

# BAPTIST and REFLECTOR

"Speaking the Truth in Love"

— Organ Tennessee Baptist Convention —

"Let There Be Light"

Volume 100

THURSDAY, NOVEMBER 15, 1934

Number 45

## The Challenge of The Kingdom

M. Jackson White, Ph.D.,  
Pastor First Baptist Church, Union City, Tenn.

(Preached at the meeting of the Beulah Association, October 11, 1934)

"But seek ye first his kingdom and his righteousness." — Matt. 6:33. Men and nations alike are shifting responsibilities. Who is willing to assume responsibility for the depression? The Democrats blame the Republicans; the Republicans blame Europe; Europe blames Germany; and on it goes with no one willing to be held accountable. A wave of lawlessness and crime has been spreading over our nation for several years—who is willing to be held responsible for that? First, the foreigners were blamed and laws were passed restricting emigration, but lawlessness increased. Prohibition was blamed, and in due time the Eighteenth Amendment was repealed, but crime has continued. One cannot help wondering upon what new scapegoat the sins of our nation will be laid.

We, as Christians, may feel that we are not answerable for the failures of Christianity in the past, but that does not relieve us of the obligations placed upon us by our Master. Was Christ responsible for the sins of the world into which He came? No! Rather, was He the only one free from sin; but what was His attitude toward the world? He identified Himself with it; He took the sins of all and bore them to Calvary. It is Christlike to assume responsibility. The challenge which comes to us as His followers, therefore, is that we truly put His kingdom first in our own lives and desire above all things else His righteousness for ourselves and our fellowmen.

### This Will Involve, First Of All, Fidelity To The Word Of God.

In preaching and in teaching we must be able to say, as did Paul: "For Christ sent me not to baptize, but to preach the gospel; not in wisdom of words, lest the Cross of Christ should be made void." Perhaps the temptation was never so great, as at the present, to turn aside and spend time in the discussion of current topics. We must remember that it is only the gospel of a crucified and risen Christ that will feed hungry hearts. Intellectual



DR. M. J. WHITE

discourses, however much they may receive praise, do not save souls.

Our fidelity to God's Word must be a matter not only of public proclamation, but also of continual practice. I am willing to be regarded as old-fashioned while I pause to plead for a revival of the family altar. There is nothing that can restore confidence in and fidelity to the Bible on the part of our young people as can the family altar, presided over by godly mothers and fathers.

### Assuming Responsibility For Kingdom Leadership Also Involves Church Loyalty.

Today many serious indictments are being brought against the church by her critics, and we are forced to admit that there is far too much truth in them. After all her faults and weaknesses have been pointed out and admitted, however, the church still remains the greatest power for good that this world knows, and she is deserving of our whole-hearted loyalty.

The program of our churches is planned for the carrying out of Christ's commission. None of our organizations have been the result of mere chance, but have been called into being in an effort on the part of Baptists to be fully faithful to our

Lord's command. In our regular church services the gospel is preached; in our Sunday schools it is taught; in our Baptist Training Unions we are taught to observe all things whatsoever He has commanded; and in the W. M. U.'s and Brotherhoods the very heart of the great commission—missionary spirit and emphasis—is presented. What is a Baptist church, then but a group of baptized believers committed to the task of carrying out the Lord's commission? No person can neglect any phase of the work without impairing his church loyalty. I challenge the loyalty of any man or woman who is not working through the missionary organization of the church. Each agency is doing a part of the work given to the church by our Lord, and we are not loyal to the church except as we commit ourselves to the full commission.

If we will be loyal the result will be a conquering church, and that was the plan of Jesus from the first. He said to Peter, "The gates of Hades shall not prevail against it." For a long time I thought of this as describing the church as being on the defensive, but I now believe that Christ meant to picture for us in these words a church on the offensive; making such an attack upon the evils of the day that even the strongholds of hell would fall before her. We need to remember, nevertheless, that all of our intensive warfare must be motivated by a spirit of love. **In The Third Place There Must Be A Willingness To Sacrifice.**

It costs something to be a Christian. The ways of persecution change, but persecution remains. Ridicule, a common form of persecution today, is often harder to bear than physical punishment. While it may be popular to be a church member, it is not popular to be an "out and out" Christian. The world's need is not more church members, but more Christians who are willing to follow Christ at any cost.

Before we have any right to expect the attention and respect of the world we must be willing to make as great a sacrifice for Christ and His kingdom as the  
(Continued on page 4)

## Baptist and Reflector

An Investment in Christian Reading.

John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

### BOARD OF MANAGERS

R. Kelly White, Chm. John A. Davison D. B. Bowers  
C. W. Pope N. M. Stigler W. C. Boone

Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.

Advertisements—Rates upon request.

Terms of Subscription—Single subscriptions payable in advance: one year \$2.00; two years \$3.50; three years \$5.00. In clubs of five or more sent in at one time, \$1.50 per year per member in advance. Budget price to churches, \$1.50 payable monthly or quarterly in advance. Further club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each.

Advertising Rate—Ninety cents per single column inch. Announcements of open dates by evangelists and singers, fifty cents per insertion.

Advertising Representatives—The Religious Press Association, Philadelphia, Pa.

Published by Baptist and Reflector at Church and Lafayette Sts., Jackson, Tenn. Editorial and General Office, 161 Eighth Avenue, North, Nashville, Tenn.

# Editorial

## An Explanatory Word

Through the blessing of God the editor has been back in the office for some days. However, he has not yet been able to do his normal round of work. But we are rapidly coming to it.

It will be noticed that the editorial pages are largely filled with clippings from exchanges. During our absence from the office an unusual amount of work accumulated, and we have been in the midst of that. Again, preparation of a report and an address for the State Convention has been upon us. It has been impossible, therefore, to prepare the usual amount of editorial copy.

This explanatory word is written and coupled with thankfulness for the patience of the brethren (which we are sure we have without asking) with us as we strive to get back into full swing.

God bless our readers for their consideration and for their continued prayers.

\* \* \*

## My Deep Conviction

George W. Truett

Pastor, First Baptist Church, Dallas, Texas

(May this fine word lead all our pastors, Sunday school workers, and W. M. U.'s to further and more earnest efforts to increase the circulation of their state paper.—Editor.)

It has long been my deep and constantly deepening conviction that our Baptist state papers are rendering an immeasurably vast and vital service in carrying forward all our denominational work. These papers are the pack-horses for the denomination. Week in and week out, year by year, these papers are carrying

the news about all our work, with appeals for the right care of the work. These papers ought to be read by all our people.

For every wise and worthy reason, these papers should have the unstinted and increasing support of all the estates of our Baptist people. Every family in every church, whether in city, town, village or country, should faithfully see to it that the Baptist state paper comes regularly into its midst. The family had better economize somewhere else than to neglect to subscribe for the Baptist state paper. Every pastor and every church should do the necessary work to secure the enlistment of every Baptist family in the reading of their own Baptist state paper. Today, as of old, "the people perish from lack of knowledge." The people will not be enlisted in caring for our denominational work unless they are informed about it. The weekly Baptist paper coming into the home is the best possible medium for informing the people about all the work that is being fostered by our churches.

There ought at once to be a crusade in every state to place the Baptist paper in every Baptist home. And when we shall have done that, a larger, happier, better day will have come to every cause fostered by our Baptist people, and to the people themselves. By all means, let all of us give our best possible co-operation for the wisest and worthiest use of our Baptist state papers. And let us do it **now!**—The Sunday School Builder.

\* \* \*

## The Every-Member Canvass

Why have what we call an Every-Member Canvass? Because every member of a church has the right and privilege of helping to support it.

This plan will call out the ability and resources of the church. It will interest and develop the members in the work of the Lord. It agrees with I Cor. 16:2 which says, "Let every one of you lay by him in store as God hath prospered him that there be no gatherings when I come."

A careful Every-Member Canvass will provide funds for the home work of the church and for the missionary causes. It will provide a much better support for pastors and send out more missionaries.

