

BAPTIST and REFLECTOR

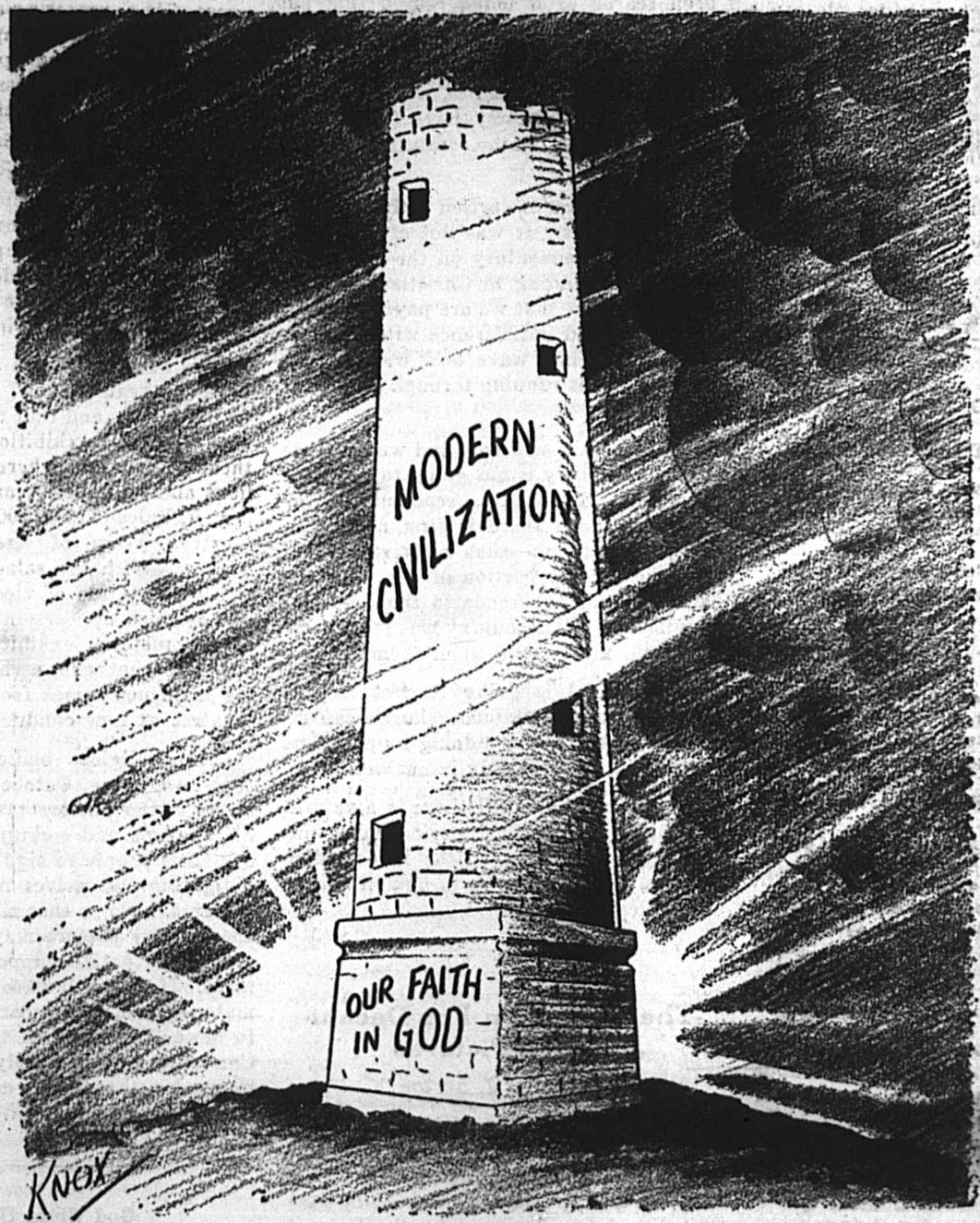
"Speaking the Truth in Love" — Organ Tennessee Baptist Convention — "Let There Be Light"

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No Firmer Than The Foundation



The above is a cartoon which appeared on the editorial page of the Memphis Commercial Appeal September 30. It is so good and so timely that we secured permission to copy it. Mr. Knox, the artist, is to be congratulated upon his splendid portrayal of a great religious and philosophical truth. Study the picture and you will realize how great a sermon it presents. Our civilization in America is the product of faith in God. When that faith weakens or is blown to pieces by modernistic and communistic propaganda, the colossal structure erected upon it will inevitably fall. Already the foundation is crumbling in America. The enemies of Christ are pounding it daily with anti-Christ, anti-God, anti-Church, anti-preacher propaganda. May we arouse ourselves before the foundation grows too weak to support the gigantic structure which has been growing thereon since the days when the Pilgrim fathers landed at Plymouth in their search for a land where they might build unhindered upon such a basis.—J. D. F.

Baptist and Reflector

An Investment in Christian Reading.

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Editorial

We Need To Get Back To Ten Commandments

(This editorial from The Jackson Sun came to us through the courtesy of W. C. Boone.)

With the rapidly increasing number of kidnappings in this country, with the primary objective being covetousness of other people's money, with the crime wave advancing in many directions with acquisition of funds as the chief end, with young men filling the jails and penitentiaries and with our social standards seriously threatened on many sides, there is a clarion call to get back to the ten commandments.

Education has failed to help stem the tide. Legislation has likewise failed. The courts are doing the best they can, but crime in all its hideous ramifications continues to leave its slimy trail across the whole map of the United States.

We are spending more on education—far more—than we ever did in the nation's history. We have thousands of laws upon our statute books which have for their aim the checking of crime. We have increased our courts with each succeeding year and yet the crime wave moves on unabated.

As the home is the foundation of the nation, there seems to be something radically wrong with the home, and we believe that it is because God is being left out of so many of the lives of those who make up our American homes.

What this country needs more than it needs anything else under the sun is a great revival of genuine religion—the religion that is based upon the ten com-

mandments, the code that has come thundering down from Sinai through the years, but is being forgotten and forfeited.

Covetousness is running rampant and may yet destroy us. It is back of much that is gnawing at the vitals of the nation.

Our analysts and economists try to tell us what is wrong and their panaceas are legion. But down underneath it all the explanation is plain—a generation has been reared or is being reared that has flouted the ten commandments and has lost its faith in God.

If we believe statistics, a third of the people of this country have frankly not enough religion for the census enumerator to record.

That situation has arisen within the past 15 or 20 years. It was not always thus. It is a sad commentary on the manner of life we are leading in Christian America and we believe that we are paying for our negligence and indifference with an ever-increasing crime wave and with a restlessness that is running through all human channels.

We have said so before and we reiterate that this country is not going to get back to normal financially, economically or otherwise, until there is first a genuine revival of religion—such a revival as will turn the greater portion of our populace back to rigid adherence to the ten commandments. This country was built upon them and must stand upon them.

This revival is going to rest largely with the individual. The church can do its part and is perhaps doing its part, but the individual evidently is not doing his.

We repeat that until there is a revival of genuine religion in America, this country will continue to writhe in economic distress, in crime waves, in human misery and widespread unrest.

* * *

The Campaign For Decent Motion Pictures

By Arthur J. Barton

A good deal of information has been published both in the secular and religious press about the Legion of Decency. This is a movement initiated by the Catholics, later approved by the Council of Jewish Rabbis, and more recently approved by the Federal Council of Churches and by leading denominational bodies, demanding that the motion picture producers and distributors clean house. It involves a nation-wide campaign of pledge signing by which persons agree to abstain from attendance upon the exhibition of indecent and objectionable motion pictures, and to aid in arousing

public opinion against this character of exhibition.

At a meeting of the Social Service Commission of the Southern Baptist Convention held at Ridgecrest, N. C., August 9, it was voted heartily and unanimously that the Commission approve this effort and urge our pastors and people to cooperate in this nation-wide plan to drive indecency, vice and crime from the screen. Each member of the Commission present at the meeting agreed to write an article for his state paper, reporting the meeting and calling special attention to this matter. Doubtless some have done so. It is possible that some may have overlooked the matter.

As Chairman of the Commission I am hereby calling attention to the matter and would earnestly recommend and request that our Southern Baptist people show themselves alert and determined to help to suppress one of the most vicious and corrupting influences in American life.

It is said that there are 14,850 motion picture theatres now operating in the United States and that the weekly attendance upon the exhibitions given in these theatres run somewhere between 60 millions and 80 millions, and that this number includes 11,000,000 children under fourteen years of age and 28,000,000 minors. With the salacious and suggestive presentation of vice, immorality and crime which appears in a great majority of the pictures exhibited, it will be at once apparent what a vicious and corrupting influence comes from motion picture theatres as now conducted.

Other religious bodies are suggesting that on Sunday, October 21, or a nearby Sunday, the pastors preach on the evils of salacious and corrupting pictures and ask their people to sign a suitable pledge obligating themselves not to attend evil pictures. I hope that many of our Southern Baptist pastors may feel inclined to give their active support to this movement. If they will do so and desire source material and pledge cards and will write to me as Chairman of the Social Service Commission, immediately, I will undertake to render them such assistance as they may need and wish.—Wilmington, N. C.

God Gives Us Joy

God gives us joy that we may give,
He gives us love that we may share,
Sometimes he gives us loads to lift
That we may learn to bear.

For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly, too,
When we have learned to bear.

—Selected.

Settled and Satisfied

F. G. Dodson,
Bentonville, Arkansas

"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed."—Jer. 48:11.

"I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil."—Zeph. 1:12.

Lees are the coarser part of wine, the dregs, and to say that one is settled on his lees is a figurative expression meaning that one is undisturbed, contented, and does not care to be bothered. Such a condition makes one languid, useless, undesirable, and in the end there is misery and destruction.

The history of Moab was uneventful and undisturbed. She did not wish the Israelites to pass through her borders on their journey to Canaan, and when the people camped on her plains, her king, Balak, was afraid, and sent for the false and wicked prophet, Balaam, to curse Israel. Jeremiah pronounced a curse upon Moab for her selfish inactivity and settled idolatry. It is a crime against high heaven for one's mind to be closed against religious truth. Moab's religion was gross. She sacrificed her children to Moloch.

It is interesting to note that Zephaniah prophesied about the same punishment upon Jerusalem as Jeremiah did upon Moab, and for the same reason—she was settled on her lees. She attributed neither good nor evil to the Lord. She thought there was no use in making a fuss about religion. But, rather, do as you please, the times are in our own hands. They were worshipping everything in Jerusalem at this time. They were worshipping the host of heaven on the housetops, they were swearing by the Lord, and swearing by Malcham, the God of the Ammonites. Dire punishment was to fall upon them. Their goods were to become a booty and their houses a desolation. They would plant vineyards, but would not drink the wine thereof. "The great day of the Lord" was near.

The history of Moab and Israel is the history of many people whose life is one of settled satisfaction.

It is the history of paganism and heathenism. Paul's preaching to the Athenians on Mars Hill reveals that they did not care to be disturbed about such an amusing philosophy as his concerning the resurrection from the dead. The conflict of Christianity with Roman idolatry

revealed that the Romans preferred their social and political life not be disturbed with the new religion of Christianity. Religious truth is always disturbing to immoral principles woven into a nation's social fabric, and to the political philosophy of the divinity of kings. Our missionaries find that heathen peoples are so settled in their ways of idolatry that many years are required to stir them up with the gospel, and arouse them from the numbing effects of idolatry.

It is the history of false ideas about God in every community. People prefer to be let alone. The strange thing about religion is that it is so easy to offend people with religious truth. You can do them good mentally and physically, but attempt to lead them in the religious truths and they take offense so easily. The devil is a past master in politeness. "You should not offend the religious sensibilities of people" is a popular phrase from modern etiquette, and borrowed from the devil. If he can get Christian people bound by such dictums of modern etiquette he has them shorn of their power as truly as Samson was shorn of his locks by Delilah, the social dictator of his day.

It is the history of some communities that their conception of the gospel is that it began and will end with them. We have only to be reminded that some of the early disciples had the same idea. It explains the prejudice many have to the progress of the gospel. The history of the gospel of Christ is that it is missionary or nothing, and that by it people are driven from their settled satisfaction like the church at Jerusalem, or in danger of being spewed out as useless like the luke-warm church of Laodicea. People saved, or unsaved, cannot afford, and cannot with impunity, trifle with such an important message as the gospel of salvation.

