

BAPTIST and REFLECTOR

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

"Let There Be Light"

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Number 9

A Pastor's Fourteen Points For Helping A Church



1. Attend regularly.
2. Be on time.
3. Come with a happy smile.
4. Let every service be for you a worship service.
5. Give your service in every possible way. Be a co-operative Christian.
6. Be faithful and loyal to your own church. Let your pastor know that you are for him and the Cause.
7. Be sympathetic with your pastor; help him bear the burden of the work of the church.
8. Sit on the front seat sometimes. Join in the song service. If you do not know how to sing, be willing to learn. "Make a joyful noise unto the Lord."
9. Render a just account of your stewardship. Give liberally to your church and to the causes it supports. Be prompt in discharging your duty as a steward.
10. Encourage your pastor; if you like his sermon, tell him so, such encouragement will not give him the "big head," it will give him a "big heart."
11. Let your love and devotion to your pastor and the cause he represents, shut your mouth to harmful criticism. Remember, your pastor is human, and subject to mistakes, therefore, help him by making suggestions that are motivated by love and sympathy. Do not criticize your pastor to anyone, surely not to strangers. Boost your pastor.
12. Be active in helping your pastor to get new members, and in enlisting old ones.
13. With all the zeal and fervor of your heart, work and pray for harmony in your church. Don't you be the means of creating dissension in your church.
14. The minority have to bear the burden of the work; you be one of the Master's minority. Get under the load; be a lifter, not a leaper.

—H. B. WOODWARD, Bells, Tenn.

Editor's Note—Recently on page one Baptist and Reflector published "THE DEVIL'S FOURTEEN POINTS FOR KILLING A CHURCH," in order that disloyal church members might see how they serve Satan in their disloyalty. Here comes Pastor Woodward in answer to Satan with "A PASTOR'S FOURTEEN POINTS FOR HELPING A CHURCH." We are glad to run this answer. Let all church members follow the pastor's points instead of the devil's points.

Baptist and Reflector

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EDITORIAL

What Is Righteousness?

By this question is meant, What is righteousness in God's sight? What God thinks is the only true and authoritative test.

Job's question, "How should a man be just with God," means "How then can a man be justified with God?" (Job 9:2; 25:4). This means, How can a man be righteous with God?; for, in this sense, "righteousness" means "The state of acceptance with God; justification" (Webster). All secondary meanings of the term flow from this. "Uprightness" and "righteous conduct" cannot be until the other is established.

Habakkuk's statement (2:4), "The just shall live by his faith," is quoted more than once in the New Testament in support of the doctrine of justification by faith in Christ. Hence, the full meaning of his word is found in Rom. 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Gospel righteousness is something "counted" to the believer, who "worketh not" as a condition of receiving it.

When Gen. 15:6 states that Abraham "believed in the Lord," it is explained in the New Testament as meaning that he looked through the centuries and believed in the coming Messiah (Gal. 3:16 with context). Now Abraham "believed in the Lord; and he counted it unto him for righteousness." Paul gives the New Testament counterpart of it in the statement that to believers "God imputeth righteousness without works" (Rom. 4:6). The subsequent works of Abraham were not the condition but the fruit of this justification before the Lord. So it is now.

The Mosaic regime of law was a method of national dealing and of individual dealing in the national economy. But as regards the salvation and justification of the soul, the law was never designed to give life. It was only "our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 4:24). Not even in the Old Testament days were men justified by works in whole or in part. When people looked through the types to Jesus, the Antitype, it became true of them, as was true of the Jews when they looked upon the uplifted serpent (type of Christ crucified), "He (God) hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. . . ." (Num. 23:21). The New Testament expression is that, since "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," then "the Lord will not impute sin" to the believer (2 Cor. 5:21; Rom. 4:6).

On the basis of the atoning cross and by an act of God called imputation, Christ is "made unto us wisdom, righteousness, sanctification, and redemption" (1 Cor. 1:30). The merit of Jesus is set over against our demerit. This is "the righteousness of God without the law . . . unto all and upon all them that believe . . ." (Rom. 3:21-26). In this way alone can men become righteous before God, and this is conditional to all genuinely righteous living. Apart from this there may be reform and a high degree of natural excellency, but there can be no righteousness that meets the test of God. God's requirement is, first, get right with God within by way of Jesus and the atoning cross and then live this out in life.

Often through the years movements have been organized for challenging men to righteousness. Frequently the personnel has been composed of both Christians and non-Christians—Catholics, Protestants, Baptists and Jews. Without assailing the sincerity and integrity of any individual, we cannot keep from raising

questions as to the thing to which such movements call men. Some of these parties named definitely reject the deity of Christ and the Bible teaching that "God imputeth righteousness without works" on the basis of "Christ and him crucified." Pray tell, how can those who reject the only possible basis and method of righteousness call men to righteousness? How can such an organization as a whole make a plea centered in the atoning cross? Granting that certain individuals in the organization are committed to such a plea, it appears that within the circle of the organization they would find themselves seriously handicapped. Let some brave soul, however compassionately he may do it, clearly proclaim God's justifying method of grace as the only basis and source of true righteousness and see what happens.

Now if it be proposed to challenge men to natural morality and general human decency, then let this objective be stated. But if it be proposed to call men to righteousness, in the true sense thereof, the action must proceed by way of Jesus and the atoning cross. So long as men steer away from "the praise of the glory of his grace, wherein he hath made us accepted, in the beloved," they need not claim to be directing men to righteousness.

"My hope is built on nothing less
Than Jesus' blood and righteousness."

★ ★ ★

Doctor Paschal Takes Issue With Us

Dr. G. W. Paschal, who writes in the Biblical Recorder under the heading, THE BAPTIST PRESS, takes issue with our editorial on the Mourners Bench in the Baptist and Reflector of Feb. 3, 1938, in which we quoted Mr. F. G. Beardsley, in "A History of American Revivals," as saying that, in the winter of 1806-1807, "The Methodists were the first to make use of the 'anxious seat' as a means of bringing out inquirers."

Dr. Paschal says: "If Mr. Beardsley or Editor Taylor had looked in Burkitt and Read's 'History of the Kehukee Association,' pp. 146ff., or in my 'History of North Carolina Baptists,' pp. 540ff., they would have found that in reality in North Carolina the Mourners' Bench was resorted to even in the Great Revival of 1800." And then, he quotes from Burkitt and Read as copied in his history an account of how people were, usually at the close of preaching, invited "to come up and be prayed for." He says further: "Even in the days of Shubal Stearns, if we may believe Devin in his 'History of the Grassy Creek Church,' as early as 1756, the Separates also invited people to come forward to be prayed for. Doubtless in the first beginnings of the practice those who came forward did not remain as long as they did when it was fully established, but it is easy to see that essentially it was the same practice." Then he goes on to speak of the perversion of the practice until finally the point was reached where "They were inviting people to the Mourners' Bench and not to Jesus." (Our type emphasis.—Ed.)

As in the case of Brother Paschal, Burkitt and Read's history has not been in hand for examination. But we have looked up the quotation from it in Bro. Paschal's history. Prior to our editorial we searched for days in numerous books for data. We greatly appreciate his calling our attention to further data. Our intention always is to face facts honestly when we discover what the facts are.

However, we are not as radically corrected as might appear on the surface. Our editorial admitted that the principle of the Mourners' Bench was operative before it, as such, came into use. We appreciate Dr. Paschal's pointing out these specific instances thereof, which he refers to as before the Mourners' Bench was "fully established," but as being "essentially . . . the same practice." But our editorial sought to make it clear that we were speaking of the Mourners' Bench as "a specific evangelistic technique" or "as an institution," the Mourners' Bench as such. We were not speaking of sporadic instances of the principle, but of its historical origin as an institution, whence it came into general use in revivals. So, after all, Burkitt and Read and Dr. Paschal and Devin and Beardsley are in no necessary conflict with each other. But even if they were and even if the earlier dates given by Dr. Paschal had witnessed the actual Mourners' Bench as an institution, our main contention is still true, that the institution is historically young. And as we have previously indicated, this is not said out of unfriendliness to the Mourners' Bench, when judiciously used, but as a matter of historical candor.

When we have searched long and diligently for information, if any brother anywhere has sources of data not available to us and gives us data which we have not discovered, we are always thankful for it. So it is in the present case. And this would be true even if such data should show us to be completely in error. Baptist and Reflector wants to know and present the truth. But if authorities conflict or seem to do so, a matter investigated often becomes considerably complicated.

"Odd" McIntyre

When O. O. (Oscar Odd) McIntyre, who died recently, passed on, there was removed from earth a widely read and very interesting columnist.

However, it is not of his life-history nor of him as a columnist that we wish to speak, but of a lesson that is indicated in connection with his death.

In a recent issue of a Nashville daily Rev. I. W. Gernert, minister of the First Lutheran Church, Nashville, wrote briefly and interestingly of Mr. McIntyre's writing and of his passing. Having done this, he recalled reading just before the announcement of the latter's death a statement by him, "it will probably be a long time before I go to church again." And Mr. Gernert added the solemn comment, "and when he did it was to his own funeral." (Our emphasis.—Ed.)

Moral: Have any of us decided upon a course or are we following a course relative to our church or to some other religious matter which we would change if we knew death were near? Well, it may be near! It was to Mr. McIntyre. The possibility of death calls for frequent solemn inventories and for making necessary changes in our decisions and conduct so as to live as we would want to be found if death should come.

If some professed Christian who reads these lines has been failing in some Christian duty, the possibility that his body may soon be put under the sod should bring serious reflection and action. If, for instance, he has been turning the cold shoulder to church attendance, let him ponder what we once read on a church bulletin board: "Go to church. Why wait until carried there in a hearse?"

* * *

First Baptist Church, Franklin

On two or three occasions within recent months, it has been our pleasure to preach in the First Baptist Church, Franklin; H. D. Burns, pastor. Sunday morning, Feb. 20, the editor and Mrs. Taylor enjoyed worshipping with these fine people, of whom the editor was once pastor in other days. The splendid attention of the people was much appreciated. Bro. Burns was away filling another engagement. He has not been at Franklin long, but the work is moving forward in a fine way. The constructive work of the former pastor, Rev. Joe P. Jacobs, is a strong foundation upon which to build. The Lord bless this fine pastor and people.

* * *

A Helpful Conference

Secretary Freeman held a helpful conference, Tuesday morning, Feb. 22, with representative men and women of Salem Association. The conference met in the First Baptist Church, Smithville, Joe E. Strother, pastor. The conference dealt with matters pertaining to our state work. We had the pleasure of going with Secretary Freeman and also of briefly addressing the conference. A fine dinner in the home of Pastor and Mrs. Strother in company with Pastor F. T. Carroll of Alexandria, was much enjoyed by the state workers.

* * *

Bound By Promise

By Austin Crouch

The Birmingham News runs a daily feature called "Baby Mine." A fine, chubby baby repeats each day some saying of Pop or Mom. One day he reported Pop as saying: "The lady next door said she wouldn't mind being in debt if she didn't have to answer the door bell." Well, there is considerable annoyance about being in debt. Creditors have little regard for the feelings of debtors. Really they seem to delight in causing embarrassment to slow-payers. They have no altruistic spirit at all. They spurn the Salvation Army's idea of "Others." Creditors are a selfish bunch. They want their money.

"Their Money!" Well, now that does throw some light on the attitude and action of creditors. Come to think about it, we did request the use of their money for a period of time. We did—I remember now—promise to pay it back at a certain time with so much rental a year for the use of it. They—our creditors—trusted us. They had confidence in us. They believed our promise. This being true, there is only one thing to do about it—keep our promise.

—The Baptist Program.

"Station WMU Broadcasting"



"Hello, friends! Here I am again broadcasting concerning the W. M. U. campaign for our state paper, Baptist and Reflector.

"Here is an additional worker who since the last count has been certified to the Baptist and Reflector office by her Associational W. M. U. Superintendent to receive the subscription credits in the association. Mrs. R. E. Harmon, Johnson City.

"Each worker who is to receive such credits is to be thus announced to the paper by her Associational W. M. U. Superintendent. Miss Northington and the editor worked out the general plan of the campaign, and this is an element in it.