How should it be done? The church should have a committee with a good chairman. The committee should distribute tracts informing the church members about stewardship, missions and Baptist institutions. Then the pastor should preach several times on missions and stewardship. The committee should then solicit every member of the church, including adults and children, for weekly contributions for the work of the church

at home and for the Co-operative Program, or missionary causes.—The Alabama Baptist.

(Do not forget the date of the Every-Member Canvass, November 4-December 9. Let all our pastors and people and workers do a worthy part in this vital movement.—Editor.)

\* \* \*

## Daylight Wasting

"I'm just killing time"—that's what he said. "Just killing time."

But time cannot be killed. Many have tried it—and failed always, for

Man cannot kill time . . . but

Time can kill man.

**The way in which the hours are employed makes—or breaks—every individual who comes into the world.**

For,

"In the world's broad field of battle,

Be not like dumb, driven cattle!

Be a hero in the strife."

—Longfellow.

That was a graphic picture the old prophet painted for King Ahab, when, disguised, he halted the monarch by the wayside:

"Thy servant went out into the midst of the battle and behold a man turned aside and brought a man to me and said, 'Keep this man: . . . and as thy servant was busy hither and thither, he was gone.'"

No one can blame the prisoner for flying when he had the opportunity, but the guardian had no excuse.

"Busy hither and thither!" Little things of no particular consequence; busy but doing nothing of value.

His one work at that moment was to guard his prisoner; his life depended upon his faithfulness. Yet he was endangering all by being "busy hither and thither!"

Millions of people are as busy as bees every day—and they cannot show a single worth-while product of it all at nightfall. They are like children riding the merry-go-round all afternoon—and ending the day just where they started.

That wayward son of whom the Master spoke, thought he was accomplishing a great deal when he left for the far country with his portion of his father's goods. He had a "great" time—while his gold lasted—and doubtless pitied those at home who had to rise and go to work each day of every week. They were just wasting their time! He was living—so he thought!

But each setting sun brought him nearer to the time when he would envy the pigs their abundant food and the day when he would beg a hired man's job on the old farm.

And those who toiled long hours daily on that farm never wondered where their food would be found when night brought the night of rest.

The prodigal was a Daylight Waster.  
The father was a Daylight Saver.

The difference was abundance of food, a good home, a peaceful conscience and an excellent reputation—but for the saver only.

Edison could never have invented one electric light if he had been a waster of the hours; it was nothing unusual for him to work forty hours without a rest. "Work" is the correct word for he defined genius as "one per cent. inspiration and ninety-nine per cent. perspiration."

Richard Arkwright, the man who really founded the English cotton industry by his inventions, thought nothing of toiling from four in the morning until ten at night when he was trailing intricate details of his spinning machine. He was poverty-stricken and in rags then; at fifty years of age he studied grammar for he had ambitions for higher living; he died a Knight of the Empire.

A violinist of excellent ability could not be a master for he would not pay the price demanded. "How long will it take me to reach success?" he asked a victor. "Twelve hours a day for twenty years." And like the rich young man who had caught a glimpse of the Best, he went away sorrowful. The price was too high!

That operatic success that roused an audience to thunderous applause was won in the day time by hour after hour of tedious practice.

Carlyle had finished the first volume of his "French Revolution," a great roll of land-written pages. He loaned it to a literary friend for criticism. The maid thought it was waste paper and used it to light the fires; Carlyle, staggered by the disaster, set himself resolutely to the task of re-writing it—and did it!

Audubon, the American naturalist, had completed his bird drawings of many years; a rat used them to make a nest! The shock was appalling — it nearly crushed him — then he took down his gun, collected his crayons and paper and went to the woods to do again all that he had done before. What a man!

Man was made to forge ahead and that is attained only by the wise use of the opportunities round about. And they are numerous; it is not necessary for any to live low lives because there are no unoccupied hill-tops.

"For the structure that we raise  
Time is with material filled;  
Our to-days and yesterdays  
Are the blocks with which we build."  
"Every one is the son of his own work," wrote Cervantes. And he was right, the son of his own work or wasting.

Daylight Saving is the pathway to success.

Daylight Wasting ends in woe and want.  
No man can kill time . . . but  
Time can kill—and does!

—The Canadian Baptist.

### DR. H. E. WRIGHT JOINS BAPTIST CHURCH

Sunday night, November 4, the St. Elmo Baptist Church, T. W. Calloway, pastor, ordained into the Baptist ministry, Dr. H. E. Wright, who for fourteen years has been a minister and pastor of Presbyterian churches in South Carolina and Georgia.



DR. H. E. WRIGHT

Dr. Wright is well known in this section as President of the Chattanooga Bible Institute, radio preacher, evangelist and Bible expositor. The Baptist brotherhood of Chattanooga has given Dr. Wright a hearty welcome among us.—C. O. Martin, clerk, St. Elmo Baptist Church, Chattanooga, Tennessee.

### National Prohibition Starts Back

National prohibition has officially started back. On June 15, Senator Sheppard of Texas, who introduced the Eighteenth Amendment seventeen years ago, has introduced a proposal for a new amendment, the purpose of which is to clothe the congress with power to regulate or prohibit the manufacture and sale of alcoholic beverages.

Section 1 of the resolution grants to congress the full power to pass uniform laws regulating or prohibiting the traffic in the several states.

Section 2 reserves to the several states the power to enact regulations or prohibition within their respective borders, "irrespective of legislation by congress." That preserves to each state power to pass more stringent laws than those passed by congress, but leaves the state no power to annul or defeat congressional action.

Section 3 prohibits the transportation of liquor into prohibition states.

Section 4 repeals the Twenty-first

Amendment by which the Eighteenth (prohibition) Amendment was repealed.

Section 5 provides that the proposed amendment shall be ratified by conventions held in the several states, which method was first used in repealing the Eighteenth Amendment.

The first proposal for a prohibition amendment was introduced into congress in 1887. Thirty-three years thereafter the Eighteenth Amendment had closed 170,000 saloons and had outlawed every distillery and brewery manufacturing beverage alcohol. In 1887 there were only two prohibition states—Maine and Kansas. Now there are twenty dry states and hundreds of dry counties. In nearly every local wet-dry election since repeal the dries romped to victory, in some cases by a 10-to-1 majority.

National Prohibition has started back, and may it go fast and far.—The Baptist Message (La.).

### THE NEED FOR HOME MISSION WORK

The work of the Home Mission Board is just as necessary today in the bringing in of the Kingdom as it has ever been. In fact, the Home Mission task is larger, more difficult, more important, and the work to be done is more vitally related to the whole task of the denomination than it has ever been at any period in our history.

The frontiers have changed, but the work remains. There are now at least eleven fields of labor challenging us and calling to the Board with their needs. These fields are: Evangelism, Enlistment and Stewardship, City Missions, Missions to the Foreigners, Missions to the Indians, Missions to the Jews, missions to the Mountain folk, Missions to our brother in black, Missions in Cuba, Missions in Panama and Central America, and a revitalized enlistment and church building program for our country churches carried on in co-operation with the State Mission Boards in connection with our Church Building Loan Fund.

We have received an article on the subject, **Climax of the B. S. U. Conference**, but no name was signed. As is common with papers and as has been frequently announced, we do not publish unsigned articles. If the writer will send us his name, we shall be glad to publish the article as soon as we have space.

**THE CHALLENGE OF THE KINGDOM**

(Continued from page 1)

world is willing to make for Satan and the pleasures he offers. There was a young man in my home town who, in the dead of winter, pawned his overcoat to get money for shows and pool-rooms. Where are the Christians who are willing to sell their coats that Christ's cause may not falter? Sacrifice has always moved the hearts of men, and today kingdom work is waiting for that spirit.

On November 11, 1919, the first anniversary of Armistice Day was celebrated. In a certain town the returned soldiers had formed in groups to march in a parade. As these boys marched down the streets the cheering crowds voiced their appreciation and praise. But as the last regiment advanced, the cheering of the crowd sounded out with a new note. This regiment had gone "over the top," and was now made up of a few broken ranks—places being left here and there for the boys who had been buried in Flanders Field. The ones who were marching by bore marks of service—some on crutches—some with arms missing. They had truly sacrificed for their country. Christ wants men to do as much for Him.