The tastelessness of Moab and Israel is easily understood when we consider the tastelessness of people who are settled and satisfied today. You realize that their taste "remaineth in them," but somehow it does not seem possible to get the taste out. The utter waste and misuse of talents in both the saved and unsaved is tragical. And, too, the insincerity of this age is astounding. You cannot get beneath the surface of men's lives without finding "rottenness and dead men's bones." The jazz, the noise, and blare of the radio polishes the surface of our lives, but does not purge out the dross of inconsistency in our living, nor build up vital and wornout tissues. Automobiles

take men away from our churches, ostensibly for the purpose of recreation, but mainly succeed in creating backsliders and sinners. Men are unsettled in their habits of living, but settled in their Godless inconsistency.

The reason people are tasteless is because they do not empty themselves. Like Moab, they are not emptied from vessel to vessel. It was the self-emptying of Jesus that made His life tasteful. He emptied Himself, taking upon Himself the form of man. He emptied Himself to the honor and dignity He had on the throne with God, and humiliated Himself for our sake. "He was wounded for our transgressions, He was bruised for our iniquities: The chastisement of our peace was upon Him, and with His stripes we are healed." If there is not any good in a man, he ought to empty himself up and fling himself out, and not use up a good vessel by being stagnant.

A second reason people remain tasteless is because they are unerushed. Like Moab, they have not gone into captivity. The best wine is made out of crushed grapes. It is the part next to the hull, I am told, which is the richest in flavor. I have heard of people making grape juice by pouring hot water over the grapes. But that is not the way the Hebrews made it. They had a wine press, and the grapes were trodden down in the press until the juice flowed out from the spout below. One would think that Christian people had had quite enough of pressing these past years. But apparently some have not. Christ was bruised for our iniquities. Why can not we learn our lessons as He did? Why can not we learn that the Lord is not crushing us, to destroy us, but to make highly flavored wine out of us? Why must we bemoan our fate, get "blue" and complain? Is it not because we have not yet seen God through the rift in the dark, ominous clouds that have brought despair to so many of us? With hard, expressionless faces we say in the face of these distressing times what the inhabitants of Jerusalem said, "The Lord will not go good, neither will He do evil." We say that the Lord has had nothing to do with the drouth, with "hard times" nor "good times": That these are simply natural expressions of the laws of nature. Such statement may seem natural for an agnostic or infidel to make, but for one who names the name of the Lord it sounds grossly inconsistent. I do not say the drouth and hard times have come as punishments, I prefer to say that such things are lessons taught for our benefit. Job's sufferings were not punishments, for he had done nothing to be punished for, but he was taught a very valuable lesson, which was that the righteous suffer for reasons which cannot always be determined, but for reasons which only

(Continued on page 6)

Humboldt Baptist Sunday School Officers and Teachers Stand For Clean Lives and Consecration

H. W. Ellis

When, recently, at the request of Superintendent Carey S. Hill, the teachers in the Humboldt Baptist Sunday School one hundred per cent strong signed and returned to him the covenant given below, it brought joy to the hearts of all of us. Hoping that others may be encouraged thereby, we pass the covenant on to others. When the lives of Sunday School teachers and other leaders are lives of consecration, we are at the beginning of a new and better day. No company of teachers or other co-workers could give better co-operation than do the officers and teachers—and other workers—of the Baptist church at Humboldt.

1. Will you try by the grace of God to live a consecrated Christian life, denying yourself of all questionable amusements such as card playing and dancing?
Answer
2. Are you willing to co-operate with the officers of this school in their efforts to reach the highest degree of effici-

ency possible in teaching God's word?
Answer

3. Are you willing to make a special effort to BE ON TIME or prompt in attendance at all meetings of this school?
Answer
 4. Are you willing to devote some of your time to the consideration of the Sunday School Teachers' Training Course?
Answer
 5. In case of your absence will you notify your Departmental Superintendent in due time for a substitute to be secured?
Answer
 6. Will you make an effort to be present at our Teachers' Conference?
Answer
 7. Do you believe in the Bible doctrines as held by Baptists?
Answer
 8. Are you willing to attend the preaching services?
Answer
- Signed _____
Street _____ Phone No. _____

ALAS FOR THE PASTOR

E. B. Hatcher

I mean that new pastor! He has been called and has accepted the call and will begin his work in a few weeks. The church is somewhat astir with expectation. They have heard him preach and have heard about his work in his former pastorate but their curiosity is far from being satisfied. They are wondering how they will like his preaching as a whole and how the community will like it and whether he will draw large congregations or not.

Many are eager for the upbuilding of the church and they are hoping that the pastor will be able to build up the church into the largest proportions of spiritual power ever reached by them before. Ah, right there is the tragedy! Are they thinking that that poor man can take them as a church and build them up spiritually? Are they going to put him in the pulpit and sit up and anxiously, if not critically, watch, and say, "Now pastor, get busy; build us up; it is your job, for which we are paying you?"

This picture, of course, is overdrawn for multitudes of our churches and it may be that none of our churches ever assume such a rough attitude towards their new leader.

But there is a tremendous tendency to throw the responsibility for the upbuilding of the church, both spiritually and otherwise, upon that one individual—

largely a stranger in the community—who has come to take charge, and in so doing they will lose much themselves and will block the way of the spiritual program of the church.

What about the deacons? Are not their responsibilities and possibilities of spiritual leadership greater in some respects than those of the pastor? Happy are that pastor and church where the deacons especially put their heart right up against that of the pastor and by their love and loyal co-operation hold him up before the Throne of Grace, put new heart into him for his leadership and prove to be an inspiring example, before the entire membership, of loving co-operation with the pastor.

HOW I CAN HELP MY PASTOR PREACH

(This article was written by an Intermediate B. Y. P. U. member of the Oak Grove Church, Covington. Mrs. Irene Kinney is the leader of the union.)

I think preachers have one of the hardest, if not the hardest, tasks in the world to perform. If every church member would co-operate and do his part it would lighten the load that the preachers have to carry on their shoulders. There are many ways that I, as a Christian and church member, can help my pastor preach.

I can be regular in church attendance. I think being regular in church attendance

comes first. If everyone stayed at home, went to a picnic, or went visiting on Sunday, there would be no one at church for the pastor to preach to. Can our pastor deliver the message God has given him to empty pews?

I can be on time. Everyone should be on time at church. When anyone comes in late how can he expect to get as much out of the service as he could if he were on time? And where is there a greater temptation than the temptation to turn around and look at someone who has come in late? This attracts the people's attention and takes their interest away from the pastor's sermon.

I can be reverent. Reverence plays an important part in church life, and is one of the most important things in helping our pastor preach. One thing that should inspire us as Intermediates to be reverent is the fact that the Juniors are following in our footsteps. They watch us and pattern after us. If we are reverent the Intermediates of tomorrow will be the same. Are we, as Intermediates, going to teach the Juniors to be reverent or otherwise?

I can be cheerful. If I were pastor of a church one of the things I would like to see every Sunday would be a cheerful smiling, congregation. Not a congregation that looked as if they were down and out and had the blues. How much does it cost me to give someone a friendly smile?

I can encourage my pastor. If I like a sermon my pastor preached I can tell him so. Every Sunday I can shake hands with him and if his sermon helped me I can tell him about it.

With God's help I can do anything my pastor asks me to do. If he has some task for me to perform I can do my best at that task. A short while ago our pastor asked a young lady in our church to take charge of the list of people taking the Baptist paper and to send in a monthly report to the Baptist and Reflector. She didn't say "I feel like someone else could do better than I can," but she accepted the job and I am sure she will do her best to carry it through.

I can give a tenth of my money to the Lord's cause. God requires a tenth of everyone. In Malachi 3:8 we read; "Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." I am sure no one wants to be a robber, yet God says in His Book that we are robbing Him if we fail to pay the tithe. By paying the tithe I can help my pastor preach.

I can take a part in B. Y. P. U. Every Baptist should believe in B. Y. P. U. It is a training school for the young people teaching us to become leaders in the church after the older ones have passed away.

These are a few of the ways that I can help my pastor preach. Eunice Fortner.

Women, The Hope of Our Civilization

Curtis Lee Laws

Our country is facing a great peril. It is not smallpox, but it is worse than smallpox. It is not yellow fever, but it is worse than yellow fever. The peril which our country is facing today is that our women are in danger of becoming maudlin drunkards. This peril we have never had to face before.

In pre-prohibition days the old-fashioned saloon did not attract women and did not seek to attract them. Occasionally some degraded or abandoned woman would be seen staggering out, but such a case, broadly speaking, was rare indeed. In other countries women in public houses were not uncommon, but in America we were unused to such tragedies. Such women here were sought by rescue bands and slum missions.

The whole situation has now changed. With the repeal of our prohibition laws the old time saloon gave place to a modern counterpart which claims a new respectability. These up-to-date saloons are in hotel dining rooms, in otherwise respectable tea rooms, in fashionable country clubs, in restaurants of every variety, and in drug stores that specialize on liquor rather than drugs. In all of these our fresh young girls and our society women are welcomed heartily and even enthusiastically.

All along the streets of the average city signs such as this are placed in conspicuous places: "Cocktail Hour from Four to Seven. Ladies Specially Invited." Into these places in every city women are now pouring—women who would have considered it a disgrace to be found in an old time saloon. In these places the self-same intoxicants are served that were once served by the bartender in his white apron. It has become such a fad that groups of our young women meet by appointment in such places. They are attracted by the novelty, by the soft carpets, by the seductive music, and ultimately for the gratification of a yearning for liquor which a year ago they did not know that they possessed. With many this cocktail hour has become a habit.

Added to these public places of resort are the innumerable homes in which cocktails are being served. There those addicted to the habit can satisfy their appetites. There too frequently those who have never touched liquor take their first glass. They are ashamed to be considered unfashionable and "old-fogyish." They lack the stamina to stand for the principles under which they have been reared. They feel that "everybody" is drinking nowadays, and though timid at first, they quickly fall into line. Tens of thousands of clean, pure, highly respectable girls are described in this paragraph. Thank God many of them have taken only a few timid

steps into the maelstrom. At this hour it would not be difficult to rescue and to save them from impending danger. Only an aroused public conscience can bring this to pass.

It must be remembered that so far as appetite goes there is no difference between men and women. The people to whom this paper goes have always felt that even moderate drinking is dangerous for boys and young men. They have felt that such drinking may arouse dormant appetites that will be uncontrollable. They have felt that the habits of drink too frequently enfold one in coils that cannot be broken. They have realized that the ranks of drunkards are always filled by moderate drinkers and never by total abstainers. Many a mother has had wrung out of her heart the strain, "Oh, where is my wandering boy tonight?" Take notice, oh mothers in Israel, that some day before long if the present fashion continues, you will have wrung from your heart the strain, "Oh, where is my wandering daughter tonight?" If the iniquitous cocktail habit continues it will certainly breed drunkards among our daughters. We heard only recently of a mother rushing out of her house declaring aloud, "Oh, Mary is drunk, Mary is drunk."

Some fool will say, "Well, it is no worse for women to be drunk than it is for men to be drunk." We do not care to argue that question. On the other hand, we have seen boys and young men from respectable homes lying in pools of filth, maudlin drunk. May the good Lord spare us from ever seeing the girls and young women from our respectable homes lying in such pools of filth, maudlin drunk! It may not be worse morally for a woman to be drunk than for a man to be drunk, but who will deny that it would forever take from the sweetness, fineness, culture, dignity and elegance of a young woman to be found dirty, torn, disheveled, half-dressed, in a state of sodden drunkenness? And as sure as there is a God in heaven the various strong drink concoctions will lead our girls and young women to this beastliness if the hold of the habits, now all too common, are not broken. We quite know that this is a terrible and obnoxious picture that we have painted but we are simply trying to arouse our people to the consciousness of a peril that is already upon us.

What then should be done at the present hour? Of course, the present outlawing of the liquor traffic would be impossible. Even if it were possible it is certain that with the present sentiment of our people it would not be effectual. Education and moral suasion are to be our weapons at the present time. First and foremost in

education is to be the example in our homes. God has not made us a judge of our fellow men, and we are not foolish enough here to declare that men and women who are not total abstainers from the use of intoxicating liquors cannot be Christians. We do declare, however, that in such a day as this and with not only our sons but our daughters in imminent peril; it is the bounden duty of every Christian household in the land to banish from it forthwith the use of all intoxicating liquors, including beer and light wines. We go even further. We declare that all respectable households, whether they are composed of Christians or not, should discontinue the use of liquors of all kinds. We make this plea on behalf of the young men of our land but primarily on behalf of the young women of our land. If liquor is served in the home, no man or woman has a right to complain of a drunken son or a drunken daughter. It goes without saying that total abstinence in the home should be added a course of instruction on the evils of strong drink.

