

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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The Devil's Fourteen Points For Killing a Church



1. Don't come.
2. If you come, come late.
3. When you come, come with a grouch.
4. At every service ask yourself, "What do I get out of this?"
5. Never accept an office. It is better to stay outside and criticise.
6. Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.
7. Let the pastor earn his money; let him do all the work.
8. Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.
9. Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.
10. Never encourage the preacher; if you like the sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.
11. It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.
12. Of course you can't be expected to get new members for the church with such a pastor as he is.
13. If your church unfortunately happens to be harmonious, call it apathy or indifference, or lack of zeal or anything under the sun except what it is.
14. If there happens to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

—Selected

—Word and Way.



Baptist and Reflector

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EDITORIAL

Voting In The Church

Some religionists scornfully refer to the Baptist practice of voting on the reception of members. Is there any justification for the practice?

The church was set up before Pentecost. "Tell it to the church" (Matt. 18:17). Something cannot be told to nothing. The future tense in Matt. 16:18, "will build my church," does not mean that the establishment of the church was future. "Build" may be used in the sense of founding or in the sense of building up what is already founded. The latter is evidently the meaning here.

Of Jesus on earth it was said that He "hath the bride"—the church (John 3:29). He did not have a non-existent bride.

Quoting a prophetic word of Christ, Heb. 2:12 says, "In the midst of the church will I sing praise unto thee." Here is a fulfillment, "And when they had sung a hymn, they went out" (Mark 14:26). Jesus sang praise "in the midst of the church."

"And God hath set some in the church, first apostles. . . ." (1 Cor. 12:28). After a night of prayer, Jesus "chose twelve, whom he also called apostles" (Luke 6:12, 13). The apostles were "set . . . in the church."

In selecting Matthias to take Judas' place, this pre-Pentecostal church "cast their lots" (Acts 1:15, 16). There were various ways of casting lots. The form on this occasion is not revealed, nor does it matter. The essential thing is that casting lots was a method of voting. By voting the church selected an apostle.

Titus was "chosen of the churches" to be the intimate partner of Paul on a certain financial mission (2 Cor. 8:18-23). Their associates were "the messengers of the churches," a phrase evincing that these were the representatives of the churches and had been selected for this purpose. Evidently they were "chosen of the churches" even as Titus was. "Chosen" is from *cheirotoneo*—to designate by stretching forth or pointing with the hand. In choosing their messengers the churches employed what is called today "Voting by the uplifted hand."

Paul teaches that the church, not the preacher or some official board, is to exclude members when it is done (1 Cor. 5:13). For a democratic body, such as a New Testament church is, to act as a body, its will must be ascertained and given effect. This calls for some method of voting or its equivalent. The directed act of exclusion by the body necessitated this idea and no instruction was needed to convey it.

That a church is responsible for the exclusion of members argues that it also has a say so in the reception of members. "Him that is weak in the faith receive ye. . . ." (Rom. 14:1). "RECEIVE YE" means the church, not the preacher or some official board. The verb *proslambanesthe*, "take to yourselves," carries the idea of receiving one into cordial Christian fellowship as a state of heart and relationship. A study of the term indicates that it also includes the idea of receiving into fellowship by way of receiving into membership. The circumstances determine the reach of the term on a given occasion. But the church as a body cannot receive one into membership except by some form of voting or its equivalent.

There is nothing to indicate that the mother church, which had previously by vote selected an apostle, acted on Pentecost, at variance with the vote-principle which it previously followed or at variance with the Scripture teaching regarding the practice of subsequent churches. The nature and implications of the case

point to the idea that it did not. But if some objector cares to, let him advance the idea that one man on his own authority or some official group took the 3,000 into the church without consulting the church and then square his idea with the trend of Scripture teaching.

The fact that "the Lord added to the church" in those days, does not preclude the use of instrumentality in the process. Jesus baptized disciples, but He did it exclusively through instrumentality (John 4:1). Through instrumentality He baptized the 3,000 into the Pentecostal church, and this was an element in His adding them to the church. So there is no logical conflict between the idea that "the Lord added to the church" and the idea that He used the instrumentality of the vote of the church as another element in the process.

The New Testament records certain instances of men who, in virgin missionary work and under special and direct commission from heaven, baptized certain parties into the Christian brotherhood when no church was present to receive them. However, the indications are that, even then, they did not go on their mission without prior approval and authorization by their churches; and when churches were established there is no indication that they baptized people into the churches independently of the expressed approval of the churches. Exceptional procedures manifestly do not furnish a norm in justification of ordinary men today taking it upon themselves to act independently of established New Testament churches in the reception and baptism of members.

Peter and the brethren who went to the household of Cornelius may be fairly considered as being what we would call today "an arm of the church." In reference to the converts in the Cornelian household, Peter asked the brethren with him, "Can any man forbid water, that these should not be baptized. . . . ?" (Acts 10:47). This ascertainment of the approval of the brethren was what we now call "putting the matter to a vote." The answer could have been by "unanimous consent" or in one of several other ways and the principle in the case would have still been the same. As Peter was a leader in the church that figured on Pentecost, this course in the Cornelian household may be taken as suggesting the principle followed on Pentecost.

A church by vote selected an apostle. By vote churches chose messengers. The churches were instructed to act as bodies in the exclusion of members and as bodies in receiving members, both of which actions in democratic bodies necessitated the idea of voting in some form. The baptism of converts was put to a vote. These things are found in the practice of the New Testament churches and preachers. And there is no statement or trend of Scripture teaching which indicates that any course was the regular and normal one which did not bring into play the principle of voting.

In voting, cast lots, stretch forth the hand, pass around slips of paper, whisper the choice into the ears of tellers, or say "Aye," if preferred. The form does not matter. But let Baptist churches keep on voting! They are Scripturally justified in it.

* * *

The Mourners Bench Again

A recent editorial in the Baptist and Reflector discussed the historical origin of the mourners bench as an institution and protested the critical contrast that some brethren make between Baptist churches on the basis of it.

We wrote in the spirit of historical candor and in justice to certain Baptist churches and preachers. But, as then indicated, we must not be construed as unfriendly to the mourners bench when judiciously used. We were at a mourners bench when the Lord saved us and filled our soul with overflowing joy. Some of the most sacred experiences of numerous saints have taken place in connection with the use of the mourners bench and the altar service. Frankly, we do not appreciate hearing any one pour contempt upon these means when they are used in harmony with the gospel of grace and the processes of grace, which can be done and has been done times without number. So we do not oppose the mourners bench when properly used. We only contend that it is, as an institution, historically young, that it is not an exclusive evangelistic method and that certain brethren are not justified in their condemnatory attitude toward churches which do not see fit to use this method.

Scripture allows leeway in the use of evangelistic methods so long as they are in harmony with the principle of grace and are not so used as to produce spurious results. No dangerous method should be used and no good method should be abused. The mourners bench may be used when in prayerful mood one feels led to it, and the same is true of other safe methods sanely used. "Any bench with a mourner on it is a mourners bench" (Gambrell), though it may not be called that. Before some pugnacious preach-

er pours his contempt upon this, he might give us his Scriptural justification for inviting his seekers or joiners to step down to the front and giving them his hand or seeking to elicit an expression from them in some other way.

Judiciously used, the mourners bench has been an effective means of evoking a public expression of interest and of a receptive attitude on the part of seeking sinners and who have thus been made more accessible to instruction and for prayer to the end that they may be pointed to Jesus. But neither this nor any other method should be so used as to press people to a profession unduly or divert their attention to some object except Christ or to work up the emotions of people. Let the Lord on the basis of His truth look after the emotions. Methods not dangerous in themselves may be used but none of them should be abused.

Having, as we trust, made ourselves clear, we wish to record our appreciation of a kind reference to our former editorial made recently by Editor Masters in the *Western Recorder* and to express our unqualified endorsement of some other things which he says in that connection. Leaving out the commendatory word, we quote:

"Any method that God has used to lead a trembling, convicted sinner to bear witness before others of his hunger to find God will always be a sacred thing to a Christian who looks back upon it as a step, an act of the will, by which his surrender to God was furthered." To disparage such a method harshly is to suggest in the critic lack of understanding of and sympathy for the human heart in its spiritual pangs. Editor Taylor says he was converted at the mourners bench. So was the present writer. The antagonism to it as a method of bringing those who wrestle with human souls that they may yield to Christ into closer touch with seekers, seems to grow out of abuses of the method."

/Editor Masters says further:

"There are abuses of it and it is not of the essence of faith. But it is a device which has wrought in the case of unnumbered seekers after God as their first open confession before men of accountability to God and their desire to be at peace with Him. The mourners bench is no guarantee of surrender to Christ, but in its traditional and popular use, it has symbolized humility and receptivity of spirit toward God. In some measure it has symbolized the confession of God and His Christ before men. It did not in itself, of course, adequately bear witness to conversion. But in the large it meant on the part of unnumbered seekers a spiritual attitude incomparably more hopeful than are some dry-eyed and self-contained declarations of 'accepting' Christ one witnesses, we think increasingly, today."

What Editor Masters says (and we wish we could quote all of his paragraphs in the case) about methods in general and about the mourners bench in particular we unqualifiedly approve. What he says about "dry-eyed and self-contained declarations of 'accepting' Christ" is surely, yea, distressingly, in point today. Methods may vary. But no method in its nature or use is to be linked with or result in the cool, calculating, unemotional, business-like "confessions" of Christ which so often pass muster as genuine professions of faith. When the real experience takes place the inward reactions and the outer demeanor are vastly different from this.

Welcome, Mr. Daniel!

Mr. Jesse Daniel, of Jackson, whose picture appears on the Sunday School Department page in this issue of the Baptist and Reflector, has been elected for the remainder of 1938 as Superintendent of the Sunday School work in the state, taking the place of Mr. Andrew Allen, who recently went to the Baptist Sunday School Board. The State Sunday School Superintendent is elected annually.

For some years past Mr. Daniel has been Sunday School Field Worker for West Tennessee. In that service he has wrought earnestly, faithfully, efficiently and fruitfully. Not only as a courteous and consecrated Christian man but also for his works' sake, he is greatly beloved by those among whom he has labored and by all who know him. The Administrative Committee, upon which the duty of selecting Mr. Allen's successor for the remainder of the year, was unanimous in its choice of Mr. Daniel.

The editor has known Mr. Daniel since school days when we were fellow students and was once pastor of New Home Baptist Church, west of Martin, into which his faithful companion was baptized. Baptist and Reflector joins its fellow workers in the offices and throughout the state in giving him a most cordial welcome to his new position and wider service.

