

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

Volume 100

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Number 8

"THE PREACHING CHURCH"

V. Floyd Starke

Text: Matt. 10:7, "As ye go, preach."

It is interesting to read the history of the growth of the Lord's church as influenced by great preachers. We learn that in the days of great preaching the Lord's church blossomed forth as the rose, but as great preaching declined there was an immediate wane in the church's influence and power.

The words of our text were from the Master's lips as spoken to the leaders of the early church. They took His message seriously and from that day went forth preaching the message of Saving Grace. We rejoice as Baptist in our glorious heritage of great preaching even from the days of John the Baptist. We rejoice because of the spread of the gospel through this designated plan of God. Our Lord continues to pour His blessings out upon the labors of His servants even in this modern day. I am quite sure that in the day of His coming again there will still be in the pulpits men consecrated and dedicated to the high calling of preaching the Gospel.

But I am afraid that in this day of specialization the members of our churches are depending too much upon the ministry for adhering to the command of the text, while they excuse themselves from the responsibility of having a part in the great and glorious privilege of preaching. I wish in this brief message to lay upon the hearts of you who occupy not the pulpit but the pews, the vast responsibility on your part of having a part in this glorious task. Have you ever thought of yourself as a preacher? Of course you have not been ordained, but there is a sense in which each of you may be accounted as a preacher of the Lord. Then and not until then, are you rightly designated a preaching church.

I. Your first opportunity to preach comes in attendance at the regular preaching hour of your church. As your pastor comes into the pulpit yours is the opportunity of having a part in the message of the hour. Whether you realize it or not, your attitude in the congregation before, during, and after the sermon, is an important factor in the success or failure

of the sermon, in the making or the unmaking of the preacher. If you have entered the service for some purpose other than worship; if you are gossiping with your neighbor about somebody's new hat or helping to create a confusion of many voices, your presence in the service is a hindrance to the pastor. If on the other hand you have come for worship, and take your seat quietly and prayerfully, waiting expectantly for the pastor's message, then you will be a great help to him in the act of preaching.

A prayerful, worshipful, expectant, sympathetic attitude on the part of the congregation has transformed many unenlightened, uneducated, incapable country preachers into towering giants among the servants of God. God alone knows the vast influence the congregation exercises over the preacher. The preachers of our day who have achieved prominence no doubt owe much of their success to the faithful, sympathetic listeners of the past. Some churches have a noble tradition of making great preachers; while others have a tradition of breaking them. No preacher can do his best in an atmosphere of worldliness, criticism & misunderstanding. I personally make many failures at trying to preach; but I find some churches easier to preach in than others because of the attitude of the ones who occupy the pews. Can it be said of you that you help your pastor preach the word? May God help us to realize our opportunity.

II. Your next opportunity to preach comes when the preaching service is ended; when the last song has been sung, and the benediction announced. You have heard the message of the hour. No doubt you have been inspired to better living. Perhaps you have resolved for the future. Thanks be to God if this is the case; But the question is whether or not you will practice the same. There is a sense in which the preaching is just begun when the sermon is finished. If the people who know you and come in contact with your influence can detect no change of conduct on your part, they may question the sincerity of your pretended Christianity. If according to your life they do

not know whether you are a Christian or not, then you are failing as a preacher. If on the other hand you go out and put into action the preacher's message in your own every day life, your influence will pass the message on to others, and no one can begin to measure the benefit of that message from the pastor's lips. If God's people who occupy the pews would take it upon themselves to put into practice the Christian virtues as proclaimed from the pulpit, a great revival of religion would begin immediately and the world could be easily taken for Christ. We preachers merely start the message and you finish it.

We of the pulpit do some mighty poor preaching sometimes, but not all the poor sermons come from us. I have known of some mighty poor sermons preached from the pews. That, for instance, was a poor sermon you preached when you moved into the community and brought your furniture and family and car, everything in fact for which you cared, and left your family altar and church membership behind. That was rather a poor sermon you preached when you got so busy with your business that you had no time for recreation except on Sunday. That was a rotten sermon you preached when you sneaked into the back alley with the crowd of sinners and took a drink and cast your vote on the side of lawlessness and drunkenness. That was a confusing sermon you preached when you sat down at the card table with a sinner. That was a bewildering sermon you preached when you went to the dance and threw your influence for Christ away.

When I read where the early church was scattered by persecution and "went preaching the word," I am quite sure that some of their most powerful sermons were by way of influence. A righteous life cries out for God with a louder voice than the preacher's. May God lead you to assume your responsibility as a preacher of righteousness in the daily walks of life. What you are will speak so loudly that you will not need many words. A church made up of such membership becomes automatically a "preaching church."

III. The next opportunity to become a preaching church grows out of the great commission of our Lord: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." The answering

(Continued on page 4)

Baptist and Reflector

Organ Tennessee Baptist Convention
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Editorial

Verdict of the Ages

Early Egyptian Tomb—

His earthly tenement was shattered by beer and wine. And his spirit departed before it was called for.

Solomon, 1000 B. C.—

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.

Buddha, 550 B. C.—

Drink not liquors that intoxicate and disturb the reason.

Xenophon, 300 B. C.—

Temperance means, first, moderation in healthful indulgence and, secondly, abstinence from things dangerous, as the use of intoxicating wines.

Pliny, the Elder, 79 A. D.—

There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all other animals are satisfied.

Chaucer, 1340—

Character and shame depart when wine comes in.

Shakespeare, 1600—

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

Abraham Lincoln, 1842—

Liquor might have defenders, but no defense. Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not an open question.

Gladstone, 1898—

The ravages of drink are greater than those of war, pestilence, and famine combined.

Cardinal Gibbons, 1915—

The great course of the laboring man is intemperance. It has brought more desolation to the wage-earner than strikes or war, or sickness or death. It has caused little children to be hungry and cold and to grow up among evil associations. It has broken up more homes and wrecked more lives than any other cause.

M. Gorges Clemenceau, 1920—

It is definitely settled that alcohol is a poison; a poison destructive of human energy and, for that reason, of society as a whole.

Sir Wilfred Grenfell, 1928—

Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor.

Thomas A. Edison, 1930—

I still feel that prohibition is the greatest experiment yet made to benefit man.

Chester Rowell, 1930—

One drink is too many for the man at the automobile wheel, and the danger point is far short of the drunken point in nearly all of the occupations of life.

Josephus Daniels, 1930—

The man who opposes prohibition and says in the next breath that he never could tolerate the return of the saloon, either is practising deception or he does not know that as surely as night follows day, the fall of prohibition means the reenthronement of the saloon.

—Signal Press, in "The Journal of the National Educational Association."

—Arkansas Baptist.

* * *

One of Our Greatest Needs

Clyde Burke

"For ye have need of patience." (Hebrews 10:36.)

Here is a mystery. How did the writer to the Hebrews know exactly what I need?

Someone has said that the needs of humanity are much the same. If this is true, then the plural "ye" can be applied

to all mankind, and how apt is the admonition.

Patience is the exercise of self control in the midst of life's perplexities.

Here is something which rubs the wrong way. Anger flames like ignited powder. Hot, stinging words leap to the lips like angry hornets—they must not come; they must not be spoken: "Ye have need of patience."

Here is a mistake—a little one or a large one, made by some conscientious soul who has been entrusted with a great task.

Adverse Criticism, who has been sleeping peacefully in the sun, lifts his head; his jaws spring open; poisonous fangs are bared; innocent, unsuspecting flesh is within easy reach—a fair target, an impossible miss.

He must not strike—he must not.

What is it in humanity that warms so quickly to adverse criticism?

Whatever it is it ought to be analyzed carefully before we release it upon unsuspecting and unhearing innocents: We have need of patience.

* * *

"Pillars of The Church"

Gal. 2:9

Three years ago Baptist and Reflector carried an account of three great laymen in the First Church, Covington, Homer G. Lindsay, pastor. Within less than a year the church has lost these men by death.

Judge W. A. Owen died Feb. 4, 1933. Ordained a deacon Sunday, March 29, 1891, he had been an outstanding layman in the church and state. Shortly after his death, Baptist and Reflector carried an account of his life and his going.

About seven months ago, another outstanding layman in that church, a deacon for more than thirty years, Bro. R. H. McFadden, passed on. Through a wholly regrettable oversight, a beautiful tribute to him by Pastor Lindsay was not published in Baptist and Reflector.

The next to go was Bro. R. S. Maley, who died Saturday, Feb. 3, 1934. Ordained a deacon at the same time Judge Owen was ordained, he, too, had been an outstanding man in the church. On Sunday following his death a steady stream of people, both white and colored, passed by his casket in his home. At his funeral a vast crowd overflowed the church and amplifiers were installed that those outside might hear.

Of these men Pastor Lindsay writes

ON TO FORT WORTH!

The Southern Baptist Convention opens in Fort Worth, Texas, on May 16. Inquiry has come to the office as to the possibility of helping meet the expense of the Convention trip by securing subscriptions to Baptist and Reflector. The paper is glad to enter this arrangement and hopes that many will take advantage of it. In this way one can not only help pay his way to the Convention, but also increase the circulation of our state paper. The reduction in railroad fares calls for a smaller number of subscriptions to meet the cost of a ticket than formerly, which adds to the attractiveness of the proposition.

The plan calls for annual subscriptions at \$2.00 paid to Baptist and Reflector in advance on each of which fifty cents commission is credited to the worker toward the purchase of a ticket to Fort Worth and return. On six months' subscriptions at \$1.00 payable in advance to Baptist and Reflector, twenty-five cents commission is allowed. Beyond the commission the paper cannot assume the additional obligation of even a few cents. Enough subscriptions, therefore, to prevent this are necessary. When enough subscriptions are secured for the commission allowed to meet the cost of the ticket to and from Fort Worth, Baptist and Reflector will, the week preceding the week of the Convention, mail a check covering the cost of the ticket to the one who has secured the subscriptions. If the number of subscriptions secured is not enough for the commission to cover the cost of a ticket, a check equaling the commission earned will be sent. In either case the worker

will not lose. But each one is urged to get a list of subscriptions to cover the ticket to Fort Worth and return, not only for the value of the trip but also for the service in the Kingdom which the increased circulation of Baptist and Reflector will enlarge.

Below is given a table showing the number of subscriptions necessary to pay for tickets from various Tennessee points to and from Fort Worth. These figures are based on fares submitted by Mr. J. M. Bryan, General Agent of the **Missouri Pacific Lines**, whose through train from Memphis to Fort Worth all will probably ride, it being the direct line between the two points. If your town is not given, your agent will give you the cost from your place to the nearest place indicated in the table. Then secure enough subscriptions for the commission to cover the amount so the paper will not have to pay more than the commission.

	Day Coach Regular to Memphis Clergy Beyond	Day Coach Regular
Morristown	49	69
Knoxville	46	66
Chattanooga	39	59
Kingsport	54	74
Clarksville	33	53
Johnson City	52	72
Tullahoma	37	57
Murfreesboro	37	57
Nashville	35	55
Paris	28	48
Bruceton	31	49
McKenzie	27	48
Martin	32	52
Union City	28	48
Humboldt	26	46
Lexington	67	47
Jackson	26	46
Dyersburg	29	49
Covington	26	46
Memphis	20	40

Regular fares in coaches are cheaper east of the Mississippi than clergy

rates, while west of the river the clergy fares are cheaper. Hence, column one is based on the purchase of a regular ticket to Memphis and of a clergy ticket from there on by those holding clergy permits. The "Day Coach Regular" column is for those who do not have clergy permits. If any want to travel First Class, write the office for rates. In all cases if any wish to use a berth the cost is additional to the ticket. Find out from your agent the cost, divide by fifty, and secure enough additional subscriptions that Baptist and Reflector will not have to pay more than the commission, or write to the office where the rates are on file. Figures shown in the columns are on the basis of the lowest fares. If any wish to travel on the Convention Certificate Plan, the office will be glad to furnish them the rates on request.

Let all who take advantage of this offer see that all subscriptions, with names, addresses, and amounts for subscription price are sent in to the office not later than a week preceding the Convention, whereupon a check covering the commission earned will be sent. Let those who expect to work for the paper in this way send in their names at once and indicate how they wish to travel, whether by clergy, regular or otherwise, and we will send sample copies and blanks for listing subscriptions.

Now is the time to begin! On to Fort Worth and on for the Baptist and Reflector!

BAPTIST AND REFLECTOR
161 Eighth Ave., North
Nashville, Tenn.

that they "were deacons in the scriptural sense of the word. Theirs were deeply consecrated lives, lived circumspectly before their fellowmen. They were gifted men and delighted to honor God with their talents. They were successful men and honored God with their substance. They were unfailing in their attendance upon the services of God's house."

Baptist and Reflector grieves over the loss of such men, loyal to their own church

and to the denomination. Our sympathy goes out to the families of the bereaved and to the church.

The outstanding men in the churches here and there of which these men were representatives are entitled to that Scriptural designation, "pillars in the church." As they pass, surely others will arise to take their places. "God buries the workmen, but carries on the work."

"The Last Call"

By mutual agreement the one hundred thousand club was given the right of way for the months of January and February. That means that the matter is not to be pressed after March 1st. From then on our interests are to be centered on the work of our co-operative program. It is essential that our current expenses be met, and we want ample time for a good round

up before the meeting of the Southern Baptist Convention in May. However, lest we forget, there remains one more week for the one hundred thousand club. The books are open, and the call is urgent. It is hoped that thousands of our Baptist people will sign up on the dotted line before March. Get cards and other literature from Dr. Frank Tripp, St. Joseph, Mo. Turn the signed cards into your church. Send a list of those who have signed to the office of Dr. Tripp. Treasurers, be sure to send the money monthly to our state secretary, Dr. John D. Freeman, Nashville. God bless every one. May He lead us on to victory.