Our appeal is to the women of our land. If they do not come to the rescue our cause is lost, and Sodom will be reproduced in many of the cities of our country. Women have the final say in the homes of the United States. In few homes can strong drink be served if the mother, the wife, and the daughter are unalterably opposed to it. Women are the natural teachers of the young, and if in the homes, in the Bible school, in the secular school and in social gatherings, they will make known their sentiments, they will be effective as they have always been. Then women are our social leaders, and cocktail parties will cease in our homes, and be less frequent in public places if our women ring out their unhesitating and uncompromising enmity to the iniquitous habit. Then women constitute about half of America's citizenship. At the polls unless they are non-entities, they can register decisions which will make our politicians sit up and take notice. Our hope is in the women of our land. Thank God millions of men will unite in their crusade! In this article we have not emphasized the great loss of property and the great loss of life which liquor drinking is entailing. We have emphasized the loss of womanhood! God pity the country when our daughters, our wives and our mothers have the stench of liquor on their breaths! God pity the country when our daughters, our wives and our mothers join the never ending procession to the drunkard's grave!

We plead with our women everywhere to come to the rescue! Come to the rescue for the sake of womanhood! Come to the rescue for the sake of your daughters! Come to the rescue for the sake of our civilization!

SETTLED AND SATISFIED

(Continued from page 3)

God Himself knows to be for the best. The prospering of the wicked and the suffering of the righteous was a great problem with David "Until," he said, "I went into the sanctuary of God: Then understood I their end." Would not this problem clear up for us if we sought the face of our God rather than Mammon?

The third reason I mention for one's tastelessness is the superficial method used to cover up a flavorless life. Like Balak, many call some Balaam to curse the camp of Israel. They prefer a false prophet who will prophesy comfortable lies to a true one who will stir them up and keep them from settling on their lees. They want comfortable preaching, not scriptural. They want easy-going, polite social life to palliate the cruel lashings of the guilty conscience. Such actions are a mockery to God. God deliver me from a social life that keeps the scent of religion wafted about by a gentle breeze, just enough of it to stupefy the intellect and quiet the heart beat—just so much, never any more, lest one offend the weak sensibilities of some sweet flower of our social paradise! Do not try to satisfy the religious thirst of a lost world by offering weak-flavored, weak-scented wine. Let it be the real thing or nothing. "I would thou wert hot or cold. So because thou art lukewarm, . . . I will spew thee out of my mouth."

Like Moab and Jerusalem, settled satisfaction cannot last. God has a way of breaking our wine jars if we do not use them. "I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence." As to Jerusalem, Zephaniah said, "Their goods shall become a booty, and their houses a desolation . . . The great day of the Lord is near . . . That day is a day of wrath, a day of trouble and distress. I will bring distress upon men, . . . because they have sinned against the Lord. . . . Neither shall their silver nor gold be able to deliver them." This ought to teach people that we cannot bring back good times by a return to material prosperity alone. Good times are more than silver or gold.

Security is not of our own making, and we need not be surprised if it end abruptly. Material fortunes have gone in recent months almost over night, and suicide and senatorial investigations have revealed that there were few spiritual fortunes to take their place, which leaves a sort of desolate feeling in the hearts of some of us. Few sober-minded men will refuse to say that God has not had at least something to do with the conditions that brought about these sad and depressing revelations.

Religious shame is the sad price we have to pay for the failure of settled satisfaction. False religion in some form is at the bottom of our religious failures. And when our fallow grounds of settled satisfaction are finally broken up, as one day they shall be, we will be mortally ashamed of our cursed idolatry, as Moab was ashamed of Chemosh. We shall be ashamed of our professed Christianity, which has settled on the lees, when we see what mockery we have made of the true Christianity, which is tasteful, pleasantly scented and useful, but only as it is stirred up and emptied out into other lives.

Book Reviews

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

The Heaven Of The Bible. By John M. Anderson, D. D. The Triangle Press, Morristown, Tenn. Pages 304. Price, \$2.00.

Dr. Anderson is a well known Baptist Minister, a real Bible student, a greatly beloved pastor, a man who knows the Lord, lives his religion, and has a well trained mind, and a heart of compassion for humanity. He makes no claim to skill and training as an author or book maker, but is writing "for the great common people . . . the plain truth, in plain language, to plain people." This makes the book all the more unique and his great message causes the critic to overlook any defects in arrangement of material. The volume is attractively bound, has excellent paper and large type, and contains the picture of the author and his home.

The writing of this book grew out of a desire to give comfort to sad hearts and light to inquiring minds in the day of sorrow. This the author has done. And here lies one of the great purposes of divine revelation. To read the book is to see the heart of a great pastor going out, like Paul's, to his people. It is worthy a place in any Christian's library and will bring the joy of assurance to those who read it.

It is arranged in three sections, apart from the introduction, in which is discussed The Substantial Nature of Heaven, and Five Types of Earthly Cities. In part one, Bible Word-Pictures of Heaven, is discussed The New Jerusalem, The Better Country, The Everlasting Kingdom, The Great Storehouse, and The Eternal Paradise. In part two, Bible Glories of Heaven, we find The Heavenly Family, Heavenly Improvements, Heavenly Surprises, Heavenly Perfection, Heavenly Recognition, etc. Part three gives answers to many earnest inquiries. This

will make a fine gift book, and serve pastors in the ministry of comfort.—J. R. J.

Sermons On The Lord's Prayer, and Other Prayers Of Jesus by Clovis G. Chappell. Cokesbury Press. \$1.50.

The author of this book has fine imagination and a beautiful vocabulary with which to clothe his thoughts. In referring to the salutation of the prayer he says: "There are never any words of endearment. Sometimes, He says 'Holy Father,' or 'Righteous Father,' but He never employs 'dear' or 'loving' as we sometimes do. He felt that the one word 'Father' was rich and deep enough without any qualifying adjective. It ought to be for ourselves. To try to add to that is as futile as spraying a honeysuckle with cheap perfume, or undertaking to enhance the beauty of a landscape of snow by sprinkling it with talcum powder." Again: "In the most heated argument He never let fall a single syllable that He had to take back or amend in the slightest degree." The sermons of this book are 16 in number, have good analyses, have good illustrations in them, and have applications that the reader feels are meeting his own needs. Would have to say also that there are just a few expressions as "christening children" that are not according to the language of Zion, at least as Baptists understand it.—J. R. Chiles.

Dear Bob, by Bishop Ralph S. Cushman. The Abingdon Press, \$1.00.

The letters of a preacher to his son, a prospect for the ministry. There are seven letters dealing with seven important subjects: The Minister's Calling, His Wife, His Separation, His Preparation, His Secret, Holy Habits, and Vision. The style is simple, interesting, and the message is important, well expressed, and inspiring. Every young minister especially, and all older ones too, would greatly profit by the message of this splendid little book.—L. S. Sedberry.

Outlines Of Bible History. By P. E. Burroughs. Baptist Sunday School Board, Nashville, Tenn. Cloth, 60c, paper, 40c.

One of the books to be used in the new course offered for the training of Sunday school teachers, but profitable to any student of the Bible who wishes to have the entire Bible history condensed and simplified in an attractive and convenient form. The arrangement, the print, and the paper used make the study of this subject much more attractive than in previous issues.—L. S. Sedberry.

He doubles his gift who gives part of himself with it.

THE GRACE OF GIVING

"See that ye abound in this grace also." 2 Cor. 8:7.

Why Give to the Support of the Co-operative Program

By John R. Sampey,
Louisville, Ky.

We hear much of a "balanced ration" in books dealing with suitable diet for human beings. A good dietitian seeks to provide a meal containing the different vitamins essential to health. The Co-operative Program of Southern Baptists is an effort to promote balanced giving. Our leaders suggest to us a plan by which we may include all the objects in our Christian program. Those who accept this plan will have some part in promoting the missionary educational and benevolent work of Baptists within the borders of their own State and in the entire world.

Some of us are happy that we are members of churches in which the division is fifty-fifty between the local church and the Co-operative Program, and within the Co-operative Program fifty-fifty between the State and the Southwide causes.

We have the joy of cutting a big ripe watermelon when we add an over-and-above gift to the Baptist Hundred Thousand Club or the Orphans' Home.

THE BIBLE PLAN OF GIVING— I Cor. 16:2

This plan is systematic, not spasmodic; fundamental, not sentimental; methodical, not haphazard; obligatory, not optional; standardizing, not jeopardizing. It will help to systematize finances, equalize giving, energize Christians, spiritualize churches and evangelize the world. It is systematic in plan, democratic in spirit, automatic in operation, and climatic in results.

R. C. Campbell, Lubbock, Texas.

"A CHEERFUL GIVER"

Strange bed-fellows these two words. To most of us giving has become a painful duty, not a pleasant privilege. Make up your mind what you are going to give, then give it cheerfully. This can be done if you give proportionately, personally and regularly. My real joy in giving started with my paying the tithe—had great time ever since.

C. Oscar Johnson, St. Louis, Mo.

EVERY MEMBER CANVASS
November 4 — December 9

A BETTER DAY DAWNING

From January 1, 1934, to October 1, there was an increase of \$231,681.48, or 35 per cent, over the receipts for Southwide causes during the same period in 1933. This includes \$160,636.50 from the Hundred Thousand Club for Southwide debts.

EVERY MEMBER RESPONSIBLE

The high and worthy aim of the Every Member Canvass, November 4-December 9, is to enlist EVERY member in every church in the Southern Baptist Convention in the wholehearted support of the work of his church and denomination in making Jesus Christ known to every creature as soon as possible.

WHAT IT WILL MEAN

Joy unspeakable in a new sense of fellowship in service to every participating member, eternal life to many who are thus privileged to hear the Gospel, and glory to Christ, "whose we are and whom we serve." Will you be enlisted?

WHY DO I TITHE?

Because:

1. Malachi 3:10 commands it.
2. Jesus confirms it. Luke 11:42.
3. Paul takes it for granted. I Cor. 16:2.
4. It has become a fixed habit—to break away from it would break my heart.
5. It brings satisfaction, happiness and peace.
6. I am more convinced than ever before that it is God's plan for financing his Kingdom.

J. H. Anderson, Knoxville, Tenn.

THE REFLEX INFLUENCE OF GIVING

Mrs. Browning says:

"A child's kiss set on thy lips shall make thee glad,
A poor man helped by thee shall make thee rich;
A sick one nursed by thee shall give thee health;
Thy love shall chant its own beatitudes;
After its own life working.
Thou shalt be served thyself
By every sense of service which thou renderest."

R. G. Lee, Memphis, Tenn.

MORE BLESSED TO GIVE

"Blessed" means "happy," and those who give are happy in the Bible sense.

1. Happy because God has given us treasure which can be divided with others more needy than ourselves.
2. Happy because we are finding the

By F. F. Brown,
Knoxville, Tenn.

"This grace also"—and Paul is talking about giving. He has mentioned faith, utterance, knowledge, all diligence and love. What a beautiful cluster of sturdy Christian graces! Among them he sees a sister grace, that of giving, but she is pale and neglected. Read the whole verse—"As ye abound in every thing, in faith, and utterance . . . see that ye abound in this grace also."

Soon the Every Member Canvass will be made in our Southern Baptist churches. Many of us will hold pledge cards in our hands and indicate the amount of money we are going to give for the support of our Baptist work during the next Convention year. My heart lifts at the thought of what would take place if Southern Baptists should "abound in this grace also."

Oh, that every member of our churches could be brought to exercise this grace. Can it be done? Frankly, I do not know. I do know, however, that our supreme task is to try to enlist every member of every church in the financial support of the Kingdom. Every thing we have as Baptist people is dependent upon the contributions of our individual church members. Our larger spiritual development depends upon our abounding "in this grace also." No mere method will accomplish what we have in mind. Our only progress will be made through teaching and preaching the Scriptures.

I hold a pledge card in my hand. In the revealing searchlight of God's Word, I see my Christian duty. What is my response? My offering. Yes, I want to pledge. I want to pledge the tithe and I want to make additional offerings. "See that ye abound in this grace also."

THE STANDARD OF CHRISTIAN GIVING

Would you know the STANDARD of Christian giving? Then turn to Calvary and behold God's only begotten Son as he sheds every drop of his blood for you and me.

Would you understand the SECRET of the sacrificial giving of the churches of Macedonia? How "they gave beyond their ability?" It is found in their effort to come up to the STANDARD set up by their Lord.

Zeno Wall, Shelby, N. C.

sure source of satisfaction in forgetting self and selfish needs.

3. Happy because we are ministering to others in the name of Jesus and are thus ministering to the Saviour himself.

W. W. Hamilton, New Orleans, La.

THINGS WORTH REMEMBERING

John D. Freeman

In a dispatch published in the Memphis Commercial Appeal, October 9, 1934, there is the significant statement that during a recent visit, made by German students and priests to Pope Pius in Rome, these visitors "cried in unison 'Hail Christus!'" The blasphemy of the report is shocking; imagine what it must have been to witness the scene as the Lord Jesus did!