**From This Kingdom Challenge There Emerges A Call For Spirit-Empowered Lives.**

"Not by might, nor by power, but by my Spirit, saith Jehovah." Jesus, realizing the great demands of the kingdom upon His followers, said to them, "Tarry ye in the city until ye be clothed with power from on high." The Spirit of God can empower any man for service in the kingdom who earnestly desires to serve.

Well do I remember the black oak trees which grew out on the rocky points on the home place in West Virginia. These oaks had one peculiarity: they did not shed their leaves in the fall as did the other trees. Their leaves turned brown and dried up, but still clung to the branches. In the winter the snow and ice would freeze to them and the wind would fiercely blow, but the combined powers of winter could not make them let loose. In the spring, however, one could go out to those rocky points on a sunny, quiet day and see the oak leaves falling softly, one by one. The sap had begun to rise and was moving gently out through those branches, and without any outward disturbance it was pushing the leaves off—accomplishing what the blustering winds of winter could not accomplish. As laborers in God's kingdom we can accomplish by the power of His Spirit working quietly but forcefully in our lives what we could accomplish in no other way.

**Again We Note That We Can Meet Our Kingdom Responsibility Only As We Are Willing To Give Scripturally.**

"The tenth shall be holy unto Jehovah." The tithe knows no dispensations; it is merely the expression of the eternal principle of God's ownership and man's stewardship. To be scriptural givers we must give at least one tenth to the Lord (Lev. 27:30); we must bring it to the Lord's house (Mal. 3:10); we must give weekly (I Cor. 16:2).

Further, in God's Word we can find no record of His people's adopting money-raising schemes to secure funds for His work. Always the Lord's call is for cheerful givers. Money-raising schemes of all kinds in our churches are not only unscriptural, but are "an advertisement of the lack of consecration of the members." I quote Dr. M. E. Dodd on this subject: "The bazaar and supper method of raising money is not scriptural. The scriptural method is 'bring your tithe into the storehouse.' The bazaar method destroys the spirituality of the church; it puts the life of the church on a worldly basis."

**Finally, The Great Challenge Of The Kingdom And The Supreme Need Of The World Is That We Be Truly Missionary.**

Some of our Baptist people seem to think they have a right to choose whether or not they shall be missionary and support our world-wide program. For the true Christian, being missionary is not a matter of choice; if we have Christ's Spirit and His outlook we **must** go and teach. The story is told of a storm at sea which had dashed a ship against the rocks. An S. O. S. had been received by the coast guard, and as he was preparing to go at once to help those in distress, one of the rescue squad said, "If we go out in that storm we will never come back." The leader's reply was, "We do not **have** to come back — but we **must go!**" True Christians are missionary.

As we labor we covet the presence of the Master to inspire and guide, and we claim His promise, "**Lo, I am with you always, even unto the end of the world.**" That blessed promise is conditioned upon our going into all the world with Christ's message; it is dependent upon our being missionary. We also covet spiritual power, and we pray that our lives may be filled with the Holy Spirit. His Spirit has been promised to us for no other purpose than to empower us as witnesses for Him—"**but ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.**"

Hear this parable of the modern church: a ship had burned at sea and only a few

of the passengers had escaped and were afloat, clinging to life preservers. All day they had scanned the horizon for sight of someone who might rescue them. At last a fisherman in a small boat was sighted. The shipwrecked men called upon him for aid, whereupon he took as many as he could into his little boat. Quickly he took them to land, built a fire and worked with the half-drowned, shivering men. As soon as the stronger ones were revived he said to them, "Come, let us go back for some of the others." A strange reply was given by those who had just escaped death—"No, we do not have time to go back out there; we are so happy to think that we are saved that we just wish to remain here by this fire and sing praises to you who has saved us." But the fisherman could not be content to remain on shore when he knew there were others who needed him. He went out alone and brought back another group. As he neared the shore he could see the men huddled around the cheery fire and could hear them singing songs of praise and thanksgiving—so engrossed in themselves that they would not even help him as he worked with those in the boat. This second group also refused to go after the rest left at sea, choosing rather to remain on the shore rejoicing in their good fortune of being saved. Many of our churches today are spending their time singing, "O happy day that fixed my choice on thee, my Savior and my God," while a world of lost sinners is perishing as it waits for the gospel of salvation. With out faith in a triumphant Savior may we pray with the poet:

Stir me, O stir me, Lord, I care not how,  
But stir my heart in passion for the world.  
Stir me to give, to go, but most to pray;  
Stir, till the blood red banner be unfurled  
O'er lands that still in deepest darkness  
lie,  
O'er deserts where no Cross is lifted high.  
Stir me, O, stir me, Lord. Thy heart was  
stirred  
By love's intensest fire, till thou didst give  
Thine only Son, thy best beloved One,  
Even to the dreadful Cross, that I might  
live.  
Stir me to so give myself back to thee,  
That thou canst give thyself again through  
me.

Never fancy you could be something if only you had a different lot and sphere assigned to you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most want.—Sel.

# OUR BIG CHURCHES AND BAPTIST PAPERS

David M. Gardner, Pastor,  
First Baptist Church,  
St. Petersburg, Fla.

My friend, Dr. Gwaltney of the **Alabama Baptist**, indicates that I might say a word which will provoke the pastors of the larger churches to put forth a more persistent effort in the interest of a wider circulation of our Baptist papers. The very suggestion points out a plain and pleasant duty. Any person who puts good literature into the homes, and influences the people to read discriminatingly, is a benefactor to humanity. Bacon wrote a volume in a sentence when he said:

"If I might control the literature of the household,

I would guarantee the well-being of church and state."

## Our Big Churches Need Our Baptist Papers

Putting our Baptist papers into the homes of the people, whether in small or large churches, and whether on the budget plan, or by individual subscriptions, is an investment which pays large dividends, both financially and spiritually. But I make the positive assertion that the larger city churches will derive more good from a wider circulation of good literature in the homes than will the smaller churches.

1. All churches in cities must meet the pernicious propaganda of heresy in every form, from raving Holy-Rollerism to the cunning subtleties of Spiritualism. Religious fanatics are literally sowing the country with literature, destined to play havoc with the best interest of the people. Propagandists are peddling from house to house and placing in public buildings, papers and pamphlets on Russellism, McPhersonism, Eddyism, Adventism, Spiritualism, and every other "ism" known to man. It would be impossible for a pastor of a large church to go into all of his church homes and give the necessary time to overcome the havoc wrought by these heresies. But we can and ought to protect our people against bad literature by putting good literature into their homes.

2. The large church, even more than the small church, needs the denominational paper to help to inform and marshal our forces in worthy co-operative work. We can inform unenlisted Christians, but we can not enlist uninformed Christians. In smaller groups the pastor can inform his people through pulpit appeals and through personal contacts. Should a pastor of a large church depend upon his personal efforts to keep his people informed as to the varied and multifarious interests of denominational life, inevitably some interests would be neglected, or else he would neglect other sacred duties.

3. We are thoroughly convinced that the "Church-Budget Plan" is the solution of the paper problem for our larger churches. No very large church will likely succeed in putting the church paper into all of the homes by individual subscriptions, or by the club plan. I have been told that a large church can not afford to pay for papers for all church members. My reply is—we can not afford not to do so. The church pays for Sunday school and B. T. U. literature, why should the same church refuse to pay for a good Baptist paper for the home? If it is argued that those who get literature through the Sunday school pay for same by offerings, those of us who have given the paper a fair trial through the budget plan will insist that a good paper will bring in more than it costs the church, through increased offerings.

But the "by-products" of the budget plan must be mentioned. Every pastor of a large church knows that the matter of removals creates a real problem in keeping in touch with members and in keeping accurate church records. This perplexing problem is practically solved by the church sending the denominational paper to each family. The U. S. Postal Regulation requires every postmaster to notify the publisher if and when a subscriber removes and to give his new address, if possible. Since the church is paying the subscription, it is to the interest of the publisher to notify the church office of such removals. This would mean nothing to a small church, but it means much to a large church.