"NOW IS THE ACCEPTED TIME!"

—A. U. Boone, State Leader.

ORPHANAGE NOTES

By W. J. Stewart, Superintendent

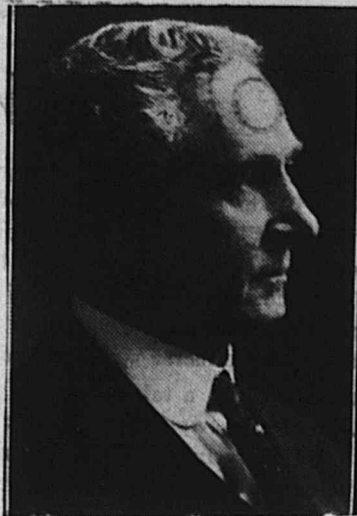
The work of our school is handicapped on account of an epidemic of measles. Three of our small girls went into Nashville for a visit during Christmas and in this way brought the measles to our large family. It will be probably months before the disease has run its course at the Home. Glad to say that none of the children have been seriously ill.

Two of the happiest boys on our campus, Joe Fish and Clyde White because they have sufficiently recovered to be back at work again. These two young fellows have been kept out of school since before Christmas—Joe with a broken leg and Clyde with pneumonia.

Possibly our friends would be interested to know that through the kindness of Mr. John Oman, Jr., of Nashville, the large Capitol Roosevelt Birthday Cake was presented to our children and served at dinner February the 4th. It was said by the Bakery that made the cake that its weight was 124 lbs. Needless to say every child including all of the workers had a bountiful helping.

Brother Anderson, in charge of the moving picture of the Orphanage, is all smiles these days, because the automobile hauling the picture has been equipped with a generator of sufficient size to produce current for the projection of the picture and also the lighting of the building where the picture is to be shown. This generator was given by a friend in Nashville. He is keeping his ears turned toward the calls from the country churches especially for places to present the picture.

The Orphanage truck on its rounds before Christmas did not reach all of the Associations that have supplies that they



Dr. O. L. Hailey, Nashville, Tenn., 81, an outstanding leader among Southern Baptists for the past half a century, died February 10, after a few weeks' illness. Truly did he serve his day and generation well by the will of God as a pastor for many years in Tennessee, his native state, Missouri, Arkansas, and Texas; as editor, as author and as college president. Perhaps his crowning work was in connection with the establishment and maintenance of the American Baptist Theological Seminary in Nashville for Negroes. He gave his very life to this institution and to the welfare of the Negro race during the last years of his useful ministry.

—WALTER M. GILMORE.

desire to give to the Home, hence, the office is quite busy these days lining up itineraries for trips for the truck reaching these Associations. The Management would appreciate the friends in these sections getting in touch with the local committee in charge of this work that our truck may be well filled when it comes to their section.

The question is asked whether or not we are still accepting Octagon Soap Coupons at the Orphanage. We are desirous that our friends send the coupons in. Our plan is to gather a sufficient number required to purchase a new truck for our field work as the old truck is almost worn out.

We desire to express our thanks to the many friends that made the Christmas offering to the Institution a great success. It was not as large as we had hoped for but the aggregate is a little more than \$10,000.00, sufficient to meet all of the outstanding current expenses with the exception of some back salaries. Some of the churches are still sending in their checks and we are hoping that others will still do so.

The Nashville Orphanage Garden Club has recently planted on our campus forty fruit trees. We appreciate the good work that this Club is doing for us.

"THE PREACHING CHURCH"

(Continued from page 1)

of this challenge from our Saviour must have its beginning in the pew. The vast number of volunteers for definite service on the mission fields cannot hope to carry out the command of our Lord unless the people of our churches support them in their effort. It is a noble and glorious occasion when any young man or woman offers himself or herself for active missionary service. But I for one believe that it is just as noble and glorious when a person recognizes his stewardship unto God and designates himself to support financially the work of the kingdom. As we pray for laborers let us also pray for recognition of Christian stewardship among ourselves.

Not long ago I sat in the Southside B. Y. P. U. convention and listened to the reading of a challenge from a group of young volunteers for the mission field. The title was "Who Will Send Us?" To the pew we must turn for the answer. If the Lord's word is to be preached around the world it is your task to help make it possible. God grant that we may see ourselves preaching throughout the world as church members.

I am thinking of the servant girl who went about her duties so cheerfully one day. So great was her joy that she aroused the interest of her mistress. When asked why she was so happy, she replied, "I am preaching the gospel in China, and Africa, and in many distant parts of the world." The question was naturally asked, "How can such a thing be possible?" Her reply was: "I went to church yesterday and the preacher said, if we would put some money into the offering we might help to preach the gospel around the earth every day. I put part of my pay for last week's work in, and now I am happy because I am helping to preach to the lost of the world." And so we may be preaching at home and abroad by our support of the Lord's work.

If we are to become a preaching church we must become a part of the vast army of our Lord dedicating ourselves and what we have to the Master's use. The poet has voiced the challenge to us as a preaching church in the following:

The Touch of The Master's Hand

"Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile;
"What am I bidden, good folks," he cried,
"Who'll start the bidding for me?
A dollar, a dollar, now two, only two,
Two dollars and who'll make it three?
"Three dollars once, three dollars twice.
Going for three," but no—

From the room far back, a gray-haired man

Came forward and picked up the bow:
Then wiping the dust from the old violin
And tightened up all the strings,
He played a melody pure and sweet
As sweet as an angel sings.

The music ceased and the auctioneer

With a voice that was quiet and low,
Said, "What am I bidden for the old violin?"

And he held it up with the bow.
"A thousand dollars, and who'll make it two,

Two thousand, and who'll make it three?

Three thousand once, three thousand twice
And going and gone," said he.

The people cheered, but some of them cried

"We do not quite understand—
What changed its worth?" Swift came the reply,

"The touch of a master's hand."
And many a man with life out of tune,
And battered and torn with sin
Is auctioned cheap to a thoughtless crowd
Much like the old violin.

A mess of pottage, a glass of wine,
A game and he travels on.

He is going once, and going twice,
He's going and almost gone.

But the Master comes and the foolish crowd

Never can quite understand

The worth of a soul and the change that's wrought

By the touch of the Master's hand.

Pastor Carthage Baptist Church.

A fine way for us to learn to love our neighbor as ourselves is to begin to make it easy for our neighbor to love us. Ever try it?—Cumberland Presbyterian.

A good many people make a mistake by being more interested in where their family goes back to than in where it is going on to.—Nashville Tennessean.

One of the most effective ways to deliver a sermon is to live it.—Nashville Tennessean.

"Four things never come back: the spoken word, the sped arrow, past life, and the neglected opportunity."—Ex.

Let changes come. Without changes there is no progress.—Ex.

Jig saws seem to have jiggered.

Book Reviews

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

The Four Gospels. By C. G. Torrey. Harpers. \$3.00. 12-15-33.

Ordinarily we are not impressed by additional translations of the Gospels. Too often they seem to be offered merely to gratify the views—not to say vanity—of some scholar or school of scholars. For instance, when one of the ablest of all of the translators makes such contributions to textual clearness as "Look, there is the lamb of God!" for John's stately words, "Behold the Lamb of God!" and "mounted him on his own steed" for the simple statement, "set him on his own beast,"—well, the brilliance of such illumination dazzles us a bit, and we wonder if we need any more translations. This volume, however, seems to be different. It is the result of forty years of research and study and is based on the conviction of the author that the original language of the Gospels was Aramaic, that they are of earlier date than has been supposed, and that the Greek Gospels are translations from the Aramaic. Such a work becomes of first-class importance and will be consulted as such by all who are interested in the accuracies of the text. Not the least valuable section of the book is a scholarly discussion of the origin of the Gospels, while the notes on the new readings constitute valuable word studies. Perhaps Doctor Torrey never conceived of this translation as a "popular" one; it will be used for comparative purposes by careful students of the text of the Gospels.—John L. Hill.

American Preachers of Today: Intimate Appraisals of Thirty-two Leaders. By Edgar DeWitt Jones. Bobbs-Merrill Company, Indianapolis. Price \$2.00.

It is sometimes said that all the great preachers are dead. May it not be true that we have so many bright lights that they do not shine forth with the same luster as they did when we had but few? One hundred years from now some of our present-day preachers will stand out more prominently than they do now because their true worth will be more fully appreciated.

In this gallery of vivid portraits one will find selections from Protestant, Catholic, Jewish, fundamentalist, and modernist groups. Among these we find such names as Fosdick, Jefferson, Wise, Shannon, C. R. Brown, Clausen, the Vanees, Stidger, Coffin, Morrison, Truett, and S. Parkes Cadman. This is an im-

pressive group of men. And the author describes them with such vividness and accuracy that we are made to feel that we know them. While he lays emphasis upon their pulpit work, he also tells us something of their preparation, their hobbies, their peculiarities, and their service in other fields of endeavor. The book will be greatly appreciated by preachers and by all who realize the importance of great leadership.

The Rule of Faith. By the Very Reverend W. P. Paterson, D. D., LL.D., Professor of Divinity in the University of Edinburgh. New and Enlarged Edition. New York. Fleming H. Revell Co. Price \$2.25.

This is a most illuminating and instructive discussion of a great theme. The author everywhere defends the Protestant principle, namely, "that the Bible is the supreme rule of faith and practice." His examination and analysis of the Roman Catholic and other theories is most thorough and satisfying. Put on your "thinking cap" when you read this book, for you will need to bring into use your whole mental equipment as well as all your powers of spiritual discernment and understanding. But you will be well repaid for your effort. The work is scholarly, thorough, orthodox, and profound. Fine discriminations are made, yet the discussions are not belabored. This reviewer especially enjoyed chapter III of the second part: "The Genius of Roman Catholicism," and chapter IV, "The Gospel of Protestantism." The book serves an important place in the world of theological thinking.

"No man can be called friendless when he has God and the companionship of good books."—Mrs. Browning.

—O. Olin Green.

Mooring Masts of Revelation. By Melvin Grove Kyle. Fleming H. Revell Co. 217 pp. Copyright 1933. \$2.00.

This reviewer adopts as his own the words of the publishers: "The late Dr. Kyle was Research Lecturer, Pittsburgh-Zenia Seminary, Lecturer in Archeology Louisville Presbyterian Seminary, and member of the American Oriental Society.

"In bright, intimate fashion Dr. Kyle describes the various periods of divine revelation as seen in the footsteps of towering Bible characters—patriarchal, tribal, prophetic and redemptive—which, pointing onward to the manifestation of God in Jesus Christ and declared by His Apostles, is still in progress, aiming towards the flooding of the world with Gospel light."

This sums up this fine book in a few words. Here is a book to buy and to read. It is a tonic to the soul.

"THOU GOD SEEST ME"

(Gen. 16:13)

When you think, when you speak, when
 you read, when you write,
 When you sing, when you walk, when you
 seek for delight—
 To be kept from all evil at home and
 abroad
 Live always as under the "eye of the
 Lord."
 Whatever you think, both in joy and in
 woe,
 Think nothing you would not like Jesus
 to know.
 Whatever you say, in a whisper or clear,
 Say nothing you would not like Jesus to
 hear.
 Whatever you read, though the page may
 allure,
 Read nothing of which you are perfectly
 sure.
 Consternation at once would be seen in
 your look
 If God should say, solemnly, "Show Me
 that Book!"
 Whatever you write, in haste or with
 heed,
 Write nothing you would not like Jesus
 to read.
 Whatever you sing, in the midst of your
 glees,
 Sing nothing that God's listening ear
 could displease.
 Wherever you go, never go where you
 fear
 God's question being asked you, "What
 doest thou here?"
 Whatever the pastime in which you en-
 gage,
 For the cheering of youth or the solace of
 age,
 Turn away from each pleasure you'd
 shrink from pursuing
 Where God to look down and say, "What
 are you doing!"

This poem was presented to Chaplain
 Bass by a prisoner (who is supposed to
 have written it) in King's Penitentiary,
 Brooklyn, New York.

ANSWERED PRAYER

I asked for bread; God gave a stone in-
 stead;
 Yet while I pillowed there my aching
 head
 The angels made a ladder of my dreams
 Which upward to celestial mountains led.
 And when I woke before the morning's
 beams,
 Around my resting place the manna lay;
 And, praising God, I went upon my way,
 For I was fed.
 I asked for strength; for with the noon-
 tide heat
 I fainted, while the reapers, singing sweet,

Went forward with rich sheaves I could
 not bear,
 Then came the Master, with His blood-
 stained feet,
 And lifted me with sympathetic care;
 Then on His arm I leaned till all was done,
 And I stood with the rest at the set of
 sun,
 My task complete.

I asked for light; around me closed the
 night,
 No guiding star met my bewildered sight;
 For storm clouds gathered in a tempest
 near,
 Yet in the lightning's awful blazing flight
 I saw the way before me straight and
 clear.

What though His leading pillar was of
 fire.

And not the sunbeam of my heart's de-
 sire?

My path was bright.

God answers prayers; sometimes when
 hearts are weak,

He gives the very gift believers seek.

But often faith must learn a deeper rest,

And trust God's silence when He does not
 speak;

For He, whose name is Love, will send the
 best.

Stars may burn out, nor mountain walls
 endure,

But God is true, His promises are sure

To those who seek.

—Selected.