Heretofore, the Pope has called himself the vice-regent of Christ. I never before saw a report in which it was stated that he accepted the title of Jesus. Anti-Christ indeed is he who dares to presume that God will look on and allow him to usurp not only the primary functions of Jesus but His divine title as well.

O, how this old world needs the clear, definite, simple Gospel message which Southern Baptists are preaching to their own people today! What can the end be, if the Pope continues his subtle plans, except for him to proclaim himself "king of kings and lord of lords?" In other words, assuming the title of Christ indicates a plan to assume the ultimate role of Christ which is to rule this entire globe.

C. C. C. Boys

"Please send me 300 copies of 'On The Wing With The Word,' wrote missionary George Ridenour a short time ago. He wanted these books to distribute among the boys in the Civilian Conservation Corps camps of the Norris Dam area. Miss Zella Mae Collie was at Andersonville some weeks ago and a large group of these boys attended the evening service of the Baptist church where she held a conference with the young people. She reports that they were well behaved and seemed interested in the program. Missionary A. M. Nicholson recently spoke at one of the camps. He carried with him 93 New Testaments, announced that he had them and that they were for free distribution. When he left he took away with him less than one dozen. The boys had gladly availed themselves of the opportunity of seeing what the New Testament is.

This work of distributing free literature among the boys of the camps is made possible in large measure by the Sunday School Board. They are furnishing Sunday school literature for every camp which requests it and in addition are providing free Testaments for all the boys who may wish one. This is one of our great mission tasks in Tennessee, for the thousands of young men in these camps constitute both a peril and a challenge. If they are allowed to remain in such camps without adequate religious influences being thrown about them, they will

inevitably become hardened. If a live, vigorous religious program is provided for them, we can win hundreds of the lost to Christ, hold the saved for Christian service and keep the hardening influences of such segregation of men from debasing these splendid fellows. State Missions is our hope for this work and we greatly appreciate the fine co-operation of our Sunday School Board.

It Can Be Done

Interest in the rural pastorates is growing so rapidly that the Secretary is becoming nervous for fear that there will not be enough pastors to handle the situations. From many sources there has been going up a cry about the over supply of preachers. The trouble has been that the churches have not been grouped so as to take care of the preachers. Our program of grouping part-time churches into pastorates is going forward with speed. Within the past month I have had calls from several places where the opportunity is open and the people anxious to move.

Two such pastorates have opened in Beulah Association. One owns a comfortable home and there is mission work enough nearby to keep any worker busy throughout the year. Another field is developing in Riverside Association, still another in Bledsoe. Elsewhere the churches are waking to the practical nature of the program which has been launched. If there were enough funds in our State Mission budget, we could develop 100 such pastorates before 1935 has passed. God's Acres will make it possible for many fields to pay their own way, but they will hardly develop this plan without a pastor to lead them.

Missionaries

Associational missionaries are coming back! That's good news, for without the associational worker we can never hope to carry out a complete denominational program. Unfortunately, the idea of breaking up our associations into county units destroyed the associational missionary, for it left most of the associations too weak to pay for such workers. Now, through one plan or another, associational workers are reappearing. There are several ways by which such workers may be had by associations, but at the present time few of them are organized so as to undertake this work. Those that have tried it during recent months have, for the most part, given it up.

Perhaps the primary difficulty just now is in the lack of men who have been trained for such service. It seems passing strange that our seminaries should

have no method of training competent home missionaries—men who know rural psychology, the social problems of the home field and such related matters. If we had well-trained missionaries to put into our country districts, there to work hand in hand with the County Agricultural agents, the Home Demonstration agents and the county health officers, we could rapidly revolutionize the destitute sections of our homeland. We give thousands of dollars in special offerings to missions on foreign fields, and in addition give one-fourth of all co-operative funds. This is noble and worthy; we would do no less for foreign missions. Can we, however, look to the future with fearless hearts when we allow our own immediate sections to go unevangelized, unsafe from the ravages of communism and infidelity?

The fields are opening but where are the workers?

A New Year Starts

With the first day of November a new year started for our State Convention. The fiscal year (not "physical" as I heard it called the other day) is on the way. What it shall be depends upon how we labor together. It is indeed inspiring to see the way our people have rallied during the year just closed. Figures for the year's work are not yet available, but it is safe to say that we have gone far beyond our report of the previous year. Scores of churches have done better, many have entered the program for the first time, others have not fallen behind former records.

Three great goals should confront us during this year. (1) The enlargement of the Co-operative Program and support of it. When we allow sentimental appeals for designated gifts to destroy that program, we had as well say goodbye to our splendid fellowship. (2) The increase of rural church fields. (3) The spread of doctrinal preaching and teaching. People who believe no definite doctrine never care whether any preaching is done or not. People who believe in any doctrine will never support any denomination. Surely there is challenge in this three-fold goal, and Tennessee Baptists are great enough to undertake the task.

It is a good plan always to earn at least a little more than we are paid. It gives an inner satisfaction to be attained in no other way.

The amount of our happiness is in direct ratio to the measure of happiness we give to others.

THE OPEN FORUM

The Baptist and Reflector does not necessarily concur in all the opinions expressed on this page.

WHAT PEOPLE HAVE TO SAY (Knoxville News Sentinel, Oct. 20)

Dr. Livingston T. Mays (discussing temperance report of Knox County Baptist Association):

"The apostle Paul set an all-time example of the preacher's proper attitude toward the liquor-loving politician when he spoke before Governor Felix on righteousness, temperance and the judgment, until 'Felix trembled.' Modern preachers are able to make modern politicians tremble too, unless these preachers have politicians in their congregation before whom they tremble."

FOR FOURTEEN YEARS A PRESBYTERIAN MINISTER

We have had the pleasure of taking into our fellowship Rev. H. E. Wright, for fourteen years a Presbyterian minister and pastor, and who is now the President of the Chattanooga Bible Institute. Dr. Wright has been pastor of Presbyterian churches at Edgefield, S. C., Summerville, Ga., and other places. Believing in the believer's baptism by immersion, and for the past six years refusing to sprinkle babies, caused Dr. Wright to become a Baptist.

The following letter was sent Dr. Wright by the Presbyterian Presbytery:

Dear Mr. Wright:

At a meeting of the Presbytery of Knoxville on yesterday, a request for your dismissal from the Presbytery to the Baptist Association was granted. This letter of transfer in due form will be forwarded you by the Stated Clerk of the Presbytery. At the same time I was instructed by the Presbytery to write you a letter expressing the regret of the Presbytery upon the occasion of your withdrawal from us. It was also the wishes of the Presbytery that I convey to you its most cordial felicitations and good wishes as you establish your connection with another denomination.

Very cordially yours,

Malcolm R. Williamson,
Moderator, The Presbytery
of Knoxville.

Dr. Wright is an excellent preacher and Bible teacher, and in connection with his Bible Institute work, he will be open for engagements for Bible Conferences and evangelistic meetings. As his pastor, I most heartily commend him to the Baptist brotherhood.

Sincerely,

T. W. Callaway, Pastor,
St. Elmo Baptist Church.

A LETTER

Editor of Baptist and Reflector:

Please allow me space in your valuable paper to say we have just closed a glorious revival meeting here conducted by Bro. Minie of North Chattanooga.

Missionary Baptist church has been established with seventy members uniting into one body. Quite a number will go in soon. The outlook is hopeful for a live church, but we need help at this time to build a place of worship. We have no house of our own, only open air and cottage places of worship. We have secured a deed to a beautiful site and are struggling to build in this depression and we humbly ask any brother or sister into whose hands this falls to present this to his or her church and ask for one Sunday's donation for this special work of building a house for God.

We do not ask for large contributions from individuals but small ones will be sufficient when put together.

We ask all who will respond to send building contributions to Geo. W. White, Whitwell, Tenn., as he is the treasurer for the church. Receipts will be gratefully acknowledged.—Fraternally Geo. W. White.

CHRIST AND THE NEW DEAL

G. D. Lindenmayer

The Old Deal in American politics, including that old regime of Republicanism when Mr. Hoover was President, was capitalism. The old regime defeated the expressed purpose of the American Constitution which was stated in the preamble. That purpose was to promote the general welfare. That was not an administration which was of the people; by the people and for the people. The capitalistic system was a government of the few, by the few and for the few.

The enemies of the New Deal and the critics of the New Deal would hardly wish to return to the old "do-nothing policy" of Mr. Hoover. In those dark, chaotic days of Republican mis-rule there were nearly 60,000,000 men, women and children in the bread line.

Our great democratic President rolled his sleeves up and went to work mobilizing the great economic forces of this great country to change chaos into order and to change unemployment into employment. The social ethics of the New Testament which is in a very real sense a New Deal were applied to our economic situation. Paul had said that the man who

did not work should not eat. The men in the soup line were put to work.

The New Deal policies are not in favor of the old regime of capitalism. They are for the poor man and the man of wealth. They tend to promote the general welfare.

The Great Commoner, Himself, who appeared to be somewhat antagonistic in His attitude toward wealth believed in giving the hard-working, over-burdened man of His day a new deal. He severely criticized the capitalist. He remarked that it was almost impossible for him to live in an ideal social order. It would be almost impossible for him to go to heaven. And yet He looked on the rich young ruler and loved him. He loves all men. He came into the world that we might have life and that we might have it more abundantly. In the midst of chaos, Christ came.

Jesus, the Carpenter of Galilee, was a laboring man Himself. He gave a new dignity to labor. He said that His Father had worked before Him and that He worked. Jesus invited the poor, hard-working man to come to Him.

Jesus invited the rich young ruler to come to Him. He would save a whole nation from the evils of a capitalistic regime. He wants the poor man as well as the rich man to have a break. He would have all of us, both rich and poor, to give each other a lift on the rugged way of life.

Jesus believes in a square deal, which for a country whose wealth is in the hands of the few, would be a New Deal.

If the so-called New Deal policies appear to be socialistic in tendency let it be remembered that the old regime of capitalism was very much to the extreme in the other direction. The suggestion of Jesus that the young rich man sell all of his goods and give them to the poor was apparently socialistic. The practice of the early Christians of selling their own private property and giving it to the Church would also savor of socialism, but this practice was never condemned by the early church. Some of the best social reforms in Europe have savored of socialism.

Bismarck saved Germany from socialism by passing legislation that was socialistic in tendency. The social reforms of Great Britain would savor of socialism. Mussolini saved Italy from socialism although he was at one time a Socialist. Hitler has saved Germany so far from socialism and communism. Roosevelt has so far saved a great nation from socialism, communism and revolution. He deserves a great deal of credit as well as constructive criticism.

So far as individual liberties are concerned, instead of curtailing them the reverse has taken place in the liquor traffic, but it is not the fault of Mr. Roosevelt but of the American democracy itself.

Baptists are Democrats and they believe in letting the majority decide how we should be governed. If the majority votes for enough rope to hang itself let the majority be hanged. It may be that the majority will decide to do otherwise. Baptists are good democrats.

Christ, the Great Commoner, was a democrat in the sense that He believed in the rights of the common man. He was one of the people of the land. He hated oligarchy, and He hated aristocracy. He also hated hierarchy. He was not ordained by the established church. From the standpoint of the orthodox church, He was a heretic.

Let me repeat, Christ believed in the square deal and He advocated a new deal. This was the old golden rule.

Our chief executive has not usurped authority. Congress has given him this authority, and Congress can take it back when it chooses.

In the time of war he has extraordinary powers. This is given to him by the Constitution, for he is Commander-in-Chief of the Army and Navy. But when he is warring against poverty, famine and death, he has been accorded this power to bring relief to our depressed people. Like Joseph whom God made Dictator of Egypt during the seven years of depression, he has become our Moses to lead us out of the bondage of capitalism and Republican mis-government.

Would the critics of the New Deal revert to the dark days of the old, capitalistic regime? Or would they give our chosen leader a real chance to promote the general welfare of the American people?

Christ, Himself, gave us a New Deal. The old agreement meant condemnation. The symbol of His Spiritual Recovery Act was the Cross. With this sign we conquer.—Memphis, Tenn.

WILL DO EVANGELISTIC WORK

Rev. G. W. Riley of Clinton, Miss., has decided to return to the evangelistic work. Bro. Riley has had years of experience as pastor and as evangelist, having held more than two hundred meetings in Mississippi and many in other states.

He can furnish a good singer or lead the music himself when necessary.

Brother Riley also conducts song and Bible study meetings, using his book, "Stack Pole Bible Study." Object and aim of these services: (1) To drill congregations and choirs in the service of song and praise. Does your church need a song revival? Does your choir need building up and training? Bro. Riley has been a Gospel song leader and song writer. (2) To inspire holier and

happier home religion and church loyalty through these Bible study courses. Subjects of special Bible study: What Baptists Believe; Christian Stewardship; The Tithe; Religion of Giving; The Holy Spirit; Prayer; Faith and Gospel Music. These services are intensely evangelistic and many professions and reclamations result. In one of these services there were twenty-two conversions.