## Our Papers Need The Big Churches

They need the enheartening influence of inspiring examples. As Paul pointed out to the church in Corinth — there are responsibilities resting upon large churches by reason of the fact that they are large. They ought to set a worthy example to other churches. The papers need the financial help of large churches. Baptists are not in the publishing business to make money, but to make more manhood. There is no way of estimating the value of a good paper in lifting ideal, stimulating morale and marshaling manhood for moral and spiritual conquests. But it takes money to publish great papers. Our big churches ought to bear a proportionate part of the burden.

## How One Church Does The Job

1. The pastor is sold on the idea, and proceeds to sell it to the deacons and then to the entire church.

2. A full list of church families is secured with accurate addresses.
3. As soon as the church approves the recommendation, an offering is made for the specific purpose of paying for the paper for at least one quarter in advance.
4. Put it in the church budget and pay for it monthly. Woe unto the pastor and the paper if a large subscription bill is permitted to accumulate. After a trial of five years, our church finds the monthly payment plan better for the church and the paper.
5. Sustained effort on part of the pastor generally means sustained interest on part of the people.

Any issue of a good Baptist paper will furnish most interesting material for a mid-week prayer service program. Try it with the idea of giving out worthwhile information and the hope of stimulating a desire for good literature.

## Book Reviews

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

**The Life Portrayed In The Sermon On The Mount.** This book was written by Robert Henry Miller, D.D., and published by W. A. Wilder Company of Boston. Price, \$1.50.

The author says: "This book is for those whose chief interest in the New Testament is its application to modern life. It has grown out of a conviction that Jesus has shown us the one true way of life, that His teaching must be understood and stated in terms of today's thought, that we shall find in Him the solution of our problems as we have the courage to follow Him."

Throughout the book the author sticks rather closely to this theme. Just a paragraph for illustration. In discussing, "Whosoever smiteth thee on one cheek turn to him the other also," the author says: "There is, I think, a misconception as to the real cause of war. We speak of those who want war and deliberately plan for it. There are perhaps a few such persons. But we over estimate their number and their part in making war. The materialism and selfishness of the average man, multiplied the number of his fellow countrymen, is crystalized into an international policy which comes into contact with another international policy arising out of similar social backgrounds. The result is war. The responsibility for it is pretty evenly divided among us all." I have read the book hurriedly. I find myself anxiously waiting for time to read it again.—L. S. Ewton.

## BURMA BAPTIST

By M. E. Dodd, President,  
Southern Baptist Convention

When Judson landed in Burma in 1813, I doubt if he dared to dream of what would be wrought in 121 years. When Mrs. Dodd and I landed there September 17, 1934, we were utterly unprepared for what we saw of what has actually been accomplished in these 121 years.

Judson and the Burma missions belonged to all the Baptists of America and were supported by them for over thirty years. Prof. Paul R. Hackett, who has charge of the Judson High School for boys at Moulmein where Judson labored so long, told me that the original records, which he is studying, reveal the fact that Judson received his best support from the South, especially from Georgia and the Carolinas. So the South has a large stake in these Burma missions, though the work is now under the Northern Baptist Convention.

Moreover, many of the missionaries at present laboring in Burma are from the South. Mr. Hackett from Tennessee, Rev. C. L. Conrad and Rev. Wyatt from Missouri, Rev. H. O. Wiatt from Virginia, and Rev. and Mrs. Dyer from Kentucky. And several others were trained in our Louisville Seminary and missionary training school.

Furthermore, the missionaries and native Christians of our own Southern work cannot possibly give us a warmer or more royal welcome than that which we received in Burma.

For these reasons and on principle, we want our Southern people to know something more of this work and to think of it more sympathetically and prayerfully than ever before.

Dr. C. E. Chaney, of Rangoon, the field secretary of our Burma Baptist missions, expressed the broad Christian spirit when he said he and Mrs. Chaney were glad to do what they could for us (and they did much) because it was in the interest of missions at large, our own as well as theirs.

"What hath God wrought," was constantly on my mind as we went from one mission station to another, from one church to another, from one mission school to another. If my faith in the resurrection of Christ needed any confirmation it would find enough right there. "He is alive," is the only thing that can adequately explain the results of Baptist missions in Burma.

Work is being done in thirteen different languages among as many tribes and races. And miracles of God's grace are occurring among them every day. We were invited to tea at Judson College by

Miss Helen Hunt, M.A., dean of women, the charming daughter of Dr. Emory Hunt, of Bucknell University, and we sat down with girls from twelve different races in their native costume. They were from the second, third and fourth generation of Christians in their family.

Judson College in Rangoon with several hundred students is the center and peak of the Baptist Mission School System of Burma. It is also one of the five constituent colleges of the University of Rangoon.

There are five other Baptist schools in Rangoon and many others throughout the country. We visited, and I spoke to several of them in different places. Their native ministers and missionaries, church and civic leaders are coming from these schools. I will mention just two cases with which we had personal contact and which alone would justify the large outlays for these mission schools.

Dr. Chaney had written me before we left America expressing the hope that I would meet brother Saw Chit Maung in Berlin, who was returning from two years study in America, to take up work with his people in Burma. Brother Chit Maung chanced to cross the Atlantic with our Baptist party en route to Berlin. I found in some conferences with him that he is a most engaging personality, a bright, well trained student and withal a deeply consecrated Christian. At Berlin he responded to the Roll Call of Nations for Burma and also delivered an address. He acquitted himself nobly and his people have every reason to be proud of him. They were eagerly awaiting his arrival when we were in Rangoon. He had studied law and would no doubt have made a high mark as some of his own countrymen and his father before him have done. But he gave up law for the gospel ministry, because, as he expressed it, he thought it more important to "preach love than to practice law."

We drove out to Thonze and Tharrawaddy, some eighty miles from Rangoon. They are only two or three miles apart. A five minute walk from our mission in Thonze brought us into the center of a jungle village, with all of its primitive sights, sounds, smells, habits and customs. These places were the center of the 1931 revolution.

The work at Tharrawaddy is conducted entirely by natives with Thra San Baw, O. B. E., in charge. He was a loyalist during the revolution. The rebels put a price of 500 rupees on his head. The government afterwards decorated him. They have a splendid high school here with over 200 students. I enjoyed speaking to them.

Sitting at tea in the home of Thra San Baw following our public service, I asked his son-in-law, the headmaster of the school, if they had ever had any ministers

to go out from this school. He assured me there had been several, "among whom," with a pardonable pride in manner and voice, "was Saw Chit Maung." The same Saw Chit Maung of the Europa and Berlin experience, who is taking up his work in Rangoon at the Karen Seminary and who is destined for a high and influential place.

The other case is that of Dr. Ma Saw Sa. When we arrived in Rangoon on Monday morning we found a beautifully written note from her requesting us to come to tea in her home on Tuesday afternoon to meet some of her Burmese friends. She sent her car for us promptly on the hour. We were received into a lovely large home with wonderful warmth, cordiality and hospitality. We were introduced to the company of some twenty-five guests, including another woman doctor, lawyers, business men, university professors and other leaders of Burmese life and thought.

Now who is this Dr. Ma Saw Sa? It would require too much space to tell it all. But she sits as a member of the Administrative Council of the city of Rangoon. She went to the London Round Table Conference as a delegate from her country. She came to America once on an important mission. She is the first native woman doctor in Burma. And withal she is a charming Christian woman, a product of our Baptist mission schools, a graduate of Judson College, Rangoon. What a trophy for Christ, the church and Christian missions!

I spoke to nearly 200 theological students in the combined chapel service of the Karen and Burmese Seminaries. What a power they can be for God throughout the country.

But, there is more than the school work. Evangelism, Bible and tract distributions and all other forms of mission work go on constantly.