"Since the last count the following friends, all of whom are sincerely thanked, have sent in subscriptions:

Mrs. A. L. Hurdle, Collierville; Mrs. Elmer Winfree, Brush Creek; Miss Grace Fly, Humboldt; Fred W. Walker, McKenzie; Mrs. T. E. Mackey, Nashville; and Rev. J. Burch Cooper, Decatur.

"The total number of subscriptions received in the campaign to date is 562.

"Will you be one of the two whose round trip fare to Richmond in May will be paid by the Baptist and Reflector? Well, the thing that counts toward this is **SUBSCRIPTIONS!**

"For the benefit of new readers we repeat some things which have been mentioned two or three times before:

"1. Let each certified W. M. U. worker first send in a club of not less than ten yearly subscriptions at the club rate of \$1.50 for each subscriber. Credits in the campaign are in terms of yearly subscriptions. Two half-year subscriptions count as one yearly subscription.

"2. When this has been done all yearly subscriptions from any source in the association since the first of the year and on to the end of the campaign are automatically listed as the campaign credits of this worker.

"3. When this original club has been sent, then this worker or any one else in the association can send in subscriptions in any number at the same club rate of \$1.50 a year and they will be classified with this original group. Unless the information is already in hand, each person in the association who desires to secure and send in subscriptions, can telephone or write the worker who is receiving the campaign credits and ascertain whether this first group of not less than ten has been sent or not. **By all means let this first club be sent in promptly, and then all other subscriptions in the association in any number can be taken at the same yearly subscription rate.**

"Friends, I want you to think first of all of the paper and of your service to the Kingdom in helping to enlarge the number of its readers. But, as a secondary consideration, the possibility of a trip to the great Southern Baptist Convention is not to be scorned! Don't you feel the same way about it?

"Goodbye, friends, till next week."

"Growing A Church" Butler Baptists Show How 'Tis Done

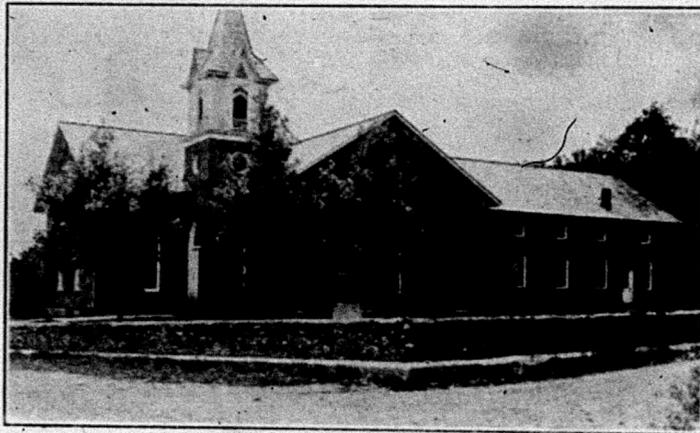
Many of our readers know something about Butler, which was the location of Watauga Baptist Academy for so many years. Nestled away in the East Tennessee mountains, it is one of the most delightful small towns to be found. Watauga River runs by the town where it is joined by beautiful Roane Creek just back of the Academy grounds. Lofty hills surround the town, rising in rugged steps toward Mountain City and the Carolina line. The town is built on a level narrow valley.

During the last part of the nineteenth century the Rev. James L. Sherwood

was pastor of the Baptist church and did much to establish it in doctrine and denominational loyalty. Here the mother of the present pastor, James C. Sherwood, grandson of the former pastor, was converted, and his father, A. C. Sherwood of Erwin, had an experience of life long importance to him. Scores of noble men and women have gone out from the church and academy to bless the world.

Three years ago the academy was closed by the Home Mission Board's withdrawal of aid. It was found impossible to operate it without aid, and when the State Board turned down their application, the school was closed—a tragedy for Baptists and the Lord's cause. The property is still held by local trustees and is now rented to the county for high school purposes. Rentals from the property are being used to maintain it, and there is still hope that somebody will make it possible for the institution to be reopened by Baptists.

When the present pastor, James C. Sherwood, came to the field, application was made to the State Board for aid in order that they



BUTLER BAPTIST CHURCH

might employ him for full time. This was granted, and after less than two years the church voluntarily elected to walk alone. Membership has grown, a budget has been set up, including a generous portion for the Co-operative Program, the church has been thoroughly departmentalized and their building debt paid. As soon as possible they plan to enlarge the auditorium somewhat and add a baptistry. This improvement will give them a commodious modern building.

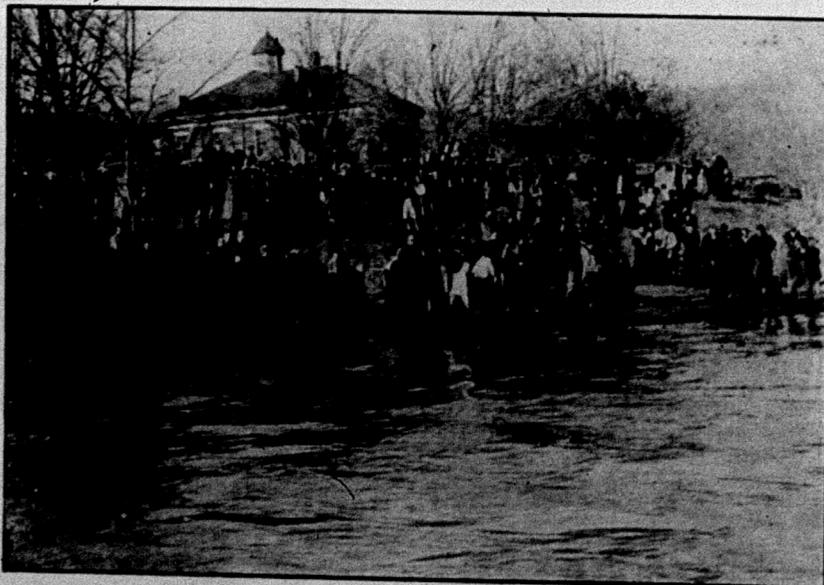
The church is now doing a fine work. A number of members are real stewards, and there is no trouble

raising their budget. They have a group of splendid young laymen who are rapidly developing into strong leaders. And what a band of young people they have to serve with them!

W. J. Pierce is chairman of the deacons; R. T. Smith is superintendent of Sunday School; Robert DeVault, son of a former pastor, is Director of Training Union; and Mrs. John A. Slemp is president of the Missionary Union; F. M. Matherly is Treasurer and Lida Cable is Clerk. Mrs. R. M. DeVault is pianist and Mrs. John Gilbert, assistant.

"The work has gone forward in a pleasing way," says Pastor Sherwood. "Our growth has been due in large measure to the willingness of the members to practice Stewardship. We have a number of tithers, and their generosity on special occasions makes for growth. It is a joy to labor with a people who respond so readily to one's efforts at leadership."

Thus is shown another illustration of what will happen when a church moves a pastor to its field, there to live among the people and give his full time to pastoral duties.



Baptismal scene at Butler following a revival in which Secretary Freeman did the preaching.

What Do We Mean By The Church?

Missionary J. R. Saunders, Shiu Chow, Kwang Tung, China

In our first article we have noted the extraneous meanings that have been associated with the word Church, and the errors that have followed. Also how these extraneous meanings should be removed and we get back to the New Testament idea of the church—the local Baptist church as we think of this organization in certain sections of the country. We are beginning to recognize the supreme importance of the church in all our Christian efforts, yet there are still many hazy ideas about the church in our own midst. Just what is meant in the New Testament by the word church? Are we giving our churches the right place in all our plans and efforts at home and in all lands?

The First Time the Word Church Is Used in the New Testament

Christ used this word in Matt. 16:18 in reply to Peter's confession that "Thou art the Christ, the Son of the Living God." "Thou art Peter and upon this rock I will build my church; and the gates of Hades (hell) shall not prevail against it." I shall not go into the theological discussion of this word, but I think that we can readily see by comparing this scripture with other scriptures in the Epistles that Christ meant the great fact of "The Church"—the Messiahship, Israel's hope and the world's hope of salvation, His death and atonement for all men's sins and the life of the risen indwelling Christ witnessed by His disciples is the rock on which He builds His church or churches. It is significant to note that He charged His disciples that they should tell no man that He was the Christ—what they bind on earth would be bound in heaven and what they loose on earth would be loosed in heaven. Also He immediately began to tell or show His disciples He must die and the third day be raised again.

The next time the church was used was by Jesus Christ in Matt. 18:17 when He said tell it to the church. This undoubtedly means the local church as we could not tell it to any other kind. The first time Jesus used the word church, He must have also referred to the local church—the one organization He established on earth to function for Him to spread glad tidings to all the world. His disciples of all ages are to work through His churches on earth in co-operation with Him in heaven in saving sinful men throughout the world and fit these for the eternal glory of the Father.

It is most instructive to note the different figures of speech that the Holy Spirit used in describing the churches, their work, the relation the members have to each other and to Christ, and the place Christ has in the churches. Note the following:

1. **The church at Ephesus is a building fitted together for the habitation of God in the Spirit** (Eph. 2:20-22). This household of God is built upon the foundation of the apostles and the prophets; Christ Jesus is the chief-cornerstone . . . "in whom ye also are built together for a habitation of God in the Spirit." In Revelation chapters one and two we find that Christ dwells in the midst of the churches and holds the angels or pastors of the churches in His right hand. The idea of a building is also expressed in 1 Tim. 3:15. ". . . the house of God, which is the church of the living God, the pillar and the ground of the truth."

The assembly-drawn together men and women, born from above, redeemed by His precious blood, compose the temple or church where God dwells in the Spirit, and we manifest His love and perpetuate His truth for evermore. This is the church of the living God, the pillar and ground of the truth. If we are rooted and grounded in the truth concerning His church and fitted and bound together by His presence through the Holy Spirit, no winds of doctrine and errors will ever shake down this building, even the gates of hell will not prevail against it. The Rock of Ages is our foundation and the pillars are supported by the living God. We will endure throughout the ages though the heavens and earth may collapse.

2. **The Church a body of Christ the Head.** This figure is more frequently used than any other in the New Testament. ". . . gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all" (Eph. 1:22f). "He is Head of the body, the church . . . that in all things He might have the preeminence . . . His body's sake, which is the church" (Col. 1:18, 24). In all normal bodies the head gives wisdom and controls and unifies all parts of the body for the good of the body and all its parts; just so with Christ in His churches binding together and unifying in love and His indwelt strength for the good of the church as a whole and each member. We glory in our Head and we live to do His biddings for the advancement of His kingdom.

3. **The Church as a Flock.** Paul in calling together the elders or pastors of the church at Ephesus urged them in his parting message, "Take heed unto yourselves, and all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the

Lord which He purchased with His own blood" (Acts 20:28). In this entire discussion in Acts 20:17-38 Paul gives us a close insight into the work of the church and pastor, how precious is the relationship between the pastor and the church and the pastor or undershepherd and the Great Shepherd. Christ Jesus is the Great Shepherd of the flock or church. The pastor is placed in the flock to guide and feed—never to lord it over the flock, but in the meekness and humility of Christ, they are to be bond-slaves of Him and servants of all in the flock by example "in word, in manner of life, in love, in faith, in purity" (1 Tim. 4:12; 1 Pet. 5:2-5; 2 Cor. 1:24; Matt. 20:25-28). They are to give themselves wholly to these things and how blessed will be the fellowship and glorious the relationships in these churches and in relation to all others of "like precious faith."

Important Lessons Never to be Forgotten by Baptists.

1. The local Baptist church is the most important institution in all the world, the ground and the pillar of the truth, the house of God. Jesus Christ the Head, the Life and the Wisdom, the Great Shepherd all and in all. This "glorious church" demands our all. No other institution or worldly organization should weaken or hinder our loyalty to our church in our joyful labors with Jesus Christ to send the light and the life of the Gospel to the perishing multitudes without Christ and without hope in this world.

2. Jesus Christ established the church for the habitation of God in the Spirit and to manifest "the manifold wisdom of God" (Eph. 3:10, 11). "In whom are all the treasures of wisdom and knowledge hidden" (Col. 2:3). All earthly wisdom is disappointing, but the wisdom—"manifold wisdom of God," for which the church exists to preserve and propagate—gives victorious life for the life that now is and eternal life to come. This wisdom is never disappointing, but grows brighter and brighter unto the perfect day.