Dr. P. T. Hale, after hearing one of these services, said: "Bro. Riley, that is the best thing of the kind I ever heard. It is teaching, inspiring and helpful."

See Dr. R. B. Gunter's endorsement in the Baptist Record of September 20.

Any pastor or church desiring Dr. Riley's services may address him at Clinton, Miss.—Dr. W. T. Lowrey, Clinton, Miss.

In Memoriam

100 words (not counting one name in heading) published free. All extra words 1 cent each. Obituary resolutions same as obituaries. All other resolutions 1 cent for each word. Send money with each.

RESOLUTIONS

Inasmuch as God has called our friend, co-laborer and Sunday School Superintendent, Brother A. C. Watson, from earth to his heavenly home, and

Whereas, He, The Great Creator of our lives, the Overseer of our destinies, the Judge of our fate, has, in His infinite wisdom, deemed it proper to take from our midst to his heavenly reward, a man whose life was a blessing to all with whom he came in contact; whose devotion and loyalty to his church and all its organizations, in spite of his physical afflictions, was a thing of beauty; a man who loved his fellowman, his church and his God and was, at all times, ready to lend a helping hand and who applied to his own life the words of the author who said:

"I shall pass through this world but once .

Any good, therefore, that I can do Or any kindness show, to any human being,

Let me do it now.

Let me not defer or neglect it, For I shall not pass this way again."

A man who was our friend and beloved brother in Christ, A. C. Watson, and

Whereas, he leaves behind him his aged father, his brothers and sisters, along with friends innumerable, to mourn his loss, to whom we say:

"He went not like a quarry slave Scourged to his dungeon, But sustained and soothed

By an unflinching trust Approached his grave as one who wraps

The drapery of his couch about him

And lies down to pleasant dreams."

Be it therefore resolved, That the death of A. C. Watson, our town, community and our church, has lost one of its most devoted, loyal and consecrated members; that we, his friends and associates, mourn his loss as a personal one to us, and further, that we now tender to his bereft family our genuine sympathy and the foregoing as our tribute of respect to the memory of this good man; this loyal friend and consecrated Christian.

Be it further resolved, That these resolutions be spread upon the records of our church and Sunday School and a copy thereof delivered to the family, a copy to the Baptist and Reflector and a copy to the local newspaper.

Respectfully submitted,

Dollie Henderson,
Mrs. R. C. Kefauver,
N. M. McDaniel,

Committee.

Madisonville, Tenn.

LAFAYETTE JOHNSON

Mr. Lafayette Johnson died at his home in Coghill Monday, September 3, 1934. Age 60 years, two months and eight days. He had been in ill health for several months.

He became a Christian in early life and for twelve years had been a member of Coghill Baptist Church. He married Miss Mary Pickens, thirty-eight years ago. Besides his companion he leaves three sons, Chester, Henry and Wayne, two brothers, three sisters and many other relatives and friends.

He bore his suffering with patience. Funeral services were held at Coghill Church Tuesday afternoon, September 4, with Rev. F. M. Waugh and Rev. Horace Adkins officiating.

MULL

Whereas, God in His wisdom has called from our midst Bro. Bruce Mull from his suffering to the rest that awaits the people of God.

Bro. Mull was 67 years of age. Converted in early life and for eighteen years has been a member of Coghill Church. He was married to Miss Lily Odom. To this union were born twelve children. Hobert of Maryville, Mrs. Ed Farmer, Mrs. Ray Melton, Mrs. Deb Brown and Lester of Coghill. William of Detroit, Mich., L. M. of Marion, Ohio, Walton of Washington, D. C., Anderson of Shelbyville; Floyd having preceded his father one year and five months.

Today is a king in disguise. Today always looks mean to the thoughtless . . . all good and great and happy actions are made up precisely of these blank todays.

What He Has Done For My Soul

(Under this heading Baptist and Reflector publishes experiences of grace, of answered prayer, or other experiences which illustrate "the manifold grace of God." Send in your experience.—Editor.)

FILLING THE WATER HOLE

C. B. Pennington, B. B. I. Student, Oklahoma.

Back of the spillway below LaPlace, Louisiana, a highway bridge was proposed, and a ditch forty feet deep and about three hundred feet wide had been dredged from the spillway back to the lake. A section of this ditch had to be filled with dirt to support the north approach to the bridge.

Train load after train load of dirt was dumped into the hole, only to make a big splash and disappear below the surface of water. Ten thousand car loads, then twenty thousand car loads were dumped in the hole. Engineers would take their measurements and chart the progress that was being made. But so far as could be told from the surface of the water no good was being accomplished at all. Thirty thousand car loads and then forty thousand car loads of dirt were dumped in the hole; still there were no visible results.

More than fifty thousand car loads had been dumped into the water when the dirt finally arose to the surface. Engineers, contractors, and workmen were rejoicing at the sight of the dirt when it settled again below the surface and disappeared. Twice more it arose above the surface only to settle twice more out of sight. Then a fourth time it appeared and the engineers announced that it would settle no more. More train loads of dirt will be dumped upon the pile until an embankment eighteen feet high will be built. The pavement will be laid over the embankment, and automobiles on the air-line from New Orleans to Baton Rouge will speed over the bridge and connecting embankments without thought of the thousands of cars of dirt used in filling the water hole.

The prayers, the work, the sermons, and the continual efforts of Christian workers are surely being heaped together in an effort to fill the gaping hole of ignorance and superstition in our mission fields around the world. These workers will continue their praying and working and preaching until their fields shall become spiritual highways over which many peoples will travel their course of life with the same joy of salvation that is the blessing of every Christian center. Each of these, before some missionary came that way, was just as much

a hole of darkness, ignorance, and superstition as those fields where our missionaries now labor.

EASY TO RAISE MONEY for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scours pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add materially to your profits

— Kitchen Jewel and Hand-L-Mop. They sell on sight and repeat. Write for our liberal money-making plan.

METAL SPONGE SALES CORP., John W. Gottschalk, Pres., 2726 N. Mascher St., Philadelphia, Pa.

The Little Fellow that does the BIG Job

GOTTSCHALK'S METAL SPONGE

MOTHER! don't experiment with your Child's Cold



Rub on

VICKS VAPORUB the proved way of relieving colds

The minute you apply Vicks VapoRub over throat and chest it attacks a cold direct—two ways at once—by Stimulation and Inhalation. Through the skin, it acts direct like a poultice, while its medicated vapors are inhaled direct to inflamed air-passages. All through the night this double direct attack loosens phlegm—soothes irritated membranes—eases difficult breathing.

Avoids Internal Dosing

Being externally applied, VapoRub avoids the risks of those digestive upsets that so often come from constant internal dosing. It can be used freely, and as often as needed, even on the youngest child. And it's just as good for adults.



Bilhorn Folding Organs

Noted for durability and long service because of superior materials, workmanship, volume, tone quality, strength and sturdiness.

Write for circulars and prices.

BILHORN BROS., Chicago, Ill.

308 S. Wabash Ave., Chicago, Ill.

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.

DEPARTMENTAL WORK TO CONTINUE

John D. Freeman

Rumors and propaganda to the contrary notwithstanding, the work of the four departments which have been combined for some years under the direction of our lamented W. D. Hudgins will continue to be regular parts of our State Mission program. I know of no member of our Executive Board who has any idea of giving them up. Our mission work in the state would be hopelessly crippled were we to lose any one of the four — Sunday School, Baptist Training Union (formerly Baptist Young People's Union), Laymen's Brotherhood, and Baptist Student Union.

I have sent a letter to the members of the Executive Board asking that at the meeting in Elizabethton they consider the advisability of appointing a committee to reorganize the work, make recommendations regarding the same and bring these, together with nominations for workers, to the annual meeting of the Board in December. If, and when, this committee is appointed, the names will be published and those who have recommendations for the successor of Brother Hudgins can communicate with the committee. All communications received in this office before they are appointed will be turned over to them.

I wish to be perfectly frank about the whole matter, hence make it known that, so far as my influence goes, the Board will not elect anyone who is "pulling for the job." I believe, as sincerely as I ever believed, that the Holy Spirit leads churches to call pastors, that He can and will direct us in choosing the proper man for this important work; I beg, therefore, that there be no under-cover scheming, no denominational politics, during these important days. If we pray earnestly and wait patiently, God will raise up His man and when He does, we shall know.

Work Goes On

There has seemed to me to be no reason for precipitate action in filling the vacancy in our ranks. Mr. Hudgins had the work well planned for the remainder of this year. In fact, he had planned ahead for 1935 and 1936. The workers know what is expected of them, and a finer, more loyal group of people cannot be found anywhere than they who have been associated with Mr. Hudgins in field work. Volunteer workers are eager to assist. It

did not seem necessary, therefore, to call a special meeting of the Executive Board with an expense of \$600, when the Board must meet in connection with the Convention November 13th. And after the annual meeting in December, there will be ample time for the one elected to come to us by the opening of the new year.

Appeals That Challenge

From every quarter of the state come appeals for aid in teaching and training church workers. There are right now in Tennessee 10,000 wonderfully eager men and women in our churches who would make any possible sacrifice in order to be prepared for effective church work. There are 1,000 of God's choicest young men who would walk to Jericho, if only they might, by so doing, have a chance to go to college and prepare themselves for definite Christian service. And every year there are being added scores of new churches to our brotherhood, and each of these cries for help in training directors of the work which they want to do for their Lord.

Instead, therefore, of our thinking of retrenching in teacher-training and Baptist Training Union work, we should be exerting ourselves to the end that there may be more workers to go to the churches with the instruction which will mean so much to them. We can not look with complacency upon our accomplishments as Baptists when more than two-thirds of our churches are inadequately prepared to render the best service to their great Head. We must put forth a more vigorous effort to the end that every church may have trained members to direct the departmental activities needed in the promotion of its fullest and most effective labors for Christ.

Information

Until the time comes when the work will have been reorganized, our people will keep in mind that the Tullahoma Office will carry on. Miss Catherine Easley, Mr. Hudgins' secretary for so many years, is familiar with the office routine and can furnish information as desired. I shall go over occasionally and aid her. Miss Collie is also helping her occasionally. All requests for departmental literature, for schools and workers, should go through that office as usual.

Since it is not probable that the new leader will be with us before the first of the year, I am asking the field workers not to make engagements beyond Febru-

ary, except such personal ones as have already been promised. City-wide training schools have been scheduled for the early part of the year and preparations for these will go on. It seems wise, however, to wait the coming of the new leadership before going too far in planning the programs for 1935.

UNTIL THE MORNING COMES

In Memory of W. D. Hudgins

Farewell, fond friend. Those tragic words must spoken be again,
And countless hearts throughout the land are filled with grief and pain.
You've been a worthy workman; your task was nobly done,
And now we say again, good-bye, until the morning comes.

How priceless is the heritage which you have left to us!
Example of a noble life, of friendship and of trust.
Of honor, love, devotion — life's race so fairly run—
Of countless mem'ries cherished until the morning comes.

We'll miss you sorely, comrade. The burdens we must bear
Shall heavier be without you: we'll miss your smile, your prayer.
But you deserved promotion. Rest on: your work is done—
Farewell, we whisper softly, until the morning comes.

—H. W. Ellis, Humboldt, Tenn.

SACRIFICE

My own life has been greatly enriched by the intimate associations with W. D. Hudgins. He counted not his own life as dear unto himself in serving the Lord and Tennessee Baptists. Twenty-seven years of the best period of his life was sacrificially given to the cause of Christian teaching and training. For this program he forsook all (even his own home) and followed Christ into the most remote bounds of Tennessee. "Lord God of Hosts, be with us yet, Lest we forget! Lest we forget!" the memory and service of this good man.

Frank W. Wood
Fifth Ave. Baptist Church
Knoxville.

FRIEND

Please allow me to join the great company of sorrowing friends who are griefstricken to the death of our beloved brother W. D. Hudgins. I was thrown with him a few times; very intimately, and loved him very dearly. I feel a great sorrow has come over us all, and our loss is indeed very great. I knew his wife and her people long before they were married, and counted them with my dearest friends of my early ministry.

Farewell, my dear brother, the parting will not be so very long, and we shall meet again where

danger and death are unknown. My heartfelt sympathy goes out to the stricken family.
T. R. Waggener
Pastor of Bethlehem Bapt. Ch. Philadelphia, Pa.

INTERMEDIATE TEACHER, HAVE YOU—

Visited in the home of every pupil?

Organized your class?
Registered with the Intermediate Department, Baptist Sunday School Board, Nashville, Tennessee?

Helped each class officer to know and do his work?

Studied and planned each lesson conscientiously?