Second Baptist Church, Columbia

Sunday morning, Feb. 6, we had the pleasure of preaching for Pastor B. B. Powers and the Second Baptist Church, Columbia. We greatly appreciated being there and the responsive attention of the people and the subscriptions secured. The pastor's son led the singing in a fine way, with the daughter of Mr. C. T. Stanley, Sunday School Superintendent, at the piano. A trio by the pastor and Mrs. Powers and their son was especially effective. A fine dinner in the home of Bro. Stanley was an added pleasure of the visit. Bro. Powers, formerly pastor at Powell's Chapel in Concord Association, is leading the people in an earnest and effective way. The spirit of the church is very fine and the work is going forward in a great way. It was good to be there.

"Station WMU Broadcasting"



"Hello, friends! I am glad to be with you again.

"Since the last count the subscriptions that have come in have brought the total in the W. M. U. campaign to date to 434.

"Here are the names of the friends who have turned in subscriptions since the last count:

Mrs. L. G. Frey, Jackson; Miss May Phillips, Chattanooga; Mrs. B. T. Welch, Chattanooga; Mrs. M. Jones, Memphis; Rev. W. M. Thomas, Oneida; Robert L. Kershauer, Jonesboro; Mrs. W. R. Farrow, Covington; Rev. S. R. Woodson, Humboldt.

"Thank you, friends, one and all.

"And here are some more names of parties who have been certified by their W. M. U. Associational Superintendents as representatives of the Baptist and Reflector in the campaign to receive the subscription credits in their associations toward the trip to Richmond:

Beech River—Miss Marjorie Barnet, Parsons.

Chilhowee—Mrs. Robert Martin, Maryville.

Knox—Mrs. Maggie Mayo, Knoxville.

Polk—Mrs. John Wilson, Benton.

Salem—Mrs. McKinley Robinson, Auburntown.

Tennessee Valley—Miss Anna Crosby, Spring City.

"Somebody, on either the percentage or the numerical basis, is going to have her round-trip fare to the Southern Baptist Convention paid by the paper! Will it be you?

"Well, friends, don't forget that the one thing which counts toward this is—SUBSCRIPTIONS!

"Since subscriptions are what counts in this, let our workers work earnestly to SECURE AND SEND IN SUBSCRIPTIONS AND ALSO ENLIST OTHERS IN SECURING AND SENDING IN SUBSCRIPTIONS!

"February is half gone. Make the rest of the month and the rest of the months count more and more and more!

"Station WMU signing off till next week."

The Characteristics of a New Testament Church

By T. G. DAVIS

(Editor's Note: This splendid address was delivered recently before the Knoxville Baptist Pastors' Conference and its publication in the Baptist and Reflector requested by that body. We are glad to pass it on.)

"And when they had prayed, the place was shaken where they were assembled; and they were all filled with the Holy Ghost, and they spake the word of the Lord with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed were his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4:31-35.)

The greatest institution on this earth is a true church of Jesus Christ and such a church is invincible when cemented together with the spirit of unity which prevailed in the church at Jerusalem. But a church which is untrue to the principles and ideals which characterized these early disciples is the most impotent of all organizations. Luke pauses here to give us a bird's eye view of the condition of this great church which was constituted by the Lord Jesus before He gave up His life for it. It comes in appropriately at the end of the triumph over the first assault directed against the church by the civil authority and which had been turned to the good of these early Christians. These persecutions had driven them closer to God and welded them together in the most beautiful fellowship. Their hearts were filled with brotherly love and the grace of God, which Luke so graphically describes here.

Large numbers had been added to their membership as a result of the revival which was generated by the coming of the Holy Spirit upon them at Pentecost. They were so knit together by their submission to Jesus that oneness of thought and feeling prevailed, which was the direct result of the inflow of the Spirit, growing out of the prayer meeting, which caused the place to shake where they were assembled together, (v. 31).

If the churches of our time were filled with the Holy Spirit, as were they, we too would be blended into oneness of heart and mind. The churches of our day, like so many little pools below high water mark, would be made one in faith and fellowship as the high tide of spiritual power would burst forth upon us.

In order that we may realize afresh what any church of Christ ought to be, let us look at the picture given here of this early church as it appears in the text, and discover, if we can, the characteristic elements which should be present in our day and generation. There was something in the atmosphere of the primitive churches which is lacking in our day. We seem to have grown away from the requirements for membership in our modern churches which the early churches strenuously maintained, and the standard for church members which they required we have discarded, hence our lack of power and influence. The atmosphere of the early churches attracted the multitudes, convinced them of sin and led them to inquire what to do to be saved. It was an atmosphere which led Christians to consecrate themselves to the service of God and to put themselves out full-length for the extension of His Kingdom.

As the people beheld the activities of this church and saw the fellowship and devotion of her members they were convinced that it was of divine origin. While this was a church of multitudes, it was not a mob. They were believers who put their religion above all things else, whether social, business or political. In their lives Christ had first place. They were not the type of Christians who would go to their places of business on a stormy day and stay away from church because it drizzled on Sunday; they would not go to a social gathering in a blizzard and stay away from prayer meeting because it was a chilly night; they would not go to a political rally when they were sick enough to be in bed and stay away from the business meeting of their church because a little tired. Their religion was more to them than a mere convenience; it was a reality and their church, to them, was the most sacred institution in the world.

I. THE FIRST CHARACTERISTIC OF THIS EARLY CHURCH TO WHICH WE CALL YOUR ATTENTION IS, THAT ITS INWARD LIFE WAS REAL. "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought which he possessed was his own; but they had ALL things common." Christianity is not a surface affair, but is a life prin-

ciple which works from within. As a result of that principle, we see manifested in this early church two great expressions of spiritual reality.

1. The Church had spiritual unity. "They were of one heart and of one soul." All of them were of one accord. There was a great multitude and among them were great varieties of temperament, taste, disposition and purpose in life, yet they were united in the faith of the gospel. They believed in Christ and that put all their peculiarities into a melting pot and they were blended by divine grace into spiritual harmony and fellowship. They were a multitude that **believed**. The Spirit of God had come upon them and in answer to prayer, as they had waited in the upper room, which Spirit had bound them together in unity, in fellowship and in faith. Take from the church that Spirit and the members fall apart; they will no longer be one as they were then. When the Holy Spirit does not have right of way in the church decomposition sets in and the elements fall apart. Without Him there is no longer the principle of cohesion among them. It is the Spirit of God which binds into one blessed unity the great variety of Christians, making them invincible in their great warfare against the forces of evil. When this Spirit is driven away the church divides and crumbles, beneath the death wand of corruption.

The difference between the primitive churches and the churches of our day, if any, is the difference in their attitude and ours toward the Holy Spirit. If our churches would pray, as did the apostles, until the place where they meet is shaken and the Holy Spirit comes upon them they would, likewise, become powerful and the world would have more respect for them.

2. The other expression is that the early church was characterized by remarkable unselfishness. Not even one of these early Christians claimed that what he had was his own. Out of the spiritual relationship they had with Christ developed the social relationship they had one with the other. As cause is to effect, so is spiritual unity to unselfishness. Unity and selfishness are as incompatible as light and darkness. The kind of socialism they had was that which grew out of their spirituality and not from anarchy, such as we have today. The love of God in their hearts produced the social fellowship they enjoyed with each other. Heathenism knew no such thing as systematic provision for the poor, and at this time the Jews had departed from the teachings of their great leader, Moses, on this subject. Such voluntary giving as these early Christians practiced was an astonishment to the people of Jerusalem. The spirit which prompted and actuated these brethren should grip the hearts of the members of the churches in our day. No true Spirit filled child of God can see the church, for which Christ gave Himself, suffer while he has the material substance with which to relieve that suffering. "God so loved that He gave." Christ "So loved that He gave His life," and when we love we will give. Spirituality and liberality come from the same divine source, and one can no more be spiritual without being liberal than a true woman can be a mother without loving her offspring.

It was through the unity and unselfishness of the primitive church that she stood out as the true expression of vital Christianity. Their inward life was right with God, and as a natural result, they were right with one another.

II. THE NEXT CHARACTERISTIC WE FIND, IS THAT THE EARLY CHURCH GAVE OUTWARD EXPRESSION TO THEIR INWARD LIFE. "And with great power gave the apostles witness of the resurrection of the Lord Jesus." Just as a physical life expresses itself in words and deeds, so spiritual life expresses itself in words of testimony to the grace of God within. If Christ is real to the believer He must become so to others as they see Him manifested in him. Genuine spiritual prosperity must be the result of real Christianity. The greatest need of the world today is that the followers of Christ should go out and bear testimony to His saving grace.

1. The text expresses the power of apostolic testimony. "Great power was upon them." The power of their testimony was not so much in what they said about themselves, nor of their church and its peculiarities, but in what they said about Jesus, their Lord and Savior. How sick we get sometimes hearing people bear testimony concerning themselves and what they have done and the wonders they have performed! We are not so much concerned about the exploits of men as we are about the wonderful Savior we have. These early Christians had but little to say about themselves, but how they did magnify Christ!

2. Their prosperity was marked by the grace of God. "Great grace was upon them ALL." The divine favor and blessing of God was upon every one of them. This grace was not only upon

the apostles, but upon all the believers who were associated with them. It was this grace that put something great, magnificent and very extraordinary into the testimony of these primitive Christians. This grace was given to them in such abundance that it qualified them for great service. They were endowed with power from on high. Eminent fruits were manifested in all they did and said. This service brought honor to them and recommended them to the favor of God, as being in His sight of great value to His cause. I think it also put them in great favor with the people. Every one who observed them saw in them beauty of character which secured for them respect from the people of the world.

III. ANOTHER CHARACTERISTIC IS THAT SPIRITUALITY HAS AN UPWARD LIFT. When we are dominated by spiritual things the center of gravity is changed for us. Christ and the cross become the center of attraction to believers.

1. **The life of the primitive church was a life of prayer.** These early Christians not only prayed before the Holy Spirit came upon them, but they lived in the atmosphere of prayer afterwards. The apostles would not be classed as great preachers after the modern standards, but they were so powerful in prayer that they could shake the foundations of Satan's kingdom. Their power was in their prayers and testimony. It would be better, infinitely better, if we put not less emphasis on preaching, but more on spirituality, prayer and testimony. A praying church is a powerful and prevailing church. "When they prayed the place was shaken," prison doors were opened, enemies were conquered, and Satan was routed. When our modern churches give themselves to earnest intercession and cry unto God, as did John Knox for Scotland, we will see people saved as he saw Scotland saved. Where do we find in our day, preachers and churches approaching the spiritual intensity and the passionate fervor manifest in Knox? When have we in agonizing, passionate praying said, "Give me my city, my country or I die"? That sort of intercession for the lost is costly. When I read of how David Brainard prayed for the redskins, I am made conscious of the emptiness of my own praying for the lost. It is no wonder the Indians were saved in great numbers when he testified of the love of Jesus for them, when we think of how he prayed for them.