Rev. C. L. Conrad, field worker for the Pwo Karens at Bassein told me with great enthusiasm of how God is blessing their personal evangelism in that field. A really great revival and work of grace is going on daily. Last year they baptized over one thousand. Already, this year, they have baptized 1200.

Time and space fail me to tell of the many other things we saw and heard of our work in Burma.

Dr. and Mrs. Chaney gave us the privilege of meeting some forty missionaries in their home one evening. They are a fine, high type crowd. The laymen's enquiry criticism finds no place here. And, by the way, the harm that report did the mission cause at home is only equaled, if not excelled, by the confusion and problems it has created on the mission fields.

We had a service, presided over by the honorable Sidney Loo Nee, in the Vinton Memorial Hall on the mission compound

(Continued on page 7)

## News And Truths About Our Home Mission Work

J. B. Lawrence, Executive Secretary-Treasurer  
Home Mission Board

Where the vanguard fights today the rear-guard will camp tomorrow, for we are marching on.

The heart of missions is a passion for souls. The act of missions is winning the lost to Christ. One does not get to be a soul-winner by crossing an ocean. The soul-winning passion must be in the heart and not hidden away in some official task. The real missionary goes after souls right where he is.

There are twenty-two languages spoken by the Indians in New Mexico and thirty-two languages spoken by the Indians in Oklahoma, besides a large number of dialects. In the territory of the Southern Baptist Convention there are 130 languages and dialects spoken by the Indians. Thousands of these Indians have never heard a Gospel sermon. Thousands of them, because of racial and language barriers, are today without a chance. With our present mission program, and we now have more missionaries to the Indians than we have ever had in our history, many thousands of these Indians might as well be in China and Africa. Surely we do not want to leave them out of our missionary program.

### A NEW HOME MISSION TASK

An Associated Press dispatch states that the farm population of the Middle West will be as great as it ever was if the trek to the farm from the cities continue as now.

This is true of the South as well as the Middle West. Under the Government urge, people are going back to the farms. This movement has in it more than an effort on the part of the unemployed to find a place to live and something to eat; it is the effects of the mechanical age in which we live. Machines are putting men out of employment in all the industrial centers. They can live on the farm and make a living. Modern conveniences make the farm a different place to what it was a few decades ago.

This drift to the farm thrusts upon us another mission problem; the problem of evangelizing the country. Many families in the cities have come to have no religion. They are accustomed to the picture show, the free lecture, the public amusement parks, the dance halls and the other places in the cities where they have learned to pass away their time. Now, when they go to the farm, what will they do? Naturally they will carry to the farm their desire for social contacts and the methods of making these contacts which

they had in the city. It is not hard to guess what this will mean.

Are our country churches able to handle this new influx of people? Can they evangelize those who will come to the country from the city? Our country districts with the Homestead projects by the government, will soon present a real mission problem. If we would keep the homeland evangelized we must meet this need with an adequate Home Mission program.

### WITH THE NEGROES IN WEST TEXAS

Brother Miles Jenkins, our missionary to the Negroes in West Texas, reports increased interest in his work. He is directing and leading his people in the material development of the Kingdom. In a letter just received, he says: "I have one thing of importance to report this month. Our people, while they are out of employment, are rebuilding the church house at Eastland. Some years ago this building had to be moved across the creek, and, in moving, the structure was so shaken up that it was dangerous and had to be torn down. We are now rebuilding it. We got permission from a white man who has plenty of rock on his place to secure as a donation all the rock, sand, and gravel necessary to rebuild the church. We bought a second-hand truck for \$60.00 and the men are running the truck daily, hauling the rock, sand and gravel necessary to build the church. A white man who has had a great deal of experience in building, is supervising the work and our people who now have nothing to do are doing the work. Many who are not members of the church are helping. The Lord is smiling on our efforts." Out of the depression, which has thrown our people out of work, will come a substantial church house. The Lord be praised!

### VOLUNTEERS FOR MISSION WORK IN AFRICA

The Home Mission Board for the first time in its history has three white missionaries to the Negroes, Rev. Noble Y. Beall, Miss Lou Wilkins, and Rev. J. K. Hair. Each one of these workers has felt a divine call to the specific task in hand. It takes a great deal of courage and religion for a white person to be a missionary to the Negroes in the South.

This work is bearing fruit. In a recent letter from Miss Lou Wilkins of Seminary

Hill, Texas, I find this paragraph: "Recently I used a box of Negro dolls to illustrate the call of God to the Negroes for mission work in Africa, showing to them a shipload of Negroes going to Africa to win their people to Christ. God put His seal upon this presentation, and this month we have had twelve volunteers among our young Negro men and women for mission work in Africa. One of these is to be sent to Butler College for training by the W. M. U."

Since June, when Miss Wilkins began her work, she has traveled 4,000 miles, delivered 200 talks and addresses, held 190 prayer meetings, attended five associations, held revivals and training schools and spoken in public schools in which there have been fifty conversions. Dear Friend, pray for this good missionary.

### A BEAUTIFUL FELLOWSHIP

A very beautiful fellowship exists between the pastors of our American churches and the Mexican missionaries of the Home Mission Board. In a letter received from Brother E. V. Rodriguez, he says: "Last month Brother H. M. Smith, pastor of the American Baptist Church of this place, Kerrville, Texas, took a vacation and during his absence I supplied for him. I also supplied for Brother Suttle, pastor of the American Church at Temple. We had two beautiful services with our American brethren."

### BURMA BAPTISTS

(Continued from page 6)

on Monday evening. You cannot imagine my surprise, when thinking that I was going to a small mission, I found myself on the platform of an auditorium seating some 1200. This is a marvel of God's grace in Burma.

Our public experiences in Rangoon came to an end on Wednesday evening with a service in the exquisite \$250,000 chapel of Judson College. This building, the heart and center of the campus spiritual life, would do credit to any American University. Its spacious capacity was well filled with faculty, students and citizens for this service. Principal G. S. Jury, Ph.D., presided. What an inspiration! How grateful to God!

This visit to our brethren in Burma, the scenes of Judson's labors and the sweet Christian fellowship will always abide as a fragrant and cherished memory.

## THE OPEN FORUM

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

### ARTICLES ON THE NEW DEAL By The Editor

We have received a few letters protesting against the publication on November 1, of an article by G. D. Lindenmayer, of Memphis, which praised the New Deal.

To print these letters would take more space than can be given the matter and, we fear, might prolong a discussion fraught with possibilities of political expression and ill feeling.

The gist of the criticism is the error of the paper in allowing a writer to exploit partisan political views, as well as to take radical ground in doing so. We had hoped that the matter might pass on without our going into print about it, else we would have written this explanation before now.

The article in question was included in the paper while the editor was away recuperating from the effects of the wreck. Space does not permit details as to how this came about, but the intention was to present a view of *The New Deal* diverse from that of Selsus E. Tull in the issue of October 11. And in accordance with the principle

of "the open forum," the intention was to exhibit fair play.

But Bro. Tull's article discussed the ethical implications of *The New Deal* as he saw them and avoided mere political terminology. Bro. Lindenmayer's article used political terminology and, as we see it, took radical ground in his interpretation of *The New Deal*. We think, therefore, that it was unfortunate that it appeared in the *Baptist and Reflector*.

*Baptist and Reflector* believes that expressions of opinion on the moral implications of government are permissible in its pages, but it does not believe in being used to exploit merely political views, whether socialistic or not.

For this reason we declined to publish an article some weeks ago by the writer of one of the letters before mentioned, because along with its moral contentions, it used the terms of political partisanship.

Brethren, personally we would not have put the protested article in the paper. But we wish to say that with the very best of intentions, all of us in our several spheres often make mistakes. The entire office force regrets that

the paper has apparently been used simply to exploit mere political views. This is neither our intention nor program.

We mean to do the fair and right thing at all times. When we fail we only ask this: Be as considerate of us as you can in criticism and pray for us and help us to get right.