LET'S CO-OPERATE

Two fool mules—now get this dope—
 Were tied together with a piece of rope.
 Said one to the other, "You come my way,
 While I take a nibble at this new-mown
 hay."

Then they faced about, those stubborn
 mules,

And said, "We are just like human fools.

Let's pull together. I'll go your way,

Then come with me, and we'll both eat
 hay."

"I won't," said the other. "You come
 with me,

For I, too, have some hay, you see."

So they got nowhere; just pawed up dirt,

And believe me, how that rope did hurt!

Well, they ate their hay and liked it, too,

And swore to be comrades good and true.

As the sun went down they were heard

to say,

"Ah, this is the end of a perfect day."

—Author Unknown.

IS REALISM REAL?

Is a writer who chooses to see only the
 ugly a realist? To picture the morbid and
 drab side of life is only a part of life.
 Very few can "wring loveliness out of
 squalor," and too often our modern
 writers look down at the mud, unmindful
 of the stars overhead. Let him who would
 show us life as it is, show the whole of it
 —the good as well as the bad.

In criticising present day literature, Dr.
 William Lyon Phelps wrote the following
 in the January Scribner's:

"If a man living on another planet re-
 ceived the new novels and plays published
 on earth in English and if all he knew of
 human life were confined to such read-
 ing, he would probably believe that our
 world was the equivalent of hell. He
 would not believe there were many happy
 and joyous lives, or innocent delight and
 merry-making, or that spontaneous laugh-
 ter, and mirth were frequent (as they
 are) in every city, town, and village. His
 conception of the manner in which the
 average man or woman lives would be so
 far from the truth that it would bear
 hardly any resemblance.

"Furthermore, if from the same sources
 of information he attempted to appraise
 our standards of morality, he would not
 believe there were any persons who com-
 bined intelligence and respectability. He
 would not believe there were any 'good
 girls,' that there were any happy and suc-
 cessful marriages, or that love rose higher
 than lust.

"Every one must have noticed—in
 those novels of our contemporary writers
 which are the most highly praised—the
 scarcity of virgins. If there is a virgin
 in the first chapter, she ceases to be one
 before the last page. One who believed
 that 'realism' bore a resemblance to reali-
 ty would be justified in thinking there
 were no decent women."

We have faith in the youth of the pres-
 ent and believe that the cardinal virtues
 of old still exist.

FAMOUS REMARKS

They are as sick that surfeit with too
 much, as they that starve with nothing.—
 Shakespeare.

—O—

A little too wise, they say, do ne'er live
 long.—Thos. Middleton.

—O—

He is only fantastical that is not in
 fashion.—Robert Burton.

—O—

I see the right, and I approve it too,
 Condemn the wrong, and yet the wrong
 pursue.

—Samuel Garth.

—O—

An honest man's the noblest work of
 God.—Alexander Pope.



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

THREE NEW MISSIONARIES APPOINTED

At a recent meeting of the Foreign Mission Board three new missionaries were accepted for service in China. These three were already in service in China and the Board found it possible through the generosity of friends and churches in the homeland to accept these as full members of our missionary staff. These are Brother George A. Carver and wife of Kentucky, and Brother Harold Hall of Oklahoma.

When Mr. and Mrs. Carver, whose application has been before the Board since 1929, learned five years ago that the Board was not able financially to send them out, they secured educational work in Shanghai University, accepting short time contracts and hoping always to be included in the fold of the Foreign Mission Board's missionaries. After these years of splendid service, the Carvers find great joy in being able to serve the Master more directly and under the Christian flag of Southern Baptists.

Reverend Harold Hall has been receiving his support from a group of friends in Oklahoma who for three years have made it possible for him to serve at Yangchow, China. Recently he married Alice Wells, a teacher in Shanghai University and a missionary of Southern Baptists. Resigning from her position in Shanghai University, she joined her husband at the Yangchow Station. The friends of Brother Hall have decided to send their gifts for his support to the Foreign Mission Board with the understanding that the Board appoint him as a regular missionary. Gladly does the Board accept this proposition.

THE RECORD FOR JANUARY

Received from the Co-operative Program	\$ 36,644.08
Designated	22,063.61
Debt	6,936.23
Lottie Moon	103,093.77
Miscellaneous	2,979.74
TOTAL	\$171,717.43
Total for January 1933	147,975.10
Increase	\$ 23,742.33

E. P. Buxton, Treasurer

NOTABLE BAPTIST IN ITALY

Dr. D. G. Whittinghill writes from his mission post in Rome, Italy, that "Italy numbers among its citizens some notable Baptists. People may be notable for their culture, for their usefulness and for their piety. We have a fairly good representation of all three categories. Several pastors have conferred great honour upon themselves as well as upon our Mission. An excellent translation of the entire New Testament into Italian, a translation of Luke's Gospel into the Sardinian dialect for the

British and Foreign Bible Society, a brilliant treatment of the Resurrection of Christ, a Hebrew Grammar in manuscript form all go to the credit of our former pastors. A scholarly pastor, Prof. L. Paschetto a few years ago received the Pontifical prize for the best work on Ostia, the seaport of the Roman Empire. Another pastor has contributed to our literature seven volumes concerning historical, devotional and apologetical topics, two others have composed some valuable hymns for our church services, one of whom was a distinguished poet and historian."

UNUSUAL BOOK VALUES

Mission books for reading or study, reduced from 50 cents to 25 cents per copy.

Only A Missionary—Ray—(General).

Baptist Missions In Nigeria—Duval—(Africa).

Yoruba Life—Duval—(Africa).

The Day Of Small Things—Pruitt—(China).

Christianity's China Creations—Bryan—(China).

Gospel Triumphs In Argentina And Chile—Hart.

In The Land Of The Southern Cross—White, Muirhead—(Brazil).

Reminiscences: Twenty-Five Years In Victoria, Brazil—Reno.

Album Of Southern Baptist Foreign Missionaries (Old Edition).

—Mary M. Hunter, Manager Book Department
Foreign Mission Board, Richmond, Virginia.

SECRETARY MADDRY CANCELS VOYAGE

Secretary Charles E. Maddry of the Foreign Mission Board had his passports and tickets ready to sail for Europe on the 18th of January to visit the Southern Baptist mission stations. But for four weeks he was confined to his home with influenza. This long illness compelled him to cancel his plans and reservations for sailing. Though much improved and back at his office, his plans for visiting the European mission work are indefinite.

PARAGRAPHS

March is the spring month for Mission Study. Twenty-five foreign missionaries on furlough in the South are giving their full time to telling the Southland about missions. They are eager and ready to come to any church anywhere at any time. See page 22, *Home and Foreign Fields*, February, 1934.

To attain one's goal deserves congratulations! To exceed's one's goal commands special praise! With the Lottie Moon Christmas Offering, Woman's Missionary Union has far exceeded her goal! By this splendid achievement the women of the South have lifted high the foreign mission ensign, and bidden every Southern Baptist to get in step with the King's marching orders.

The Foreign Mission Board wishes to commend the Florida chain of Missionary Assemblies being held from January 20 to February 15. E. Stanley Jones is the key-speaker, and Missionary Ida Patterson, a Southern Baptist missionary on furlough from China, is one of the speakers in the party.

May every Southern Baptist mark August 5-12 on his calendar for vacation-time at Ridgecrest, North Carolina. Those eight days will be Foreign Mission Days on the Southwide Assembly grounds.

The Foreign Mission Board Report this year will be edited for use as a mission study book entitled, "The Word of God Increased." Let's plan to use it in mission classes, in missionary meetings, in prayer meetings, in B. Y. P. U.'s, in preparing sermons and other messages!

The Revised Edition of *Seedtime and Harvest* by Missionary Mary Alexander, is just the Baptist foreign mission book on South China that adult, young people and intermediate classes everywhere will want to study this spring. Next fall Japan will claim the attention. To understand the Orient one needs to study China and Japan simultaneously.

North Run Baptist Church, Richmond, Virginia, the old home church of Rev. J. C. Quarles, held a farewell service on January 28th for Missionary Quarles and his wife who will soon be sailing for Argentina to add more years of service to their 25 years' record.

The Olive Riddell Circle of the W. M. U. of the Dover Association of Virginia made a sailing-gift of \$145.00 to Missionary J. C. Quarles and his wife on January 28th.

"How many subscriptions to *Home and Foreign Fields* have the B. Y. P. U.'s in your church received?" is the question echoing throughout the South. The B. Y. P. U.'s have pledged a 25,000 goal to be reached by the Southern Baptist Convention in May. But can youth reach so mighty a goal without the hearty assistance of the adult Christians around them?

Sunday Schools have been maintained in nearly every part of Northern Nigeria.

"Three miles from Ogbomoshos on the Oshogbo Road, there is the Leper Colony. This project was the child of Dr. B. L. Lockett's heart. For it he planned, labored, prayed and sacrificed. Accommodations are there for twenty-five lepers in the early stages of the disease, to live, support themselves on the farms, receive medicinal treatment and be cured."—Dr. J. C. Anders.

Nearly all the important and central churches of Northern Nigeria, Africa, have had W. M. U. work organized since 1925.

DID YOUR CHURCH HAVE A PART?

Quarterly Report of State Treasurer
November 1, 1933-January 31, 1934

Below we give the complete list of the churches which had a part in the glorious task of "laboring together with Christ" during the past three months, and which out of their abundance or out of their "dire poverty" gave something to the causes represented in our denominational program. Some of the records are glorious; others are not so great. And it should be borne in mind that it is not the amount which counts, but the size of the amount given as compared with the strength of the church giving.

Administrative Expense

Some of our people have asked for a statement of the administrative expenses, that is the cost of maintaining the offices in Nashville where the money is handled. I am presenting therefore the item in this report. Total receipts from all sources during the quarter \$87,623.63
Total office expense, salaries, rent, etc. 4,619.78
Per cent of total funds expended in administrative work 5

JOHN D. FREEMAN, Treasurer.

	Co-operative	Designated
BEECH RIVER:		
Bear Creek	\$ 3.00	
Darden		\$ 2.55
Decaturville	8.00	
Judson		75.00
Lexington, First	37.60	151.67
New Hope		.50
Parsons	5.00	12.61
Perryville		4.46
Union		5.53
BEULAH:		
Bethel		6.00
Beulah	8.00	8.00
Cypress Creek		10.45
Fairview		6.15
Macedonia		5.50
Martin, First	100.00	76.56
Mt. Moriah		3.00
Mt. Pelia		7.64
New Home	11.40	6.00
New Salem	17.26	3.10
Reelfoot		17.07
Ridgely	30.62	13.72
Troy	10.00	2.70
Union City	29.31	61.71
Woodland Mills	13.35	2.85
Wynnsburg	5.00	13.25
BIG EMORY:		
Beech Park		12.11
Caney Ford		3.25
Cardiff		2.81
Crossville	16.25	10.44
Emory Heights		7.70
Eureka		3.00
Geo. Jones Memo.		15.00
Hailey's Grove	2.00	
Kingston		27.99
Middle Creek		7.94
Mossy Grove		1.52
Oakdale	200.00	25.00
Petros	3.50	3.25
Pine Orchard		3.00
Pleasant Grove	.50	5.50
S. Harriman		52.45
Sugar Grove		2.92
Sunbright	13.00	2.75
Trenton St.	19.50	78.98
Wartburg		7.75
Whites Creek		7.00
BIG HATCHIE:		
Brighton	28.50	5.00

	Co-operative	Designated
Brownsville	113.19	34.55
Charleston		6.81
Covington	188.40	118.71
Garland	21.98	16.83
Harmony	66.34	23.97
Henning	29.00	37.65
Holly Grove	1.00	
Liberty	20.38	25.47
Oak Grove	19.56	56.16
Pleasant Grove		9.51
Ripley	205.00	1,271.36
Stanton	78.79	35.06
Western Valley		1.36
Woodland	26.40	12.08
Woodlawn	13.82	9.50
Zion		2.00
BLEDSON:		
Bledsoe Creek	2.75	1.65
Chestnut Grove		3.00
Cottontown		15.00
Dixon Creek		11.50
Friendship	21.00	27.15
Gallatin	133.31	113.86
Hartsville		16.00
Hopewell	18.00	
Mitchellville	2.00	35.25
Portland	75.00	30.83
Westmoreland	1.00	2.00
CAMPBELL COUNTY:		
Caryville		11.12
Cedar Hill	1.85	.50
Good Hope	1.16	
Grantsboro		3.15
LaFollette	27.52	25.85
Pine Crest	2.00	
Sugar Hollow	1.20	
CARROLL COUNTY:		
Atwood		8.00
Bruceton	14.25	28.12
Camden	12.50	11.53
Eva	8.20	1.50
Huntingdon	38.89	37.84
McKenzie	20.65	18.20
Mt. Nebo		6.00
Prospect	23.35	31.28
Trezevant		51.67
CHILHOWEE:		
Aleoa	36.65	23.00
Bethel	2.40	18.00
Boys Creek		18.00
Central Point	6.00	5.00
Chilhowee		14.30
Ellejay		2.39
Galilee	1.36	6.19
Happy Valley		11.08
Liberty	1.94	4.11
Maryville	369.48	341.50
Mt. Lebanon	20.00	13.00
Mt. Olive	35.08	33.91
New Hopewell		9.00
Piney Level		2.00
Pleasant Grove	12.41	27.00
Providence		2.00
Six Mile	2.42	3.58
Stock Creek		7.00
CLINTON:		
Andersonville	4.19	34.00
Batley		5.41
Beech Grove	1.44	
Black Oak	5.00	14.00
Blowing Springs	10.21	12.00
Briceville		7.00
Clear Branch	.75	1.50
Clinton	37.00	66.00
Coal Creek	4.00	3.00
Coal Creek, 2nd	2.00	6.00
East Fork		3.65
Farmers Grove		1.00
Indian Creek	3.09	
Island Ford		1.45
Jacksboro	17.60	17.54
New Hope		2.00