As some one has said, "Prayer is helplessness casting itself on power; infirmity leaning on strength; misery wooing bliss; unholiness embracing purity; hatred desiring love; it is the flight of the soul to the bosom of God." In real prayer there are two parties involved: helpless man and an infinite and all powerful God, and He says to us in His word, "If ye shall ask anything, in My name, I will give it you." What a sweeping promise! The early Christians confidently believed that promise. It is only as we regard prayer in the light of God and believe His great promise, the deep interest He takes in us, the wonderful love in which He waits to answer our prayers, the almighty power, which is the pledge of what He can and will do; and above all, the grace of our Lord Jesus Christ, and the Holy Spirit by which He will strengthen us in the faith and perseverance that are needed, that we shall be able to know what joy and power there is in prayer. It makes an infinite difference whether we look at prayer in the light of earth or heaven; in the light of man's weakness, or in the light of the infinite strength and glory of the living God.

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds revive as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near,
Stands forth a sunny outline brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care:
That we should ever weak and heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage, are with Thee?"

2. **They lived in the conscious presence and indwelling power of the Holy Spirit.** The Holy Spirit is, in too many of our lives, an unknown person and an unknown guest. To how many of us

is He a real person? How many of us really know His voice and feel His presence? He is as real as God, as Christ, and as our own person. Let us open to Him our heart and say,

"Holy Spirit, faithful guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land."

The life of the primitive church was characterized by reality, outward expression in testimony, and in deep spirituality. The last of these characteristics is the explanation of the other two.

IV. **WHAT IS THE LESSON IN ALL THIS FOR US?** There is this; that in just the proportion our church life and conduct reproduces these elements of Christian character the gospel will be powerful and the church will be triumphant, and in the same proportion they are lacking will our churches be weak and defeated. We are living at a poor flying rate because we have, to too great a degree, lost these characteristic elements from our individual church life. We make too little of prayer. The emphasis we give prayer in our daily lives will determine our communion with God and our power in His service. Our soul hunger should drive us to our heavenly Father for the sustenance we need and which can be found in none other. We also have too little experimental knowledge of the Holy Spirit as the One who has come into the world to be our comforter, our guide and our teacher. He wants to be our guest. As He abides in us our testimony will be effective and our lives will be a blessing to those to whom we minister.

An Important Scriptural Epigram Obscured In Translation

By W. R. HILL

The admonitions of the Bible are important; so, also, are the prohibitions. For Christians one of the most important warnings (it is a prohibition) is recorded at 1 Cor. 4:6, second clause. Transliterated it is "hina en heemon matheete to Mee huper ha gegraptai." Beginning with the capitalized word "Mee" we have an epigram—clearly so seen in the original language. Our Common Version limits the application of an unlimited truth to our estimation of one another. At least one might gather it applies only there; and, of course, it applies to that as well as everywhere.

Literally the clause would translate: In order that in us ye might learn the, "Not beyond what has been written." This epigram is not a quotation from the Old Testament. It seems to have been a recognized truth in epigrammatic form among New Testament Christians. Its appearance here evidently gives it inspired standing. It is inspired language. The American Standard Version helps clear the obscurity, but fails to preserve the epigram form, and adds the words "to go" without Greek justification. Of course it makes a better English sentence. This truth applies to our beliefs as well as to our practices.

The inspired Paul wants his creed, conduct and his example to be measured by this unvarying truth, "Not beyond what has been written." Every Christian in every age, and every church, should be as careful of this inspired injunction, or warning. "All Scripture" is sufficient for our instruction that we may be "thoroughly furnished unto all good works." To go "beyond what has been written" in belief or conduct is sin; for we are specifically warned in this inspired epigram not to do so. Heeding this would have saved Christianity from all her heresies in all ages.

"Not beyond what has been written," Brethren! It might be pleasing and popular, it might seem to succeed, but the only proper course is always "Not beyond what has been written."

—Humboldt, Tenn.

A Modern Apostle

By T. H. HEDGEPETH



MRS. C. M. KELLY

In the early fall of 1936 I went to the Southern Baptist Hospital in New Orleans to ask the Superintendent if he could admit a young preacher-friend of mine for free treatment. My friend was admitted but that was not the only thing gained by my visit.

While waiting in the outer office a courteous young lady employed in the Hospital offered me a copy of "The Microscope," the Year-Book of the graduating class of nurses in 1931—to read while waiting. In the front of this book, I found an interesting historical note reading in part as follows:

"The Southern Baptist Hospital was born in the brain of a good woman who was familiarly known as 'Mother Kelly' She was poor, and desiring to do something for her Master, became interested in ministering to the sick. . . . She was converted and became a member of Central Baptist Church, New Orleans. In a prayer meeting in that Church she related some of her experiences in hospital work and suggested that Baptists should establish a hospital in New Orleans. As a result of her appeal the Church sent a resolution to the Orleans Association embodying 'Mother Kelly's' suggestion; the Association memorialized the Louisiana Baptist Convention which in turn memorialized the Southern Baptist Convention asking that body to establish a hospital in New Orleans."

Inquiry among the brethren revealed that but little was known of "Mother Kelly" and her work, but following this lead I found this lady living alone (her husband having passed away) in a modest room in the old "French Quarter" of New Orleans where live many poor and underprivileged people. I found her quite modest and somewhat adverse to telling of her work, but when I told her that I thought the Hospital would benefit by Southern Baptists knowing how the Lord had worked through one of His humblest servants in the establishment of this great institution, she readily gave me the story.

But to tell you the remainder of the Hospital story, I must first tell you briefly of Mrs. Kelly's birth in Christ and how He led her to do missionary work.

She was a Roman Catholic in early life and worshiped regularly in historic old St. Louis Cathedral, but—as she later decided—had not really accepted Christ as her Savior. While she was yet a young woman, her husband's health failed and to find quiet and rest for him, they went to live in a cottage in the pines at Covington, Louisiana. While living in this quiet little cottage, the Kellys were visited every Thursday by Mrs. Kelly's devoted brother, Mr. Randolph Morgan of Mandeville, Louisiana, who came each week to bring a basket of groceries and otherwise look after the needs of his sister and her husband.

Now this brother was a devout Christian and he carried a Bible in his pocket at all times. Almost every time he visited his sister he sought to read the Bible to her or leave it for her to read, but she would decline saying that she should not read the Bible. After eight months of this solitude Mrs. Kelly grew weary under the load—particularly since her husband was regaining his health quite slowly. Thursday came again and with it came Brother Randolph with his basket and Bible. This time his sister followed him to the door as he was leaving and there confessed to him for the first time that her burden was very heavy to bear. Thereupon this loving Christian brother seized this opportunity of saying, "Yes, Tipa, I know your burden is great and you cannot bear it alone but Jesus can bear it for you. Won't you surrender to Him

and let Him save you and carry all of your cares?" He again pleaded that she take his Bible and read from its pages the words of Life and—to his surprise—she took it. He was so thrilled that he kissed his sister on the cheek, broke away, and ran as fast as he could to the rail-car on which he traveled.

As Mrs. Kelly saw her brother go away she sat down on the porch of her cottage, Bible in hand, and breathed in silence this prayer: "O God, help me to find something in this Book that will enable me to know my brother's Christ."

She opened the blessed Book—there was John's Gospel, the 13th and 14th chapters. She started reading in the last of the 13th and continued over into the 14th chapter where her eyes rested upon this verse: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The Holy Spirit added His blessed Light of understanding and in her soul she whispered, "I accept You, Lord Jesus, as the way, the truth, and the life," and in that instant there was rejoicing "in the presence of angels" over a new-born soul. Only "Mother Kelly" can describe the change that was wrought in that moment. The sunshine through the pine needles was aglow with God's love, the ground covered with fallen leaves seemed radiant with grandeur, the solemn pines towering toward Heaven took on great majesty and the song of every bird seemed attuned to God's great symphony of life.

So at 2:08 p. m. on April 26, 1912—just eight minutes after the blessed Book was left in her hands—Mrs. Clementine Morgan Kelly, age 35, passed from death unto life and the Lord Jesus took upon Himself her every care just as her brother had said He would do.

Once again Thursday came—her brother and his basket. This time he found that his sister's life was "hid with Christ in God." She asked him how she could serve her Lord and he answered that since she would be returning to New Orleans within a few days, she should go to see his friend, Rev. F. C. Flowers, pastor of the Central Baptist Church, and ask him for work to do. (Incidentally, Brother Flowers had been praying along with Mrs. Kelly's brother for her salvation.) She followed this suggestion, and Brother Flowers assigned to her the entire city of New Orleans for her territory as a missionary. Soon God led her to devote her efforts primarily to the poor, the underprivileged, and even to the downcast in the dens of vice. In this way she had much work in charity wards of hospitals as indicated by the quotation from "The Microscope."

After seven years of work as a missionary (without pay, however, except for small contributions now and then) our dear little lady had grown much in grace and knowledge. She had met many a rebuff, many a closed door. She had found that her denomination was almost unknown in this large and pagan city. And in her meditative moments she had dreamed of a time when great Southern Baptist Institutions—particularly a hospital—would impress New Orleans with the seriousness of Southern Baptists' determination to give Christ's healing power to the unsaved multitudes of this great city.

Upon being invited to take part on a B. Y. P. U. program, the general topic being "Hospitals," she chose as her subject, "Why Not a Baptist Hospital in New Orleans?" (It was in B. Y. P. U. rather than prayer meeting as mentioned in "The Microscope" that she delivered this talk.) The President of the B. Y. P. U. was so impressed with the talk that he secured a copy and sent it to the Baptist Message and it was published on the front page of that paper, August 28, 1919. From this point the matter reached the Southern Baptist Convention in the manner shown by the above quotation from "The Microscope." There strong men of God took up the cause and today the Hospital stands eight stories high occupying with incidental buildings two beautiful city squares at 2700 Napoleon Avenue, New Orleans. Interesting reports of its ministry to suffering humanity are frequently seen in the denominational press throughout the South.

At its May, 1937, pre-Convention session in New Orleans the Hospital Commission, upon having this story brought before it, passed a resolution extending gratitude to Mrs. Kelly, offering the Hospital's facilities to co-operate in her missionary work, and directing that a Committee secure a historic statement of her work in New Orleans for the past quarter-century and also secure an oil portrait of Mrs. Kelly to be hung in the Hospital Chapel as a memorial and a token of love and appreciation.

The historic statement was presented and the portrait was unveiled at the meeting of the Commission in the Hospital Chapel on January 18, 1938. Mrs. Kelly, now 66 years of age but in good health and working every day, was present for the ceremony—as was also her devoted brother Randolph and other members of the family.

While "Mother Kelly" has no visible means of support, the Lord takes care of her and she wins many souls for Him each year.

News and Truths About Our Home Mission Work

DEATH CLAIMS THIRD HOME BOARD MISSIONARY

The death of Rev. J. A. Lopez, Mexican missionary at Lubbock, Texas, January 24, was the second depletion of the ranks of home missionaries within a week and was the third Home Board worker to die in less than two months.