### SOLDIER EVANGELIST

Chaplain Frank M. Wells, "the Soldier Evangelist," of Washington, D. C., baptized Mr. H. L. Logsdon into the fellowship of the First Baptist Church, Washington, D. C., Thursday night, September 6, Dr. Rufus W. Weaver, pastor. Mr. Logsdon had read Brother Wells' articles in the various papers, and had attended his open air services and was converted to the Baptist faith.

The pastor, Dr. Weaver, introduced Brother Wells to the membership of the church, as "my friend and classmate in the Seminary at Louisville, Kentucky"; and asked him to make a statement to the church. In the statement Brother Wells said: "I have known Brother Logsdon about three months. I have every reason to believe he is a saved man. I have taught him the way of the Lord more perfectly, and he has related his Christian experience to some of the brethren. He wants to join our Church and I brought him to the prayer meeting."

"Baptism is for saved people, believers in Christ, and not unbelievers. The Lord's Supper is for baptized believers in church capacity, and is a church ordinance and not a social meal. If I could make one wish for the Baptist churches of Washington it would be that the Baptists fill all Washington with Baptist doctrine as the apostles filled all Jerusalem with their doctrine. The only way to make Baptists is to preach Baptist doctrine. Bro. Logsdon would never have become 'a Baptist' had I not preached the Bible to him as Baptists interpret it."

Brother Logsdon has been a preacher in another denomination for three years. He loves the Truth, and is a close student of the Bible. He will enter the Baptist Institute, New Orleans, for Bible training.

He is a graduate in "Tree Surgery" and has been in the employ of the United States Government in that capacity for six years, and will pay his way through that school taking care of the trees on the campus of the Institute. He has a baptism now that any Church on earth will accept. He is the twenty-fourth man who has become a minister under Brother Wells' long and wonderful ministry.—V C. Morris.

## Christmas Offerings

For

# Tennessee Baptist Orphans' Home

Dear Friend of the Orphanage:—

December is the month for making cash offerings to the Tennessee Baptist Orphans' Home. We have named Sunday, December 16, as the day to round up the collections. We are writing to ask that you have special announcements made in your church and Sunday School in regard to this offering, and endeavor to get a liberal collection on that day. We are in great need of money. We must have your co-operation in this matter.

Some one has asked, "Why the Orphanage should need special designated cash collections." It is because that the 8% allocation from the Co-operative Program meets only 40% of the demands made on us for cash. It should be remembered that our Home has no endowment; neither has it any income from board, tuition or fees. We are wholly dependent on the friends of orphan children to supply the necessary money to meet our operating expenses.

With the increased cost of living, because of higher prices, it now takes six and two-thirds cents a meal for each child. We serve 750 meals each day, which totals for the month, at the price mentioned, \$1,500.00. One-half of this amount is provided from the farm and the supplies brought in on the truck; the other half must be paid for in money. However, food is only one item of expense. Workers caring for and training our children must be paid; ten cars of coal to warm the buildings for one winter; \$500.00 for everyday shoes; interest on loans; fire insurance; repairs on buildings and equipment, etc., call for cash.

This letter is not only a plea for the support of the children that are now in the Institution, but also it is a call for money with which to meet the crying need of dependent orphan children that are now seeking admittance to our Home. We beg that December be made a great month of in-gathering for our work. Remember that "To give to the poor is to lend to the Lord," and "As oft as ye did it unto one of these little ones ye did it unto Him." We are counting on you. We have no others to whom we can go for help.

Yours in the service of orphan children,

**W. J. Stewart, Superintendent.**

P. S. Mail your offerings to Tennessee Baptist Orphans' Home, Nashville, Tennessee. P. O. Box 38.

## THE YOUNG SOUTH

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

### BOBBY HAS FIRESIDE VISITORS

It was certainly very strange. Bobbie had never heard sounds like that coming from the bookcase before.

"Wonder what it is," he said to himself.

He had cuddled down in the big armchair to read the new book Aunt Molly had given him at Christmas. But outside the snow was falling and it soon began to grow dark. Then the flames that had leaped up the chimney from the logs in the grate died down. Bobbie could no longer see to read, but the armchair was cosy and soon his eyes began to close and his head to nod. Then he heard the sound.

"Wonder what it can be," he said, sitting up and peering at the shadows in the corner where the bookcase stood.

He was not kept in doubt. For just then there appeared over the books on the top shelf three—well, Bobbie couldn't see them well enough to know what to call them until they came right down and across the floor to the hearth-rug in front of him. Here there was enough light to show him that they were all very thin and that two of them stood hand in hand.

"Wonder where I've seen you before," he said musingly, as he looked at the first which seemed vaguely familiar. Then he remembered.

"Why," he cried, "I know what you are; you are a compass needle. But what are you doing here?"

"Ah," the compass needle replied pensively, "there is a story behind that."

"Oh, do tell me," pleaded Bobbie.

"Well," said the needle, "I belong to the compass of a great ship; but the captain has gone away on a long voyage and forgotten to bring me with him."

"Forgotten you!" exclaimed Bobbie. "Why, however does he expect to find his way safely across the sea without you? I think he is a very foolish captain."

The needle sighed. "Yes, very foolish," it said.

During this time the other two had been in the shadow, but just now a chance gleam from the fire enabled Bobbie to see them, and he cried, "You are a pair of watch hands, aren't you? But where is the watch? Have you a story, too?"

"Yes," they replied sadly, "we have. We belong to the watch of a gentleman who has been invited by the King to visit him in the palace at a certain time today and receive a great gift. He has gone to the palace, but he has forgotten about us."

Bobbie looked into the fire and thought to himself that if he got an invitation like that, he wouldn't risk being late as that man had done. He was just going to say this to the watch hands when, looking down, he found that they had disappeared!

Bobbie sat up and rubbed his eyes just as mother came into the room. "Oh, mother," he cried, "I've had such a funny dream." And when mother had put more logs on the fire and stirred it into a blaze, Bobbie nestled down beside her in the big armchair, and told her all about his fireside visitors who had come so mysteriously from behind the books on the top shelf. "Do you think," he added as another thought struck him, "do you think, mother, they maybe there now if I looked? Oh, mother, may I look, please?"

Mother just smiled; but Bobbie pleaded so insistently that at last the stool was put on the high chair, and while mother held it, Bobbie climbed up and with eager fingers felt behind the books.

"Well, dear?" asked mother.

"I can't feel—oh—wait—yes, I've got something—wait—why, mother, it's my Bible and I don't know where he had got to!"

A few minutes later, as they sat in the firelight and mother was turning the pages of Bobbie's lost Bible, she said quietly, "Bobbie, do you know, I think I have discovered where your visitors are."

"Oh!" exclaimed Bobbie, "do tell me."

Mother pointed to a verse, "Read that," she said.

"I am the Way," read Bobbie, looking rather puzzled.

"Do you remember the compass needle's story of a captain who expected to sail across the sea safely without a needle to point the way? Well, dear, some try to reach the glory land like that."

There was silence for a moment; then Bobbie said, "You mean, people who don't read the Bible?"

"Yes," answered mother, "how can they know the way without reading their Bible? But look, here are the watch hands." And turning over several pages, she pointed to some words.

"Now is the—time," Bobbie read; and as he said the words he remembered the story of the King who promised a gift to the gentleman if he came at a certain time. "I expect the King is Jesus; but what is the gift?" he asked.

"Look!" and mother pointed to the next words.

"Now is the day of salvation," read Bobbie.

"Do you see that both hands are

pointing the same way?" mother asked. Bobbie looked again.

"Yes, mother," he answered thoughtfully, "they are."—H. T. L., in the Irish Baptist.

### WITH THE ORGAN-GRINDER

Betsy Mann Collins

Little monkey on a chain,  
Do you long for home again?  
Home, the cool green forests  
where  
You could romp without a care?

Where you played with noisy  
brothers,  
Scratching some and scolding  
others

In your funny monkey way?  
Little fellow, would you say,

"Take these awful clothes off,  
please,

I can't kill those pesky fleas!  
Sometimes I am tired, still  
I must do my master's will.

When I somersault he jerks  
My head until it scarcely works,  
And cuffs me if I don't stand up  
And drop the pennies in his cup.