Taught each lesson to meet the individual needs of your pupils?
Endeavored to lead each pupil to Christ?

Studied a book listed in the new Teacher Training Courses?

Studied the foreword in the Teacher's books of the Intermediate Graded Lessons?

Heard about the enlarged Intermediate Counselor?

Tried these free first aid leaflets: "The Intermediate Organized Class," "God's Word to the Lost," "Reaching and Maintaining the Standard?"

Planned to attend the Fifth Southern Baptist Sunday School Conference, Raleigh, North Carolina, January 1-4, 1935?

Arranged to send a fine exhibit of your class work to this Conference?

Resolved to be at your best for Jesus' sake during this Sunday school year?

For information, free literature, or help, write the Intermediate Department, Baptist Sunday School Board, Nashville, Tenn.

PROGRESS—GROWTH—IMPROVEMENT

Your attention is called to the Revised Standards of Excellence for Young People's, Adult and Extension Departments and Classes.

CHANGES

Have been made in the training requirements of these standards to conform with the New Training Course for Sunday School workers. The New Course requires four books for the Diploma.

Young People's and Adult Class Standards

Point VI. Teacher's Equipment

The teacher shall hold certificates for "The Young People's Department of the Sunday School," by Phillips, or if teaching in the Adult Department, for "The Adult Department of the Sunday School," by Phillips, and award for at least one of the Diploma books in the New Training Course for Sunday School workers; shall be working toward the completion of the four books required for the Diploma, and

(Continued on page 15)

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 Margaret Bruce, Nashville

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

ON VOYAGE Ruth Walden

My last message to you was penned during those blessed days at home before going on to New York to make last preparations for sailing. Joy unspeakable was mine then — for the kindnesses and interest you had in my going, and for the anticipated realities of soon to journey to that dark continent, to help challenge its people to break with the past and venture with Christ into a new way of life. Yet, there was a tinge of sadness as the days sped swiftly by and the time drew near for me to depart with my loved ones and native land.

My mother and I went through Maryland to visit an older sister of mine whom I had not seen for several years. Then on to New York a few days before we three Southern Baptist missionaries for Nigeria, West Africa—Miss Elizabeth Routh of Oklahoma, Dr. Cristie Pool of Texas and myself—were to set sail. With last minute shopping done in the busy, bustling, strange metropolis, our passports properly visaed, our baggage and freight on board, we went to the Brooklyn pier, eager for the first glimpse of the freighter which was to take us to the land of our dream. It seems that the taxi could not get us there quickly enough. Several blocks in sight of the pier No. 36, the three of us simultaneously saw the "Padnsay," commonly called "Pansy." Since last July we had been told that our passage was booked on the S. S. "Otha," but for some reason the "Padnsay" had been substituted, and the date changed from September 15th to September 20th, which gave us a few more days at home. It was about 2:30 when we boarded the ship; made sure of our baggage, inspected our comfortable cabins, then had time to talk with loved ones and friends who had come to bid us farewell and God's speed. Time has wings as we quickly learned, and soon the whistle blew for all visitors to leave ship. Just before we parted, at 4:30 p. m., there in our cabin room our elder brother missionary, Dr. George Leavell, had prayer with the three of us, and my mother and her sister. It was a most fervent prayer as he prayed for God's blessings upon three new missionaries—he who had experienced the joys, sorrows, encouragements as well as discouragements of a missionary in China.

Soon were we piloted out of sight of the dear ones on shore. When I could see mother's hand wave no more, the Statue of

Liberty came into view and seemed to silently speak words of comfort to me. Night soon wore on, dinner was served, and then to my cabin room which is shared by Miss Routh. The steward brought in the many steamer letters and packages, more than 150 from Tennessee, and many from friends and loved ones over the southland. Amid tears and smiles I tore into them. Your messages of cheer and faith and blessings will not soon be forgotten. How I wish I might have time to write each one of you individually, but since that will not be possible amid the busy chores of the days in Abeokuta, I shall try to keep you in touch with our work through the Baptist and Reflector.

There were too many letters to open that night, so knowing there were thirty-three more days of travel, I kept some to read the following days.

September 21, we were up bright and early—the night had brought us out of sight of the native land. I cannot describe the sensation of realizing that we were really off our native shores, bound for an unknown land. This was only the beginning of the two weeks of beautiful days we have had. The sea has been most beautifully blue and calm, except for three days. There has been no seasickness among any of the passengers. The days have been spent in happy fellowship with two other missionaries of the Christian Missionary Alliance. They with their two children are going out for the second term to French West Africa. Except for three ships which have passed to break the view of the horizons, there has been no life except aboard ship. Truly the journey has been and is a time for physical rest and spiritual filling.

We have passed time playing deck games, reading and resting. I have enjoyed several books—one "The Education of the Primitive People" which has given me a clearer view of my task as teacher of these primitive people; and another—Axling's life of the greatest Christian in the Orient today—Kagawa. My own life has been kindled anew as I read of this sacrificial, God-fearing, Christ-like life.

Tomorrow, October 3, after two weeks out, we are due at Tenerife, one of the Canary Islands. (This letter will be mailed there.) I cannot describe to you what these past days have meant. God has given us a safe journey thus far, for which we are most grateful. We have felt His spirit with us as we gather—the three of us—

for devotions each evening before retiring. How different from the evenings, five years ago, when four of us at the Training School for two years, gathered in one of the sun parlors each evening after light bell and poured out our hearts that the way would be opened for us to be sent to four different fields. Today our prayers are not for the way to open, for that has been gloriously done, but rather prayers of thanksgiving and praise. The last of that quartette is seeing the answer to her prayers and is on her way to Africa!

Needless to say, I have "re-lived" through the Knox County, Crockett County, and Shelby County Y. W. A. Training Schools held in September. Before we land at Lagos, our port, the Nashville and Chattanooga ones will have been completed. Truly have I prayed God's richest blessings upon these schools, the influence of them never to be known. Nor did I forget September 27th when Tennessee women and young people were observing the State Mission Season of Prayer. I trust each heart which participated in the Season of Prayer was touched anew for the responsibilities of saving Tennessee for Christ. More and more as I moved through my adopted State, I realized the vast untouched regions without Christ.

Before you may hear from me again, you may be preparing for the Lottie Moon Season of Prayer for Foreign Missions—those gifts and prayers which last year caused a new day to dawn for Southern Baptists and for Christ's cause in distant lands. Words fail me when I try to express my gratitude for this gift which sends me on with the Story of Old. Not only does it send me forth, but through your love and prayers and gifts each Christmas time it will keep me on the battle front, along with more than a hundred other missionaries. Because you send me with your prayers and gifts, I am a part of you and thus the service I render in His name in Africa will be your service—the souls won will also be your trophies. God grant that we may all be faithful.

There will be more interesting events about which to write after we have landed at some of the ports. I shall try to write you of some of those experiences later. When you read this I will be in Abeokuta, the Lord willing.

"I thank my God upon all my remembrance of you," dear ones in Tennessee.

MIDDLE TENNESSEE W. M. U. DIVISIONAL MEETING

The tenth annual meeting of the Woman's Missionary Union of Middle Tennessee was held at the First Baptist Church, Nashville, October 16-17, 1934, with the vice-president, Mrs. E. L. Atwood, presiding.

Miss Pearl Bourne, Associate Young People's Leader of the Southern Union, led the devotional using "Prayer" as her subject. Miss Edna Mai Gay sang "Teach Me to Pray."

The visitors were welcomed by Mrs. R. K. Kimmons, Superintendent of Nashville Association who used the word "Welcome" as an acrostic. Mrs. O. L. Rives Tullahoma, responded.

Mrs. R. L. Harris, President, Miss Margaret Buchanan, Blue Mountain, Miss., for ten years Corresponding Secretary of the State, and Mrs. T. C. Meador, Orinda, State Missionary Study Chairman, were recognized.

Roll call showed five superintendents and four young people's leaders present. These were introduced to the conference and made verbal report of the years work.

Next day the enrollment committee reported eleven associations, represented by 278 delegates, four missionaries and six visitors present.

Mrs. Atwood and Miss Hix gave detailed reports of the work for the past year, each department showing marked improvement along all lines.

Interesting conferences were held as follows:

Presidents and Superintendents—Miss Mary Northington.

Young People's Leaders—Miss Margaret Bruce.

Programs—Mrs. John D. Freeman.

Mission Study—Mrs. T. C. Meador.

Young People's Session

The Young People's Session of the Middle Tennessee Divisional Meeting was presided over by Miss Kellie Hix, Shelbyville, Young People's Leader for Middle Tennessee.

The theme for the evening, "God's Call To Youth," was strikingly developed by all taking part on the program.

Miss Cornelia Rollow led the song service. A lovely solo was given by Miss Louise Tanksley of Grandview Church.

Miss Pearl Bourne, Associate Young People's Secretary of the South, led the devotional using as her subject, "Youth Called to Prayer."

Miss Mary Frances Charlton, First Church, gave a cordial welcome to the visiting young people and friends of the Woman's Missionary Union which was responded to in a most gracious manner by Miss Sara Elizabeth Clark of Shelbyville.

A group of R. A.'s and G. A.'s presented, in a most interesting way, the different ranks of the Royal Ambassadors and the forward steps of the Girls Auxiliary, showing the great amount of

memory work, general information concerning the work of Southern Baptists and the number of projects done by them in their efforts to attain the highest proficiency in their respective organizations.

Representatives from Columbia, Mt. Pleasant, Shelbyville and Nashville took part in this demonstration, which was under the direction of Miss Margaret Bruce, Young People's Leader of Tennessee.

Miss Mary Ellen Caver, returned missionary from Africa, stirred all hearts, and held the audience spell-bound as she told how much the youth of Africa need Christ. Miss Caver told a number of interesting stories about the children and young people of Africa and contrasted the little black child without Christ, and then the little black child after hearing about Jesus and believing in Him. She said, "Christ means as much to the black boys and girls in Africa as He does to the white boys and girls in Tennessee."

She told some interesting things about the school where Miss Ruth Walden has gone to teach these black boys and girls and begged us not to forget to pray daily for Miss Walden and for the youth of Africa.

She closed the service with an earnest prayer for the youth of Africa.

Wednesday Session

Mrs. Joseph R. Kyzar

Wednesday morning, October 17, at 9:30 o'clock, the Middle Tennessee W. M. U. Convention was called to order by the vice-president, Mrs. E. L. Atwood, and all engaged in singing "All Hail The Power Of Jesus Name."

Miss Eva Inlow, a teacher of Tennessee College, brought us a most searching devotional on the convention theme, "Prayer." The basis of her talk was, "And Enoch Walked With God."

"How did it happen that Enoch walked with God? They must have been friends; there must have been trust and companionship between the two. Do you know God; can you answer 'Yes, He's a friend of mine?' But, are you a friend of His? If we would be His friends, then we must be sensitive to what He does for us; to His creation.

"We can't be friends of God without communion with Him. We can't understand but we can have communion and trust. We talk with Him, but what about the things we withhold? Must He have sorrow in His heart because we are ashamed or afraid or have our minds already made up concerning the things we withhold? Do we ever impose upon God in our prayers, and ask Him to excuse us; does the time come when we are too busy to pray? Are we really friends of God because we walk with Him in companionship and because of sincere communion?"

The death of Mr. W. D. Hudgins

was reported and special prayer was offered for the family by Mrs. R. L. Harris, after which the convention voted to send Mrs. Hudgins a telegram of sympathy.

The following visitors were recognized: Miss Margaret Buchanan of Mississippi, former Tennessee W. M. U. Secretary; Dr. and Mrs. Nelson Bryan of China.

Miss Mary Northington brought us an encouraging message on "Prayer In W. M. U. Plans," declaring our watchword: "In The Name Of God We Will Set Up Our Banners." Miss Mary, as she is affectionately known, reminded us that not for our own sakes would we set up the standards but in the name of our God.

"Is prayer supplemental or fundamental in our life? We must pray and work; prayer and missions are as inseparable as faith and works. This is enlistment month. Does prayer have anything to do with it? It has everything to do with it. Pray for the uninterested women. Are you ashamed of your church? Do you believe in prayer? Adopt a missionary and pray daily for that missionary. It will double the efficiency of your society. He will hear your prayer if you pray."

Mrs. R. L. Harris brought us an interesting message on "Baptists United In Prayer." She challenged us if Baptists would unite in prayer we could change the world in a short time, for prayer changes things. "Knowing, praying and giving are the three strands of rope by which the car of missions is drawn. Knowing by mission study, praying by individual and united prayer, giving first self, then time and money will come."

Mrs. Harris gave a vivid account of her trip to the Holy Land and The Baptist World Alliance, this summer. She described our buildings and work in Jerusalem. Her closing statement was: "May we unite in one purpose to see the Kingdom of God cover the earth as the waters cover the sea."