3. Christ Jesus gave Himself for the church that He might "present to Himself a glorious church without spot or wrinkle . . . holy and without blemish" (Eph. 5:25-27). By His grace and infinite love we are bound together in the church by the Holy Spirit to live wholly unto Jesus that all men may know the Father and the Son and this is life eternal. The eternal destinies of all men are involved in our relation to Christ and His church in making these churches what He wants them to be. We therefore help every phase of His work on earth in the most effective way by being true to these churches and giving them their rightful place in all our works.

First Church, New Orleans Enters 95th Year

Lewis A. Myers, Education-Finances

For half a century the progress of our Baptist work, in the New Orleans area, was possibly as difficult as Judson found it in Burma. First Church traces its history from the landing of the first Baptist settler. Off Canal Street and near the Custom House the first Baptist group was called together in 1813. Twenty years later, this group, still barely a corporal's squad, organized into a mission and established a permanent place for holding its meetings. Ten years later, 1843, and three decades from the calling of the first band of worshippers, First Church came into being as an incorporated body with a charter membership of ten.

On a recent Sunday the 94th birthday of the church, Dr. Grey, the pastor, faced from his pulpit approximately 1,000 worshippers. In the background was the well trained, regular choir of forty voices. It is a long way from 1813 to 1938, but Baptists now in New Orleans face forward with maximum optimism, finding in First Church an example of what they now have to show for the difficult work of past years. One hundred twenty-five years, the first recorded Baptist settler, and now First Church alone is nearing 2,000 members. Since May and the beginning of the pastorate of Dr. J. D. Grey there have been 289 additions. Ninety-four years of definite building reveals today a property one-fifth of a million dollars in value.

An interesting feature about the New Orleans work is the fact that the every day contact takes nothing away from the romance in the mission challenge. First Church is directly and indirectly sponsoring six mission stations in populous foreign settlements of the city and plans embrace the organization of many more. First Church has ordained four of the young men of its membership within the last eight months. These young men are: L. S. McDaniell, called to a Louisiana church; C. C. Allsbrooks, called to Emmanuel Baptist Church, New Orleans; L. H. Hollingsworth, called to a church on the border line of Mississippi; R. S. Cooper, supply pastor at one of the First Church missions.

A great mission spirit prevails in this grand old organization. Along with sister churches and the Baptist Bible Institute, First Church remains ever committed to Baptist progress.

Fifty Years A Tither

By Porter Routh

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

"That verse of scripture changed the whole tenor of my life," J. H. Anderson, Knoxville, Tennessee merchant, told the students of the Southern Baptist Theological Seminary as the feature speaker of the seventy-seventh Founders' Day program. And Mr. Anderson spoke with a background of fifty years of tithing. He has taken the Lord into transactions involving millions of dollars.

There was nothing of the spirit of the braggart as Mr. Anderson related simply and directly the story of his experience. His story arises from a deep conviction that God has led him and that he would be untrue to Him if he failed to witness.

J. H. Anderson was born in Jamestown, Kentucky, November 6, 1862. He much prefers to tell stories about the experiences of his father as an apprentice merchant in Gettysburg, Pennsylvania, and industrious business man in the little mining town of Jamestown instead of what he refers to as "my very ordinary life."

There was not much thought given to college in the South in the reconstruction period following the Civil War. Most of the education young Anderson received was from his mother, a gifted, and well educated woman who had come from the college classroom as a teacher to the new pioneer country.

From his father he received a natural gift as a trader and at the age of twenty-five he was setting up his own store in Hopkinsville, Kentucky. There was little thought given to tithing that first year. As he expresses it, "the spirit of accumulation had a strangle hold on me." He gave very little to the church. As a matter of fact, he could never remember hearing the pastor of the church say anything about tithing.

At the start of the second year a great sorrow came into the life of the young couple starting out in life. Their first born was claimed by death, and as a result Mr. Anderson came to the realization that he had been robbing God. A wise pastor pointed out God's plan, and with fear and trembling it was accepted.

"I opened the 'Lord's Account' on my ledger, and from that day to this that account has been an ever increasing joy and satisfaction. God's leading has been too plain to question," Mr. Anderson told the students.

The instances he points out as the result of his "proving" are only a few in a life of service.

"Soon after I opened the 'Lord's Account' I had an opportunity to supply 500 men's suits to the Kentucky Insane Asylum in Hopkinsville. These suits were to be made of an all-wool material known as Dickey's Kersey. I had never seen the material except in work pants and did not know where to find the manufacturer who made the suits. Inquiries brought no information. I went to New York. All day long I tramped the business streets of New York hunting without success. As I dragged my weary feet along about 4 p. m., I breathed a prayer that God would tell me where to find them. I had done my best. I then walked aimlessly turning first one corner and then another. Finally, I noticed the sign of a clothing manufacturer I had never heard of. I walked in and the young man led me to a pile of Dickey Kersey suits as big as a box car. To me it has seemed all through the fifty years since that the guiding hand of my Heavenly Father had opened the windows and \$925 profit had come fluttering down from the skies."

In 1907 Mr. Anderson moved to Knoxville, Tennessee and opened a small store. In order to buy his merchandise first hand he planned to do a small wholesale business in connection with his retail business. In November, 1907, he had his suitcase packed ready to go to New York to purchase the stock when word came flashing over the wire that the Knickerbocker Bank and Trust Co. had failed and the money panic was on. Within a month prices had declined nearly one-third. In February, 1908, he bought the stock.

"We advised the merchants in the surrounding towns of our new department and invited them to compare our prices with others. The old established houses had bought their goods on the high market before the panic and we had bought ours on the low market after the panic. The difference in prices was readily noticed and our reputation spread like wildfire. Within a few years our annual sales exceeded seven million dollars. God literally opened the windows and there was not room enough to receive His blessings.

"Does this sound like bragging? Of course it does. It not only sounds like it—it is. But it's bragging about what my Heavenly Father has done for one who simply accepted His challenge. Do

you think you could ever convince me that all of this was just a coincidence or luck? Well, you need not try it."

Mr. Anderson has noticed the material blessings but he places greater stress upon the spiritual blessings of tithing. He feels that his privilege of being a part in giving His gospel to those who have it not is far greater than the material blessings. However, he does not believe that the promise of material reward should be neglected entirely.

"Could it be that we are failing to use the very argument that God wanted used to strengthen His poor, weak fearful children?" he asked.

Mr. Anderson tells another experience which occurred when he and Mrs. Anderson were abroad on their wedding trip.

"Just before leaving home I placed fifty or seventy-five thousand dollars in the Holston Bank. I did not give the matter a further thought until one night in Munich, Germany, I awoke suddenly without any cause with the admonition to get that money out of the Holston Bank. The next day I casually spoke to Mrs. Anderson about the strange experience. She at once said, 'I think the Lord was speaking to you, and I would follow the voice.' I thought the bank was perfectly sound but she insisted and I wrote to have my money withdrawn. A short time after the bank closed. But my cash had been withdrawn and was safe.

"My friends all called it a 'hunch.' But I prefer to think it was my Heavenly Father. And I get great joy and satisfaction in so thinking. It was just like Him to do this. He has done so many similar things for me through the years. My earthly father would have done as much for me, if he had known the bank was going to close. Is it fair or even decent to think our loving Heavenly Father would do less than our earthly father, 'oh, ye of little faith?'"

Mr. Anderson follows the same principle of Christian ethics in his relation to his employees that he follows in his personal relationships. He looks on his organization as one "big family." He does not object to the government Social Security program because he had already instituted even a more lenient plan years before. He has had no desire to make a great fortune and leave a wealthy estate. He has enjoyed seeing his money used for the Master's cause. There is no other way for a young business-man or a young preacher starting out in life, he believes with all of the conviction his life can hold after fifty years experience.

"Go ye and do likewise."

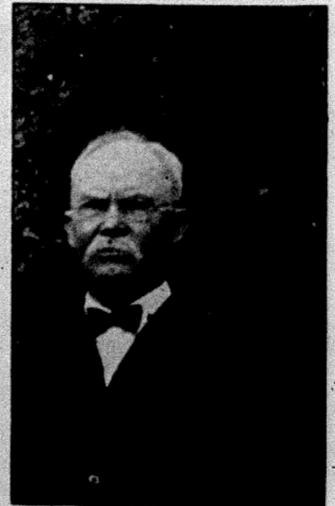
Honor To Whom Honor

This is written in appreciation of Senior Deacon L. A. McMahan, whose likeness is shown herewith. Brother McMahan was born March 21, 1864, near Dartyville, Tennessee. He is the son of John S. and Adelia Stuart McMahan. He was converted in 1881, and joined Harmony Baptist Church. He moved to Stanton in 1888, and was elected Sunday School Superintendent in Stanton Baptist Church that year. He was made Deacon in 1899. He was married to Miss Anne Williams, October 15, 1902. To this union were born six daughters, four of whom are still living.

For years Brother McMahan has been the mainstay in Stanton Baptist Church, especially during the years immediately following his superintendency of the Sunday School. He has, until recently, been active in church and associational life; and has never lost the spirit of faithfulness and loyalty. During this long period of activity he could always be depended upon to do whatever the church asked him to do.

Always ready to help and advise, he never took it upon himself to criticize or "ride" the pastor; but always manifested the spirit of cheerful sympathy and brotherly kindness. The Stanton Baptist Church delights to honor him, and to wish him years more of serene joy in seeing the fruition of his labors for his Lord.

STANTON BAPTIST CHURCH
R. K. Bennett, Pastor.



L. A. McMAHEN

Sunday School Lesson

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

March 13, 1938

Providing For The Needs of All

Lesson Text: Mark 6:30-44.

Golden Text: "Give ye them to eat." Mark 6:37.

The feeding of the five thousand is the only miracle of our Lord recorded by all four of the gospel writers. It would be well, therefore, in the study of this lesson, to read all of the accounts. See Matt. 14:13-21; Luke 9:10-17 and John 6:1-13.

I. The Lesson Story.

1. **The return of the apostles.** We may well imagine the eagerness with which the apostles sought out the Lord when they returned from their first tour of preaching and healing. With hurried steps they come and, for the more eager ones, the last stages are covered on the run. They have much to tell and they are sure He will be glad to hear of victories over disease, the conquering of evil spirits and of crowded preaching services or anxious inquiries from seeking souls.

2. **Invitation to rest.** The apostles were, no doubt, tired, both physically and mentally, and Jesus desired that they should have a brief period of rest. Besides, He was still being pressed, night and day, by the throngs who had found in Him the answer to all their heart-hungerings. The return of the apostles would swell the crowd since they would be followed by many who had heard them and had seen their works of mercy. So, since there were many coming and going and they had no leisure, even to eat," Jesus said to His friends, "Come ye apart into a desert place and rest awhile." We are not to think that Jesus is concerned about His own comfort and well-being. There were many other times when the disciples were resting or sleeping or eating while Jesus interviewed inquirers or agonized in prayer. Because He was concerned for the good of His helpers, "They departed into a desert place privately by ship." The desert place spoken of must have meant an uninhabited place. That it was not "desert" in the common use of the word is shown in the fact that there was grass enough to seat a crowd of more than five thousand—more, because there were women and children present in addition to the five thousand men mentioned.

3. **Shepherdless sheep.** Whatever motives we may read into their actions, the crowd would not let Jesus escape. Staying along the shore just long enough to determine what course He would take, they set out on foot to follow. So anxious were they to be near Him that they "outwent" Him and were waiting for Him when He landed with His disciples. What a demonstration of the drawing power of Jesus! People have the same hunger of heart today. If they are not being drawn to Jesus it is because He is not being lifted up before them. It is possible that we are actually hiding the Lord from the sight of hungry men and women in our concern over programs and campaigns, in our desire to conduct cultural and dignified services, in our anxiety to preach so that our "best people" will be pleased. It is tragic for shepherdless sheep to come to our ser-

vices and go away without coming to know the Shepherd. A young man told me of his experiences in seeking a church home in the city to which he had recently come. On three consecutive Sundays, this is what he heard: (1) A report on a political meeting, held during the week in the state capital; (2) A resume of the growth of Southern Baptists during the past twenty-five years; (3) A long-winded discussion of ways and means to wipe out a church debt of long standing. "Frankly," he said, "I am discouraged. I need the Lord as I have never needed Him before and I have failed to find Him in three of your churches."

