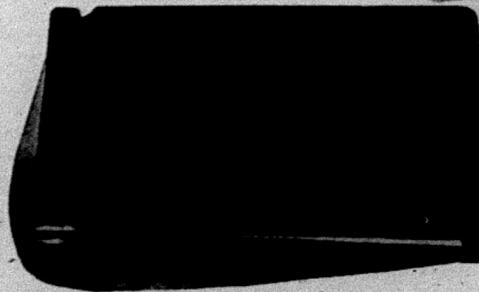
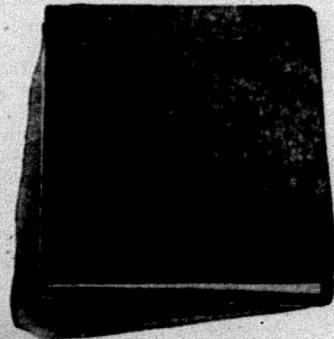
Dr. Bob Hockman by Kathaleen Hockman Friederichsen. Zondervan Publishing Company. 102 pages. Paper 50c.

The story of a young medical missionary to Ethiopia who was killed in line of duty during the Italian conquest of Ethiopia. The story is lovingly and interestingly told by his sister.

J. C. Miles

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