The passing of Brother Lopez followed by one week the death of Dr. R. T. Pollard, the Board's senior missionary, who died at Selma, Alabama, January 17, after forty-two years of missionary service in Negro educational institutions.

Rev. L. Ortiz, aggressive Mexican missionary at Corpus Christi, Texas, was the first of the three losses on home mission fields, his death having come suddenly on December 14.

Brother Lopez's death came after a long illness from which he and the Board were anxiously hopeful that he might recuperate when he was transferred from Pearsall, Texas, to Lubbock last summer. The higher altitude was beneficial and he went about his work on the new field with renewed vigor, but the ravages of tuberculosis on his body could not be overcome and he died a victim to the disease.

The vacancies on these two important Mexican fields will be difficult to fill. Dr. J. W. Beagle, field secretary, was in Texas the last of January and the first of February, on which trip he hoped to recruit suitable reinforcements. The position at Selma occupied by Doctor Pollard will be filled soon, according to Dr. W. H. Dinkins, president.

GOSPEL BRINGS MARKED CHANGE IN HOME

By Gladys Keith
Missionary in New Orleans

Last Sunday evening I visited a home that I had often visited. There were times in that home that it was almost unbelievable the way they lived. The father, son of a preacher, has the drink habit so badly that it just possesses him. His home has been a very unhappy one.

Recently he came to the Mission and came under the spell of the gospel. He has not been the same man since. He has eight children, three of whom had accepted Christ and asked for baptism, and I went around to get them Sunday night to take them to First Church where they were to be baptized.

As I entered the gate memories of other visits came to me. I wondered if I would hear that unearthly screaming that I had so often heard. As I neared the house I was almost startled by the quietness that prevailed. I stepped up on the porch and looked through the glass door and saw the most beautiful sight that I have ever seen.

There they were, all except the baby dressed to come to the Mission. The mother was bending over dressing the baby. The father was sitting quietly in his chair waiting for the mother to be ready. I went in and told them how glad I was to see them getting ready for the services. I asked the man if the children were ready to go to be baptized.

"Yes," he said, "it's perfectly all right to take them."

Then the mother said, "Daddy and I are going to be baptized just as soon as I am able."

"Oh, it is a glorious privilege to work for a God who can change lives like that!"

I have preached three funerals this month which is something very unusual, for the Navajos do not often want a Christian burial for their loved ones.—R. A. Pryor, missionary to the Navajos.

May the Lord have mercy and greatly bless our efforts in spite of economic dizziness, political silliness and spiritual kiddishness all about us.—G. O. Foulon, missionary in Illinois.

DISCOVERS CAUSE OF UNUSUAL HARDNESS

One of the missionaries in the mountains writes that he has discovered that one of the causes for his field being exceptionally hard is that many years ago an old hardshell preacher, who once lived and preached in the country and one in whom the people had confidence, quit preaching, went back into the ways of the world and even denounced the things that he had been preaching.

"Then came on another generation of infidels who followed him," the missionary continued. "They read the works of Tom

Paine and Bob Ingersoll. These people were some of the most influential in the country.

"I have been told that the man who was the leading merchant of this town several years ago, but is now dead, would get out on the street with a Bible in his hand and make sarcastic remarks about it with a group of boys around him.

"Another cause for the place being hard is that Baptists have been almost two thousand years getting here with the truth, but in the meantime heresy has gotten a foothold."

SPANISH ATTENDANCE INCREASED

The Lord has been blessing our work very much. We now have the biggest Spanish attendance in Albuquerque. Last Sunday the church was packed; we had about eighty people. Our big crowds have surprised the people. We can with Paul say, "I can do all things through Christ who strengthens us."—Elias Atencio, new Spanish missionary.

CONVERT WANTS TO BE A MISSIONARY

By Frank Ramirez

Spanish Missionary in East St. Louis

Rosa, the first fruit of our work in Lincoln Place, has been giving real evidence of being born again. Since her conversion she has been telling us of her great ambition to become a missionary that she may win her own people to Christ.

Last Sunday afternoon she attended a trailer camp Sunday school. The people in that camp are very poor and live in tents, so one can imagine the condition of these homeless people during the winter. Rosa went with another worker, walked in the mud, and crawled under fences on her hands and knees, getting muddy and wet as she visited the people.

One of the workers asked her if she still wished to be a missionary.

"Oh, yes!" she answered. "Jesus went through much more than this for me."

Rosa herself comes from a poor home, but she remarked that after having seen the poverty of these homes she would never complain about her own any more. Although her father has lost his job and receives from relief sources only fifteen dollars every two weeks to buy food, fuel and clothing for five, including a tiny new baby brother, she still finds blessings over which to rejoice, because she has peace and joy in her heart from the Lord for which she sought many months.

YOUNG MAN SHOWS REMARKABLE CHANGE

Miss Bertha Wallis, missionary in charge of the Good Will Center in Birmingham, writes about the influence of the gospel on a young man twenty-four years old who belonged to the church but had not attended services for nearly a year.

"He worked on Sunday, drank, danced and did other things. We got him interested in coming to our community sing on Monday nights. He has not missed a meeting in three months, not has he taken a drink, or gone to a dance, and last Sunday his boss said he wanted him to work but he said he did not work on Sunday now.

"He has become our Sunday school superintendent and is doing fine. We are seeing the fruits of our community sing already."

Some Mexicans are asking us for Bibles and New Testaments, but we cannot give them copies because we have none. We give them tracts and newspapers but they wish to drink of the fountain directly.—C. Hernandez Rios, Mexican missionary.

January Receipts

HOME MISSION BOARD

Co-operative Program	\$24,915.85
General Designated	883.57
Hundred Thousand Club	5,932.85
Annie W. Armstrong Offering	100.16
Special Designations	1,467.52
Total	\$33,299.95
Receipts January, 1937	27,171.78
Increase (22%)	6,128.17

Sunday School Lesson

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

February 27, 1938

Measuring A Man's Worth

Lesson Text: Mark 5:1-17.

The stories of Jesus' contacts with certain ones, said to have been possessed with demons, have always presented difficulties to students of the Scriptures.

One explanation is that these cases are only symbolic of the presence of evil and that the cures represent Christ's victory over it. To adopt this view is to endanger acceptance of the historical authenticity of the stories.

Another explanation is that people of that day, including the gospel writers, attributed diseases of the body and mind to the presence of demons—that demon possession was only another way of saying that a man was insane, an epileptic, a paralytic or afflicted with some other disease. In many cases, those who were said to have demons, were also afflicted with some physical or mental ailment. In some of the cases we may conclude that the disease was attributable to the presence of demons. A dumb man was rid of his demon and spoke. A blind and dumb man was freed of his demon and both spoke and saw. However, many passages carefully distinguish between demon possession and other forms of disease. There were deaf, mute, mad, palsied and blind ones healed whose infirmities were never charged to demons.

Some will ask, "Why do we not see cases of demon possession now?" Two answers may be given. The presence of Jesus on the earth, manifested to destroy the works of Satan, may have spurred him to oppose the Lord at as many points as possible. Again, we do not know, with certainty, that there are no such cases today. There are more things, about the spirit world, that we do not know than there are of which we may speak with finality. Judging by their lives, we are led to believe, of some people we see, that they MAY be demon possessed.

I. The Worth of the Man to Himself. This is one of the most pitiable pictures ever painted in words. Look, for a moment, at the description of the man. He was an exile from home, family and society. For him, there was no happy family circle with his own children about him. For him, no days of useful labor and the joy of achievement. For him, no fellowship with friends. He dwelt among the tombs, among the dead. How symbolic! He was dead to happiness, to hope, to the joy of life.

In those days there were no asylums for such unfortunates as he. They had tried to bind him, even with chains, to render him harmless to himself and others. But with superhuman strength he had snapped all his manacles. Restless, sleepless, he made the nights hideous with his wild shrieks. Running from place to place among the tombs, he cut himself on the jagged edges of rocks and howled with glee at the sight of his own blood.

Surely, this pathetic creature, descended almost to the level of the beast, was worse than worthless to himself and his loved ones. Doubtless, many times, they had said, "It were better for him and for us

that he were dead." How like sin's work is this picture of a demon possessed man. Sin IS madness—it IS insanity. It reduces man, made in the image of God, to the level and habits of the animal. No man, in his right mind, could continue to love sin and to hate God.

II. The Worth of the Man to Jesus. Who, save Jesus, would have seen in this wild, ferocious creature a man clothed, sane, restored to life and usefulness, preaching the gospel and leading many to faith?

When the demoniac saw Jesus afar off, he ran to Him and fell before Him in the attitude of worship. If he said anything, we do not know it. Apparently, his oppressed human consciousness yearned for relief although he was not able to voice the request. Jesus, with the tender compassion He always manifested in the presence of suffering, spoke to the demons, saying, "Come out of Him!"

Just here is the horrible picture of the dual personality demoniac. With all his longing for freedom, he is so enslaved by demons that through his lips they cry, "Thou art the Son of God. I have nothing to do with Thee, leave me alone!" Note that although his true self mutely begs for mercy, so strong is the grip of evil upon him, he prays for that which means his ruin.

Knowing, as they did, their conqueror, the demons beg that they be not sent "out of the country." Does it mean that only one country was open to them? Does it mean that they had been commissioned to stay near Jesus to harrass Him? Or does it mean a reluctance to be cast into the pit before the appointed time? At any rate, Jesus grants their request that they be permitted to enter a herd of swine. The swine, two thousand in the herd, rush down the slope and are drowned in the sea.

Here is the destruction of a considerable amount of property. It is argued by some that swine keeping was unlawful among the Jews and that the loss was just punishment for their crime. However, there were many Gentiles in the region and the swine might have been their property. There were two occasions when Jesus used His power to destroy. Once, He cursed a barren fig tree. This is the other occasion. In both cases, the good accomplished was worth the loss. True, the swine might have lived and fattened. It was better, however, that a man should be set free from demons, that he should have assurance of his freedom and that onlookers should know the power of Christ. "Is not a man better than a sheep?" Then he is better than a pig.

III. The Worth of the Man to His Neighbors. As might be expected, the destruction of the swine created consternation among the herders. In great fear they fled to their employers to tell them of their loss. Soon, the news had spread throughout the city and the surrounding country so that quite a crowd came out to see and hear what had happened. They were told of the healing of the demoniac and shown the evidence for the man was clothed, in his right mind, sitting at the feet of Jesus.

One would think that there should have been great relief that this frightful creature, the former terror of their country, whose horrible frenzies had made his cave the madhouse of fiends, should now be sitting as quiet as a child, at the feet of Jesus, trying to learn something of God and truth and duty. But no! Hogs have been drowned, profits have disappeared and, although a man is restored to life and happiness, it is too great a price to pay.