4. **The compassionate Shepherd.** When Jesus saw the crowds, He knew that there would be no rest for Himself or His disciples. But there was no complaint from Him or them. He immediately began again to teach them and to heal those who were sick. Thus the day was spent and, near nightfall, it suddenly occurs to the disciples that they have not eaten and that they are far from home and from any market place where food might be bought. Therefore, they come to Jesus and suggest that it is time for Him to send the people away that they might buy food. They are startled at His answer, "They need not go away. Give ye them to eat." Philip answered, "Lord, two hundred pennyworth of bread is not enough for them that everyone may eat a little." Apparently Philip is saying, "Even if there were a place to buy, all we could possibly purchase would be two hundred pennyworth (about thirty-four dollars worth) and that would not be enough to go around."

5. **The providing Saviour.** When the disciples knew not what to do, Jesus said to them, "How many loaves have you? Go and see." They went through the crowd and came back to say, "All we can find are these five barley loaves and two fishes, belonging to this lad, and what are they among so many?" But Jesus said, "Make the multitude to sit down." When they were all seated, Jesus took the loaves and fishes and, after giving thanks, began to distribute to the disciples with directions that they should feed the people. We are told that they did all eat and that twelve baskets full of broken pieces were gathered after they had finished. Matthew says that there were five thousand men fed, besides women and children.

II. Lessons From the Lesson.

1. **Jesus is the Bread of Life.** In the discourse which follows this miracle, as recorded by John, Jesus uses the miracle as the springboard from which to launch out into a revelation of Himself as the "Bread of Life." In the synagogue at Capernaum He said, "The bread of God is that which cometh down out of heaven, and giveth life unto the world." They said unto Him, "Lord, evermore give us this bread." Jesus said unto them, "I am the bread of life. He that cometh to me shall not hunger. Your fathers did eat manna in the wilderness and died. This is the bread that cometh down out of heaven, that a man may eat thereof and not die. I am the living bread which came down out of heaven; if any

man eat of this bread, he shall live forever." What a marvelous Saviour we have! In Him is the origin of life. When, through sin, we had lost life, He was the restorer of life. And, He is the sustenance of our life. He is to men's souls what the bread and fishes were to the bodies of the multitude. As the bread and fishes met their physical hunger so does Jesus satisfy our spiritual hunger and needs.

2. **The all-sufficiency of Jesus.** The bread provided by Jesus was sufficient for all who were there—and would have been sufficient for ten times as many more if there had been that many. Just so is Jesus adequate for the salvation of as many as will receive Him. Thank God for the "Whosoever" of the Word! The grace of God in Christ Jesus will never be exhausted, no matter how many hungry souls come to Him for life. That was a great day when the Prodigal came to the realization, "In my father's house is bread enough and TO SPARE."

3. **A lesson on faith.** This is an old, familiar story, is it not, of how a little boy gave his lunch to Jesus and of how Jesus took this humble gift and fed a whole multitude? But, no matter how many times we hear it, we are always stirred to thoughts of what He could do today if His people would put what they have into His hands. It seems to be natural for us to despise small things. But no one need be discouraged because he has little to give. Give what you have to Jesus and watch a miracle happen. He made a shrine out of a manger. He cast an eternal halo around the laborer. A narrow, mountainous strip of land became The Holy Land because he walked there. A simple meal of bread and wine has become a sumptuous repast because it speaks of Him. Do not be afraid to bring what you have to Him. He glorifies every gift He receives. It brings joy to His heart, it blesses a multitude of others, it gladdens the heart of the giver.

"What is this in the face of such a great need?" Such might have been the question when Zerubbabel was rebuilding the temple and Nehemiah the walls of Jerusalem, or when a few fishermen went out to preach among all nations, or when Luther launched the Reformation, or when Carey began his crusade for foreign missions. In all of these, meager resources, humble tools were placed at God's disposal. The investments have never yet ceased to pay dividends—and never will.

There is a man in the lesson we have almost forgotten to mention. He is, "Simon Peter's brother, Andrew." Did you ever think of how many people Andrew touched through others he had brought to Jesus. It was Andrew who found this lad and induced him to give his bit of food to Jesus. So, through the boy, Andrew helped more than five thousand men and women. It was Andrew who won Peter to Christ and it was Peter who preached that day when three thousand souls were saved. Thus, on these two occasions alone, Andrew touched, for good, the lives of eight thousand people. If you have just ONE soul, man, woman or child, within your reach, do not despise that opportunity. Through that ONE it may be that, some day, thousands will call you blessed.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
 161 5th Ave., N. NASHVILLE, TENN.

These Religious Affections by Harold John Ockenga. Zondervan Publishing House. Pp. 159. \$1.00.

This book is made up of a series of sermons on texts dealing with conditions and emotions of the human heart. The author describes both the motive and exercise of religion as a matter of the heart.

The sermons are well written, and contain many helpful illustrations from the Scriptures. It is a refreshing and interesting treatment of a timely subject.

W. C. Creasman.

The Challenge of Burma by Alice Towne Eveleth. Fleming H. Revell Company. \$2.00.

A story of a land afar has a peculiar appeal to one who has heard much about the country, yet has never seen it. Especially is it well received by Christians when it deals with pioneer work of a missionary nature, together with the record of many authentic happenings during the stay among the natives of the land.

This is the story of a young couple, a daughter of a minister in America, and her husband, "a minister who shepherds his flock in Asia." This revealing picture of these young people comes "out of musty diaries and time-dimmed letters."

As one might expect, the book increases in interest as the reader finds these two in another land, working, enduring hardships, suffering terrors, meeting difficulties that few in this land have known. However, the keeper of the diary would not emphasize their troubles, for she wondered if some entry might seem to reveal too many of the discouragements of their wanderings.

The joy of the glorious task, their abiding romance together, and the marvelous achievements more than compensated for any losses and trials endured in the land of Burma.

T. C. Meador.

Christ and Our Liberties, by L. L. Gwaltney, Editor Alabama Baptist. The Birmingham Printing Co., Birmingham, Ala. Order from Baptist Book Store in your State. Copyright 1937 by the Author. 154 pp. Price \$1.00.

This book by the able Editor of the Alabama Baptist carries ten sermons by him from the first of which the book takes its title.

Any one acquainted with the author in either his speaking or his writing would expect a book from him to be timely, forceful and interesting. This describes CHRIST AND OUR LIBERTIES.

With throbbing compassion, keen logic and engaging thought and language the book moves on from sermon to sermon until at the close the reader feels distinctly and solidly helped to a firmer faith and a deeper joy.

The author shows a wide acquaintance in the realm of secular knowledge and problems, as also in the realm of spiritual

IT IS DANGEROUS

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

knowledge and indicates that spiritual verities will keep on triumphing step by step as the followers of Christ keep their eyes on Him as they take their "places in the grand procession which has marched across 6,000 years of history, and is still on the march to a land of glory."—O. W. Taylor.

When Boys Talk to God . . . When Girls Talk to God by Theodore Graebner, Editor. Carroll Good, Inc. 48 pp. Price 35 cents each.

These delightful little books of prayers for boys and girls are different. They indicate the way boys and girls speak when they express their own individual thoughts and petitions to their Heavenly Father, ever mindful of the needs of young people these prayers will help others to voice their soul's sincere desires.

The prayers are grouped under sections—age 6-8, 9-11 and 12-14 years, with a ten page section of old favorites.—H. G. L.

PROTRACTED WEEPING

Charles H. Rickman

Moses died. And the children of Israel wept thirty days.

How strange! Living, they murmured against him. They repudiated his leadership. Many times their hands were full of stones to kill him. But dead, they wept for him thirty days!

For whom do we weep? Is it not for that man whose devotion to God angered us because he would not doubt when we doubted and give up when we gave up?

Men who wavered when we bid them waver are buried by dry-eyed folk who, in their burial, pay more homage to Death than to the deceased.

But, when that man dies who dared believe and obey God even if he must often stand alone, we reveal the respect for him that has always filled our heart by weeping thirty days.

Apison, Tenn.

The Baptist and Reflector
 Nashville, Tennessee.

Dear Dr. Taylor:

The Baptist and Reflector is being used of God for it was through the paper that one of God's servants found out about the High Point Baptist Church and the Lord laid it on his heart to send me a fifty dollar check for this church. I am attaching his letter and my acknowledgment. You may use any or all of this information in the paper.

You remember the issue of the paper he refers to, don't you? It was that one with the picture on the front used for the State Mission Day.

Best wishes for the New Year.

C. H. Petty,
 Baxter Building
 Nashville, Tennessee

Rev. C. H. Petty
 Pastor, High Point Baptist Church
 Apison, Tennessee
 Dear Brother Petty,

As a follower of God, Christ, and a member of the Missionary Baptist Church, I am returning to the Lord to be administered through you, and your loyal band of Christian followers a portion of what God has given to me in trust, of worldly goods, which I possess, this small check which I enclose. May it inure to the benefit and upbuilding of God's Kingdom and the carrying on of Christ's work in your community.

May the Christmas season and the coming year be one of happiness to you and your followers, I am,

Yours fraternally and in the faith,
 W. P. Barton.

P. S. I read of your church and its loyal work in the Baptist and Reflector.

W. P. B.
 Apison, Tenn.,
 December 29, 1938.

Mr. W. P. Barton, Jr.,
 Baxter Building,
 Nashville, Tenn.
 Dear Mr. Barton:

This is to acknowledge with grateful appreciation your check in the amount of \$50.00 for the High Point Baptist Church Building Fund. I received your letter on returning home from our Christmas Program Friday night.

I turned the check over to the Treasurer of the High Point Church Sunday afternoon and the Treasurer, Mr. J. B. Williams, will write you within the next few days.

We have planned to keep this remittance separate from other gifts which we have received, and to send you an itemized report of what this money will be spent for.

We feel that your check is a definite answer to prayer, for some time back this church decided that about \$100.00 would place the building in fair condition for year around worship and asked the Lord for that amount. The Treasurer tells me that we have, with this check, more than the \$100.00.

Again let me thank you for this remittance, and assure you that every penny of it will be spent to the best advantage for the furtherance of the Lord's cause in this community.

Sincerely,



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 and
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 first day
 Headache, 30 minutes

LIQUID, TABLETS
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Calotabs Help Nature To Throw Off a Cold

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

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

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

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

The Young South

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

A BURRO LEADS THE WAY TO UNDERSTANDING

Myrtle Jamison Trachsel

When a Mexican family moved into the empty house back of the Fenner's big home, Allen and his friends were not pleased.

"That is what comes of living so near the border," said Allen. "These foreigners move right up to your back door."

One of the boys mentioned the fact that there was no Mexican school in the town. "Just let a little Mex try to go to our school and see what happens to him." Allen shook a warning first at the Mexican boy of his own age, in the next yard.

The newcomer did not try to go to school. He did not speak to Allen nor disturb him in any way. He merely stood, silently watching Allen and his friends at their play. Whenever Allen noticed him standing there, he abruptly stopped his play, and took the boys around to the other side of the house.

During vacation time, Mr. Fenner made a trip to Mexico to visit a silver mine in which he was interested. When he suggested taking Allen with him, the boy was delighted. It promised to be an exciting adventure. For a time he was greatly interested in the darkskinned Mexicans, wearing their big steeple hats; the strange carts in the streets; the gay market stalls where he purchased a silver-braided sombrero. But after a time the strange talk all about him made him feel lonely.

He was sure there was not another person in the whole world as lonely as he. There was no one about the hotel with whom he could talk. Twice he had gone to the mine with his father, but there was nothing at all for him to do there. At home there was always something to do. Every day he became more listless and unhappy. This his father noticed.

One morning Allen got up early in order to have breakfast with his father. He wanted to visit with him, but it was hard to talk to a man whose mind was completely filled with business problems, especially when the early mail lay beside his plate.

Allen watched his father hurry away in his car, and then went into the little patio to watch the bubbling water in the fountain. After a time he was called to the street, and there stood a little brownish gray burro with long flapping ears. The driver, in a mixture of Spanish and American words, made him understand the burro and cart were for him.