	Co-operative	Designated
New Salem	5.00	5.30
Oliver Springs		14.37
Poplar Creek		2.85
Robertsville		7.91
Zion		45.90
CONCORD:		
Bakers Grove		12.40
Barfield		8.75
Bradleys Creek		6.00
Christiana	4.80	3.14
Concord		16.80
Eagleville	9.00	41.60
Fellowship	1.77	
Holly Grove	2.90	5.07
Lascassas	50.61	18.85
Milton	8.21	3.00
Mt. Herman		4.12
Murfreesboro	207.03	87.25
Smyrna	26.25	12.50
Taylor's Chapel		2.10
Wards Grove		7.61
Wayside		3.00
Westvue		3.49
CROCKETT COUNTY:		
Alamo	64.31	31.84
Bells	23.10	7.80
Cairo		7.60
Friendship	8.40	25.08
Gadsden		25.00
Maury City	12.30	21.24
CUMBERLAND:		
Alva	2.00	
Clarksville, 1st	930.90	394.98
Clarksville, 2nd	10.00	3.20
Cumberland City		3.00
Erin	7.95	27.45
Fern Valley	4.00	
Harmony	7.00	7.50
Hickory Grove		2.11
Little Hope	10.00	22.00
Little West Fork		6.50
New Providence		14.05
Pleasant View	4.20	7.50
Spring Creek		17.00
CUMBERLAND GAP:		
Cedar Grove		1.36
Cumberland Gap	6.25	15.94
Greens Chapel		12.50
New Tazewell	5.00	7.20
Tazewell	28.00	15.70
Walnut Hill	5.00	
DUCK RIVER:		
Bell Buckle	11.00	6.15
Charity		16.71
Cornersville	11.00	3.00
Cowan	5.78	5.00
Decherd	6.55	6.57
El Bethel	50.01	10.53
Estill Springs		3.00
Fosterville		8.25
Hannahs Gap	9.37	9.66
Huntland		5.00
Lewisburg	48.40	53.62
Longview		1.00
McMinnville		45.00
New Bethel		1.60
New Hope	13.00	5.00
North Fork	2.00	4.60
Prairie Plains		2.00
Rutledge Falls		2.00
Shelbyville	62.97	31.49
Smyrna	23.83	3.00
Tracy City		3.00
Tullahoma	85.76	51.86
Union Ridge	6.70	6.09
Wartrace	.82	10.00
Winchester	19.94	24.30
DYER COUNTY:		
Bruces		1.86
Curve		5.00
Dyersburg	362.29	253.44
Fowlkes	2.50	9.50
Halls	67.25	43.83
Harmony	3.40	
Lenox		2.50
Mt. Tirgah	22.35	6.00
Mt. Vernon	9.50	8.32
Newbern	47.60	43.75
Spring Hill		11.60
Trimble	8.15	9.60
Woodville		11.00

	Co-operative	Designated
EAST TENNESSEE:		
Allens Grove	5.01	25.31
Clay Creek		5.00
Del Rio	2.00	15.00
Dutch Bottom		2.00
Forest Hill	8.60	32.97
Newport, 1st	169.70	76.21
Newport, 2nd		6.79
Pine Springs	10.00	
Rankin		2.00
Union	6.25	
ENON:		
Union		.53
FAYETTE COUNTY:		
Galloway		4.53
Kirk	4.10	
Moscow	3.94	33.61
Mt. Moriah	6.40	
Oakland	5.00	5.00
Rossville	5.95	16.74
Somerville	27.74	7.75
Williston	3.65	1.85
GIBSON COUNTY:		
Antioch	5.25	1.00
Bethel (Y)	5.00	3.55
Bethlehem	27.45	
Bethpage	48.57	30.40
Bradford	2.50	27.90
Center		4.45
Clear Creek		5.00
Dyer	45.47	35.50
Eldad	25.00	3.52
Gibson	80.00	25.66
Greenfield	3.00	21.65
Hickory Grove	14.00	19.00
Hopewell		2.50
Humboldt	370.95	184.50
Kenton	27.10	3.75
Laneview (T)		4.00
Lathan's		5.00
Medina	6.00	12.25
Milan	30.45	114.31
New Bethlehem	5.48	.12
Northern	3.55	5.51
Oakwood	10.50	6.86
Poplar Grove		18.48
Rutherford	31.35	19.81
Salem	5.23	21.50
Spring Hill	15.00	14.50
Trenton	615.87	352.08
Walnut Grove	6.50	3.75
GILES COUNTY:		
Liberty Hill		2.00
Minor Hill	5.00	11.85
New Hope		6.00
Pulaski	3.95	6.00
Rock Springs		2.00
Union Hill		3.50
GRAINGER COUNTY:		
Bean Station	1.00	
Central Point		3.41
Head of Richland		2.00
Helton Springs	1.00	
Indian Ridge		3.85
Mouth of Richland	3.00	7.67
New Corinth		1.10
Powder Springs		2.92
Rutledge	41.15	10.50
Washburn	2.75	12.00
HARDEMAN COUNTY:		
Bethel	2.75	11.56
Bethlehem	30.13	
Bolivar	72.79	27.28
Grand Junction	22.77	17.11
Harris Grove	1.55	
Hickory Valley	2.20	1.25
Middleton		3.50
New Union		4.00
Saulsberry	34.00	12.05
Silerton	6.00	
Toone	7.87	19.15
Whiteville	79.72	49.46
HIAWASSEE:		
Fellowship	1.50	4.70
Point Rock		5.00
Shiloh	1.40	3.00
Ten Mile	27.35	10.92
HOLSTON:		
Baileytown	6.75	6.00
Beulah	7.45	7.00
Blountville	24.50	34.00

	Co-operative	Designated		Co-operative	Designated		Co-operative	Designated
Bluff City	3.00	33.80	Central, Fountain City	180.99	123.08	Selmer	3.75	51.36
Bluff City, 1st	15.15	15.57	Concord	7.12	7.12	West Shiloh	30.00	30.00
Boones Creek	11.70	5.00	Corryton	34.61	3.50	MADISON COUNTY:		
Buffalo Ridge		19.85	Crichton	11.76	12.05	Ararat	3.25	26.95
Calvary		7.51	Deaderick	5.00	30.83	Beech Grove	1.00	1.25
Calvary (K)	60.00	172.51	Euclid Avenue	38.30	30.06	Calvary	74.10	259.42
Cherokee	5.53	20.65	Fifth Avenue	300.00	240.25	Clover Creek	10.00	10.00
Cherry Grove		2.25	First, Knoxville	17,835.65	876.49	Cotton Grove	10.00	5.00
Chinquapin		16.50	Fort Sanders	5.00	16.25	East Laurel	1.65	14.77
Clear Branch		2.44	Fountain City	12.60	13.48	Henderson	15.00	15.00
Double Springs	18.00	4.00	Gallahers		11.50	Herrons	10.00	10.00
Enon		400.17	Gillespie	50.00	39.08	Jackson, 1st	763.70	471.42
Erwin, 1st	511.95	17.57	Greenwood		8.83	Jackson, North	5.40	27.80
Erwin, 9th St.	6.00	4.85	Grace	11.90	12.05	Jackson, S. Royal	84.62	7.41
Fall Branch	4.95	5.33	Grove City	26.25	25	Jackson, West	57.02	291.50
Fall Creek		9.05	Immanuel	100.00	21.58	Madison	57.02	15.47
Flag Pond		4.25	Inskip	18.67	15.98	Malesus	5.15	10.67
Fordtown	7.00	15.00	Island Home	155.45	204.17	Maple Springs	12.05	12.35
Glenwood		35.00	John Sevier	5.00	5.00	Mercer	2.00	36.10
Greenville, 1st		6.50	Lincoln Park	50.00	43.51	Parkburg	2.00	2.05
Harmony		5.00	Little Flat Creek	3.00	3.00	Pinson	25.00	5.52
Holston Valley	7.61		Lonsdale	108.45	25.60	Pleasant Plains	2.00	13.00
Johnson City, Central	554.03	357.56	Lyons Creek	9.85	27.42	Poplar Corner	20.81	7.50
Johnson City, 2nd	5.05	3.54	McCalla Avenue	208.75	15.00	Poplar Heights	9.20	20.26
Jonesboro	13.44	19.27	Marble City		21.05	Spring Creek	1.00	14.30
Kingsport	228.50	406.55	Mascot	61.40	12.35	Wards Grove	11.22	1.00
Limestone	15.00	3.00	Meridian	2.65	12.35	Westover	3.75	7.60
Lovelace		5.86	Mt. Carmel		5.85	MAURY COUNTY:		
Mountain View	7.00	2.00	Mt. Harmony		10.25	Centerville	3.75	7.75
Muddy Creek	5.35	4.10	Oakwood	55.73	17.22	Columbia, 1st	242.60	94.13
New Salem		2.38	Park City		2.00	Columbia, 2nd	13.74	7.89
New Victory	3.26	46.20	Powell	84.59	18.85	Fairview	9.45	9.45
Oak Grove	2.75		Riverdale	25.50	8.50	Friendship	4.85	4.85
Oak Hill	10.00	18.05	Riverview		11.50	Hohenwald	3.50	13.38
Philadelphia	2.50	6.00	Rocky Hill	15.50	5.45	Holts Corner	9.57	4.42
Piney Flats	9.50	8.25	Roseberry		8.45	Knob Creek	8.20	26.00
Pleasant Grove		5.00	Salem		21.52	Lawrence Grove	12.75	51.02
River Bend	1.85	1.80	Sharon		38.10	Mt. Pleasant	15.00	5.00
Snows Chapel	45.00	32.48	Smithwood	51.60	111.08	Rock Springs	4.47	4.47
Southside		11.57	S. Knoxville	51.75	69.75	Theta	5.50	5.50
Unaka Avenue	11.80	4.40	Straw Plains	5.00	8.70	MIDLAND:		
Union		8.32	Tabernacle		15.00	Bethel	15.00	1.90
West View		6.53	Third Creek	14.63	43.56	Bishopville	3.00	3.00
HOLSTON VALLEY:			Union		11.00	Clear Springs	4.50	4.50
Beech Creek	8.74	7.53	Washington Pike	26.35	35.35	Mt. Harmony	7.09	7.09
Bridgeport	2.44		West 4th Avenue		22.46	Pleasant Hill		
Fairview		2.34	LAWRENCE COUNTY:			Union		
Gills Chapel	6.31	3.10	Bethel		1.00	MULBERRY GAP:		
Hickory Cove	1.05	4.00	Deerfield	3.96	2.05	Choptack	6.00	6.00
Howes .....	.74		Etheridge		2.25	Sneedville	1.00	1.00
Longs Bend	1.33		Gum Springs		3.25	Trent Valley	6.37	3.00
McPheeters	13.36	1.00	Iron City		3.98	NASHVILLE:		
Mt. Pleasant		1.05	Lawrenceburg	99.75	38.49	Antioch	5.50	11.15
New Hope	1.20		Leoma		2.52	Belmont Heights	409.77	461.26
Persia	2.02		Liberty Grove	9.15		Calvary	21.65	6.05
Piney Grove .....	.25		Loretto		1.90	Centennial	3.60	3.00
Plum Grove		3.00	Mt. Horeb		5.00	Central Home	8.00	26.90
Providence	3.82	2.35	Oak Hill		3.45	Dickson	95.09	100.27
Rogersville		75.47	O. K.	10.00		Donelson	347.58	129.59
Speedwell .....	.66	1.02	Park Grove		1.10	Eastland	173.61	105.35
Stanley		2.50	McMINN COUNTY:			Edgefield	2,447.42	2,681.79
Surgoinsville		2.50	Athens	230.84	116.27	First	36.45	293.25
Tunnell Hill			Bethsaida		2.33	Franklin	7.50	23.01
INDIAN CREEK:			Calhoun		5.00	Goodlettsville	803.43	201.47
Philadelphia	6.00		Center Point		5.82	Grace	91.65	58.26
Savannah	10.00		Charleston	11.63	12.75	Grandview	8.56	8.35
Waynesboro		12.00	Cog Hill	12.75	16.46	Green Hill	399.98	728.93
JEFFERSON COUNTY:			Eastanallee		10.85	Immanuel	50.00	148.67
Antioch		2.00	East Athens		12.00	Inglewood	2.50	3.10
Dandridge	21.46	14.30	Englewood	14.50	2.90	Joelton	872.46	1,474.25
Dumplin	29.81	16.70	Etowah	263.87	167.52	Judson	128.64	28.67
French Broad	2.96	6.45	Goodfield	6.30	6.93	Lockeland	10.18	10.18
Jefferson City	298.35	399.95	Good Hope		1.00	New Bethel	51.95	51.95
Mountain View		1.28	Idlewild	2.50	2.60	North Edgfield	7.71	7.71
Nance Grove		4.10	Lamontville		3.00	North End	67.18	67.18
New Market	5.00		Mt. Harmony		1.00	Old Hickory	572.28	572.28
Northside		21.00	Mt. Pisgah		3.00	Park Avenue	50.50	50.50
Piedmont	2.70	16.65	New Friendship		23.74	Radnor	40.57	40.57
Pleasant Grove (H)		2.70	Noti		35.37	Richland	230.30	105.39
Shady Grove		3.25	North Athens	7.35	22.50	Seventh	51.60	51.60
Talbotts		2.23	North Etowah		1.66	Shelby Avenue	249.00	249.00
White Pine	28.67	19.72	Oak Grove		8.53	Tenn. Home	116.65	116.65
JUDSON:			Riceville	10.00	1.75	Third	13.69	13.69
New Hope	1.00		Salem		1.00	Una	20.20	20.20
KNOX COUNTY:			Union		9.58	Union Hill		
Arlington	23.85	29.15	Wetmore	5.00		NEW RIVER:		
Beaumont	25.00		McNAIRY:			Moores Chapel	19.70	19.70
Beaver Dam		15.00	Adamsville	8.00	9.00	Oneida	5.61	2.50
Bell Avenue	188.78	51.82	Chewalla	60.00	11.21	Robbins	2.00	1.50
Broadway	340.07	166.26	Clear Creek		12.00	NEW SALEM:		
Calvary	35.85	6.02	Gravel Hill		8.00	Brush Creek	15.65	25.99
Central, Bearden	5.00	28.35	Mays Chapel	1.00	11.00	Carthage	19.25	39.65

(Continued on page 13)

EDUCATIONAL DEPARTMENT

Sunday School
Administration

W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

Field Workers

Jessie Daniel, West Tennessee. Miss Zella Mai Collie, Elementary Worker.
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

THE REGIONAL S. S. CONVENTIONS

Meeting in April

Region No. 1 will meet at Morristown on April 3 and 4, Mr. J. Frank Seiler, President.