Won't somebody let me free?  
A zoo has more of liberty  
Than traveling with an organ-  
grinder—

Won't somebody, please, be kind-  
er?"

—Our Dumb Animals.

## Tickling Sensations

Sarah—"Before we were married you swore you would never look at another woman."

Harry—"That was only a campaign promise!"—Ex.

A Negro was telling his minister that he had "got religion."

"Dat's fine, brothah; but is you sure you is going to lay aside sin?" asked the minister.

"Yessuh. Ah's done it already."

"An' is you gwine to pay up all yoh debts?"

"Wait a minute, phason! You ain't talking religion now—you is talking bissness!"—Ex.

At the end of the school term prizes were awarded. When one of the pupils returned home his

## Help Kidneys

● If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sina-tex) Cystex —Must fix you up or money back. Only 75¢ at druggists.

mother chanced to be entertaining callers.

"Well, Charles," said Mrs. Billings, "did you get a prize?"

"I didn't exactly get a prize," responded Charles, "but I got a horrible mention."—Ex.

The dinner guest's nose was exceptionally large, and father had noticed Willie staring at it. Expecting the boy to make some frank and outspoken comment, he gave him a disapproving glance.

"That's all right, Dad," came the reassuring response. "I'm not going to say anything. I'm just looking at it."—The Penn Weekly.

Teacher—"Tommy, tell the class something about Lindbergh's great feat."

Tommy—"I never saw them, but I can tell about Charlie Chaplin's."—E. H., in Baptist Courier.

"My, Johnny got bunged up at the last football game. He broke an arm and wrenched his shoulder, not to mention the bruises."

"But I didn't know he played football."

"He doesn't. He got into the wrong rooting section."—E. H., in Baptist Courier.

He was shy and tongue-tied, and after she had kissed him for bringing her a bouquet of flowers, he got up to go.

"Sorry I offended you," she said.

"Not offended," he answered. "Going back for more flowers."—Ex.

Mrs. Brown—"She told me that you told her the secret I told you not to tell her."

Mrs. Green—"The mean thing. I told her not to tell you I told her."

Mrs. Brown—"Well, don't tell her that I told you she told me."—Ex.

BOYS & GIRLS

**Earn Xmas Money**

Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10¢ a set. When sold send us \$3.00 and keep \$2.00.

St. Nicholas Seal Co., Dept. 251-B.R., Brooklyn, N. Y.

HERE'S THE AID TO  
**FEWER COLDS...**  
**VICKS VA-TRO-NOL**  
• A FEW DROPS UP EACH NOSTRIL •



HERE'S THE AID TO  
**SHORTER COLDS**  
**...VICKS VAPORUB**  
• JUST RUB ON THROAT AND CHEST •



Follow **VICKS PLAN** for better **CONTROL OF COLDS**  
Full details in each Vicks package

## EDUCATIONAL DEPARTMENT

Sunday School  
Administration

Headquarters, Tullahoma, Tenn.

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

### Field Workers

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

### SUNDAY SCHOOL NOTES OFFICERS' CLINIC

On Friday night, November 9, Grace Baptist Sunday School, Nashville, held a most successful and helpful Teachers and Officers Clinic in which there were 200 of the officers and teachers of the Sunday school in the classes. Nine classes were held instructing class officers and teachers their duties. After the class period, a play was given which taught lessons in class organization and class spirit. Dr. P. E. Burroughs brought an inspirational message to the entire group that gave new vision and renewed zeal. Mr. G. P. Crossway is superintendent of the Sunday school.

### PROVIDENCE ASSOCIATIONAL CAMPAIGN

Providence Association held a very successful Simultaneous Training School last week under the leadership of Mr. O. E. Crouch, Lenoir City, Associational Superintendent, and Mr. Virgil L. Adams, Lenoir City, Extension Leader. "The Book We Teach," which is one of the books in the New Study Course, was used. A complete report has not been made, but the following churches had schools:

First Baptist Church, Lenoir City, Rev. O. L. Rives, teacher; Second Baptist, Mrs. Meriam Cox, teacher; Tabernacle, Miss Katie Sue Eldridge, teacher; Bell Ave., Mrs. Lou Breazeale, teacher, Group One.

Pleasant Hill, Mrs. Allie Watt, teacher; Hickory Creek, Mrs. Dorothy Potter, teacher; Stony Point, Miss Lattie Roberts, teacher; New Zion, Rev. John Preston, teacher; New Providence, Mr. Virgil Adams, teacher, Group Two. Shady Grove, Rev. D. C. Kerley, teacher; Beals Chapel, Mrs. Ille West, teacher; South Holston, J. E. Roddy, teacher, Group Three.

Tennessee Church, Rev. Homer Mincy, teacher; New Midway, Lon Abbott, teacher; Cave Creek, Rev. H. J. Beasley, teacher, Group Four.

Other churches planning schools later are: West Broadway, Silver Ridge, Union Chapel, Stockton Valley, Old Midway, Jones Chapel, Old Ballards Chapel.

### SUNDAY SCHOOL STANDARD

For the year 1935, all Sunday schools making application for Standard recognition on the old basis shall be approved, and any schools wanting to meet the Standard, that do not meet the old basis, may be recognized when fifty (50) per cent. of their of-

ficers and teachers shall have obtained credit for the book, "Building a Standard Sunday School."

### SHELBY COUNTY TRAINING SCHOOL

Under the leadership of Mr. Bryan Wilson, the Sunday schools of Shelby County are getting ready for one of the greatest Sunday School Training Schools they ever had. The faculty and books to be taught are:

"The Book We Teach," Rev. Douglas Hudgins; "Building A Standard Sunday School," Mr. Jesse Daniel; "Some Learning Processes," Mr. Edgar Williamson; "When Do Teachers Teach," Miss Zella Mai Collie; "How To Teach Young People and Adults," Mr. A. V. Washburn; "What Baptist Believe," Mr. John D. Freeman. All six books will give credit on the New Training Course.

Dr. B. W. Spillman will have charge of the Inspirational Period each evening, leading the group in a Study of the First Epistle of Peter.

On Monday night, October 29, the officers and teachers of the Junior Department from East Fifth Avenue Baptist Church, Knoxville, met in the home of the superintendent, Mrs. A. E. Canady, for the purpose of "checking up" on the year's work and setting goals for the new year. One of the goals is for the classes and Department to become Standard this year. That is a worthy goal for all of our departments to set.

### A CHALLENGE TO FURTHER CONQUEST

Fifth Southern Baptist Sunday School Conference, Raleigh, N. C., January 1-4, 1935. To anyone who has attended the previous Southern Baptist Sunday School Conferences there will be no need to emphasize the value of this meeting. Especially is this true so far as the administrative features of the modern Sunday school are concerned. The program which has been prepared for this special department will not only give information, but will help to show how the plans and programs of the department can be made real, and by being made real, can be made effective. In a sense the whole Sunday school depends upon those who administer its affairs, and because of this, this particular program takes a first place.

Every Sunday school should see to it that its executive officers

### Buy Christmas Seals



Help Fight Tuberculosis

attend this meeting. It will be worth while to pay their expense for the good which will be returned to the school.

This message is directed particularly to those who have the executive management of our Sunday schools, and because it is directed to them, it leads to a further suggestion.

There should be an intelligent effort made in every Sunday school to see to it that department officers, teachers, and class officers have their attention called to this meeting and are persuaded to attend it. Every Young People's and Adult class ought to send at least one of its members, preferably one of its officers, and teachers from all departments should be persuaded that they, too, can get great advantage from this meeting, for the program is prepared to provide for every phase of work of the Sunday school, including teachers and teaching, as well as organizers organizing. — (Signed) I. J. Van Ness, Executive Secretary. (Copied from December, 1934, Builder.)