He was delighted. Climbing into the cart, he guided the burro through the narrow streets. He did not care which way he went, so when the burro set off in a determined manner, Allen did not try to turn him. He was not altogether surprised when they came to the edge of the town, and the burro turned into a barren yard.

A group of children were playing beside an adobe house with a poorly thatched roof. The burro greeted them with a loud, "Hee-haw!" and a display of teeth in what might have been a laugh. It seemed to Allen that he was saying, "They took me away, but here I am—home again."

One of the younger children ran to him and stroked his nose. Another brought a

stalk of sugar-cane from the field and fed it to the burro, bit by bit. The oldest boy remained where he was, squatting on the dusty ground. Presently the other children drifted back to him, and continued the game they had been playing. Because he had nothing else to do, Allen watched them.

They had dug twelve small holes in the ground in a large circle. One stood in the center of the circle and tossed three beans towards the first hole. If he was successful in getting one in, he then threw all three at the second hole. If he succeeded the second time, he threw all three at the next hole. When he missed with all three beans, he placed his beans beside the missed hole and started at that place when his turn came again.

"That is a fine game," said Allen, climbing down from the cart. "May I play it with you?"

The little Mexicans did not understand his words. But when he took three beans from the pan and made as if to throw them, they nodded and smiled. So began a morning of fun for the lonely boy. When the sun was high, Allen was ready to drive back to the hotel, but at his word of command, the burro opened one eye and went to sleep again. Seeing his difficulty, the oldest boy led the burro into the street and started him on his way.

Allen went back several times to play with the friendly Mexican children, and was amazed to find they could get along very well with "signs and grunts" as he expressed it. He was a stranger and they had taken him in. Suddenly he remembered the lonely Mexican boy who had moved into the house back of his own, and he was ashamed.

The very day he returned to his home he went to the back fence and whistled. He was hoping the Mexican boy would come out so he could try his new language of signs and grunts.

The dark boy came to the door and stood looking at him.

"Adios!" said Allen. That was the only Mexican word he had learned. He knew it meant both "goodbye and hello," and he felt it would serve to show his good intentions.

"How do you do?" the Mexican boy inquired.

"Oh, you speak English?"
"I speak United States." The boy came out into the yard, smiling a little. "I was born in Texas. My name is Carlos."

"Well, Carlos, we both picked a good state to be born in. And see, I am almost as brown as you." Allen held out a hand that had been deeply tanned.

Carlos smiled. "My mother told me the Mexican Indians' story of the beginning of man. They say God made a man of clay and set him in the sun to bake. The sun was not strong enough, and the man was but half baked. That was the white man. God made another man and set him out in the summer sun to bake. He was over done. That was the Negro. God made a third man and set him out in the sun to bake. This was the brown man and he was just right."

"That is not so," said Allen quickly. "The Bible says God made one man, Adam."

"Was he white, black or brown?"
"Why—why, I don't know." Suddenly Allen laughed. "What difference does it make, anyway? The fellows will be coming over to play as soon as they know I'm home. I want you to come over and get acquainted with them, Carlos. I'll call you."

The Mexican boy smiled pleasantly. Allen turned back. "About school, Carlos. I have been talking to Father and he thinks something can be done about getting you into our school this fall."—The Sentinel.

MANY SOUTHERN FAMILIES Know How Good PALMER'S "SKIN SUCCESS" OINTMENT is for Blackheads, Surface Pimples, Itching, etc.

For years, many of our finest-old Southern families have kept this reliable 98-year-old OINTMENT in the medicine-chest. They knew how wonderful it was for itching, burning, irritated, or chafed skin... and for those surface pimples, blackheads, bumps, and blotches that will sometimes appear on the skin. To help soothe and heal both skin and scalp, rely on the good old standby that your grandmother depended on. You can't do better. It's only 25¢ at drug counters everywhere. But be sure you get the genuine.

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

Mother always recommends **STANBACK**. I'll try it.



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Sunday School Department

MISS ZELLA MAI COLLIE
Elementary Worker
HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

JESSE DANIEL
Superintendent

MISS CLARA McCARTT
Office Secretary
149 Sixth Avenue, North, Nashville, Tennessee.

A WORD FROM OUR NEW SUPERINTENDENT

My association with Mr. Andrew Allen for the two and one-half years that he has led the Sunday School work in Tennessee has been most pleasant. He has been a real friend to me and I love him. I predict for him a great record in his new and challenging field. I know the prayers and good wishes of our people go with him.

As I assume the duties of the office of Sunday School Superintendent for Tennessee I wish to express my appreciation for the confidence invested in me. It is my prayer that God will guide me in leading the churches of our state in a great Sunday School and Vacation Bible School program of reaching, teaching, winning, guiding and enlisting souls. I covet the privilege of working with every church in the state as they plan for the promotion of Sunday School and Vacation Bible School work. As in the past, this department stands ready to serve Tennessee in any way possible. And it is hoped that not one church will hesitate to call on us.

JESSE DANIEL.

STANDARD SUNDAY SCHOOLS

Bledsoe Association: Portland, First; Mr. T. E. Booker, Superintendent and Rev. Lofton Hudson, Pastor.

Clinton Association: Coal Creek, First; Mr. J. D. Stair, Superintendent, and Rev. T. H. Roark, Pastor.

East Tennessee Association: Newport, First; Mr. A. A. Cates, Superintendent, and Rev. Merrill D. Moore, Pastor.

Ocoee Association: Chattanooga, Brainerd, Mr. H. L. Sommerhauser, Superintendent, Rev. B. Frank Collins, Pastor; Ridgeville, Mr. J. S. Lamb, Superintendent, and Rev. David Livingstone, Pastor.

STANDARD CLASSES

Chattanooga: Ridgedale Church, Intermediate Classes, Mr. L. B. Rankin, Department Superintendent, "Faithful," Miss Mary A. Rogers, Teacher; "Shining Lights," Mrs. J. H. Poe, Teacher. Junior Class, Miss Eva Ruth Wiggins, Junior Superintendent, "Willing Workers," Mrs. Jewel Greene, Teacher.

Etowah: First Church, Intermediate Class, "Rainbow Girls," Mrs. P. S. Taylor, Teacher, Mrs. L. B. Dickson, Department Superintendent.

Knoxville: Fifth Avenue Church, Intermediate Class, "Comrades," Mrs. J. R. Hodges, Teacher, Mr. O. H. Bell, Department Superintendent; Junior Class, "Christian Workers," Mrs. D. G. Cockrum, Teacher, Mrs. Frank Wood, Department Superintendent.

Memphis: First Church, Adult Class, "Gleaners," Mrs. J. W. McCall, Teacher, Mr. F. S. Middleton, Department Superintendent.

Nashville: Belmont Heights Church, Intermediate Classes, "Kingdom Seekers," Miss Beatrice Preston, Teacher, "Morning Star," Mrs. Floyd Preston, Teacher, Mrs. Clifton J. Allen, Department Superintendent.

Immanuel Church, Intermediate Class, "Joyful Servants," Miss Virginia Doss,

Teacher, Mrs. W. R. Crudup, Department Superintendent.

First Church, Intermediate Class, "Pure Gold," Miss Lucille Hawkins, Teacher, Mr. R. L. Middleton, Department Superintendent.

Seventh Church, Junior Classes, "Character Builders," Mrs. William Matlock, "King's Daughters," Mrs. Charles Frith, Teacher; Mr. H. A. Smith, Department Superintendent.

HONOR ROLL OF NEW CRADLE ROLL DEPARTMENTS

Church Cradle Roll Supt.

Beech River Association

Morris Chapel Miss Nola Bowen

Chilhowee Association

Alcoa, First Mrs. Frank Duggan

Clinton Association

Island Home Mrs. Ernest Reynolds

Red Hill Mrs. Grace Piles

Gibson County Association

Bethlehem Mrs. Paul McDaniel

Bradford Mrs. Katie Wray

Jefferson County Association

Piedmont Mrs. Cecil R. French

Dumplin Mrs. Lee Cates

New Market Mrs. Neal Roach

Madison County Association

Madison Hall Mrs. J. L. Woodward

Maurry County Association

Columbia, Second Mrs. B. B. Powers

McMinn County Association

Idlewild Mrs. Erie Reed

Nashville Association

Cofers Chapel Mrs. R. L. Roy

Ocoee Association

Birchwood Mrs. Neppie Collins

Sweetwater Association

Madisonville, First Mrs. Nannie Carson

Rocky Point Mrs. Hazel Atkins

Watauga Association

Siam Valley Mrs. H. C. Hopkins

Note: If your church has organized a Cradle Roll since January 1, please send the name and address of the Cradle Roll Superintendent and the name of your church to your State Elementary Leader, 149 Sixth Avenue, North, Nashville, and it will appear on this honor roll.

CITY-WIDE SCHOOL, MEMPHIS

January 10-14, was the date of the annual Shelby County Sunday School Training School. Lack of space has prohibited a report of the attendance at this school so far. Their splendid record is given below:

Average attendance first four nights, 606.

Number awards granted, 326.

Mr. H. L. Highsmith, the efficient Superintendent of Teacher Training for Shelby County, directed this school.

KNOX COUNTY HAS GROUP TRAINING SCHOOLS

Rev. James A. Ivey was general dean of the nine group training schools held in Knox County the week of February 7-11. It was one of the most successful ever held in Knox County in many respects. High-

lights of the record for the week are given below:

Churches co-operating, 58.

Total enrollment, 1,637.

Average attendance, 1,016.

FIRST CHURCH, MARYVILLE

The following record of the Intermediate Department of this church on a recent Sunday speaks for itself:

Enrolled, 117; attendance, 99; on time, 92; Bibles brought, 93; offering, 98; prepared Lesson, 86; attending preaching, 95.

A letter from Pastor P. B. Baldrige reads: "We had a total attendance last Sunday of 700 and had we had room could as easily have had 1,000."

CROCKETT COUNTY ASSOCIATION

Rev. H. B. Woodward, Moderator and Superintendent of Teacher Training for this Association, has been responsible for completing six training schools in two weeks time in that association.

SWEETWATER ASSOCIATION

Rev. W. O. Beatty, Associational Sunday School Superintendent, writes that meetings were held in all six of their groups this quarter, with a total of twenty-two churches represented.

FIRST CHURCH, SELMER

Rev. L. H. Moore, pastor, has this word to say: "We are breaking records over here since we had our religious census. Our record now is 264 in attendance with 201 enrolled. Last month was our best month so far, but this one will be even better."

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HENRY C. ROGERS Director
 MISS ROXIE JACOBS Junior-Intermediate Leader
 MISS RUBY BALLARD Office Secretary
 149 5th Avenue, North NASHVILLE, TENN.
 Convention President A. DONALD ANTHONY



MISSION STUDY COURSE CAMPAIGN

Again this year we repeat our Statewide Emphasis for study course work. The dates that are offered each association are given below. A worker will be sent to each church in your association to teach a course on missions. All arrangements must be made by June 1. Start now enlisting your churches for this great event. No expense to the church except to take care of the worker. The dates and associations are:

JUNE 19

- | | |
|------------------|------------------|
| Sevier | Wilson |
| Greager | Cumberland |
| East Tennessee | Lawsence |
| Cumberland Gap | Big Hatchie |
| Karibben | Crockett |
| Melino | Fayette |
| Sweetwater | Western District |
| Tennessee Valley | Gibson |
| Big Emory | Houlsh |
| Stockton Valley | Vesee |
| Union | |

JUNE 26

- | | |
|------------------|--------------|
| Holston | Stewart |
| Holston Valley | Giles |
| Jefferson | Madison |
| Canoe Hill | Carroll |
| Midland | Hardeman |
| Chilhowee | Warkley |
| Folk | Indian Creek |
| Squatchie Valley | Nashville |
| Stone | Shelby |
| New Salem | Knox |
| Conard | |

JULY 3

- | | |
|---------------|-----------------------|
| Nolachucky | Bledsoe |
| Malberry Gap | Robertson |
| Watauga | Beech River |
| Clinton | Carroll |
| New River | Judson |
| Providence | Southwestern District |
| Hawassce | McNairy |
| William Carey | Dyer |
| Riverside | Maury |
| Salem | Duck River |

NORMA CHURCH, NEW RIVER ASSOCIATION

A glowing report comes from Rev. W. M. Thomas of Oneida, Tennessee, of a training school which he has just conducted at Norma Church in New River Association. Bro. Thomas says that this is the first study course they have ever had in any kind of church work and that they certainly had a great time. The Intermediate B. Y. P. U. Manual was taught with fifteen completing the examination. On the closing night, in spite of hard rain, forty-five were present for the school.