Region No. 2 will meet at Etowah, April 5 and 6, Rev. Lloyd T. Householder, President.

Region No. 3 will meet at Watertown, April 12 and 13, Rev. Leland S. Sedberry, President.

Region No. 4 will meet at Union City, April 10 and 11, Mr. Hayes Owen, President.

General outline of program for all four meetings:

First Day

10:00 Devotions under the direction of Miss Collie. Devotional will consist of Bible readings, quiet music and singing.

10:30 General Topic "Enlistment" 15 minutes talk.

1. Enlisting the Unenlisted Church Member.

2. Enlisting the New Recruits.

3. Enlisting New Committees.

11:15 Special Music, visiting singers.

11:30 Address, "Enlisting God's Soldiers in God's Army," Special Speaker.

12:15 Adjournment and Eats.

Afternoon

1:30 Devotions as before.

1:50 Conferences—All together. Subject "Problems."

1. Enlargement.

2. Organization.

3. Programs.

4. Summing Up.

3:00 Address, "Discovering and Training Leadership."

3:30 Announcements and Adjournment.

Evening Session

7:30 Devotions with visiting singers.

8:00 Address, "Teaching the Masses."

8:30 Address, "Teaching to the Uttermost Parts."

Second Day

9:30 Devotions as before.

9:50 Associational Program (All Associational Officers on platform).

1. Reports from all Associations by Associational Superintendents.

2. What my Association has done during the past year.

3. What we propose for 1934.

4. Outline of the General

State Program by State Worker.

11:00 Associational Conference "Associational Problems," State Superintendent.

11:30 Special Music.

11:40 Address, "Inspiring to Action."

12:20 Adjournment and Good Fellowship.

Afternoon Session

1:30 Devotions.

1:50 General Topic, "Vision."

1. Vision of God.

2. Vision of the Needs.

3. Vision of Self.

3:05 Going Down Into the Valley of Service.

3:20 Adjournment, and God Bless You.

The regular program will not include Monday night as heretofore, but where the local church desires a service the same will be given. The best speakers possible have been secured for these conventions, among the many we mention the following: Dr. Charles E. Maddrey, Dr. J. D. Freeman, Dr. Fred F. Brown, J. G. Hughes, C. L. Bowden, J. T. Warren, Jas. A. Ivey, T. B. Bandy, G. T. Wofford, W. E. McGregor, A. M. Nicholson, Virgil Adams, A. B. Smith, P. B. Baldrige, J. W. Christenbury, D. N. Livingstone, J. B. Tallent, Bryan Wilson, H. G. Lindsay, D. A. Ellis, W. Q. Maer, Hayes Owen, Preston Ramsey, Frank Collins, Joe Sims, Wesley Cook, Floyd Starke, E. Floyd Olive, E. L. Atwood, J. J. Hurt, W. L. Smith, S. V. Smith, C. E. Wright, while others have been invited but not heard from. These with the state workers and others from the S. S. Board will give a real treat for every one who attends any one of them.

NEWS NOTES

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

Congratulations to the 8 Young People's and Adult Bible classes in Tennessee who were awarded Standard recognition during the month of January. They are: Philathea, Covington Baptist Sunday School, Covington; Smile Girls, Calvary Baptist Sunday School, Jackson; T. E. L., Union Avenue Baptist Sunday School, Memphis; Philathea, First Baptist Sunday School, Nashville; Euzelean, Grace Baptist Sunday School, Nashville; Glad Girls, Grace Baptist Sunday School, Nashville; T. E. L., Immanuel Baptist Sunday School, Nashville; Faithful Workers, First Baptist Sunday School, Pulaski. This brings our

total since October 1, to 8. Our goal is 27. May we add the name of your class to our list next month?

Work To Do

Six Young People's and Adult classes in Tennessee were registered with the Department of Young People's and Adult Sunday School Work of the Sunday School Board during January, bringing our total, since October 1, to 32. Our goal for the year is 100.

There are more than 100 Bible classes in Tennessee that are not registered, and that need the free helps offered registered classes by this Department. Is your class missing these helps, and your teacher, the personal suggestions which will come to him from Mr. William P. Phillips, Secretary of the Department? If so, write your State Sunday School Secretary today for an application blank. Help your class and help your state by registering today!

Two Home and Extension departments have been registered since October 1. Our goal is 15. Superintendents, take advantage of your opportunity!

B. Y. P. U. NOTES

Frank Collins writes from Portland: "I greatly enjoyed the week at Milan with Bro. Huey, and believe that some good was done. I had 26 enrolled in my class and 12 took the test. Miss Roxie had a good class and so did Mrs. Huey. Altogether it was a very happy week."

THE CHATTANOOGA SCHOOL A GREAT ONE

We are just in the midst of the Chattanooga City Training School with more than 800 in attendance each day. I have never been in a school where the young people were more interested and did better work. No social stunts at all, not even supper. We go to our classes each evening at 7 and at 7:45 back into the auditorium for the report and a splendid address on our general theme and then back for 45 minutes more of real study. Classes are being taught as follows: General Manual, Fred Dowell, Knoxville; Intermediate Leaders Manual, Mrs. J. E. Lambdin, Nashville; The Functioning Church, W. D. Hudgins, Tullahoma; Intermediate Manual, Miss Roxie Jacobs, Sweetwater; Our Doctrines, by Rev. C. F. Clark, Chattanooga; Soul Winning, D. N. Livingstone, Chattanooga; Missions, Lady from Chattanooga (her name slips our memory); People Called Baptist, Rev. R. W. Selman, and Senior Administration, Mr. John Christenbury. All the classes are being well attended and interest good.

MARCH B. Y. P. U. MONTH

Let all our young people realize that March is not only Study Course month but B. Y. P. U. month in our associational work. We give below the work set out for that month and also for the new quarter beginning in April. We should get busy with the 100,000 Club subscriptions as early as possible and then begin on the Home and Foreign Fields work. Along with this do not forget our own State Paper, The Baptist and Reflector.

March—Christ Must Reign in our Preparation for Service. Scripture: Eph. 2:10. Conduct a Training School and seek to enlist every member. Build the devotions around the theme of the month. Canvass the membership for subscriptions to Home and Foreign Fields and back the mission program. Group meeting and topic, "Preparation."

Second Quarter

Christ Must Reign Over What We Have

April—Christ Must Reign Over Our Material Possessions. Scripture: Psalms 24:1. Recanvass the membership for subscriptions to the 100,000 Club and enroll every possible tither.

May—Christ Must Reign in Our Friendships. Scripture: James 4:4. Plan to send representatives to the State Convention and Encampment. Be true to your friends and make friends of others.

June—Christ Must Reign in Our Racial Relationships. Scripture: Rom. 2:11. Organize and teach Study Courses for the negroes in your town. Assist in winning and enlisting foreigners. Group meeting, topic "Stewardship."

Suggested Program for Quarterly Group Meetings 1934

To be held on Sunday corresponding to the number of group and during last month in each quarter.

Program For March

Group Leader Presiding

2:00 Devotions, "Christ Reigning in My Own Heart."

2:15 Reports from churches and verbal statements from churches not having Union.

2:30 General topic, "Preparation for Service."

8 Minute Talks.

1. My Spiritual Objective.

2. The Spiritual Objectives Set in the Standard.

3. Christ Reigning in the Quiet Moments.

4. Christ Reigning in the Application of What I Have Learned in the Study Course.

5. Christ Guiding Me in My Own Bible Study.

3:15 Special Music.

3:20 Address, "Christ Reigning in Our Churches." Special Speaker.

3:50 Open Discussion.

4:00 Announcements and Ad-

journalment, emphasizing the Regional Convention and the State Encampment.

ESPECIAL ATTENTION

We are giving Dr. Freeman's plan for making maps of the various associations, and ask that our young people get to work on this right away, and in connection with this, see that signs are placed on the highways pointing to all churches not on the main pike.

A Contest of Lines

I need a good map of Tennessee showing the exact location of each Baptist meeting house in the state. I do not know how to get it except to ask the young people to furnish me with maps of the counties. I am, therefore, offering a "Contest of Lines" to see who can draw me the best map of his county.

There will be no money prize in the contest, but there will be honors worth while. A good committee will judge the maps as to their accuracy and neatness. The best map from each county will be copied into a large map of the state, and the name of each winner will be placed on his county in the big map. This will be shown all over Tennessee in our denominational meetings.

Rules

1. Maps must be drawn on good white paper, 8½ by 11 inches in size. All boundary lines to be in black ink.
2. Map is to be drawn to the scale of 5 inches—that is each inch on the map will represent five miles of length or width of the county.
3. Mark paved roads with green lines; gravel roads with blue and dirt roads with red. Railroads should be shown with very thin parallel lines. Insert numbers of all highways in circles along the lines.
4. Show the locations of towns and villages, and mark the county seat with a star. Print names in small, neat letters.
5. Mark the exact location of each Baptist church house with a cross (+) and print the name in small, clear letters inside it.
6. Show the courses of rivers.
7. Do not fold your map to mail but roll it in cardboard so as to prevent it from being crushed. Send it to John D. Freeman, 161 Eighth Avenue, North, Nashville.
8. Do not put your name on the map.

Suggestions

1. You will probably find a good map of your county in the court house. You may use this in getting the facts shown on it.
2. Do not depend upon what some one has told you about the location of the church houses. If you do not know exactly, go out and see for yourself. You make one trip and thereby save your

state workers many useless hours of hunting.

3. Remember that you are rendering a great and lasting service to the Baptist work in Tennessee. Do your best not only to win but to send a map that is

perfect, showing just what roads one must take to go to any Baptist church house anywhere in the state.—Sincerely, John D. Freeman, Executive Secretary and Treasurer, Executive Board, Tenn. Baptist Convention.

THE YOUNG SOUTH

Send all contributions to "The Young South," 161 Eighth Avenue, North, Nashville, Tennessee.

DOGS OF THE ARCTIC

The big, strong dogs of the far north, able to live through the long night of the severe Arctic winter, receive a different training from that given to dogs in a warmer climate. They are never pampered. They are taught to obey, to work and take care of themselves. Their food is coarse and often scant. They have no beds except those they make for themselves. They sleep in the open air or in burrows which they dig in the snow. They lie down with feet folded under them and their bushy tails thrown over their eyes and noses. They are quite comfortable, for they are provided with two coats—an under one of thick wool, the other one of long, stiff hair.

The pups are usually born in a little snow house that the Eskimo makes for the mother dog. While they are young and helpless she cares for them in this shelter, but they soon venture outside, where they play and roll in the snow just like other pups. While they are still small they are each given a name, to which they answer in a short time. Now the training begins, for it is necessary that they should become obedient and broken to the harness while young.

Collars, reins and whips are made like those used for the larger dogs. A child often starts this training. The pups are taken into the snow house, or igloo as it is called, and the small boy plays with the pups just as his father works with his dog team. He fastens a rein to the collar of each pup, places a leader first, with the others in pairs behind him. He calls them by name, teaching them to obey him, and respect and follow the leading dog. With the reins in his hand, he drives them over the floor of the igloo. It is a game they all enjoy, one which is to be the real work of the boy and the pups when they are grown.

When the far north is under a frozen bed, these dogs are used to carry the Eskimo wherever he wishes to go. He sits sidewise on the sledge, holding the reins in one hand and a long whip in the other. The lash is used to touch the leader's side as he speaks to him. If they have been well trained, they never dispute the leadership of this dog. They go swiftly, a mile perhaps in ten minutes, for the sledge glides

easily over the frozen snow, and the team of eight or ten dogs can carry many pounds. Not even a reindeer could go where these dogs go willingly.

All the Eskimo's meat is brought home by means of this dog pack. The dogs carry loads of skins, and often the family. When the short summer comes and the sledge cannot be used to advantage, loads are strapped on their backs and carried from place to place. At this time the family leaves its snow house and seeks a new place for the summer home, which is made of skins and such things as the members are able to obtain. The dogs work as long as they are needed and are fed by their masters.