Here is a yardstick by which we might measure many things with which we have to do today. Does a given institution of enterprise exist for man or money, for person or profit, for good or gain, for righteousness or ruin, for uplift or undoing? According to Jesus, the MAN is the thing. His life, happiness, safety, salvation, peace are paramount to every other consideration. Are we given to thinking that any one man or any group or class of men are unimportant? No end will ever justify the means if the means involves the destruction of the hopes of even one human being. We have cause to bow our heads in shame that, in order to increase government revenue, our so-called statesmen have saddled the liquor traffic on the nation once more. No amount of revenue will justify the ruin that liquor will work in men, women and children and their homes.

Here, too, is illustrated how the coming of Jesus among us brings us to judgment. No doubt, these men said, "This is a great and divine work of mercy. Surely the Kingdom of God is come near to us. But see how much it costs! To embrace it means too great a loss. We will not have this Christ to reign over us!" We need not expect that the gospel of salvation will ever come to any man without bringing some conditions of loss and self-denial. Let us not make it appear too easy to be Christ's. To follow Him will interfere with our plans, it will break up our arrangements, frustrate our schemes, change our courses in politics, business, society, in the whole conduct of the life. Whole herds of unclean things will have to rush off into the sea if the Holy Christ is to come and make His abiding place with us. Are we ready to let them go or will we pray Him to depart?

IV. The Worth of the Man to the Kingdom. Up on the hillside is the angry crowd. They have the answer to their prayer. Jesus is leaving their community. But as He makes His sorrowful way to the little ship, there is one who follows—it is this new disciple He has found. One prayer does He pray all the way to the shore, "Lord let me go with Thee." He must have prayed it many times for he could find many objections to Christ's, "Nay, go back to thy friends, and tell them how great things the Lord hath done for thee." For he could plead that he had no friends, that he was little used to rational speech, that many would hesitate even to listen to him since they had known his history. But to every plea, Jesus said, "Go home to thy friends." We are told that he went, not only home, but throughout the region, telling his own experience and that, so convincingly did he tell it, all men did marvel.

What better can we tell than what we have seen and heard and felt in our own hearts? And how the Lord does long for this kind of testimony from His friends. We cannot but wonder at the silence of a multitude of Christians. There are two conclusions at which we arrive concerning

(Continued on page 16)

The Young South

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



WASHINGTON

Inscription at Mt. Vernon

Washington, the brave, the wise, the good, Supreme in war; in council, and in peace, Valiant without ambition, discreet without fear,

Candid without presumption.

In disaster, calm; in success, moderate; in all, himself.

The hero, the patriot, the Christian. The father of nations, the friend of mankind,

Who, when he had won all, renounced all, Then sought in the bosom of his family and of nature, retirement,

And in the hope of religion, immortality.

FAITHFULNESS

When George Washington was sixteen years of age he was appointed public surveyor. Lord Fairfax sent him to measure and map out his large estate in Virginia. It was a new country filled with Indians and wild beasts. There was a great deal of danger connected with it, but Lord Fairfax knew that he could trust the lad. George might have said, "I'm here where no one can see me. Why should I risk my life? I'll just stay near the edge of the wilderness and draw a map as I think it ought to be. Nobody will ever know the difference, and I'll get my pay just the same." But he didn't do that.

He took a companion with him and tramped all over the land. He had exciting times and almost lost his life, but he did his work so well that a few years ago, when Government men were re-surveying the land, they found that George Washington's measurements were absolutely correct.

Lord Fairfax knew that he could trust George and was not disappointed. I wonder if people know that we are truthful?

He was also very fond of horses. His mother had a beautiful colt, which was very wild. One day he rode the colt, and in trying to throw his rider the animal fell over backward, broke a blood vessel and died. George went into the house and told his mother all about it, and didn't try to defend himself.

At another time a liveryman offered to

give a fine horse to any one who could ride him to the next town and back without being thrown. George mounted and rode away and soon came back still on the animal. The man said, "The horse is yours," but Washington refused, saying that he had been thrown once and had re-mounted.

Some girls and boys are afraid to tell the truth at times, because they dread the consequences. We should tell the truth, no matter what happens. Falsehoods may appear to help us for a while, but the truth will come to light some day. What then?

A certain firm bought a large quantity of damaged beans. They put them into barrels and put a layer of the finest beans on top, and marked each barrel "First Class Beans."

They employed a young man to work for them who said to the manager, "Do you think it is right to mark them that way?" The manager said, "Do you think you are the head of this firm? It is none of your affair, all you have to do is sell these beans."

Soon a customer came in who wanted to buy several hundred barrels. The low price surprised him and made him suspect that something was wrong. He asked to see the beans. The clerk was ordered to take him to the warehouse. While there the buyer said, "Are these beans as good on the bottom as they are at the top?" The young man said to himself, "Shall I lie for the firm or shall I tell the truth?—I'll tell the truth no matter what happens." He replied, "No, sir, they are not."

The man did not buy, and as soon as he had departed, the manager, who had heard the conversation, said to the clerk, "Here is your pay, we don't want a man like you."

He lost his job, but he had told the truth and his conscience was clear. A few weeks

after the same manager sent for him and begged him to come back at a larger salary, for he realized that the young man could be trusted and that the business would be safe in his hands.

The Bible advises us to tell the truth. "Let your yea be yea and your nay be nay." We should say what we mean and mean what we say. That made Washington great. That is why the Colonies trusted him with the first Presidency, and that is why he became the Father of his Country. —Presbyterian.

WHY Punish YOURSELF WITH ROUGH-ACTING CATHARTICS?

Don't take cathartics that act like dynamite! Don't punish your taste with nasty, bitter medicines just because you want relief from constipation. It's all so unnecessary!

Next time you need a laxative, try Ex-Lax! It gives you a good, thorough cleaning out—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea or stomach pains. And Ex-Lax tastes just like delicious chocolate!

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

JESSE DANIEL
Superintendent

MISS CLARA McCARTT
Office Secretary



MR. JESSE DANIEL

WELCOME TO MR. DANIEL

Tennessee Baptists are receiving with pleasure the announcement of the election of Mr. Jesse Daniel to succeed Mr. Andrew Allen as Superintendent of the Sunday School Department of our state mission work.

"It is fitting," says one pastor, "that one who has served so long and so efficiently in our midst should have the recognition given by this promotion. He has proven his worth as a denominational worker and his ability as a leader in Sunday school work through many years."

The entire staff of workers in the state are glad to see him have this honor. We welcome him heartily and pledge to him our loyal and unreserved support.

CONGRATULATIONS AND BEST WISHES TO JESSE DANIEL

The two and one-half years that I have been in Tennessee, Brother Jesse Daniel and Miss Zella Mai Collie have served as my associates in the work. They have been most loyal and faithful to every trust. Jesse has led in West Tennessee in Sunday school training school and Vacation Bible School work in a most efficient manner.

No state secretary has a finer opportunity than Jesse Daniel has in Tennessee. No state secretary has a finer group of people to work with. So, congratulations, Brother Daniel! Tennessee Baptists love you and will follow your leadership. Congratulations, also, to Tennessee Baptists for selecting one of the finest spirits in the state as your leader in Sunday school work!

Andrew B. Allen



MR. ANDREW ALLEN

RESOLUTIONS CONCERNING GOING OF ANDREW ALLEN TO HIS NEW WORK

The Administrative Committee of the Executive Board of Tennessee Baptist Convention, in session February 8, 1938, passed the following resolution:

WHEREAS, our friend and worker, Mr. Andrew Allen, has resigned as superintendent of the Department of Sunday School and Brotherhood in order to assume his new duties with the Sunday School Board of the Southern Baptist Convention, and

WHEREAS, this Executive Board of the Tennessee Baptist Convention knows Mr. Allen as an efficient, consecrated and loyal worker while serving as our Superintendent, and

WHEREAS, we shall miss his wise and fine leadership among us and the churches we represent,

THEREFORE, be it resolved:

First, that we commend Mr. Allen cordially and heartily to his new co-workers; Second, that we remember him and his work in our devotions;

Third, that this expression of our warmest appreciation shall be expressed to him through the columns of our official organ, the BAPTIST AND REFLECTOR.

(Signed)

R. K. White, President

O. L. Rives, Recording Secretary.

AT THE STATE SUNDAY SCHOOL CONFERENCE IN NASHVILLE FEBRUARY 28-MARCH 2

You will have opportunity to meet and welcome Mr. Jesse Daniel personally. Mr. Allen will also be on the platform during this meeting and you will have the opportunity of speaking a personal word of appreciation to him.

Interested Sunday school workers from all over Tennessee will be here in this great meeting. Three days of fellowship, inspiration and encouragement await you. We are eagerly awaiting your coming.

HOTELS OFFER ATTRACTIVE RATES

Hotel	Three to a room, Each (Private Bath)	Four or more to a room, Each (Private Bath)
	Andrew Jackson	\$1.50
Hermitage	1.50	1.25
Noel	1.50	1.25
Sam Davis	1.50	1.25
Maxwell House	Two or more to the room \$1.00 each	
Tulane		
Savoy		

Write to the hotel of your choice for reservation.

WHO SHOULD COME

Pastors, general superintendents, general departmental and class officers, teachers, associational superintendents, group superintendents, department leaders, moderators, and other interested Sunday school workers should attend. The speakers and conference leaders are among the best in the South.

NASHVILLE A CITY OF HOSPITALITY

The Baptist churches, the Chamber of Commerce, and the citizenship of Nashville enthusiastically await your coming. Of special interest in Nashville to the Baptists of Tennessee are the Tennessee Baptist Headquarters, located at 149 Sixth Avenue, North; the Southern Baptist Sunday School Board, 161 Eighth Avenue, North; the Tennessee Baptist Orphanage, sixteen miles out on the Franklin road. The only Baptist theological seminary for Negroes in the world is near the city limits on White's Creek Pike.

John R. Dickey's Old Reliable EYE WASH

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Woman's Missionary Union

MRS. R. L. HARRIS, 112 Gibbs Road, Knoxville
President

MISS MARY NORTHINGTON, Nashville
Corresponding Secretary-Treasurer

MISS MARGARET BRUCE, Nashville
Young People's Secretary

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

THE MID-WINTER CONFERENCE

Every year the W. M. U. Executive Committee of the W. M. U. of the South holds a mid-winter conference in Birmingham. The officers of the Southern Union, the presidents of the states, the local members and the state secretaries make up the membership of this meeting. It is a time of joyous fellowship, but it is also a time of meetings, morning, afternoon and night, and conferences between times.

This year, your president and secretary represented you and we bring some of the reports to you.

You will rejoice to hear that the Lottie Moon offering amounts to \$274,697. Of course much more will be received. Tennessee has sent to the Foreign Board \$15,550 of this amount. There were 15,400 copies of "Saved to Serve" sold last fall. Royal Service subscriptions for 1937 were 84,384. Tennessee went over her quota and sent in 5,959.

The theme for the program for 1938 will be "The Great Commission—Our Mission." The watchword for 1938 will be "The love of Christ constraineth us"; the hymn, "Tell Me the Old, Old Story."