DOE RIVER CHURCH TRAINS

The Doe River Baptist Church in Watauga Association has completed a successful training school of three classes, using the B. A. U. Manual, Senior Manual, and Junior Manual. Twenty-seven completed this course and will receive diplomas. Rev. U. W. Malcolm is the pastor of this fine Training Union.

In Memoriam

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

O. C. BARTON

The passing of Col. O. C. Barton, Jan. 19, at his home in Paris, Tenn., removes a figure prominent for many years among that group of Baptist laymen who have been deeply interested in and strong supporters of the cause of Christ. The Tennessee Baptist Orphans' Home, Baptist Memorial Hospital, Union University, Southern Baptist Theological Seminary, as well as First Baptist Church, of which he was a member, were especial recipients of the contributions of Col. Barton and his wife, who died in 1925. The Woody Barton Good Will Center in Nashville was named for his daughter, Mrs. Woody Barton Gibson, who also preceded him in death.

Col. Barton for years was a well known figure in the meetings of the Tennessee Baptist Convention and the Southern Baptist Convention, which he always attended until advancing years prohibited. He was nearing his 83th birthday when the summons came. His pastors knew him as one of the most faithful attendants upon the services of his church, always present at prayer meeting and Sunday night as well as Sunday morning for church and Sunday school. He took seriously the office of deacon which he filled for many years and was a powerful factor in the stability of the church which he dearly loved. His daughter, Mrs. J. H. McSwain, is the President of the Woman's Missionary Society of the First Baptist Church in Paris, and follows in the steps of her parents in a deep love for her church.

BAISLEY

On Dec. 29, 1937, death came to Clear Creek Baptist Church and took our beloved Sister Mary Baisley, for many years a faithful and consistent member and regular attendant until her health failed. She bore her long illness with Christian fortitude and patience. She leaves a vacancy in her home, church and community that cannot be filled. She leaves her husband, William Baisley, three sons, Henry, Carson and Albert, and a daughter, Mrs. Annie Henry. One son, Horace, preceded her in death eleven months ago.

We commend her loved ones to God for comfort and, resolved, that we be submissive to the Heavenly Father who doeth all things well. Be it resolved that she leaves a vacancy in her home, church, and Sunday school that no other can fill. But God in His wisdom doeth all things well, and we bow in humble submission, praying we may in a measure emulate her example as a Christ-like Christian.

Resolved that a copy of this resolution

be sent the family, a copy be sent to the Baptist and Reflector and a copy be placed in our minute book.

W. E. Carr
 Committee: C. T. McCormick
 Sam Keys

SNODDY

We, the members of the Flintville Baptist Church, are again caused to pause, at the passing of Bro. John Snoddy, who died Dec. 12, 1937, age 76 years. Brother Snoddy, with his family, came to our church by letter from the Kelso Baptist Church, when it became disbanded, and remained a faithful and devoted member until the Lord called him home.

Resolved, That we, as a church, bow in humble submission to our Heavenly Father, who doeth all things well. That we extend our heartfelt sympathy to the bereaved family. That a copy of these resolutions be spread on our church records, a copy be given the family, and a copy be sent to the Baptist and Reflector for publication. By order of the church in conference Jan. 8, 1938.

Committee:
 George M. Stewart,
 D. W. Pruitt,
 N. M. Fugatt.

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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.

HOMES FOR THE CONVENTION

The Nashville, Baptist homes are open and ready to receive the women of the state. There is just one provision, you must write Mrs. Raymond Rogers, Blackburn Drive, and tell her you are coming, and when and how you are to reach Nashville. Tell Mrs. Rogers if you are coming by auto, bus or train. You will be given a home and breakfast, free.

If you prefer to stay at a hotel and pay your way, you will find the best rooms at the Noel Hotel. They are giving a rate of \$1.50 a day for a room and bath.

Please do not ask to be placed near the church. Nobody lives in walking distance of the First Church for it is down town. It is very near all of the hotels, but not close to the homes. Write to Mrs. Rogers as soon as you know you want a home.

SEARCH FOR PIONEERS

Is there a woman in your W. M. S. who was in the work fifty years ago? We are on a search for pioneer workers so we can honor them at our State W. M. U. Convention. Make it possible for your pioneer worker to be present Tuesday afternoon, March 22, at the First Baptist Church, Nashville.

W. M. U. CONVENTION

The convention opens Tuesday afternoon at two o'clock. Last week we gave a summary of Tuesday's program. Wednesday will be another great day. Miss Emma Leachman, field secretary of the Home Mission Board, Dr. John D. Freeman, Dr. T. L. Holcomb, Sunday School Board Secretary, Miss Margaret Buchanan, Miss Carrie Littlejohn, Miss Kathleen Manley, Africa, and many state officers will be on the program. It will be interesting from nine in the morning until four in the afternoon.

CORRECTIONS

We are happy to add four more A-1 Unions to our list. In McMinn County, Etowah, Campbell County, Careyville; in Big Hatchie Association, Covington, and in Robertson County, White House.

Powell, in Knox County, reports that they are outstanding.

Gleason W. M. S. has reported that they did reach the Standard.

W. M. U. MAKES FORTY-FOURTH ANNUAL HOME MISSION OFFERING

Mrs. Una Roberts Lawrence

For forty-three consecutive years Woman's Missionary Union has made special offerings to Home Missions. Under the leadership of Miss Annie W. Armstrong, the Union's first corresponding secretary, the first offering was made in 1895, and the practice has continued without interruption until now Baptist women of the South are engaged in their forty-fourth special contribution to missionary work in the homeland.

"Self-Denial Offering" was the name designated by Miss Armstrong nearly a half



MISS MARGARET BUCHANAN
Corresponding Secretary Tennessee W. M. U.
1913-1923 will be an honored guest at the
Convention.

century ago and when Baptist women's never-failing interest in missions prompted special sacrificial gifts for the work of the Home Board. Later the name was changed to "Thank Offering," and in 1934 the name was changed again to "Annie W. Armstrong Offering" in honor of the missionary spirited woman whose zeal for Home Missions stirred kindred hearts to greater missionary activity during the first years of W. M. U.

"Sacrifice, gratitude and personality consecrated," writes Mrs. H. M. Wharton in her book, *Fruits of the Years*, "these are the three meanings caught and imprisoned in the name of the Woman's Missionary Union's March offering for Home Missions. Through it the gospel is giving 'beauty for ashes,' joy for mourning, 'the garment of praise for the spirit of heaviness,' and 'diffusing the fragrance of the knowledge of Him' in every place it touches."

Even before definite plans had been made for the first special offering to Home Missions in 1895 missionary societies had been making considerable contributions to the missionary cause. The year of the Union's organization, 1888, the Home Mission Board's report indicates that missionary societies in Southern Baptist territory contributed \$7,014.36 to the Board's work. This amount was increased by \$5,000 the following year.

No record of the annual offerings from 1895 to 1906 are available, but reports show

that in 1907 the Self-Denial Offering of W. M. U. to Home Missions totaled \$10,488.05. Steadily the contributions have grown until the total last year was \$130,904.86.

The impressive record for thirty-one years shows the W. M. U. offerings to mission work in the homeland have amounted to over a million and a half.—S. B. Home Missions.

A GOLDEN JUBILEE TEA

The purpose of having a Jubilee Tea is to make every woman and young person in the church Golden-Jubilee-conscious and to raise the "Golden Jubilee Offering."

The invitations could be in the form of a poster. Use the colors of each of the W. M. U. organizations (purple, green, yellow, blue, etc.) to form a rainbow. Have a pot of gold at each foot of the rainbow,—one for the W. M. S. and one for the young people. The lettering telling the time, place, etc., could be gilt. This poster should be supplemented with invitations from the pulpit and at every meeting previous to the tea.

The parlors of the church or a home would be a suitable place. The time should be early in 1938, soon after definite goals have been received and accepted by your society.

If the tea is to be in a home you could touch up the flower baskets with gilt paint, bring out the glass candlesticks and tie gold tulle around them, use the brass candlesticks and have yellow flowers. In the church, gold hearts, ribbon, crepe paper and straw flowers could be used sparingly to decorate the larger spaces.

Be sure to have the rainbow with the "golden pots" for the offerings.

In the receiving line there would naturally be the Golden Jubilee Chairman and the officers of the W. M. S., as well as the leaders of all Junior organizations. If possible, these should be in the costume of 1888. Golden Jubilee Chairmen of Junior organizations should welcome the guests at the door and these should have on costumes depicting the colors of their organizations. A rosette made of gold paper and containing five petals should be pinned upon each guest. The backs of these petals will be white and should each contain one of our five Jubilee goals.

Fortunate is the society that can have harp or trumpet music for this occasion. Some selections for the piano that were used in 1888 are as follows: Flower Song—Lange; Melody in F—Rubinstein; Song Without Words—Mendelssohn; Consolation; Variations of Home Sweet Home, In the Sweet Bye and Bye or old hymns; Good Bye—Tosti; In the Gloaming—Harrison; Love's Old Sweet Song—Malloy; Sankey's Gospel Hymns.

The story on page 29 of the Golden Jubilee Manual could be told and "The Ninety and Nine" sung as a solo. The offering will be a part of the program. Have gold paper cut and ready so that each woman and young person may wrap her offering in the paper, with her name, and place it in the gold pot designated or in a gold chest, made by covering a filing cabinet with gold paper.

You will see in your Golden Jubilee Manual that our Southern Union took this special goal of \$60,000.00—\$50,000 for helping move the Training School out near "The Beeches," and \$10,000 for work among

the Negro women and girls. The Tennessee Union has taken \$8,500 as her goal.

Have a "Gold certificate" for the W. M. S. and try to have at least fifty guests for them if at all possible. Ask each one to bring \$1.00, and when received, place a gold star on the certificate.

When the certificate is full (50 stars), you might frame it for your W. M. S. room, but send the \$50.00 to Dr. Freeman and send the name of the W. M. S. or Association, (a small Association might have a "Golden Tea" for the entire Association), to W. M. U. Headquarters and we will enroll the name in our "State Gold Book."

The Young People could have a part in this combined tea or have theirs separately. Be sure that they report their amount separately.

Suggestions for refreshments may be found on page 28 of the Jubilee Manual as will many other splendid suggestions. In all planning do not omit the Junior organizations. Silver can be beautifully combined with the gold to enable the G. A.'s to celebrate their Silver Anniversary which also comes in 1938.

Adapted — Mrs. Eukeka Whiteker, Kentucky Golden Jubilee Chairman.

THE REWARDS OF STEWARDSHIP

By Elizabeth Kelly

(Matthew 25:14-21)

"Enter thou into the joy of thy Lord" was the invitation to the faithful stewards of the parable of the talents. The joys and blessings of Jesus are the rewards of all faithful working stewards.

Outlining the rewards of stewardship, I find that they are sixfold: 1. A peaceful conscience; 2. A duty done; 3. Partnership with God; 4. An advancement in Kingdom work; 5. The effect of our stewardship on our own souls; And 6. The joy of material blessing.

1. **A peaceful conscience.** As good stewards, we know that we have been fair with God, that none of His money is in our pocketbooks. We can look at ourselves without a hurt conscience. We can read His Bible without a feeling of guilt. We can pray with an easy access to His throne. We can commune with Jesus as with a friend whom we have treated fairly and squarely.

2. **A duty done, or an obligation met.** Knowing that God owns us and all we have, we feel that we owe Him everything; so we rejoice that He has provided a way by which we can pay His debt. There is a great satisfaction in knowing that we are using our talents, time, personality, influence, money—our all for Him—for thereby we feel that we are doing something for Him who has done so much for us. We know that we are showing our love by obeying His commandments. We know that we are winning His commendation, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

3. **Partnership with God.** Surely such a privilege as this is enough to fill our hearts with ecstasy and to carry us into the realm of Heavenly bliss. To think that God, the creator and owner of all the universe, permits us to enter partnership with Him in His great task of world redemption! Stewardship is the plan whereby we do our part in this great partnership. Partners are usually very close. They share the same interests, they rejoice in the same successes, and they have fellowship in the same experiences. Just such a relationship as this can we have with Jehovah, our God, by

being faithful in the stewardship with which He has entrusted us.