When the work is over the dogs are allowed to run wherever their fancy takes them. They are no longer supplied with food, and are now obliged to hunt fish and game for themselves. They often travel long distances from home, are gone all summer, but as soon as winter sets in all the dogs return to their masters, ready to work and be fed in return. This rarely fails.

The real Eskimo dog never barks, but makes a long-drawn-out howl like the wolf. It is said he may "acquire the habit" if raised among dogs that bark. He is usually good-natured, willing to work, and ready to obey his master. He is strong and intelligent, and able to take care of himself. He likes the cold, white North with its long night, and probably is never quite happy when removed from his Arctic home.—Evangeline Weir in the Junior Weekly.

JULIA'S READING

"Why, I shouldn't feel that I were living without reading!" Julia exclaimed. "I should feel as if I were wasting my life. Think of spending your time like Clara Hayes—just clothes and parties and visits! I don't suppose she opens a book from one week's end to another!"

"It is too bad," Aunt Isabel replied, her eyes upon her embroidery. "One real book a month is an opportunity no girl should miss if she can help it."

"One a month!" Julia echoed. "Why, Aunt Isabel, I read two or three a week right straight along! One isn't anything."

Aunt Isabel was silent while she worked a difficult curve in

her monogram. Then she looked up with a smile.

"I said one real book," she answered.

"Oh, yes," Julia replied vaguely.

Aunt Isabel was spending the winter with the family—to their great joy for she was a rare and much appreciated guest. One evening she called Julia into her room. "I have something to show you," she said.

Julia came, wondering. Her aunt handed her a sheet of paper. It looked like the report of the latest additions to the fiction department of the public library.

"What!" Julia began. Then slowly the color surged into her face.

The record contained the names of forty-one novels, and nothing else.

"Is it right?" Aunt Isabel asked. "I'm afraid it is," Julia acknowledged.

"How many of them were worthwhile?"

"About three," the girl replied frankly.

She stood studying the list! presently put it down with an air of determination.

"Hear my vow before I go," she said laughing and serious at the same time. "Not another novel, not even the most fascinating, for three whole months! But you'll have to help me out, Aunt Bel."

"Agreed," Aunt Isabel responded, promptly.

Aunt Isabel's visit ended soon after that. She gave Julia a list of books to read, but heard nothing in regard to them until the next three months were over. Then she received a book list and a note. The list recorded one history, two biographies, two volumes of literary criticism, one of art criticism, one of poetry, one of essays and one of sociology. The note was brief.

"Miss Julia Roberts, who has been the victim of a serious attack of the fiction habit, is now recovering, after a severe course of treatment."

Aunt Isabel, with a pleased look in her eyes, promptly sent a telegram.

"Warmest congratulations. I am proud of you, my dear."—Youth's Companion.

An old negro visited a doctor and was given definite instructions as to what he should do. Shaking his head he was about to leave the office when the doctor said, "Here, Rastus, you forgot to pay me."

"Pay you for what, boss?"

"For my advice," replied the doctor.

"Naw, suh! I ain't gwine to take it," and Rastus shuffled out.

Every task is a test.—Otto H. Kahn.

WOMAN'S MISSIONARY UNION

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
Young People's Leader.....Miss Ruth Walden, Nashville

Headquarters. 161 Eighth Avenue, North, Nashville, Tenn.



WEEK OF PRAYER FOR HOME MISSIONS

March 5-9 Inclusive, 1934

Theme for Week — Entrusted with the Gospel.

Scripture for Week — "Whosoever shall call upon the name of the Lord shall be saved. . . . How shall they preach except they be sent?"—Rom. 10:13-15.

Goal for Week—\$68,500, a 10% Increase over Offering of March, 1933.

The following will help as you observe Home Mission Week of Prayer. You will note that no leaflets are listed for W. M. S. use, the pageant being prepared primarily for Women's Missionary Societies, their W. M. U. young people's organizations participating:

The Light Dawns.—Pageant of Home Missions—(19 adults, may be all women; group of children; 1 each W. M. S., Y. W. A., G. A., R. A., and Sunbeam members.) Price, 10c.

Leaflets for Young People For Young Woman's Auxiliary—"You Did not Forget." 2c.

For Girls' Auxiliary—"My Word Shall Not Return Void." 2c.

For Royal Ambassador Chapter—"Mike of the North End." 3c.

For Sunbeam Band—"Eeny-Meeny-Miny-Mo." 3c.

Send remittance with order, please, using 2c or 3c stamps (2c ones preferred). Order early from W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

ATTENTION!

W. M. S. President and Young People's Leaders!

If you have not received your package containing the program

for the Home Mission Season of Prayer, it is because we did not have your name and address on our files. If you desire this material, please drop us a card AT ONCE as there is still time for you to plan your program if you do this IMMEDIATELY.

APPEAL FOR THE MARCH WEEK OF PRAYER OFFERING

J. B. Lawrence,

Executive Secretary-Treasurer,
Home Mission Board

In making this appeal for the March Week of Prayer Offering let me first express my deep appreciation for the generous support given Home Missions by Woman's Missionary Union throughout the years. I would especially mention the offering of last March. It was a most glorious achievement for the women and W. M. U. Young People to raise \$62,629.99 with all the banks in the country closed. That offering saved our work.

This year, as heretofore, we are looking to the March Week of Prayer Offering for the continuance of our work as now projected. The money raised by the women and W. M. U. Young People in the March Week of Prayer will be all the funds available for the support of the missionaries given in the list of designations. We earnestly appeal to every society to make their offering as large as possible this year.

If more than the amount set as the goal should be raised, we have ample place for every dollar. The Oklahoma Baptist State Mission Board has dropped its Indian work. This work will be abandoned if it is not taken over by the Home Mission Board. We have no way to care for this work unless our women and W. M. U. Young People furnish the money in the March Week of Prayer.

In addition to this, we have one new field that we need to enter and two fields that we are now working in where our work needs to be enlarged. The new field that we should by all means enter is the mountain section of our Homeland. In Kentucky, Virginia, North Carolina, Tennessee, Georgia and Alabama there is a great territory, Baptist in sentiment, that is now being neglected. On the Western side of the Mississippi, there is the great Ozark Region, comprising South Missouri, North Arkansas and Northeastern Oklahoma. This is a rich field for mission work.

We need also to enlarge our work among the Negroes and the foreigners. We have in our office several letters from well

trained and well educated young men and young women, saying that the Lord has called them into special fields of Home Mission service and wanting to know if we can't enable them to carry out God's will in their lives by putting them to work. Surely these God-called young men and young women should be put to work. Our hope is in the March Week of Prayer Offering.

It is my candid judgment that right now the evangelization and Christianization of the Homeland is one of the most important and imperative tasks before Southern Baptists.

This seems evident when we consider the menaces and dangers that now threaten the civilization of America. These are so potential for evil that unless we meet them with the Gospel of Christ in a heroic campaign of evangelization, our Homeland may become the center of an essentially pagan civilization.

Do we fully realize what is taking place here in the Homeland? The forces at work are mighty and sinister. Communism, Atheism, Sabbath desecration, lawlessness, the liquor traffic, race prejudice, and worldliness are undermining the spiritual foundation of our civilization. There is also the modern world spirit, the passion for possession, the revolt against tradition, the throwing off of the restraint of authority, crass materialism, racial antagonism, and the casts of labor and capital.

The forces arrayed against the progress of the Gospel are mighty and sinister. We cannot meet these mighty opponents of the Cross of Christ in isolated groups. We must bring to bear up the problems that confront us the impact of the whole denomination. The Home Mission Board is the agency through which Southern Baptists are attacking these problems.

May the blessings of Heaven rest upon our women and W. M. U. Young People in their March Week of Prayer effort!

THE STORY OF THE SONG

(This story was omitted when the Home Mission literature was sent out.—M. N.)

Sister Mary Peters, who died in May 1929, was the daughter of White Eagle, last Principal Chief of the four bands of Pawnee Indians. When at the invitation of her father the missionary, J. G. Brendel, came to bring the Jesus Way to the Pawnee people, she with her uncle, the priest of the heathen religion of the Pawnees, took a stand of bitter opposition to the new religion. Even when her father became a believer in this new Way, she continued her opposition. She married, as her second husband, Robert Peters, one of the first of the Pawnees to walk the Jesus way. His faithful life and testimony apparently

did not influence her until, in a vision like that of Paul's on the road to Damascus, she saw the Lord and heard His voice calling her to follow Him.

She immediately obeyed, confessing Him the next day as her Saviour at the Pawnee Baptist Church. As she had been the leader of her people in opposition to the Christian faith, so now she became their leader in following it. She who had led her people in the heathen dances, now forsook all the Indian ways, refusing even to attend their social affairs, that her Christian testimony might be pure and clear before her people.

Knowing the Indians would never make the Jesus Way truly their way until they sang of it in their own Indian fashion, she began to sing hymns and prayers after the Indian way, drawing upon her rich knowledge of the folk-song and religious music of her people for exquisite melodies with which to sing of Jesus and His love. Under the loving guidance of the missionary, Miss Mary P. Jayne, she became the leader of an evangelistic band of Indian women whose influence was great among the Pawnees and spread to other neighboring tribes, beginning the work among the Otoes. Stricken while on her knees in prayer at a meeting of this band of women, she died while still young in years, leaving behind a heritage of influence that will never die so long as the story of Jesus is told among her people. When she became a Christian there were only a few who followed the Jesus Way. When she died, more than half the Pawnee Indians were members of the Baptist church. In this remarkable development she had a great part.

Of her, in her death, her own people said:

"No sister ever walked after Jesus like she did. Christ picked out Sister Peters. He told her, 'Follow Me.' She showed the Way. Now Indian know the Way. It is the Way Sister Peters lived, the Way she walked, the Way she taught us."

Of her a veteran missionary said: "She was the greatest Christian character ever produced among the Plains Indian people."

A son, Bert Peters Little-Sun, who is today a member of the staff of Indian Government School at Phoenix, Arizona, inherited her gift for music. Graduate of Oklahoma Baptist University with two years of study of Gospel Music at Southwestern Baptist Seminary, he sings both his mother's sweet Gospel songs and the songs of the white man.

Today her songs, some twenty of them, are sung by all the Plains Indians, though many of them do not understand the words. They appeal to the heart of the Indian for they tell of the Jesus Way in

music that is his own, out of the background of his tradition. They are songs of the redeemed of the Indian peoples who walk the Jesus Way. — Mrs. Una Roberts Lawrence, Mo.

NOTICE OF CHANGE IN CONSTITUTION

Notice is hereby given of proposed change in the Constitution of the Woman's Missionary Union of Tennessee.

In Article VI on election of officers the first paragraph and ninth line, the words "at its last meeting" shall be omitted. Thus amended the Constitution will read, "The two members of the Administrative Committee to be chosen by the committee prior to the annual meeting."

The request came at the last convention that the nominating committee be chosen a year ahead so that ample time could be given to them for their work. Our constitution was so worded that the Administrative Committee must choose their representatives at its last meeting before the convention. By changing it more time will be given for the committee's work.

SUPERINTENDENT AND OFFICERS CONFERENCE

Also Stewardship Declaration Contest of Middle Tennessee Murfreesboro, Saturday, February 24, 9:45 O'clock.

9:45-10:00 Devotional — Mrs. R. K. Kimmons.
10:00-11:00 W. M. U. Plans — Miss Mary Northington.
11:00-12:40 Sunbeam, Girls Auxiliary and Royal Ambassador Stewardship contest.
12:40-1:30 Lunch.
1:30-2:30 Conference on W. M. U.
2:30-3:15 Y. W. A. Contest.

Those desiring to have lunch at the college will please write Mrs. E. L. Atwood. Price of lunch twenty-five cents.

DID YOUR CHURCH HAVE A PART?