The two magazines, The Commission and the Home Mission magazine, will not count on the Standard in 1938, but all are urged to subscribe for them for use as supplemental material for mission study and programs. Neither will carry programs.

Our own Mrs. W. J. Cox has written the history of the W. M. U. of the South. The book will be off the press in May and the title is "Following in His Train." A seal will be given on either the first or second course for the study in place of In Royal Service or Decade of W. M. U.

The dates for the Ridgecrest Y. W. A. Camp are June 21-July 1. The theme will be "Living Up to Our Heritage."

There were 14,520 young people in Y. W. A., G. A. and R. A. Camps and house-parties last year. A thousand of these were in Tennessee.

It was stated that seventy-five per cent of all of our missionaries on the foreign fields received their first missionary training in the Sunbeam Band.

There is a growing demand for Senior Ambassador Councils. So many of the fine R. A.'s do not want to give up their organization at seventeen. Virginia R. A.'s are broadcasting weekly on Saturday evening. They are presenting the life of Judson over the radio. We are glad to recognize the importance of training our boys. May Tennessee wake up to the fact that we are largely turning over the training of the boys to the Boy Scouts. Boys are going to have clubs of their own, with no girls around. Why are we sleeping on this great opportunity?

We were happy to accept the use of Mr. Robert Coleman's new book of hymns, "Precious Hymns" for our Golden Jubilee Meeting in Richmond. In it are all of our W. M. U. hymns for the year, also our Golden Jubilee hymn.

The meeting at Richmond will open Sunday afternoon, May 8. The place of the meeting will be The Mosque. The pageant

will be written by our Mrs. C. D. Creasman and will be given on Monday evening.

The theme for the meeting will be "Hallowed be Thy Name." Dr. Truett will close the convention on Wednesday.

It was voted to propose a change in the constitution of the W. M. U. of the South to read, "Each state may have fifty delegates." Now, we are limited to forty-five. We are not sure that we will be allowed the extra five this year. We are asking our three presidents to present the names for Tennessee delegates. Certainly it will be impossible to have more than one from each association.

Come to Nashville. Your society is entitled to one delegate to the State Convention for every ten active members. Write Mrs. Raymond Rogers, Blackburn Drive, Nashville, when you will arrive.

HELPING THE NEGRO

As Jesus faced Calvary He said, "There are other sheep not of this fold; them also must I bring." We are all very proud of the wonderful work that our denomination has been able to do in Africa—but what of the negro here at our door—here in the south where every fourth man is a negro? God loves color. He could have made all the flowers one color, but He knew, in His infinite wisdom, that contrast would make them all look more beautiful. And so it is with the races—He likes variety. He didn't want all of us to look alike so He made us white, black, red, yellow and brown. But we read in His Word that "out of one blood made He every nation of the world."

Nannie Burroughs, the corresponding secretary of the National Convention, likens the two races, the white and the black, to the keys on a piano. The white are none the less white because they are placed beside the black keys—the black keys are not made whiter by being placed by the white keys—but the two played together by a musician, makes a melody that is harmonious and beautiful. Thus we should learn to live beside each other with sympathetic understanding—the white helping the black to live more truly Christian—and helping them in every way possible. No thinking negro ever has wished for social equality—certainly that would be the worst thing that could happen—but they should have an equality of opportunity to make the most and best of their lives.

The negro race has made wonderful strides during the past seventy-five years. In 1866 90% of their population could neither read nor write. In 1880 that was reduced to 70%, in 1900 to 45%, and in 1930 to 16%.

Did you know that 64% of all negro Christians are Baptists? Isn't that a challenge? Of the 13,000,000 negroes in the U. S., 11,000,000 of them are in the south. There are fully 6,000,000 who are unchurched. There are more unchurched negroes than the total number of all the other racial groups with which we work.

The negro has made and is making his gift to the south. His gift of labor—in the fields, the forests, the mines, and in the

factories. He has given us our only genuine folk music. Paul Lawrence Dunbar was a negro and a very gifted poet. We have the humor and folk-lore of the "Uncle Remus" stories—Richard Harrison and Paul Robeson have made distinguished records both in Europe and America, on the stage. Roland Hays, one of our sweetest singers, is a negro. Dr. George Carver, one of the greatest agricultural chemists of all time, is a negro. He has made more than two hundred different kinds of chemicals from the lowly peanut and sweet potato. Dr. C. E. Johnson of Fisk University is recognized by the Government as an authority on "share-croppers" and has written many articles and books. We are indebted to the negro for the "stop and go" street signs, the piano player, the telephone transmitter, the airplane stabilizer, and improved valves for steam engines. It was Booker T. Washington, the negro, who made a name for himself and Tuskegee. The first missionary sent to Africa by the S. B. C. was a negro. Many more could be recalled that have made their contribution. All of us revere the memory of the negro mammy, who loved us and whom we loved and understood. If we could understand the negro now—as we understood her, then—there would be a kinder feeling of helpfulness between the races. Considering the fact that two-thirds of the negro Christians are Baptists, it seems to me that they are very definitely our responsibility—to the fullest extent of our ability.

The Catholic church is doing many things for the negro. They have two seminaries for negro priests. There are many nuns. They also have a men's organization called "Knights of Peter Claver" similar to their Knights of Columbus. They also have "The Federation of Colored Catholics." The greatest need of the negro today is trained leaders. Wouldn't it be a gracious thing if every white preacher in Tennessee would hold a training institute for some negro church in his community that otherwise would not be able to secure such a school? This would help to meet the urgent need for trained leaders. There are many negro preachers who do not even have a whole Bible. Lots of their Bibles have whole pages torn out. Everywhere they are appealing to us for our used Bibles. They have very few commentaries or helps of any kind.

Another way in which we could help would be to take an interest in the negro schools and see that they have water supply, adequate sanitary facilities and ventilation. There are many needs in the schools that could be met with very little expense. Is there a Library available to the negro youth of your community? What about their picture shows? Are they showing pictures that have been rejected as unfit for the white shows? If they are, they are a corrupting influence on the negro youth that is growing up in your community.

Let us begin by helping the negro woman with whom we come in contact. Could you not give your maid or laundress your used literature and lesson material? Could you not tell her how your lesson is presented—about the necessary equipment and any other information that would help her to make her Sunday school effective? Last year there were over 1,700 W. M. S. that reported definite work with the negroes. We are happy that we had a part in that work. Here in Chattanooga we employ a lovely white teacher (she had prepared for

work in Africa—her health failed and she took this work here at home) who devotes her life to teaching these negro boys and girls in our Colored Junior High School the way of life. She is doing a very telling work with them.

We should see to it that the negroes have playgrounds for their children. Too many of them are turned out in the streets while the mothers are away from home at work—they fall into habits of idleness and many times drift into lives of crime that possibly could have been prevented. There is a straight road upon which crime and disease can travel from the cabin or the shanty to the door of the loveliest home in your city. Your home is not safe until the cabin and the shanty are cleaned up and made free from contagious diseases. We could see to it that all rental property has water supply, light, ventilation and sanitation.

Many helpful leaflets may be obtained free of charge by writing to the Inter-racial Commission, 703 Standard Bldg., Atlanta, Ga. The following books may be bought at our Baptist Book Store—"In the Vanguard of Race"—Hammond, "The Upward Climb"—Haskings, "Book of American Negro Poetry"—Johnson.

It would be a fine piece of Personal Service if you would send "The Worker" (costs 50 cents a year, order from Nannie Burroughs, Lincoln Heights, Washington, D.C.) to some negro leader of a W. M. S. who could not afford to subscribe for it herself. Remember that "the golden thread of service gleams brightest against the darkest background."—Mrs. L. E. Minton, State Personal Service Director, 1004 Forrest Avenue, Chattanooga, Tenn.

THE STORY OF OUR INDIAN CHRISTIAN

The closing day of the New Mexican Woman's Missionary Union State Convention happened to fall on October 12 last year. This meeting, well attended by women from all over the State, was held in the beautiful new First Baptist Church at Albuquerque.

When the program committee planned to have the work among the Indians presented that afternoon they probably did not notice it was Columbus Day, the day that changed the world for the Red man. An effort had been made to bring about three car loads of Indians from Isleta, the nearby Pueblo where Brother and Mrs. Stumph and Miss Cammack have been working so zealously these several years.

Recently regular worship services have been resumed in the little home Brother Seferina Jojola, our first convert in that village, had given for our mission. For more than a year before that active persecution had prevented their worship and fear of not only ridicule but hatred from their families and friends has kept many of the once interested workers from coming back. Only Brother Jojola, his children and two or three neighbors' children were at the appointed meeting place when time for the trip into Albuquerque came. The elders all had very convenient excuses, or else made none.

Members of Woman's Missionary Union have read and heard with much interest

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of the faithfulness of Mr. Jojola. He may be called one of the great Christians of the world today. Certainly few have paid so dearly and yet so willingly for the name of Christian. Even though he is cut off from all family ties and fellowship with his life long friends because of his steadfast devotion to our Saviour, he is one of the happiest men I have ever met. Almost ostracized by his neighbors, and threatened daily by his relatives, he remains the spiritual leader and devout earnest follower of our Lord. Gentle, cultured, well read, concerned about the world he lives in, successful farmer, and devoted husband and father, he represents the best of his own race plus beautiful Christian attributes.

Seferina Jojola's address to the New Mexican Woman's State Convention Oct. 14, 1937:

"Christian friends, I know you love this country, its fertile soil, its great forests and beautiful waterways. This is a good civilization, for which many have risked and given their lives. Let us hope that again our people will not have to die for our country. But let us live for it. We all love our country, with its flag, its rocks and hills and templed hills, and we seek to promote its welfare.

"Today we say we believe God to do so and so. Those that believe God, ought to know what He can do, and that if we find what we can do for Him, His work goes on. Just as He used Moses long ago so we must carry on His work today. He has a plan for each life, a work for each to do. Let me review a few Scriptures: Deut. 8:18, 19 and 20:

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day.

"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

"As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God."

"Way back to time of Moses He tells to carry on His work, and still today He wants us to carry His work.

"As our missionary, Miss Cammack, today told you, I am the first at Isleta to take Christ. I am awful ashamed; but I am not ashamed to carry the work of Jesus. You don't see any grown people at my side this afternoon—just children. That is why it is hard. My people love darkness—that's why they are not here. I wish they'd be like you people. I love them. I am trying to save them anywhere. I go, whether In-

dian speaks or not. I tell them what Jesus wants us to do and how to be saved.

"Before Brother Burnett used to come around to my home, trying to save me, trying to tell me about true God, I can imagine now how God worked through me. I thought before I really gave the decision I was going to put away the missionary, but God had planned to work through him and through me to help the Indians at Alamo. I said to him, 'Why don't you go to that place, I know Indian Bureau not do anything for these people.' I said, 'You go there,' and in my mind maybe he would leave me alone. I believe now God was working through me; for after that I knew I must accept God. Now, although my own people do not want it, I must carry His work to them all my days."