4. **Advancement in Kingdom work.** This comes as the result of our stewardship. If we are faithful in our stewardship, then we can feel that we have a part in every advance that is made in God's work. We hear of hundreds of children who are fed, clothed, brought up in the nurture of the Lord, and prepared for usefulness in life, and we rejoice, because, as faithful stewards, we had a part in that. We hear of hospitals ministering to thousands of sick bodies and souls every year, and we can be glad because we have a part in that. We rejoice because our stewardship is partly responsible for great Baptist schools and colleges which bear a Christian influence. We are happy that we have a share in caring for aged ministers. We hear of the great work of state, home, and foreign missions—schools and hospitals built, Bibles and books printed and distributed, churches established, and thousands of souls won to Christ—and our hearts are glad that our stewardship helps to bring about such wonderful things. We see our own church set as a light in the community, blessing all who come within the reach of its rays, and we exult because we are partly the cause of its shining. There is no joy this side of Heaven that can equal that of the faithful steward who beholds the results of his stewardship. Surely the angels in Heaven are envious of such a joy.

5. **The effects of stewardship on our own souls.** Stewardship living makes our souls expand and grow. The stewardship conception lifts our ideals, standards and horizons. It gives us a new conception of values. It is the great principle by which we grow in grace. It spiritualizes even the material things of life. Stewardship saves our souls from the sin of covetousness. Since "the love of money is the root of all kinds of evil," stewardship helps us to overcome all the evil tendencies of our souls. We can't be good stewards and be selfish. Stewardship is the greatest character builder in the world, for, as it is properly applied to every phase of our lives, we grow more and more into the image of Jesus who was the greatest steward the world has ever known.

6. **The joy of material blessing.** God promises these material blessings as the reward of our faithfulness. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." "Prove me now herewith, saith Jehovah of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." That God keeps these promises is proved by the experience of thousands of faithful stewards. It is a fundamental law of life that the more we give out the more we have. "He is not rich who lays up much, but who lays out much."

Sometimes, perhaps, we feel that we can't afford to tithe, but when we try it we find that nine-tenths with God's blessing goes farther than the ten-tenths without it. This does not mean that God will make us rich, but it does mean that God will be with anyone who tithes in adversity and prosperity, and that his life will be both successful and joyous. Surely we cannot doubt God when He says: "Seek ye first the Kingdom of God and His righteousness

and all these things will be added unto you." What things? Why, food, drink, and raiment—in short, all the physical necessities of life. Who would deny that this has always been found true when tried? Then why do not all Christians enter into the joy of their Lord by becoming faithful stewards?

"In full and glad surrender we give ourselves to Thee,

Thine utterly and only and evermore to be!

O Son of God, Who loveth us, we will be Thine alone,

And all we are and all we have shall henceforth be Thine own."

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 20, 1933

Memphis, Bellevue	1785
Chattanooga, First	1172
Nashville, First	1128
Memphis, Union Avenue	1006
Knoxville, First	915
Nashville, Grace	875
Memphis, Temple	820
Knoxville, Fifth Avenue	802
Chattanooga, Ridgedale	717
Bristol, Calvary	703
Knoxville, Broadway	664
Maryville, First	651
Jackson, First	621
Chattanooga, Avondale	575
Elizabethton, First	500
Kingsport, First	475
Memphis, Speedway Terrace	464
Etowah, First	462
Dyersburg, First	448
Knoxville, Lincoln Park	436
Chattanooga, Red Bank	413
Murfreesboro, First	411
Old Hickory	407
Union City, First	393
Jackson, Calvary	391
Trenton, First	384
Nashville, Edgefield	383
Chattanooga, Tabernacle	363
Morristown, First	366
Chattanooga, Calvary	360
Chattanooga, Central	348
Chattanooga, Chamberlain Avenue	339
Sweetwater, First	338
Harriman, Trenton Street	319
Paris, First	313
Alcoa, First	298
Martin, First	278
Cleveland, Big Spring	275
Nashville, Inglewood	275
Humboldt, First	263
Brownsville, First	259
South Harriman	250
Chattanooga, Oak Grove	232
Nashville, Seventh	232
Rockwood, First	232
Gatlinburg	228
Milan, First	228
Chattanooga, Brainerd	212
Chattanooga, Oakwood	208
Gallatin, First	203
Chickamauga, Ga.	187
Chattanooga, Eastdale	176
Chattanooga, Concord	175
Chattanooga, Summerfield	173
Selmer	166
Chattanooga, Hixson	163
Elizabethton, Calvary	163
Elizabethton, Siam	155
Dyer, First	150
Nashville, Centennial	130
Bluff City, First	129
Walter Hill, Powells Chapel	124
Westbourne, Good Hope	104
Chattanooga, Birchwood	100
Ringgold, Ga.	98
South Rossville, Ga.	90
Camden	86
Crossville, First	83
New Market	81
Roan Mountain	62
Wheat, George Jones Memorial	49
Chattanooga, Union Fork	37

By FLEETWOOD BALL

T. P. McGary, of Paducah, Ky., has resigned Bethlehem Church to accept a call to Milburn, Ky., for half time.

C. D. Owen, of Houston, Texas, was called February 13th to be pastor of Trinity Church, Abilene, Texas. The name was changed to Temple Church.

At the First Anniversary of John A. Huff of the First Church, Chattanooga, 225 new members were reported to have been added to that church during this time.

Miss Dathel Lee Janes, of Henrietta, Okla., daughter of Horace Lee Janes, had the leading role recently in "The Romantic Age," a three act comedy drama, in the Oklahoma Baptist University.

Sam P. Martin of the First Church, Murray, Ky., formerly pastor at Lebanon, will assist in a revival beginning March 14, at the First Church, Pineville, Ky. E. L. Howerton, pastor.

The church at McRoberts, Ky., has been pastorless for some time, but has called M. R. Regan of Louisville, and he has accepted. J. S. Bell, of Fleming, Ky., supplied the pulpit several Sundays, while the church was pastorless.

T. Eugene West, formerly associate pastor of the First Church, Charlottesville, Va., has accepted the care of the First Church, Williamsburg, Ky., and is on the field.

S. J. Douglas was lately called as pastor by South Side Church, Paducah, Ky. He has accepted, is on the field, and has arranged a Bible Institute beginning March 14.

A revival will be held in Emmanuel Church, Paducah, Ky., A. M. Parrish, pastor, in which J. W. Kramer, of Denver, Colo., will do the preaching, beginning March 6.

G. E. Bolen, layman-pastor of the Second Church, Lexington, has concluded a series of sermons put on the air through broadcasting station WTJS, Jackson. Reports from him indicate that good was done.

Twenty years ago before the Baptist Bible Institute began operation in New Orleans, there were only six Baptist churches in that great city. The enrollment of the Institute is 250, representing eighteen states and one foreign country.

Sam Malone, of Abilene, Texas, resigned as teacher of the Bible Department in Hardin-Simmons University, and editor of the West Texas Baptist, to become pastor at Seminole, Texas. He succeeds C. D. Owen.

L. L. Scott, of Oklahoma City, lately did the preaching in a revival in Emmanuel Church, Ponca City, Okla., J. J. Franklin,

pastor. The work continued during the entire month of January, resulting in many conversions, including a number of men.

P. M. Bailes, of Tyler, Texas, lately assisted the First Church, Pecos, Texas, in a revival, W. M. Urner, pastor, resulting in 73 additions, 37 by baptism. Gene Spearman, of Fort Worth, Texas, led the music.

Last Sunday, R. N. Owen, to the sorrow of the First Church, Paris, submitted his resignation as pastor to accept the call to the First Church, Clarksville, which affords a field of limitless possibilities. The change took place March 1.

Thousands of Baptists all over the world are interested in the publication of the biography of George W. Truett of Dallas, Texas, which is being prepared by his son-in-law, Powhatan James of Tuscaloosa, Ala. It will be one volume of about four hundred pages.

The two debating teams of Union University, Jackson, returned home this week with outstanding honors. The young men won all of the eighteen contests held in seven states, and the young ladies won all but three. Frankly, that is the kind of victory which especially delights many friends of the Institution.

The annual pastors' conference of the Southern Baptist Theological Seminary is scheduled to be held March 7-11 in Louisville. The discussions will center around the theme, "The Old Testament for a New Age." Harris Elliot Kirk, pastor of Franklin Street Presbyterian Church, Baltimore, Maryland, pastor for 38 years, will be principal speaker. Francis P. Gaines, president of Washington and Lee University, Lexington, Va., will deliver the Gay lectures.

By THE EDITOR

Mrs. Henry C. Rogers, wife of our State Baptist Training Union Director, is still improving in a splendid way.

Since their building was burned some time since, the First Baptist Church, Dyer, V. A. Rose, pastor, has been meeting in the theater, but, instead of falling off, the attendance has increased.

Word comes that the interest is growing in the First Baptist Church, Brownsville, and in the Sunday School and that the people are much pleased with their fine pastor, F. W. Roth.

Adamsville Baptist Church, T. E. Mason, pastor, and George Jones Memorial Church, Wheat, Roy Cross Magill, pastor, are each engaged in a new building program.

"No man can read the fine paper you are putting out, without being a wiser Christian and a more loyal Baptist."—D. B. Bowers, pastor Decherd and Cowan Baptist Churches. Thank you, beloved.

Norman C. Phillips has been elected to the Board of Trustees of the First Baptist Church, Watertown, G. G. Graber, pastor, succeeding his father-in-law, U. W. Neal, veteran Trustee and Deacon of the church, who died recently.

Dr. C. F. Clark, for the past several years the faithful and fruitful pastor of Highland Park Baptist Church, Chattanooga, has resigned the pastorate there and for a while will engage in promotional work in one state under the direction of Secretary John D. Freeman.

—BAR—

President L. R. Scarborough, of the Southwestern Seminary, has just concluded a ten-day revival meeting at Howard Payne College in which there were seven conversions, 10 additions, 3 baptisms, 27 decisions for special service and 48 rededications. Mr. Joe Trussell, evangelistic singer, directed the music.

—BAR—

Four thousand four hundred forty-four students have been enrolled in the history of the Baptist Bible Institute, exclusive of the present year. Of this number, 633 have graduated, including 31 doctors of theology, 127 in theology, and 247 in Christian training. These are serving in both the home land and in many foreign countries.

—BAR—

"We are continually thanking God for the Reflector and you, and also the whole state force. You are doing a great work for us, and giving us a splendid paper. I have gotten to the point that I cannot do my work on Sunday without the Reflector." James Sherwood, pastor Butler Baptist Church. Thank you, beloved.

—BAR—

The First Baptist Church of Columbia, Tenn., Ralph Gwin, pastor, will hold a revival the week of March 13-20, with Dr. John A. Huff, pastor of the First Baptist Church, Chattanooga, doing the preaching. Rev. B. B. Powers, pastor of the Second Baptist Church, Columbia, will lead the singing.

—BAR—

We repeat a request frequently made of our friends before: If it can possibly be avoided please do not send stamps in making remittances to the Baptist and Reflector. We cannot here explain the request further than to say that the reasons for it are several and they are strong reasons. In making remittances please do not send stamps.

—BAR—

Dr. C. Oscar Johnson, pastor of the Third Baptist Church of St. Louis, and former president of the Northern Baptist Convention, will hold a meeting in the Broadway Baptist Church, Knoxville, March 7-18, with services at 10 A. M. and 7:30 P. M. each day. Dr. William Herschel Ford, pastor of the Broadway Church, invites everybody to come and hear this great preacher. —Mrs. J. H. Erwin, Church Secretary.

—BAR—

E. B. Crain, pastor Eastland Baptist Church, Nashville, did the preaching in a recent revival in the Unaka Avenue Baptist Church, Johnson City, Oran O. Bishop, pastor. Thanking God and engaging in high praise of Dr. Crain's preaching, Pastor Bishop says: "The meeting resulted in the REGENERATION of a number of souls and the strengthening and upbuilding of the church in a manner beyond human expression."