(Continued from page 9)

	Co-operative	Designated
Cookson's Creek	2.00	
Hiwassee Union	4.00	16.00
Isabella		18.30
Mine City		47.49
Mt. Zion		5.00
Pleasant Grove		3.57
Shiloh	18.40	17.00
PROVIDENCE:		
Baptist Tab'nacle	11.50	3.50
Jones Chapel		6.00
Lenoir City, First	103.86	24.56
New Providence		1.75
Old Ballards		13.75
Old Midway		1.50
Poplar Plains		3.75
Pleasant Hill		4.00
Shady Grove	2.00	5.00
Union Stockton Valley	3.00	1.00
Zion Chapel		2.75
RIVERSIDE:		
Byrdstown		2.65
Creston		2.00

	Co-operative	Designated
Jamestown	11.00	11.00
Livingston	12.50	6.35
Monterey		15.05
Vine Ridge		2.00
ROBERTSON COUNTY:		
Battle Creek		7.41
Bethel		10.16
Bethlehem	1.71	
Cedar Hill		17.43
Concord		3.85
Ebenezer	2.35	
Grace	1.00	5.27
Greenbrier	46.72	8.31
Hopewell	32.71	50.25
Lebanon	9.19	14.81
Mt. Carmel		8.15
Oak Grove	64.13	27.03
Oakland		7.00
Orlinda	46.72	12.71
Pleasant Hill	22.00	7.45
Pleasant Valley	2.00	1.65
Red River	3.70	11.84
Rock Springs		7.10
Springfield	737.00	88.14
White House	4.25	6.85
Williams	3.70	14.75
SALEM:		
Auburn	2.00	17.89
Burt	2.69	2.00
Cave Springs	1.90	1.15
Dry Creek		1.00
Gath		4.82
New Hope		14.00
Salem	18.70	42.06
Sycamore	2.00	
Woodbury	10.00	19.40
SEQUATCHIE VALLEY:		
Dunlap		9.37
Pikeville		2.50
Sequatchie		2.00
South Pittsburg	91.81	61.93
Whitwell	1.85	13.14
SEVIER COUNTY:		
Alder Branch		31.50
Antioch		8.00
Banner		1.75
Beech Springs	2.63	3.57
Dupont		11.90
Gatlinburg	5.00	5.00
Gists Creek		2.27
Henderson's		4.00
Hills Creek		5.81
Millican		4.50
New Era	5.50	5.60
Sevierville	89.90	20.35
Shady Grove	6.25	1.05
Wear's Valley		5.35
SHELBY COUNTY:		
Ardmore	10.00	2.15
Bartlett	40.46	29.50
Bellevue	329.49	984.21
Berclair	2.50	6.85
Boulevard	155.76	40.34
Brunswick	2.50	10.30
Calvary	32.65	36.10
Capleville	20.25	
Central	17.48	156.71
Central Avenue	12.97	5.38
Collierville	44.10	103.44
Cordova	63.58	22.22
Eads		1.00
Eudora	14.00	12.06
Memphis, First	1,444.17	901.62
Fisherville	2.50	6.90
Forest Hill	12.00	79.57
Galilee	19.37	3.00
Germantown		5.55
Highland Heights	177.30	217.26
Hollywood	16.84	34.26
La Belle	279.74	22.33
Long View	3.00	8.00
Lucy	5.00	5.50
Malcomb Avenue	27.75	13.40
McLean	35.91	57.46
Merton Avenue	39.38	85.75
Millington	15.00	18.33
National Avenue		4.00
New S. Memphis	5.00	1.25
Prescott Memor'l	177.51	49.44
Raleigh	1.59	7.96
Riverside	5.50	3.15
Rowan		1.88

	Co-operative	Designated
Seventh Street	235.85	133.57
Speedway Terrace	39.40	229.41
Temple	508.97	232.25
Trinity	40.87	5.75
Union Avenue	221.76	417.14
White Haven	29.50	16.01
Yale	94.22	33.97
SOUTHWESTERN DISTRICT:		
Flatwoods		10.18
Westport		4.00
STEWART COUNTY:		
Big Rock		35.00
Dover		15.72
Mint Springs		2.85
Stewart	3.00	
Weaver's Store	2.90	
STONE:		
Brotherton		2.00
Cane Creek		2.10
Cokeville	9.15	15.00
Free Union		2.00
Pilot Knob	1.00	2.37
Sand Springs		2.00
Verble		1.00
SWEETWATER:		
Chestua		10.88
Christianburg	9.80	2.00
Coker Creek	15.00	2.50
Loudon	35.23	57.55
Madisonville	35.50	44.52
Mt. Zion (L)		2.23
Murray's		2.23
Philadelphia	22.45	36.05
Prospect	7.00	15.00
Rocky Springs		2.50
Shady Grove		1.00
Sweetwater	201.37	79.28
TENNESSEE VALLEY:		
Clear Creek		2.71
Dayton	36.18	25.00
Grandview		1.00
Graysville	8.90	7.00
New Union	10.85	6.00
Smyrna		5.50
Spring City	19.00	
Walden's Ridge		2.00
Yellow Creek	1.50	2.32
Zion Hill	1.55	
UNION:		
Pistoles		.82
Sparta	16.79	2.25
Spencer	5.00	
WATAUGA:		
Bethel	6.50	24.21
Butler	30.00	18.28
Cobb's Creek		11.00
Doe River		9.50
Doe Valley	3.70	20.13
Dungan		6.05
Elizabethton	254.50	188.26
Elizabethton, 2nd	42.36	112.26
Fish Springs		4.00
Hampton	6.30	63.06
Harmony		12.60
High Point		4.60
Little Doe	6.60	15.35
Midway		4.63
Mountain City	3.80	25.00
Pleasant Grove	2.30	31.36
Roan Mountain	2.00	3.90
Rock Springs		9.00
Siam	22.65	18.48
Sinking Creek		2.00
Stoney Creek		17.00
Union		6.11
WEAKLEY COUNTY:		
Adams Chapel		3.52
Martin, Central		6.15
Dresden	12.95	18.44
Hodges Chapel	5.50	
New Salem		2.00
Palmer'sville		6.17
Public Wells	15.00	2.00
Ruthville		1.00
Union Grove		4.55
WESTERN DISTRICT:		
Big Sandy	5.00	
Birds Creek	6.25	12.00
Cottage Grove		32.94
Henry	2.35	
High Hill		4.15
Mt. Zion		2.30

	Co-operative	Designated
New Boston		11.20
New Hope		4.00
Paris	1,043.88	268.54
WILLIAM CAREY:		
Cash Point	3.35	15.00
Concord	11.80	8.90
Elkton	6.30	2.95
Elora	3.25	14.98
Fayetteville	87.34	17.25
Flintville		10.97
Kelley's Creek		4.26
Mulberry	4.50	17.88
New Grove		5.25
Oak Hill	9.12	2.50
Petersburg	2.75	8.75
WILSON COUNTY:		
Alexandria	7.05	47.80
Barton's Creek	12.15	
Cedar Grove	3.55	10.00
Fall Creek		27.87
Gladeville		10.00
Greenville		12.05
Hurricane	13.70	8.87
LaGuarda	2.00	1.80
Lebanon	179.21	85.02
Little Cedar Lick		7.13
Mt. Juliet	46.80	34.72
Mt. Olivet	4.00	7.00
Prosperity	14.50	11.29
Rocky Valley	2.00	
Round Lick	3.04	14.80
Shop Springs	19.14	11.11
Watertown	21.15	52.46
WISEMAN:		
Lafayette		1.00

"What the Church Needs Today":
More tithes and fewer drives.
More action and less faction.
More workers and fewer shirkers.
More backers and fewer slackers.
More of God's plans and less of man's.
More praying and less straying.
—C. P. Morgan.

A Scot whose wife had to have her tonsils removed sent the bill to his father-in-law, with a statement from the surgeon that the tonsils should have been removed when she was a child.—Selected.

"Judge not that ye be not judged, for with what measure ye judge ye shall be judged."

For Hard Coughs or Colds That Worry You

Creomulsion is made to give supreme help for coughs or colds. It combines seven helps in one—the best helps known to science. It is for quick relief, for safety.

But careful people, more and more, use it for every cough that starts. No one knows where a cough may lead. No one can tell which factor will do most. That depends on the type of cold.

Creomulsion costs a little more than lesser helps. But it means the utmost help. And it costs you nothing if it fails to bring the quick relief you seek. Your druggist guarantees it. Use it for safety's sake. (adv.)

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 11, 1934

Memphis, Bellevue	1348
Chattanooga, First	1029
Memphis, First	856
Memphis, Temple	743
Knoxville, Fifth Ave.	719
Nashville, Grace	619
Sweetwater, First	478
Memphis, Seventh	467
West Jackson	457
Erwin, First	449
Chattanooga, North Side	440
Nashville, Belmont	433
Memphis, Highland Heights	427
Chattanooga, Avondale	400
East Chattanooga	357
Chattanooga, Calvary	353
Nashville, Eastland	353
Union City, First	338
Chattanooga, Woodland Park	321
Memphis, Speedway Terrace	320
Dyersburg, First	320
Lenoir City, First	305
Kingsport, First	298
Clinton, First	285
Memphis, Prescott	278
Memphis, Central	272
Knoxville, Arlington	261
Chattanooga, Tabernacle	260
Chattanooga, Red Bank	257

By FLEETWOOD BALL

J. C. Grimes, of Shellman, Ga., has accepted a call to the church at Leslie, Ga.

—B&R—

Frank B. Collins, of Portland, is being assisted in a revival by D. N. Livingstone, of Chattanooga.

—B&R—

The death of J. F. Dobbs, of Dayton, Texas, removes one of the ablest preachers and pastors in Southeast Texas.

—B&R—

G. E. Benson has resigned as pastor of the First Church, Mission, Texas, without signifying his plans.

—B&R—

The sympathy of the brotherhood goes out to J. L. Robertson, of Gibson, over the loss by death of his good wife.

—B&R—

Otto Whittington of Immanuel Church, Little Rock, Ark., is preaching a series of doctrinal sermons to his people. How rare.

—B&R—

A. R. Kirschke was ordained to the full work of the ministry at Plainview, Ark., on a recent Sunday.

—B&R—

The First Church, Newport, Ark., has called Ralph Glover as pastor; and it is understood he will accept.

E. Rawlings, of Forest City, Ark., has resigned at that place to accept a call to the First Church, Newport, Ark.

—B&R—

Joe H. Hankins, of Childress, Texas, was recently elected State Evangelist in Arkansas, but has not accepted.

—B&R—

A. M. Poplin has resigned as pastor of South Royal Street Church, Jackson, after serving only a few months.

—B&R—

G. H. McNutt, of Greenwood, Ark., has accepted the care of the church at Midlin, Ark., and is on the field.

—B&R—

Milford Rigs is acting assistant pastor of Highland Church, Louisville, Ky., during a special program.

—B&R—

Raymond Long has resigned at Scottsburg, Va., to accept the care of Enderly Park Church, Charlotte, N. C., effective March 18.

—B&R—

O. M. Shultz, of Hazard, Ky., has accepted the care of the church at Jenkins, Ky., and moved on the field.

—B&R—

G. S. Lanter will supply as pastor of the First Church, Salyersville, Ky., while continuing in the evangelistic work.

—B&R—

After nineteen years in Brazil, L. L. Johnson has taken up his residence with his family in Shawnee, Okla.

—B&R—

W. R. Cooper, of Drew, Miss., has been called to the care of the church at Tyler Town, Miss., and it is understood he has accepted.

—B&R—

W. W. Izard has been called as pastor for full time by the church at Pelahatchie, Miss., and has accepted.

—B&R—

J. L. Scumby, of Eupora, Miss., has been called to serve Big Springs and Sylvarena churches west of Water Valley, Miss.

—B&R—

The editorial, "A beer baron's prayer," in the current issue of the Christian Index, is a veritable gem.

Grace Church, Lexington, Ky., W. L. Shearer, pastor, will have a revival about April 1, under the ministry of M. E. Miller, of Stamping Ground, Ky.

—B&R—

Clarence W. Kemper of the Baptist Temple, Charleston, West Virginia, has resigned that pastorate to accept the call to the First Church, Denver, Colo.

—B&R—

The new treasurer of the W. M. U. of the South is Mrs. W. J. Cox, of Memphis, who succeeds Mrs. W. C. Lowndes, of Baltimore, Maryland.

—B&R—

D. A. McCall, of Griffith Memorial Church, Jackson, Miss., has been called to serve the church at Philadelphia, Miss., but has not signified his decision.

—B&R—

W. D. Ogletree, a native of Georgia, recently resigned the care of the church at Oxford, Ala., to become pastor of the First Church, Enterprise, Ala.

—B&R—

R. C. Howard, a graduate, recently, of the Southern Seminary at Louisville, Ky., has been called to the care of the church at Mitchell, Ga.

—B&R—

James Neil, who has been pastor at Great Falls, S. C., since he left the Seminary at Louisville, in 1924, has resigned that pastorate.

—B&R—

Riverside Church, Memphis, L. G. Chambers, pastor, is enjoying a revival, T. R. Hammons of Berclair Church, Memphis, doing the preaching.

—B&R—

J. G. Hardin and wife, of Burkburnett, Texas, have added \$250,000 to their gifts to Baylor University, Waco, Texas, making their gifts now \$850,000.

—B&R—

J. I. Cartlidge, of McGregor, Texas, has accepted the care of the Main Street Church, Grand Saline, Texas, and began work Feb. 11.

—B&R—

During the eight years of the pastorate of L. M. Keeling, of Malvern, Ark., there have been 354 members added and a total

of \$48,789.35 raised for all purposes.

—B&R—

R. J. Bateman, of the First Church, Memphis, is to be guest speaker in the First Church Little Rock, Ark., at a B. Y. P. U. training school Feb. 26-March 2.

—B&R—

The members of the Baptist General Convention of Texas and the Baptist Missionary Association of Texas, are making goo-goo eyes at each other, and there may be a happy union at an early date. So mote it be.

By THE EDITOR

Dr. J. B. Phillips will begin his fourth meeting with the Central Church, Waycross, Ga., Feb. 18.

—B&R—

Brother J. O. Carter, Burgin, Ky., will begin a two weeks meeting at the First Church, Carthage, Brother Floyd Stark, pastor, Feb. 18.

—B&R—

Dr. E. K. Cox, Gloster, Miss., writes in high praise of the work of Dr. C. S. Henderson, who has come to Immanuel Church, Nashville, from Greenville, Miss.

—B&R—

Dr. M. A. Jenkins, First Church, Abilene, Texas has just closed a revival meeting with First Church, Homer, La. There were 55 additions to the church, 48 of them for baptism.

—B&R—

Steven Sharp Underwood is the name of the new arrival at the home of Rev. and Mrs. N. V. Underwood, Rockwood, Tennessee. Another grandson for Rev. and Mrs. J. H. Sharpe, Nashville.

—B&R—

Charles Bond, a student of Carson-Newman College and pastor of the Crichton Memorial Church of Concord, was called recently to the Pleasant Grove Church near Newport.

—B&R—

Holston Association has employed Fred M. Dowell, Jr., of Knoxville as associational field man. He begins work on March 1. The churches of Holston Association are enthusiastically backing this new effort.