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inucus 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

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 6, 1938

Memphis, Bellevue	1769
Nashville, First	1372
Chattanooga, First	1350
Memphis, Union Avenue	1090
Memphis, Temple	1014
Knoxville, First	997
Nashville, Grace	972
Knoxville, Fifth Avenue	885
Bristol, Calvary	829
Chattanooga, Avondale	763
Chattanooga, Ridgedale	734
Knoxville, Broadway	697
Jackson, First	673
Maryville, First	669
Chattanooga, Highland Park	623
West Jackson	608
Elizabethton, First	593
Kingsport, First	590
Chattanooga, East Lake	564
Nashville, Park Avenue	551
Fountain City, Central	533
Etowah, First	532
Chattanooga, Northside	519
Chattanooga, Woodland Park	511
Jackson, Calvary	492
Dyersburg, First	478
Morristown, First	475
Nashville, Bidgefield	471
Old Hickory	459
Chattanooga, Red Bank	444
Chattanooga, Tabernacle	436
Murfreesboro, First	430
Trenton, First	417
Union City, First	405
Chattanooga, Chamberlain Avenue	400
Erwin, First	399
Chattanooga, Central	382
Chattanooga, Alton Park	381
Nashville, Inglewood	337
Paris, First	337
Fountain City, First	332
Harriman, Trenton Street	322
Nashville, Grandview	321
Cleveland, Big Spring	316
East Chattanooga	307
Alcoa, First	303
Chattanooga, St. Elmo	302
Martin, First	294
Chattanooga, Oak Grove	289
Columbia, First	266
Nashville, Seventh	259
South Harriman	253
Chattanooga, Brainerd	244
Gatlinburg	233
Elizabethton, Calvary	231
Milan, First	229
Ducktown	217
Chattanooga, Oakwood	207
Chattanooga, Eastdale	201
Chattanooga, Concord	200
Elizabethton, Siam	190
Chattanooga, Cloud Springs	189
Athens, First	187
Rockwood, First	185
Nashville, Radnor	184
Hixson	177
Chattanooga, Summerfield	173
Nashville, Centennial	164
Chattanooga, White Oak	159
Cumberland, Homesteads First,	
Crossville	134
Apison	133
Walter Hill, Powell's Chapel	132
Soddy, Oak Street	130
Nashville, Union Hill	117
Whiteville, First	117

Ooltewah	114
Chattanooga, Birchwood	108
Camden	105
Chattanooga, Boynton	105
Crossville, First	104
South Rossville, Ga.	97
Chattanooga, Mission Ridge	81
Mayland	76
George Jones Memorial, Harriman	74

By FLEETWOOD BALL

J. R. Quick has resigned at Osgood, Ind., to accept a call to Brownstown, Ind.

Theo. T. James has accepted a call from the Yale Church, Memphis, and has begun his ministry there.

A Sunday school annex with a capacity of 400 pupils is under construction by the church at McKenzie, E. F. Adams, pastor.

T. N. Hale, of Dresden, has accepted the call of the church at Someville, and will take charge at once.

H. L. Waters, of Harrisburg, Ill., acceptably supplied the pulpit of the church at Parsons on a recent Sunday.

C. W. Williams has resigned as pastor of the church at Alto, La., to accept a call in the First Church, Many, La.

A. W. Huyck has resigned at Paris, Ky., to accept the care of the First Church, Paducah, Ky., effective at once.

The First Church Pinckneyville, Ill., has concluded a successful revival with Q. J. Steger, of Covington, doing the preaching. There have been 16 baptisms.

Judson Church, Bella, W. Va., has secured as pastor, William I. Barkley of Colonial Heights Church, Petersburg, Va. He begins his new work on March 1.

B. F. Hagan, of Louisville, Kentucky, celebrated his 82nd birthday on February 12. The natal day also of another illustrious American, the late Abraham Lincoln.

The recent passing of Colonel O. C. Barton, of Paris, removed an active, generous, widely intelligent Christian and Baptist. Our sympathies go out to the family.

Johnnie Cole was ordained to the full work of the gospel ministry by the church at Morgan, Texas. He is a student in Baylor-University.

Evangelist C. Y. Dossler lately assisted C. G. Carter in a revival at Raymondsville, Texas, resulting in 66 additions, 43 by baptism.

The Executive Board of the General Convention of Texas recently elected Bill Marshall as State B. S. U. Secretary in Texas.

Henry T. Young has resigned the care of the church at Weslaco, Texas, effective June 1, at which time he will become a general evangelist.

C. G. Clark has accepted a call to become supply pastor of Calvary Church, Alexan-

dria, La. He is a charter member of this church.

Harry Morgan has resigned as pastor of the First Church, Woodward, Okla., that he might become district missionary in that state.

J. H. Buchanan of South Side Church, Birmingham, Ala., is doing the preaching in a revival in the First Church, Ashland, Ky., G. T. Long, pastor. The guest preacher was former pastor at Paris.

Gordon Paschal, pastor at Calvary Church, near Yale, Okla., and Miss Beulah Green, students, were married recently at the University Church, Shawnee, Okla. J. W. Jent performed the ceremony.

The Executive Board of the General Association of Texas refused to accept the resignation of the Executive Secretary, R. C. Campbell, and urged him to withdraw it. We await with interest his decision.

H. J. Appelman has just concluded a revival in the First Church, Borger, Texas resulting in 203 additions. J. N. Hunt is the happy pastor. The evangelist goes to McAlister, Okla., for a meeting.

H. B. Cornelison, who several months ago was called to the care of the First Church, Miami, Texas, has entered upon his work, having finished his studies in the Southwestern Seminary.

The First Church Gainesville, Texas, A. L. Jordan, pastor, lately experienced a gracious revival in which the preaching was done by C. E. Matthews. There were 144 additions, 91 by baptism.

In March a city-wide evangelistic campaign will be conducted by R. Q. Leavell, the Home Board evangelist, in Houston, Texas. A great ingathering is confidently expected.

R. J. Morris, son-in-law of Evangelist M. F. Ham, of Louisville, Ky., was the victim of an automobile accident on Monday, January 31, while enroute from Louisville to Little Rock, Ark. He was superintending the building of a tabernacle in which M. F. Ham is to hold a meeting. We sympathize with the family deeply.

By THE EDITOR

J. D. Bethune has been called as pastor of the Boynton Baptist Church, Chattanooga, and has accepted.

Big Spring Baptist Church, Cleveland, Samuel Melton, pastor, is rejoicing over the fact that it is experiencing a gradual, healthy growth.

C. R. Cosby, Birmingham, Ala., preached for Pastor L. B. Crantford at East Lake Baptist Church, Chattanooga, Sunday morning, February 6.

Bro. John L. Burchfield, Rockwood, writes: "Last week's issue carried a statement that Pastor Burchfield baptized two. Rev. Charles S. Bond is pastor. I am just a buck private."

Tabernacle Baptist Church, Chattanooga, R. R. Denny, pastor, opened a Sunday school mission on Broad Street on Feb. 6 with 33 present and 4 young men coming forward for prayer.

Mrs. Mary Wiggs, a long-time reader of the Baptist and Reflector, passed away on Nov. 23, 1937, at her home in Christiana. She was 97 years of age. We did not receive word of her death until just a few days ago. The Lord's grace be upon her loved ones.

—BAR—

H. W. Farris, one of the ministerial students in Harrison-Chilhowee Academy, underwent an emergency appendectomy on the 28th of January at Fort Sanders Hospital, Knoxville. He stood the operation well and is rapidly recovering.

—BAR—

Rev. E. R. Beucler, formerly pastor of the Richland Baptist Church, Nashville, has been called as pastor of the Baptist Church at Antlers, Okla., and entered upon his work February 1.

—BAR—

Reservations have already been received from twelve states in the Southern Baptist Theological Seminary for the March Pastors' Conference, which will be held at the Seminary March 7-11. Others who plan to attend should advise the Seminary.

—BAR—

During the six years that W. H. Knight has been pastor of the Baptist Tabernacle, Atlanta, Ga., there have been 2,836 added to the church, 1,380 of them by baptism. Contributions to all causes supported by the church have amounted to \$199,950.48, which included \$8,500.00 already paid on the principal of church property indebtedness and \$3,464.54 now in hand for the current Debt-Paying Campaign.

—BAR—

The First Baptist Church, Cumberland Homestead, Crossville, Tenn., Rev. W. M. Beasley, pastor, is building a new church. The Sunday school attendance is holding up well and a good Baptist Training Union has been organized. This is an important work and the brethren and sisters there request prayer that they may grow strong in the Lord.

—BAR—

Word comes that the report in the Baptist and Reflector of January 27 that the new pastor of the First Baptist Church, Ripley, is "a student" in the Louisville Seminary was in error. Dr. Sullivan, previous to coming to Ripley, had been pastor at Beaver Dam, Ky. It is strange how mistakes will be made; but since we are all human it is strange that more are not made.

—BAR—

Evangelist Selsus E. Tull, Hazlehurst, Miss., closed a revival on February 1 with Pastor A. C. Rudolph of the First Baptist Church at Piggott, Ark. A blizzard hit the country during the revival, but the meeting progressed right through and closed with 27 additions by baptism. Evangelist Tull will begin a revival on February 27 with Pastor W. Lee Rector, Ardmore, Okla.

—BAR—

For the period of February 21-25 the Pastors' Association of Jackson has arranged for a series of meetings in which all the churches will co-operate. An outstanding preacher has been selected to represent each of the five different denominations. The Baptist representative will be Dr. William Hershey Davis, Professor of the New Testament at the Southern Baptist Theological Seminary, Louisville, Ky., who will speak on Wednesday, Feb. 23. The series of services is designated as "CHRISTIAN FELLOWSHIP MEETINGS."



K. C. BAKER

This is the likeness of the faithful and efficient pastor of Wartrace. He was formerly pastor at Englewood. We received a splendid account of the work of Brother Baker, written by a member of the Wartrace Church, but in some unaccountable way it has been misplaced or destroyed.

—BAR—

Permit Baptist and Reflector to repeat an announcement and request that has been made several times before. Please send in the records of Sunday school attendance as early in the week as possible. The reports must be sent to the printers in order to be set in type for use in the following week's issue. Reports sent to us later than Thursday cannot appear in the following week's issue. Please send in the reports at the first of the week.

—BAR—

Chairman J. R. Kyzar of the Encampment Committee reports that arrangements have been made for an Encampment at Ovoca July 29-Aug. 4, that an attractive program is being prepared and that further publicity and announcements will follow from time to time from Secretary Freeman and other departmental heads and workers.