—BAR—

The sympathy of the entire brotherhood goes out to Mr. William Hall Preston, Asso-

ciate Secretary Southwide Baptist Student Work, and Mrs. Preston, because their little boy, William Hall, Jr., while playing one day last week received such an injury to one of his eyes that it was necessary for entire eye to be removed. God's blessings be upon the parents and the little boy and all who are grieved by the untimely accident. William Hall, Jr., is doing well.

—BAR—

Besides numerous services at other places and besides teaching six classes a day for five days a week in school, L. H. Moore, for more than two years moderator of his association, has been pastor of the First Baptist Church, Selmer, for the past six years. In this time there have been 109 additions to the church and \$15,000 has been received and expended by the church for all purposes and a new building has been constructed.

—BAR—

Porter M. Bailes, pastor First Baptist Church, Tyler, Texas, assisted Pastor W. M. Turner and the First Baptist Church, Pecos, Texas, in a revival from Jan. 30 through Feb. 13, in which there were 73 additions, with 37 coming by baptism. Mr. Gene Spearman, of the Southwestern Seminary, Fort Worth, led the singing in the meeting. Pastor Turner, a graduate of Howard Payne College, is moderator of his association and a fine denominational leader in that great section.

—BAR—

For the second semester at Fork Union Military Academy, Fork Union, Va., J. J. Wicker, president, 16 new students have enrolled, making a total attendance of 312 for the session. Plans are being drawn for a new dormitory to accommodate 128 additional students. The dining room is to be enlarged to accommodate 160 additional cadets. The work is expected to be completed in time for the opening of the next session, Sept. 20.

—BAR—

When Dr. Eugene Joseph Johnson, Memphis, died on Feb. 18, the South and the country lost one of their most noted surgeons. A striking example of physical manhood, a courteous gentleman and a consecrated Christian, Dr. Johnson will be sorely missed. Four children survive, Mrs. Frank Pidgeon, Mrs. Robert S. Taylor, Mrs. George Treadwell and Eugene Johnson, Jr., all of Memphis. The Lord be thanked for his life and ministry and the Lord's grace be upon his loved ones.

—BAR—

Two recent deaths in the western part of the state which caused grief to a wide circle of friends were that of Mrs. Patty Isbell, 87, and Dr. Joshua Bar Glover, 57, at their homes near Union City. The former was the mother of Mrs. M. L. Glover, mother of the editor's wife, and the latter had been for many years a practicing physician. Both of them will be greatly missed. May the Lord comfort the bereaved.

—BAR—

With Pastor Chesley L. Bowden, of the First Baptist Church, presiding and with between 30 and 35 charter members, a new church, Southside Baptist Church, Elizabethton, was organized on the evening of Feb. 23. James C. Sherwood, pastor Butler Baptist Church, Butler, who was there in a revival, preached on "Church Fellowship." U. W. Malcolm was called as pastor. This is the third church which has come from missions fostered by the First Baptist Church of Elizabethton.

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

W. P. Davis, Lebanon Church, Barren Plains, Tenn.
John W. Inzer, First, Asheville, N. C.
S. J. Douglas, South Side, Paducah, Ky.
A. E. Emfinger, Coffeeville, Ala.
H. B. Reynolds, Bon Air, Ala.
Thurman Bowen, Corning, Iowa.
B. B. Harrison, Fields, N. M.
Otis Garland, First, Wauchula, Fla.
J. W. Wood, Oakland, Roanoke, Va.
G. F. Winstead, Columbia, La.
Clifford Walker, Chipley, Fla.

Resigned

John W. Inzer, First, Montgomery, Ala.
Henry T. Young, Weslaco, Texas.
Clifford Walker, Twelfth St., Gadsden, Ala.
C. J. Phares, Pelican, La.
J. H. Strother, New Ibernia, La.
Thurman Bowen, Maryville, Mo.
Jesse L. Henderson, Lawrenceville, Ga.
Otis Garland, Douglasville, Ga.
J. W. Wood, Fairmont, Ave., Richmond, Va.
Walter Leckliter, Deep Creek Church, Va.
G. F. Winstead, Brooksville, Miss.

Editor J. I. Cossey, of the Arkansas Baptist, who is also pastor of the First Baptist Church, Searcy, Ark., writes to commend Rev. Theo. T. James, who recently left Rison, Ark., to become pastor of Yale Baptist Church, Memphis. He says of Bro. James: "He is absolutely dependable as a preacher, denominational leader and is a hard working pastor." Bro. James is a graduate of Ouachita College and the Southwestern Seminary. Baptist and Reflector and Tennessee Baptists welcome him to the state.

—BAR—

In a revival in the First Church, Frankfort, Ky., Feb. 6-16, in which the preaching was ably done by the pastor, Fred T. Moffatt, and in which the music was in charge of Mr. and Mrs. W. Earl Robinson, Owensboro, Ky., there were 139 additions to the church, 114 of them by baptism, with others expected to join. A man of 73 with another probably nearing 60 was among the many mature people who came. The whole city is feeling the effects of the fine work that is being done in the First Church.

—BAR—

Sunday, Feb. 20, at the evening hour, Senor Primitivo Delgado, a Cuban, brought a forceful message on "Missions in Cuba" to a large congregation in the Good Hope Baptist Church, Westbourne, Floyd T. Buckner, pastor. He is a ministerial student in Carson-Newman College. The Y. W. A. paid his transportation in order that he might deliver the address. On Feb. 22, M. K. Cobble, Home Board Missionary in the Norris Dam area, spoke to a fine group, including the W. M. S. and the Y. W. A., in the same church on "The Need of Missions."

—BAR—

By THE EDITOR

With the Churches: Chattanooga—Summerfield received 1 for baptism; Eastdale, Pastor Tallant welcomed 3 by letter, baptized 4; Oakwood, Pastor Everson, received 2 for baptism, baptized 4; Brainerd received 2 by letter; Oak Grove, Pastor Donahoo received 1 for baptism, baptized 4; Central received 1 for baptism; Calvary welcomed 4 by letter; Tabernacle received 1 for baptism; Red Bank welcomed 4 by letter;

Ridgedale received 3 for baptism; First received 1 by letter. **Knoxville**—Lonsdale welcomed 3 by letter, 1 for baptism, 2 professions of faith and 1 rededication; Fifth Avenue received 2 additions. **Memphis**—Temple received 2 additions; Bellevue welcomed 2 by letter and 3 for baptism. **Nashville**—Inglewood welcomed 3 for baptism. **Elizabethton**—First received 2 by statement; Harmony, Pastor Brainard, baptized 16. **Bluff City**—First, Pastor Cox, received 2 for baptism and baptized 2. **Bristol**—Calvary received 2 for baptism. **Cleveland**—Big Springs received 1 by letter. **Kingsport**—First received 1 for baptism. **Murfreesboro**—First welcomed 1 by letter and 2 for baptism. **Old Hickory**—Pastor Dean, received 1 by letter, baptized 8.

NEWS NOTES

(These are news items for which there was no room in the "Among the Brethren" notes last week.—Ed.)

We have received and read a tract sent us by J. Herrick Hall, Music Director of the First Baptist Church, New Orleans, La., entitled **SAVED BY GRACE**. It is in an address delivered by the pastor of the First Church, Dr. J. D. Grey, over radio station WDSU on the Sunday morning Gospel Choir Program directed by Mr. Hall. It is a very clear, forceful, Biblical deliverance. He distinctly sounds forth the plan of salvation by grace. Copies of the tract may be secured without cost by writing to "The Gospel Choir Program, Radio Station WDSU, New Orleans, La."

Rev. W. M. Parry, who has recently become assistant pastor of Lincoln Park Baptist Church, Knoxville, H. F. Templeton, pastor, writes of the fine spirit he finds in the church and of his enjoyment of serving with them. He speaks in splendid praise of the leadership and work of Pastor Templeton and the service of his people as the instrumentalities through whom God has brought the church to such a favorable state. And then, he reports what the brotherhood will be glad to know, that Pastor Templeton, who has been in poor health, is improving. May the Lord hasten his complete recovery.

While writing relative to the W. M. U., we may be pardoned for quoting from a greatly appreciated letter from a loyal W. M. U. lady of Shelbyville, who, in renewing her subscription to the Baptist and Reflector, says: "My father always subscribed to the paper and since my marriage thirty-five years ago, it has been coming into my home. I can truthfully say, it has never been better than you are making it now. I read all of it through, enjoying all articles. Then frequently use some of them in our W. M. S. Circle programs. I find it very interesting and helpful and it gives information about things and people in whom I am deeply interested. Wishing you a long life of service in editing our splendid paper, I am,

Respectfully,
Mrs. T. L. Thompson."

Thank you, Mrs. Thompson, very, very much.

The year 1938 is the Golden Jubilee Year of Woman's Missionary Union. Throughout the South the Women's Missionary Societies are having programs appropriate to the year and at Richmond in May the Union will have its Southwide Golden Jubilee Meeting. At the close of his morning service on Feb. 13, Pastor L. B. Cobb, of

the Seventh Street Baptist Church, Memphis, received a special delivery letter from Miss Mary Northington, Nashville, Corresponding Secretary-Treasurer of the Tennessee W. M. U., expressing her appreciation to him and the church for his being, so far as she knew, the first pastor in the state to have a Golden Jubilee Service on Sunday. One cannot estimate the value to the denomination and to the world of the faithful and consecrated service of Woman's Missionary Union through these years.

Tel Aviv, Palestine
January 25, 1938.

"God loveth a hilarious giver." So some have rendered the word ("hilaron") that is ordinarily translated "cheerful." At least it seems that a great deal more feeling lies beneath real giving than would be judged from many collection-plate contributions. It is not the "hilarity" that comes from paying a debt, as for instance the ten per cent (tithe) owed God by every Christian. God loveth the giver who, we believe, gets some unspeakable joy out of it. It has been said that God judges our giving not by what we give but by what we have left after we give. With this in mind we may say that He loves the giver who, judging from what he gives and the spirit in which he does it, is a "hilarious" giver (Webster's first suggestion for the word hilarious is "mirthful").

I am not sure that I ever saw much "hilarious" giving among Christians; yet no doubt there are such givers who live with joy that others know nothing about. Recently we have been drawn to think of this matter because of contributions toward the repatriation of Palestine by Jews. The money invested here comes in shocking quantities. (It takes money, of course, to change hot sands into vineyards and orange groves). For instance, a short while ago, a South African Jew sent to Jewish headquarters in Jerusalem \$75,000.00 as his donation until his death (indicating a further amount in his will). This week I read in the "Hadavar," Palestine Labor Daily, of a European Jew who had willed practically all he had to the Jewish National Fund (Headquarters Jerusalem); but this week they received \$25,000.00 from him with the following explanation: "My nation is in such a crisis now (referring primarily to

Roumania's recent discriminations against Jews) that she may be completely destroyed before I die or soon after, so I am therefore sending what I have and retaining a living for myself for my remaining days." Actually there is an agreement by which they send him regularly the equivalent of his money's interest until he dies. Such things appear in the Jewish dailies frequently. In some sense this is hilarious giving.

It is difficult to understand what prompts such giving, for often the donor requests that his name never be made public. These Jews are giving for the purpose of making a national home for persecuted Jews over the world, often with the hope that Judaism will once more attain to national glory. But the Bible (whose prophecies have never been late for fulfillment) tells us that a great part of what is achieved in Palestine by the Jews before they accept Jesus Christ will be destroyed. (What dangerous investments these gifts are in the face of God's word.)

If any one should give hilariously, it is the Christian giver. These Jewish givers are giving for the aid of a group of scattered people comprising about one per cent of the world's population; a Christian, through world mission projects, is giving for the salvation of the whole world, and that not on a project that may or may not stand, but for the spiritual salvation of men throughout eternity.

H. Leo Eddleman,
Missionary to Palestine.

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Doctor Bailes preaches the old gospel (which is another way of saying the only gospel) with freshness, enthusiasm, conviction and power. His illustrations tingle with life. A model of evangelistic preaching.

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A reviewer said: "This volume is worth more than its price as a model of English. It stimulates the mind, and warms the heart. . . . It is all founded upon a clear and legitimate exegesis." It will do any one good to read this book.

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