The convention was almost silenced as Miss Mary Ellen Caver of Africa spoke to us on "God Answering Prayer In Africa." We wanted to hide our faces in shame when Miss Caver said, "Southern Baptists didn't match my life when I went to Africa."

She related how as she lay abed of what the doctors said was probably her last illness, a little eight-year-old African Sunbeam asked to hold prayer meeting with her. Being permitted in the room, she sang, "Guide Me O Thou Great Jehovah"; then read the twenty-third Psalm and prayed. Looking into the face of the much loved missionary she said, "Teacher, I believe God, the Great

Physician, can make you well; do you?" The consecrated missionary said she was an answer to that little girl's prayer: "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you."

Rev. Norman Williamson, of Japan, spoke to us on "Japan's Need Of Prayer." He asked that we pray for the new missionaries just gone out this summer; for the schools and students, swarmed with all the common thoughts of the world; the new Christians as they face persecution; all Christians and non-Christians; the pastors; for the rulers that there be no war. He said, "Japan doesn't want war."

Mrs. T. C. Meador of Orlinda, our new Mission Study Chairman, gave us a very helpful talk on, "Lengthening Our Prayer List Through Mission Study," using John 17 as her foundation. She reminded us that no prayer is so large that God doesn't wish it were larger, and that W. M. U. women don't have to be convinced of prayer but of larger prayer, and this is accomplished through mission study.

"Do our women know that the Bible is a missionary book? Do we need to be reminded that we are God's and all we have He has given us? Have we lost our zeal for soul-winning, or can we pray to God to use us in winning souls? Have you lost your power to pray; does God seem afar off? We need again our examples of faith and our faith will be strengthened. All things are possible through faith. How real and vital our prayers will be when we know our mission fields. We can pray for power in prayer. How God must look down upon us as we pray our own narrow, selfish prayers."

Dr. Nelson Bryan, consecrated missionary to China, made an appealing address on the needs of China and answered prayer. He said: "Jesus wants us to receive freely and is happy to see us stressing prayer. I want to glorify the name of Jesus." As this noble servant of God humbly recited many instances of needs supplied through prayer, we felt our own need of rededicating our lives to Jesus. His last advice was this: "If a thing seems impossible, just trust God and He will do it."

The present officers were re-elected to serve another year. The music for the day deserves special mention. The soloists were greatly enjoyed because of their effective singing and the appropriateness of the good gospel songs they sang. With thanksgiving and gratitude to God for His faithful servants and the fine messages they laid on our hearts, good-will toward and appreciation of First Church for her unequalled hospitality, the meeting was closed with prayer. Shelbyville will be the meeting place in nineteen hundred thirty-five.

MISS WALDEN ARRIVES

A cablegram was received on October 23 saying that Ruth Walden had arrived in West Africa. We are so happy that her trip was a pleasant and a safe one.

OUR SCHOOLS

It has been my good fortune during the last four weeks to be engaged in revival meetings with the churches where two of our splendid Baptist Academies are located. For two weeks I was with Pastor J. R. Dykes and the Chilhowee church in Sevier County. Here our Chilhowee Academy is located with that fine Christian layman, Professor Roy Anderson, as principal. More than once I went into the grammar grades and conducted revival services with the students. In one such service fourteen boys and girls gave their hearts to the Lord. It was good to have the entire school, led by their teachers, gather at the church at eleven o'clock each day for the day service. Chilhowee only has twenty preachers the present semester. The meeting resulted in many being saved and added to the church. A number who had made profession of faith and had been immersed in previous years, presented themselves for baptism declaring they had not been saved till this meeting. Some surrendered for special service.

In the Butler Baptist Church and Watauga Academy, a real revival was experienced. Rev. G. A. Todd is both pastor of the church and principal of the academy. He is ably supported in the school by Mrs. Todd, Prof. Gambill, Miss Lane, Miss Spurgeon and Miss Shull. Beginning the second day of this meeting, the grammar school which has no connection with the academy, all attended the day services in a body. This school is presided over by Mrs. Robt. M. DeVault, whose good husband labored so faithfully in Butler until his death a few years ago. I have never seen so much fine personal work on the part of any student body as that done by the Christians of Watauga Academy. There were about forty professions of faith in this meeting.

These two meetings and my personal contact with these schools have convinced me that Baptists have made no mistake in supporting such schools. In East Tennessee we need at least six more Baptist High schools. What feeders for our Baptist colleges are these High Schools.—P. B. Baldridge, Maryville, Tenn.

Cookery Note

The taste of an onion can be greatly improved by adding a pound of steak to it.—Ex.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 21, 1934

Memphis, Bellevue	2115
Memphis, Temple	1075
Chattanooga, First	1068
Nashville, First	1055
Memphis, First	990
Nashville, Grace	981
Memphis, Union Ave.	832
Knoxville, Fifth Avenue	748
Nashville, Belmont Heights	698
Memphis, La Belle	685
West Jackson	684
Jackson, First	682
Chattanooga, Ridgedale	664
Chattanooga, Highland Park	646
Knoxville, Broadway	604
Jackson, Calvary	585
Chattanooga, Northside	585
Nashville, Park Avenue	585
Maryville, First	575
Nashville, Eastland	506
Memphis, Seventh	485
Chattanooga, Avondale	484
Dyersburg, First	426
Nashville, Edgefield	423
Chattanooga, Tabernacle	403
Cleveland, First	386
Chattanooga, Woodland Park	385
Union City First	378
Humboldt, First	375
East Chattanooga	360
Paris, First	359
Nashville, Grandview	344
Chattanooga, Clifton Hills	340
Chattanooga, Chamberlain	337
Chattanooga, Red Bank	337
Old Hickory, First	328
Nashville, North Edgefield	325
Nashville, Lockeland	322
Martin, First	311
Nashville, Third	302
Rossville, Ga., First	300
Nashville, Seventh	268

By FLEETWOOD BALL

Ray D. Wolfe, son of Deacon M. H. Wolfe, of Dallas, Texas, lately died of heart failure.

—B&R—

J. E. Merrell has resigned as pastor at Calvert, Texas, and would like to return to Tennessee.

—B&R—

W. L. Compere, of Ellisville, Miss., has been called to the care of the church at Magee, Miss.

—B&R—

Dan Taylor, of Georgetown, Ky., was lately ordained to the full work of the ministry by Beechmont Church, Louisville, Ky.

—B&R—

P. M. Bailes, of Tyler, Texas, is doing the preaching in a revival at Glasgow, Ky., George A. Gaines, pastor.

—B&R—

J. M. Highsmith, of Springfield, is serving Spring Valley and Forest Grove churches in Kentucky.

The church at Albany, Ky., has called as pastor G. H. Lawrence, of Eubank, Ky., and he has accepted.

—B&R—

H. H. McGinty has resigned the church at Sand Spring, Ky., and accepted a call to Cape Girardeau, Mo., effective last Sunday.

—B&R—

A revival began last Sunday in Calvary Church, Jackson, the pastor, M. M. Fulmer, doing the preaching.

—B&R—

T. W. Medearis has resigned as pastor at Bristow, Okla., after more than six years of fruitful service.

—B&R—

Miss Elizabeth Routh, of Oklahoma City, Okla., has arrived at Lagos, Nigeria, after 34 days on the boat.

—B&R—

G. H. Suttle has resigned as pastor of North Side Church, Jackson, Miss. He has not disclosed his plans.

—B&R—

A. D. Muse, of Paul's Valley, Okla., was lately called to his old pastorate at Shaw, Miss., but declined to serve.

—B&R—

O. C. Cooper, of Lake City, Ark., has been called as pastor at Bruce, Miss. He has accepted and will assume charge at once.

—B&R—

A. T. Cinnamon of the First Church, Kosciusko, Miss., was lately assisted in a gracious revival by D. A. McCall of Philadelphia, Miss.

—B&R—

Roland Leath of Travis Avenue Church, Fort Worth, has accepted the call of the First Church of Temple, Texas to be Educational Secretary.

—B&R—

H. L. Byrd, of Oakvale, Miss., has been called to the Second Church, Greenwood, Miss., has accepted and will soon move on the field.

—B&R—

Everett Gill, Jr., of Marshall, Mo., has been called to the charge of St. Charles Avenue Church, New Orleans, La., and it is thought he will accept.

—B&R—

W. W. Hamilton, President of Baptist Bible Institute of New Orleans, lately preached for 8 days at Clinton, Miss., resulting in 65 additions, 28 by baptism.

—B&R—

Fred H. Terry, formerly Educational Secretary of the First Church, Jackson, is succeeding as pastor of Calvary Church of Springfield, Mo.

—B&R—

D. L. Purser, Jr., of Charleston,

S. C., is doing the preaching in a revival in the First Church, Greenwood, S. C., C. F. Sims, pastor.

—B&R—

The First Church, Salisbury, N. C., A. C. Cree, pastor, has welcomed recently 60 additions. J. W. Kramer, of Denver, Colo., was the evangelist.

—B&R—

A. L. Lowther recently resigned as pastor at Bowlegs, Okla., to go to the Seminary in Kansas City, Mo., but has reconsidered and will remain in Oklahoma.

—B&R—

T. B. Lackey, of McAlister, Okla., has accepted care of the church at Bowlegs, Okla. He will continue his studies in the Oklahoma Baptist University.

—B&R—

J. H. Ramsey, of Watertown, has been called as pastor by the church at Fountain Run, Ky. He is expected to be on the field by January 1.

—B&R—

George D. Heaton of Felix Memorial Church, Lexington, Ky., has accepted a call to the First Church, Paducah, Ky. He was reared in Louisville.

—B&R—

H. E. Wright, for fourteen years a minister in the Presbyterian Church, lately joined St. Elmo Baptist Church, Chattanooga, T. W. Calloway, pastor.

—B&R—

Reid Rushing, of Bowling Green, Ky., has been called to Dripping Spring Church near that place, and has accepted. The sainted J. H. Burnett was once pastor.

—B&R—

C. B. Jackson, of Russellville, Ky., is in the midst of a series of meetings in which M. A. Cooper, of Atlanta, Ga., is doing the preaching.

—B&R—

M. L. Hahn, of Bowling Green, Ky., has accepted the care of Providence Church near that place. The church was constituted in 1804.

—B&R—

November 4-18 H. W. Tribble of the Southern Seminary will hold a meeting in the Baptist Temple, Louisville, Ky., F. B. Fitzgerald, pastor.

—B&R—

W. M. Burns has resigned the Little Flock Church at Fairfield, Ky., to accept the New Haven Church. He preaches also at Chaplain Forks.

—B&R—

S. N. Mohler has accepted the care of Immanuel Church, Jeffersonville, Ind. His son, R. D. Mohler, has accepted the care of the church at Nebo, Ky.

—B&R—

The London Baptist Association of London, England has 238 Baptist churches with a member-

ship of 54,369, while the Atlanta Association in America has 74 churches with 44,573 members.

—B&R—

In the recent revival at Mays Lick, Ky., in which G. D. Heaton, of Lexington, Ky., did the preaching, there were six additions. Floyd Montgomery and wife, of Mt. Olivet, Ky., led the singing.

—B&R—

In March, 1919, when C. C. Morris was called to the First Church, Ada, Okla., the membership numbered 400. The present membership is 2923. The Oklahoma Convention meets with that church November 12-15.

By THE EDITOR

Merrill D. Moore, Selma, Ala., has accepted the care of the First Church, Newport.

—B&R—

Carson-Newman College has 40 more students than were enrolled in the first semester of last year.

—B&R—

Tabernacle Church, Chattanooga, R. R. Denny, pastor, ordained five deacons October 21.

—B&R—

Arthur Fox will begin a meeting with First Church, Humboldt, H. W. Ellis, pastor, November 4.

—B&R—

Dr. M. E. Dodd visited Mahatma Gandhi while in India; also baptized 13 people at Benares.

—B&R—

Evangelist Roger M. Hickman has recently been in a meeting with First Church, Brunswick, Ga.

—B&R—

George W. McClure of Rossville, Ga., is conducting a revival meeting with Central Avenue Church, Oklahoma City.

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Floyd Chaffin has accepted a call to serve as pastor of the Somerville Baptist Church another year. He will continue his studies at Union University.

—B&R—

David Livingston, pastor of Ridgedale Church, Chattanooga, is assisting Portland Church, B. Frank Collins, pastor, in a revival meeting.

—B&R—

Dr. Kyle Yates of the Southern Baptist Seminary will assist the First Church, Oklahoma City, T. L. Holcomb, pastor, in a meeting beginning November 11.

—B&R—

W. M. Bostick, of Louisville, will assist Seventh Street Church, Memphis, L. B. Cobb, pastor, in a revival meeting beginning Nov. 5.