—BAR—

Celina Baptists are pressing forward. A Christmas check from the former pastor, George Hinchey, and his father, made it possible for them to pay off the balance due against their building and lot. They are raising money with which to pay for windows and stove, and plan to purchase a piano immediately afterwards. What a good thing it would be for some one to give them a good discarded instrument, or better still to send them a new one!

—BAR—

Knox County Brotherhood met January 30th with Central Church, Fountain City. The attendance was good and the spirit fine. M. C. Wright of First Church was elected president, Herbert Cox, vice-president, and Chas. Walker was re-elected secretary-treasurer. J. H. Anderson delivered a challenging and inspiring address on "Experiences of a Tither." Secretary John D. Freeman spoke briefly on behalf of the Hundred Thousand Club Movement.

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

- E. W. Balle, First, Spruce Pine, N. C.
- Milas Julian, Central and Mt. Pisgah, S. C.
- J. L. Willis, West Side, Union, S. C.
- Glenn Moore, Megargal, Texas.
- Joe English, Truscott, Texas.
- H. M. Smith, First, Henderson, Texas.
- Clyde Childers, First, Ozona, Texas.
- Leslie D. Williams, Barnesville, Ga.
- E. W. Lloyd, First, Danville, Ark.
- E. L. Harrison, Collinsville, Ga.
- H. H. Hobbs, Calvary, Birmingham, Ala.
- J. L. Wells, First, Anna, Ill.
- H. L. Lyons, Sixty-Sixth Street, Birmingham, Ala.
- Claud B. Bowen, First, Opelika, Ala.
- Otis Robinson Heath, Immanuel, Newton, Mass.
- Dr. Harry O. Anderson, Vice-President Northern Seminary.

Resigned

- Clyde Childers, Westbrook, Texas.
- F. D. Painton, Farmington, New Mexico.
- Leslie D. Williams, First, Sandersville, Ga.
- W. O. Kersey, Hocutt Memorial, Burlington, N. C.
- E. L. Harrison, North Salem Church, Ga.
- J. Kirby Smith, Noel, Mo.
- J. T. Wells, Leban Church, Barren Plains, Texas.
- Hubert F. Loomis, First, Daytona Beach, Fla.
- H. L. Lyons, Powderly, Ala.
- Richard Saunders, Liberty Church, Va.
- R. N. Davis, Normangee and Iola, Texas.

Ordained

- P. H. Kanton, Irondale, Mo.
- Clifton Branson, Washington, Mo.
- Karl Langfeldt, First Church, Taylor, Texas.
- O. L. Bayless, Diamond Hill Church, Fort Worth, Texas.
- Johnnie Cole, Morgan, Texas.
- James Henry Burns, Hebron, Maine.

Married

- Rev. Gordon Paschal, Calvary Church, Oklahoma, to Miss Beulah Green, Oklahoma Baptist University.

Died

- Dr. I. E. D. Andrews, Clayton, N. C.
- Rev. Edward A. Stevens, Omaha, Neb.
- Dr. S. D. McKejny, Alton, Ill.

Miss Rebecca Wilkins, Duck Hill, art student at Blue Mountain College, at the request of Dr. Charles D. Johnson, Chairman of the Education Commission of the Southern Baptist Convention, did the art work on the cover page of the January number of SOUTHERN BAPTIST COLLEGE NEWS AND VIEWS, official organ of the Education Commission which embraces the sixty-seven Baptist educational institutions in the South.

—BAR—

In response to inquiries, Dr. Austin Crouch, Executive Secretary of the Executive Committee of the Southern Baptist Convention, writes that the railroads are not making special rates to Richmond, Va., for the meetings of the Woman's Missionary Union and the Southern Baptist Convention in May. The regular low rates will prevail. Messengers should consult with their local ticket agent about the best rates and routes.

Baptist and Reflector recently had the following out-of-town visitors: Pastor C. O. Simpson, Trenton; Pastor R. E. Guy, Jackson; Pastor S. P. White, Knoxville; Pastor O. L. Rives, Tullahoma; Prof. W. Stone, Woodward, Newport; Pastor H. A. Russell, Hartsville; President John Jeter Hurt, Union University; Pastor Woodrow Medlock, of Powell's Chapel Church, Concord Association; Pastor Richard N. Owen, Paris; Mrs. W. H. Duggin, Auburntown; and Mrs. A. L. Owen, Auburntown. Come again, friends.

Secretary Charles E. Maddry expresses in a letter his appreciation for the fine support that the BAPTIST AND REFLECTOR gave to the Foreign Mission Board and the foreign missions during 1937. He says that the debt is being paid. At the Washington Convention in 1933, a debt of \$1,110,000.00 was reported and the interest rate was six per cent. The Board now owes \$325,000 and the interest rate is four per cent. The Foreign Mission Board has paid on the principal of its debt \$785,000.00 in five years and has been on a cash basis since 1933. During these five years the work has been readjusted and reorganized in all lands and ninety-four new missionaries have been sent out.

Pastor G. H. Crutcher, Riverside Baptist Church, Tampa, Fla., writes of the ordination on January 30, 1938 of Mr. Carroll Brownlow Hastings to the Gospel ministry. He was ordained by the Riverside Baptist Church. Brother Hastings is a graduate of Mars Hill College and of Baylor University, and plans to enter Southwestern, Seminary next fall. Doctor Crutcher says, "His first names prophesies of his doctrinal soundness. His second name (Brownlow) identifies him with that great princely deacon banker, who lived and loved and wrought for God so faithfully in Columbia, Tenn., and vicinity. His last name ties him on to Luther T. Hastings, native to Tennessee, where he was educated and married a wife, Miss Cora Brownlow, who is at present pastor of First Baptist Church, Monroe, La." Brother Crutcher closes his letter by saying, "Blessings upon dear old Tennessee."

With the Churches: Chattanooga—Boyn-ton received 2 by letter; White Oak welcomed 1 by letter and 2 for baptism; Oak-wood received 1 for baptism; Brainerd welcomed 3 by letter and 1 for baptism; Oak Grove received 2 for baptism; St. Elmo, Pastor Calloway baptized 3; East Chattanooga, Pastor Bull baptized 1; Central, Pastor Moore welcomed 4 for baptism, baptized 5, received 1 by restoration; Chamberlain Avenue received 2 by letter; Woodland Park, Pastor Stansel welcomed 4 by letter, 10 for baptism, and baptized 12; Ridgedale, Pastor Livingstone received 3 by letter and baptized 1; First, Pastor Huff welcomed 5 by letter, 8 for baptism, and baptized 22; Mission Ridge had 2 professions. **Knoxville**—Broadway received 1 for baptism; Fifth Avenue received 1 by letter. **Nashville**—Centennial received 1 by letter and 2 for baptism; Seventh, Pastor Barnett received 2 for baptism and baptized 2; Park Avenue received 1 for baptism; Grace, Pastor Ewton welcomed 5 by letter and baptized 1; Third, Pastor Smith received 1 for baptism, baptized 2; Union Hill received 2 by letter. **Elizabethton**—First, Pastor Bowden baptized 3; Calvary welcomed 4 for baptism, 1 by relation. **Bristol**—Calvary welcomed 5 for baptism.

Fountain City—Central, Pastor Mahan baptized 1. **Jackson**—Calvary welcomed 3 by letter. **Kingsport**—First received 1 for baptism. **Old Hickory** received 2 for baptism.

SUNDAY SCHOOL LESSON

(Continued from page 8)

them. They have had no experience with Him about which to tell or ingratitude shuts their mouths.

There is no ground for suspicion that this man sulked in rebellion because he did not get to serve just as and where he would have wished. He was not a great preacher for none of his sermons have been preserved for posterity. He was not numbered among the apostles. He wrote no book that was included in the canon of Scripture. But, "As is his part that goeth forth to the battle, so shall be his part that remaineth by the stuff. They shall share alike."

AN APPRECIATION OF BROTHER HODGE

By J. E. Skinner

The news of the untimely home-going of Brother Paul R. Hodge came to me as a very great shock. He had told me in a personal letter that he had grave fears for his physical condition, but because I thought of him as being in the full strength of his young manhood I discounted his fears and wrote him that I thought he was unduly alarmed. My confident hope and expectation that he had before him a long life for the service of the Master in the use of his splendid ability as a writer and preacher of the gospel, served to cause me to refuse any other consideration concerning him—so great were my desires and prayers to that end. My disappointment, therefore, is inexpressible as I contemplate the grievous fact that he is gone from us, even though for him, "to depart and to be with Christ is very far better" (Phil. 1:23).

My acquaintance with Brother Hodge for the past fifteen years through personal correspondence and personal contact, as well as through written discussions in the Baptist and Reflector, brought me increasingly to know him as one of our finest and strongest young men in the gospel ministry. Outstanding in him was the rare combination of modesty and courage—"not to think of himself more highly than he ought to think" (Rom. 12:3), and yet with the courage of a true soldier of Christ he was unafraid to "contend earnestly for the faith once for all delivered to the saints" (Jude 3). In all our contacts his personal attitude toward me was like that of a son toward his own father, but in matters of faith and convictions of truth his one controlling motive was to proclaim and defend what he believed to be the truth. How we need his

like in increasing numbers in this our day! May the God of all grace comfort and sustain his loved ones, and speedily fill the gap in the ranks of His soldiers of the cross.
—Jackson, Tenn.

Book Reviews

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

Studies in Genesis by B. H. Carroll. Broadman Press, Nashville. Pp. 143. Cloth .60 cents, paper 40 cents.

This book should prove a valuable addition to the Training Course for Sunday school workers. It is a condensed and adapted form of Dr. Carroll's treatment of the Book of Genesis as contained in his "An Interpretation of the English Bible." It is not an interpretation of his "Interpretation." The text is wholly Dr. Carroll's, and the adaptation has been made without eliminating any of the great author's interpretations.

His Introductory Studies has been left out, and the questions have been reduced in number, and simplified to conform to the purpose for which it was prepared.

It is a great book for study in training classes, and will be a valuable addition to the library of any preacher who does not possess Dr. Carroll's larger work.

W. C. Creasman

Men of Power by Fred Eastman. Cokesbury Press, Nashville. Pp. 186. Price \$1.50.

This book contains four biographies. The characters are Thomas Jefferson, Charles Dickens, Matthew Arnold, Louis Pasteur.

In these studies the author does not content himself with mere biographical portraits of his subjects, but seeks to discover their secrets of power, and the influences which shaped their lives. It is an interesting book, attractively written, with a decided flair for the dramatic.

W. C. Creasman

The Will of God and Prayer by Nancy A. Allen. Fleming H. Revell Co. Pp. 125. Paper \$1.00, Cloth 50 cents.

The title of this little volume does not suggest its full contents. It is a discussion of many subjects, covering practically the whole of human interests and endeavors. The purpose is to show the relation between our endeavors and the will of God, as ascertained through prayer. Many Scripture references are given, which make it a helpful handbook, or a good book for group studies.

W. C. Creasman

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