—B&R—

Rev. R. S. Beal has served the First Church of Tucson, Arizona for sixteen years. During this time the church has grown from 203 members to over 1,500, and seventy-three young people have gone forth to prepare for mission work and the ministry.

Mrs. J. L. Dance, wife of Pastor Dance, Fifth Avenue, Knoxville, died Sunday morning, February 11, after an illness of four weeks. The funeral was conducted by Brother Frank Wood, assisted by Dr. F. F. Brown and Mr. O. E. Turner. May God's grace be upon our saddened brother.

—B&R—

Pastor J. L. Trent of Calvary Church, Kingsport, Tenn., has been preaching a series of sermons on subjects pertaining to death, the judgment, etc. Two entitled, "Where Are The Dead?" and "The Last Roundup." The latter was used Sunday night, Feb. 4, and resulted in five professions of faith and seven additions to the church.

—B&R—

The corner stone for a new Baptist mission on Long Island in Kingsport, Tenn., was laid with appropriate ceremonies on Sunday afternoon, Feb. 4. Thomas Williams, associational colporteur of Kingsport, is taking the lead in establishing this new work. Messages were brought by Hon. Shelburne Ferguson, Mayor of Kingsport, and J. G. Hughes of the First Church.

—B&R—

J. R. Benfield died at his home in Kingsport, Tenn., on Feb. 4, at the age of 102 years. He was a personal acquaintance of Abraham Lincoln and voted for him. Mr. Benfield was a Baptist and attended church regularly. He walked more than two miles to register and vote in the last presidential election. His funeral was held in Glenwood Church, Kingsport, with Elders W. N. Smith of Kingsport and D. A. Smith of Rogersville in charge.

—B&R—

With the Churches: Chattanooga—Calvary, Pastor McMahan received 1 for baptism and baptized 1; Central received 2 by letter; Chamberlain Avenue, Pastor McClanahan welcomed 1 for baptism and baptized 3; Woodland Park, Pastor Stansel welcomed 1 for baptism and baptized 4; Lumpkin City welcomed 2 by letter and 3 for baptism. Kingsport—Calvary, Pastor Trent welcomed 4 by letter and baptized 9. Knoxville—Arlington welcomed 8 by letter; Fifth Avenue, Associate Pastor Wood welcomed 2 by letter, 1 for baptism and baptized 3. Memphis—First received 2 by letter and 2 for baptism; Seventh received 3 by letter; Highland Heights welcomed 9 by letter, 3 by statement, 1 for baptism and baptized 2; Speedway Terrace received 2 for baptism; Central received 3 by letter. Nashville—Grace welcomed 1 for baptism and 2 by letter; Lockeland welcomed 4 by letter.

Dear Brother Taylor:

The first of last year we had a man come into our church by the name of Mr. J. A. White who claimed to be a Baptist preacher.

In a few months his conduct was such that the church appointed a committee to see the man and talk with him in regard to the way he was living. The following charges were brought against Mr. White, namely: drinking, gambling, card playing and disorderly conduct. He did not deny these things but insisted that it was his business and not the church's. The committee went to see him at different times and other members of the church went to see him, but he still held to his first opinion.

I have said all this to tell you that in a business session February 7, 1934 our church voted by motion and second to withdraw fellowship from Mr. J. A. White and revoke his ministerial papers and publish same in the Baptist and Reflector.

Many thanks to you and your staff.

Lebanon Baptist Church,
Lebanon, Tennessee.
By R. H. Barkin,
Church Clerk.

In Memoriam

100 words published free. All extra words 1 cent each. Send money with obituary

RESOLUTIONS

Whereas, God has removed from mortal life our beloved "Grannie Tucker" Mrs. W. H. Tucker, Sr.—on December 6, 1933, in the 95th year of her age, we, the members of the W. M. S. of the First Baptist Church, Dyersburg, Tennessee, feel that our hearts are still by a sense of deep sorrow and incomparable loss in the passing of Mrs. Tucker, and we wish to express our love and sympathy as a body to her loved ones.

Grannie Tucker was one of the most unusual of Christian characters. Strength and honor were her clothing, and her life, beautiful in its simplicity, reflects the warm light which her kind personality always radiated.

She was of high courage, unswerving purpose to make the most of life, and never missed a chance to express her love and loyalty to God and His Kingdom's work.

In her heart God ruled and His commands always received first place even unto the end. Christianity was not a creed; it was life to her.

We feel that we have lost a friend, but we know that her spirit has joined the happy rest of the faithful of the Lord.

"Eye hath not seen, nor ear heard, neither have entered into the hearts of men, the things which God hath prepared for them that love Him." (1st Cor. 2:9.)

Therefore be it resolved that a copy of these resolutions be given to the loved ones, a copy be spread on our minutes and a copy be sent to the Baptist and Reflector.

Respectfully submitted by Committee on Resolutions.—Mrs. H. Y. Darnell, Mrs. Linnie Williams, Mrs. W. B. Maxey, Chairman.

HOUSTON

It is but a span from the cradle to the grave. Life is beautiful, but the most beautiful lives come to an end.

So the life of R. E. Houston ended September 10, 1933; born October 17, 1898. Professed faith in Christ at the age of 14 years, joining the Baptist church at Good Springs, later moving membership to Niota Baptist church, where he remained until death.

He leaves a wife and two daughters and many friends to mourn his death. It is sad to give up loved ones, but God knows best, His will be done. Committee.—Miss Browder Cate, Mrs. J. G. Willson, Mrs. G. E. Henderson.

IN MEMORY

Mrs. J. F. Hollyfield went home to be with the Lord on December 19, 1933. She was only forty-two years of age, and had been seriously ill for two weeks. She talked about death. She had no fears as she faced the future. She gave her heart to the Lord in early youth, and lived a consecrated Christian life until death.

In her life she gave the world four children to whom she taught Christ Jesus as their Saviour. Besides her children she leaves her husband and father, two brothers and five sisters and many friends. Funeral services were conducted by her pastor in her former church, the Baptist church of Hornsby, Tenn., which she loved devotedly. The building was filled with loved ones and friends. The floral offering was beautiful. We shall continue to miss her until we see her again on the other side.

We as a church feel deeply the loss sustained by her death and greatly mourn her going. We take this means of expressing our grief and we extend our deepest sympathy to the bereaved family and invoke God's richest benediction upon them.—Her pastor, T. R. Hammons.

Definitions

(Montgomery Advertiser)

We are now spending and getting dollars which have undergone: devaluation, reflation, stabilization, expansion or inflation.

They have been called: commodity dollars, Roosevelt dollars, baloney dollars, honest dollars, and permanent dollars.

Adverse critics said the currency was being: ballooned, filled with hot air, stretched and clipped.

Administration spokesmen say that the currency has been: controlled, lifted, given an honest place, stabilized.

But wherever the dollars is and wherever it's going it is there with the approval of the people and it is going with the people behind it.

Meanwhile, a dollar still brings 100 pennies, 10 dimes and 4 quarters.

INVITING VALUES In Good Books

Selected Volumes Reduced From Prices Listed To DOLLAR EACH; Two For \$1.75; Three or More at 80 cents each, postpaid.

PURE GOLD—J. G. Bow \$1.50

A wholesome love story for young and old and a wonderful help for those who face seemingly unsurmountable difficulties.

THE SELF-INTERPRETATION OF JESUS—W. O. Carver \$1.50

A fine expression of conservative scholarship concerning Christ and his life. A valuable contribution to the understanding of Jesus.

CHRIST'S ECCLESIA—H. E. Dana \$1.50

Emphasis that the church is God's established means and method of transmitting his truth.

WHITE ECHOES—Annie D. Denmark \$1.50

Sermons preached by the lamented John E. White in Anderson, S. C., taken in long-hand and sympathetically transcribed by his successor in the presidency of Anderson College.

THE EFFICIENT CHURCH—G. S. Dobbins \$1.50

He masterfully outlines the ways in which the principles of efficiency may increase the usefulness of the local church.

WATCHING THE WORLD GO BY—I. E. Gates \$2.00

Dr. Gates lives on the sunny side of life and knows how to blend the humorous in such a fashion as to give serious emphasis to things that count. Rich in human interest, wholesome fun and sound philosophy.

AN UNASHAMED WORKMAN—R. Q. Leavell \$1.50

A biography of L. P. Leavell by his brother-pastor. His dynamic, radiant, helpful life stands out as an illustration of what God can do with a layman who is willing to let God have all there is of him.

FROM FEET TO FATHOMS—R. G. Lee \$2.00

Graphic in description, eloquent in movement, great Gospel truths are here pressed home to heart and conscience.

FROM BABYLON TO BETHLEHEM—C. L. McGinty \$1.50

From long acquaintance with the subject and to meet a pressing need the author brings together in handy form this historical survey, including brief treatment of the books of the Apocrypha.

FAITH IN THE MODERN WORLD—E. Y. Mullins \$1.75

Bearing essentially upon the title topic, these messages combine clear thinking, apt illustration and forceful expression.

CAPTAIN PLUCK—Isla May Mullins \$1.50

A book that combines thrill and purpose and one for boys whose fathers want them to amount to something worth while.

COURIERS OF COURAGE—Wm. R. Owen \$1.50

He combines, as few men can, spiritual truth, moral strength, and dynamic presentation. There are one hundred illustrations and thirty-five quotable poems.

THE DIAMOND SHIELD—S. J. Porter \$1.50

A devotional blending of the author's grasp of the spiritual, sense of the beautiful, and familiarity with the practical.

ENDUED TO WIN—L. R. Scarborough \$1.75

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SHALL THE PASTOR BE BISHOP OF THE FLOCK?

A Big Question Answered at Regional Conferences

"WHO IS TO BE BLAMED IF THE CHURCH FAILS? WHO CAUSES THE FAILURE IN THE DENOMINATIONAL PROGRAM? WHO CAUSES CONFUSION AND CONTENTION IN BAPTIST RANKS?"

These and other questions are being asked on many hands, and all too often those who do not know are putting the blame where it does not rightfully belong—upon the pastors.

The average pastor is a worthy man of God, doing his best under great handicaps to carry on the work in a fine way. If he is indifferent, it is because he does not know. If he is prejudiced, it is because he has been shown only one side of the denominational work. If he is more concerned about his own living than he is about kingdom work, it is because he has never been shown the vital relation between support of the missionary program of the denomination and his own best interests. If he is untrained in the conduct of his ministerial duties, it is because he has never had a chance to learn.

Most general workers in our ranks have an abiding sympathy and deep respect for the pastor. And the pastor who has had the advantage of thorough preparation for his ministry longs to aid his less fortunate brother pastor. That we may all come together for conference about our needs as preachers and pastors, Regional Conferences have been arranged as per the following schedule. Remember these facts.

1. Each preacher should attend the most convenient meeting. The list is published for information. Associational lines do not govern.
2. Lunch will be served free by the church where we meet.
3. Pastors who have cars will be glad to arrange to take those who do not have any other way to go.
4. Choose the most convenient place, make your plans to attend and let nothing interfere. Pastors of country churches will be honored guests.

SCHEDULE OF MEETINGS OF PASTORS' CONFERENCES

Group Associations	Meeting Place	Date	Group Associations	Meeting Place	Date
Robertson and Cumberland	Cedar Hill	March 1	Stone, Riverside, Enon	Livingston	March 19
Bledsoe and Wiseman	Hartsville	" 2	Stockton Valley and New River	Jamestown	" 20
Wilson and Concord	Lascassas	" 5	Beech River	Parsons	" 21
Ocoee	Ooltewah	" 5	Giles, Lawrence, Indian Creek	Nashville	" 22
	Tyner at night			Judson Church	" 23
New Salem, Salem, Union	Smithville	" 6	Shelby County	La Belle	" 26
McMinn and Polk	Etowah, First Church	" 6	Sequatchie Valley	Dunlap	" 27
Duck River	Tullahoma	" 7			
Tenn. Valley, Hiwassee, Walnut Grove	Ten Mile	" 7			
Maury County	Knob Creek	" 8			
Chilhowee and Sweetwater	Madisonville	" 8			
William Carey	Fayetteville	" 9			
Jefferson County, Nolachucky, Grainger, E. Tenn. and Sevier	Dandridge	" 9			
Judson	Dickinson	" 12			
Holston, Watauga, Holston Valley	Elizabethton	" 12			
Weakley County, Western District, Stewart County, Southwestern District	Henry	" 13			
Big Emory and Providence	Kingston	" 13			
Beulah and Dyer	Obion	" 14			
Cumberland Gap and Northern	Lone Mountain	" 14			
Gibson and Crockett	Spring Hill	" 15			
Knox County and Midland	Beaver Dam	" 15			
Madison, McNairy, Hardeman	Henderson	" 16			
Clinton and Campbell County	Coal Creek	" 16			
Big Hatchie and Fayette	Stanton	" 19			

PROGRAM FOR EACH CONFERENCE

- Morning:** (Regional Leader presiding)
- 10:00—Devotional, by local pastor
- 10:20—The Pastor as Bishop, by State Worker
- 11:00—Discussion of Denominational Problems, Questions and answers, led by State Worker
- Lunch**
- Afternoon:**
- 1:15—The Pastor's Standing, by State Worker
- 1:45—Our Co-operative Life, by Southern Worker
- 2:30—The Pastor at Work, by local men
1. Teaching and Training
 2. Developing a Missionary Spirit
 3. Conducting Special services
- 3:15—Joys of Fellowship in Service, State Worker

THESE CONFERENCES HAVE BEEN PREPARED FOR PASTORS. WHETHER FIVE COME OR FIFTY, THE DAY WILL BE WORTH WHILE. For further information, write—

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