—B&R—

Dr. Hersey Davis will be with Druid Hills Church, Atlanta, Louie D. Newton, pastor, for a week of teaching. He will speak each morning on Philipians and each evening on the Sermon on the Mount.

—B&R—

First Church, Livingston, Evie Tucker, pastor, is in the midst of a great revival meeting. W. E. Hunter of First Church, Somerset, Ky., is preaching and Harry Wester of Harriman has charge of the singing.

—B&R—

H. W. Ellis, pastor of First Church, Humboldt, has recently been with the Franklin Street Church, Louisville, Lewis C. Ray, pastor, in a revival meeting. There were 34 additions to the church, 29 coming by baptism.

—B&R—

October 18 issue of Word and Way, official publication of Missouri Baptist, was published in the form of a souvenir program of the Centennial Meeting of Missouri Baptist, which was held October 23-25.

—B&R—

W. D. Nowlin of Arcadia, Fla., has recently closed a meeting with the Bruceton Church which resulted in 7 additions to the church. Pastor O. L. Weir says: "Our church has been strengthened by the preaching and has renewed courage for the work of the future."

—B&R—

David M. Gardner, pastor of First Church, St. Petersburg, Fla., assisted by George W. Card, choir director of Belmont Heights Church, Nashville, began a revival meeting with Edgefield Church, Nashville, W. Henderson Barton, pastor, October 29.

Dr. Charles W. Daniel, pastor of the First Church, Richmond, Va., since January 1, 1928, offered his resignation October 21, to take effect December 1. He requested the church to act immediately, without discussion. The request was granted. Dr. Daniels' future plans were not disclosed.

—B&R—

October 21 was the seventeenth anniversary of Pastor J. L. Dance, Fifth Avenue Church, Knoxville, and the first anniversary of Assistant Pastor Frank Wood. Dr. Dance preached on "The Triumphant Church." There were ten additions to the church, nine coming by baptism.

—B&R—

L. S. Ewton, pastor of Grace Church, Nashville, has recently closed a very gracious meeting with the Unity Church, Ashland, Ky., E. L. Edens, pastor. There were 54 professions of faith and 44 additions to the church. In several instances both father and mother were converted in the home.

—B&R—

T. R. Waggener, pastor of Bethlehem Church, Philadelphia, Pa., is preaching a series of sermons on the Twenty-third Psalm. His subjects are: "The Green Pastures," "The Still Waters," "Walking Through the Valley of the Shadow of Death," "The Comforting Rod and Staff," "The Prepared Table," "The Overflowing Cup," and "Dwelling in the House of the Lord Forever."

—B&R—

The Baptist Record says: "In Mississippi a mulatto is classed as a negro. But there are some of our statesmen (?) who would have you believe that beer is not liquor. You remember what 'Bre'r Rabbit' said about the sparrer-grass: 'It look lack sparrer-grass; it smelled lack sparrer-grass; it tas'e lack sparrer-grass; it is sparrer-grass.'" — Baptist Record.

Scandalous

Two spinster ladies pictured in The Country Gentleman are busy working around their flowerbeds. Suddenly, one looks up and exclaims, "Good gracious, Annabelle, the Duchess of York has lice again!" — Boston Transcript.

PROGRESS—GROWTH—IMPROVEMENT
(Continued from page 11)
shall make an average grade for the quarter of at least seventy-five per cent on the Six Point Record System.

Note: The above requirements apply to substitute teacher serving class over an extended period.

Young People's and Adult Department Standard

Point V. Trained Workers
The Superintendent and all the other department officers and teachers shall hold certificate for the Department Book and award for at least one of the Diploma books in the New Training Course for Sunday School workers; shall be working toward the completion of the four books required for the Diploma.

Extension Department Standard Point VII. Trained Workers

The officers of the department and fifty per cent of the visitors shall hold the certificate for the Department book and award for at least one of the Diploma books in the New Training Course for Sunday School workers; shall be working toward the completion of the four books required for the Diploma.

New Applications
Departments and classes making application for standard recognition the first quarter of this present Sunday school year, (October-December, 1934) must abide by the new requirement, and workers must have award on at least one new Diploma book. The seal on the old Department book will be recognized until the books are revised.

TENNESSEE STANDARD SUNDAY SCHOOLS, October 24, 1934

Postoffice	School	Address of Supt.
Alexandria	Alexandria	C. D. Jennings, Alexandria
Chattanooga	Tabernacle	P. G. Dowd, 1511 Foust Street
Covington	Covington	Hays E. Owen, Covington
Donelson	Donelson	D. W. Cantrell, Hermitage
Elizabethton	First	B. F. Siler, Elizabethton
Jackson	First	A. H. Metz, 331 Walnut Street
Lebanon	First	John H. Rushing, Lebanon
Memphis	First	Bryson Wilson, 1400 Union Ave.
Nashville	Grace	G. P. Crossway, 1121 Stainback Ave.
Nashville	Park Avenue	P. W. Booth, 4801 Nebraska Ave.
Nashville	Una	B. B. Rice, Route 7, Nashville
Orlinda	Orlinda	H. W. McNeeley, Orlinda
Red Bank	Red Bank	R. A. Peck, Cherokee Apt. No. 9
Springfield	Grace	E. R. Pinson, Springfield
Springfield	First	C. Wells Burr, Springfield
Whiteville	Whiteville	Howard Kirksey, Whiteville

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THE YOUNG SOUTH

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THE BOY WHO GOT HIS OWN WAY

By Doris Garst

It was David's seventh birthday and he felt himself to be quite a man. So much so that he decided to do just as he pleased from now on. Surely he was too old to be bossed by grown-ups all the time.

That morning he received his presents at the breakfast table, and the nicest of them all he thought was the big, round, shiny dollar which Uncle Will gave him.

After breakfast he set out as though he were going to school as usual. But he did not intend to go to school. He had a whole dollar in his pocket and he was going to see the world. First he went to the candy-shop. He felt like a millionaire as he looked at the tempting show-case. He had a whole dollar to spend. He could buy anything he wished. It was very different from having just a few pennies to spend. He left the shop with a big sack of candy and a pocketful of coins to jingle. He felt even richer now because he had so many pieces of money instead of just one.

Then he went down to the big store which had so many toys and a grand playroom. He spent several wonderful hours there with no impatient elders to hurry him away. He gazed at the toys to his heart's content and played until he was tired. Then he bought himself a knife and a boat and a top, and when he had paid for those he didn't have nearly as much money to jingle, but that didn't worry him.

He wondered what to do next. He stood out in the street looking around. He felt rather tired and wanted to sit down, but there was no place to sit. Just then he saw a street-car coming. He knew what he would do. He'd get on the street-car and ride to the big city park. There was a zoo there. For a long time he had been wanting to go to the zoo. Besides he could sail his boat on the lake and play in the playground and have a grand time.

So he climbed on the street-car, paid his fare, and sat down feeling quite important. This really was the life, he thought, doing just as he pleased. Not being bossed by anyone. He didn't tell the conductor he wanted to go to the city park. He had been there before. He would know it when he saw it and could get off without being told like a baby.

He sat thoroughly enjoying the ride as the car swayed and jerked and as it started and stopped. He munched candy as he watched the houses and people sail by.

It was a long ride to the park.

David didn't remember that it had been so long before, but it probably just seemed that way because he was so impatient to get there. Finally he was the only passenger left. Then he began to wish the car wouldn't sway and jerk quite so much. It made his head and stomach feel queer.

At last the car stopped and didn't start again. "Hey, young fellow!" the conductor called. "Hadn't you better get off? This is the end of the line."

"The end of the line?" David echoed. "Why—why—where's the city park?"

"You got on the wrong street-car to go to the park," said the conductor.

"Oh!" said David weakly. "Well how do you get to the park?"

"If you want to ride, you'll have to pay another fare and ride down-town. Then I'll give you a transfer and you can change cars. You'll get there quicker if you walk, though. It's only about six blocks from here."

"I'll walk, then," said David. "Which way?"

The conductor directed him and David set out. But he never had seen such long blocks in his life. He walked and walked until he thought his legs would drop off. After awhile he came to a bakery. He stopped to look in the window. As he stood there the baker put a tray of delicious-looking cream puffs into the showcase.

"Yum! Yum!" thought David. "Those look good." He jingled the money in his pocket. Never in all his life had he had as many cream puffs as he wanted. Now he was going to buy a whole dozen and eat them all himself. This certainly was the life—being able to do just exactly as he pleased.

He swaggered into the bakery. "Give me a dozen cream puffs, please," he said importantly as he shoved what remained of his money across the counter.

The baker counted the money. "Why you haven't enough money to buy a dozen cream puffs," he said. "You have only enough to buy eight."

"Oh!" said David. "Well—then give me eight."

So he left the bakery with not any money at all in his pocket. But he still had some candy and his toys and eight cream puffs.

He tried eating a cream puff as he walked along, but he had so many packages that he couldn't manage very well, so he decided to wait until he got to the park where he could sit down, and he walked and walked and he walked until he felt he couldn't make his legs carry him another step. Surely he must have walked more than six blocks, he thought. He

had walked much more than that. But what he didn't know was that when he came out of the bakery he had taken the wrong direction and was going away instead of toward the park.

But finally he did come to a park. Not the big one he was looking for, but a very small one. However it had grass and bushes and looked very tempting to a very tired boy.

David sat down under a tree and started eating cream puffs. The first one was delicious. The second very good indeed. The third quite good. The fourth—somehow not so good. And when he was half-way through with the fifth one David suddenly made up his mind that he didn't like cream puffs at all. In fact, he didn't care if he never saw another one. And feeling rather funny in the head and stomach, and very, very tired, he turned his back on his sack of cream puffs and went to sleep.

Some children shouting wakened David. He sat up. Why, school must be out. Then the day must be nearly over and he hadn't got to the park yet. He asked one of the children which way the park was.

"Oh, about ten or eleven blocks from here," the child replied. "Only you're going the wrong way. It's over there."

All David could say was "Thanks," in a very weak tone of voice.

Suddenly he didn't want to go to the park at all. He wanted to go home. But his house was miles away. He did not know how to get there, and he felt that he could not possibly drag his feet that far if he knew how to get there. What was he going to do?

Just then a man came out of the house in front of which David was standing and climbed into a car. David ran over to him. "Please, sir," he said, "could you take me home. I'm lost and—"

"Do you know your street and house number?" asked the man.

"No-o," David replied. "It's a red-brick house."

"I can't very well take you home if you don't know where you live. Besides, I haven't time. But I'm going down-town. I'll drop you at the police station."

"The police station!" David cried. "I don't want to go to jail."

The man laughed. "You won't be put in jail. People always take lost children to the police station so their parents can find them."

So David was whizzed away to the police station, and he meekly sat on a chair and tried to keep from crying. He did wish someone would pay some attention to him. He had never felt so forgotten in his life and a big rock kept coming up in his throat.

Finally the officer at the desk answered the phone and then turned to David. "Is your name David Smith?" he asked.

"Yes, sir," said David meekly.

"He's here," said the officer into the phone.

It wasn't very long after that before David's father came to the station and took David home.

"Your mother had a nice birthday surprise party for you after school," his father said as they drove homeward. "But, of course, the children are all gone now. Where were you?"

"I was going to the zoo," David choked.

"The teacher took all the children in your room to the zoo today," his father said coldly.

The big lump in David's throat grew bigger. If he had gone to school he would have got to the zoo; he would have had a party. As it was, his whole day had been spoiled. He had missed all the fun.

When he got home his mother was very kind. She did not scold. "I saved some ice cream and cake for you," she said.

David looked at the delicious piece of coconut cake at his place, then he put his hand to his stomach. He had eaten the rest of his cream puffs and candy while waiting at the police station and wasn't feeling so well. He couldn't possibly eat that piece of cake.

"I—feel kind of sick," he groaned. "I guess I'll go to bed. I—I guess I won't try doing as I please until I'm grown up. It's not so much fun."—Children's Leader.

Tickling Sensations

Teacher — "The sentence, 'My father had money,' is in the past tense. Now, Mary, what tense would you be speaking in if you said: 'My father has money?'"

Mary—"Pretense."—Ex.

Junior Clerk — "May I have a day off to get married, sir?"

Manager—"And what fool's going to marry a clerk who is getting \$12 a week?"

"Your daughter, sir."—Ex.

Specialist

"Doctor, I want to consult you about my stomach."

"But, madam, you are mistaken—I am a doctor of philosophy."

"Doctor of philosophy? What strange diseases there are nowadays."—Ex.

"Why do you want your letters returned?" asked the girl who had broken the engagement. "Are you afraid I'll take them to court?"

"No," sighed the young man, "but I paid to have those letters written by an expert, and I may use them again some day."—Ex.

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