### W. D. HUDGINS

There are some men whom we admire, some whom we respect, and some that we love. To this latter class W. D. Hudgins belonged with me. To admiration and respect, love such as I have known for few men, was added. I have known him since he came into the denominational life of Tennessee Baptists, and all these years he was faithful, earnest, and lovable. He was one of the most unselfish spirits that I have ever known; he lived and exemplified the spirit of the Christ, who was Lord of his life. Brother Hudgins was master of his task; no one among us knew better the work of Religious Education or labored at it more faithfully. When we come to filling his place we will find how large was his sphere among our people. He was a prodigious worker, he toiled incessantly. Many of us wondered at the vitality and endurance in that seemingly frail body. There

is a vacancy in life to some of us, it is hard to feel that he is gone, and that we will see him and hear his courageous voice no more on earth. Sincere in his piety, capable in his chosen task, he labored with tireless diligence and Christly patience. Some of us will miss him till we meet him in heaven.

"Servant of God, well done,  
Thy glorious warfare passed;  
The battle fought, the victory won,  
And thou art crowned at last."  
—E. K. Cox.

### THE PASTOR'S FRIEND

I have known Brother W. D. Hudgins since 1926. I met him first in the McMinn County Association. I met not only a brother and friend, but a father in the great work of our Master—A father to all our young preachers. (Just a big buddy, that's all he was.) I always enjoyed meeting him and listening to his cheering words of comfort for the Master's cause. He has been a father to me in my work, and was always ready to give advice. I miss him, though some day, W. D., we will meet again. We cherish your memory.—F. R. Sherrill, Lupton City, Tenn.

### BAPTIST TRAINING UNION NOTES

McMinn County Association closed a very successful training school with Mrs. A. J. Campbell directing, and Mrs. Homer Lonas, president. The following officers for 1934-35 were elected: County President, H. P. Pickle, Caryville; Vice-President, Mrs. Chas. Grass, La Follette; Secretary and Treasurer, William E. Crabtree, Caryville; B. A. U., Seler Cross, Caryville; Senior B. Y. P. U., Mrs. A. J. Seal, La Follette; Intermediate, Mrs. Anna Creekmooore, La Follette; Junior, Mrs. J. M. Newport, Caryville; Group Leaders: Lee Stone, Judson Richardson, Chas. Heatherly, and G. H. Lonely.

### ASSOCIATIONAL OFFICERS CONFERENCES

The associational officers conferences will be held as follows: Group 1, Paul Cate, vice-president, Wednesday, November 14, at 4:30, at the First Church, Elizabethton; Group 2, Ben Chambers, vice-president, Monday, November 19, at 6:00 P. M., at the First Church, Chattanooga; Group 3, Allan Kerley, vice-president, Tuesday, November 20, at 6:00 P. M., at the First Church, Nashville; Group 4, Russell Stogner, vice-president, Saturday, November 24, at First Church, Jackson. Every associational officer is urged to attend.

### JEFFERSON COUNTY

The Jefferson County Baptist Training Union Associational School is in progress this week, with practically every church in (Continued on page 16)

## 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.

### CAKES FOR W. M. U. TRAINING SCHOOL

Have you made your cake for the Training School for Thanksgiving? You remember Tennessee furnishes fruit cakes every year for our school. We send enough to be enjoyed from Thanksgiving to Christmas.

Address  
 W. M. U. Training School,  
 334 E. Broadway,  
 Louisville, Ky.

Be sure and place your address on the outside of the box so you can be thanked for the cake. Send it in a tin box if you can.

### CHRISTMAS PAGEANT

Miss Juliette Mather

W. M. U. Young People's Secretary

(This pageant has been sent to every W. M. S. President with the request that it be given during the Week of Prayer, December 3-7.—M. N.)

### GENERAL SUGGESTIONS

If the ones in charge of preparing for this Christmas pageant will catch its purpose first, they can plan the details with ready understanding. The pageant presents the customary American family concerned about its own wishes until they begin to interpret the true meaning of Christmas through the visit of a W. M. S. circle chairman telling of the Lottie Moon Christmas Offering, through the words of Martha, who is a loyal Girls' Auxiliary member, and through the impersonation of a Christmas angel who summons representatives from our foreign fields to tell what the Lottie Moon Christmas Offering accomplishes in their lands. The pageant closes with a few moments of meditation on God's Christmas Gift to mankind. The action in the pageant as the family talks should be free movements suggested by the conversation. Characters entering into their parts heartily do not need instructions to rise here, move there, look surprised, etc., but will follow natural responses and reactions to each others' words.

Because platform facilities are so different in our many churches, it is difficult to give explicit directions about the stage setting. Work out the best that your facilities can provide. The family scene calls for pleasant living room furnishings — settee, big chairs, floor lamps, table, etc. A dark curtain at the back can conceal the star and manger until needed. Arrange so that at the close the family is at one side and the nations at the other side of the nativity scene. The soft music

surrounding the Christmas angel may be by piano or organ, harp or violin.

For the nativity scene a bright star should be arranged: a box around a powerful electric light, the star shape opening covered with frosted glass or silk screen will diffuse the light in star like fashion. Footlights and spotlights will add to the effective appearance and lend atmosphere; these may be contrived by electrically-minded R. A.'s, colors being obtained by sheets of cellophane over face of reflectors. A brilliant light should be used in the manger.

The countries may be represented by one individual each or by several as desired. Arrange for costumes to be as accurate as possible. Africa should not be "blacked" for this often causes mirth. If desired, invite a Christian Negro to take this part or let some one in white wear a placard marked "Nigeria."

A mimeographed program for the evening can be inexpensively provided. It may be slipped into a cover of tissue paper in Christmas design; package wrapping paper will be splendid for this, tied in with a bit of tinsel.

#### Scene:

Family home, customary living room furniture as desired, with nativity scene arrangements concealed behind curtain.

#### Characters:

Father—Mr. Charles Brown.  
 Mother—Mrs. Charles Brown.  
 Harriet—Young Lady Daughter.  
 Martha—G. A. Daughter.  
 William—Teen Aged Son.  
 Elizabeth (Betty) — Six years Old.

Mrs. Reynolds — Circle Chairman.

Christmas Angel.  
 National Representatives.  
 Nativity Scene — Mary, Joseph, Shepherds, Wise Men.

(Father, reading paper. Betty and Mother at table, Mother helping Betty write.)

Betty—But Mother, I do want a beautiful new doll, quite as big as I am, and a trunk full of clothes and a toy automobile for me to ride in and take her, too, and—

Mother — Betty, you have so many dolls; isn't it 15 now? And your tricycle is quite new.

Betty—This is Christmas! Surely you and Daddy will give me what I want, Mother. All the others will have wonderful things.

Mother—We will see. Go on with your list now. You must remember to plan for what you want to give others also.

Betty—I just want my own on this list; I can put the other on

this paper. (Holds up long paper for hers and short for second list. Father looks up and notices papers and remarks.)

Father — That sounds pretty selfish to me.

(William entering in time to hear Betty's question.)

Betty—What's selfish, Daddy?

William—That's a fine question for Miss Elizabeth Brown, aged 6, to be asking. (Looks at her list.) I should say you are it.

Mother—Why, William!

William—Well, look at this list. And she'll get them every one, too. And all I want is a car and a new billiard table and that full set of electric tools in Carrol's window and—

Father—I should say you could tell Betty what selfish is all right, young fellow! Have you any idea how many boys in this town will have next to nothing in their stockings this Christmas?

William—"In their stockings"—how quaint and old-fashioned you sound, Dad; nobody wants anything that small nowadays. Guess I better make out my list. (Sits at table, also paper and pencil.)

(Enter Harriet) — What's this? Christmas lists? I'll get mine made, then. I know exactly what I want, all right. Shall I hand you a paper, too, Dad? Mother's made hers while helping Betty.

(Writing a minute; door bell; William goes, a bit grumbling)—Probably some of Harriet's boy friends. I'll see. (Others write on, Harriet watching door. Enter Mrs. Reynolds, William holding door. Greetings; Mr. Brown rises, etc.)

Mrs. Reynolds—I hope you will pardon my coming at this hour, but it is so difficult to find you at home, Mrs. Brown. You remember you belong to my circle in the Woman's Missionary Society, so I brought your Lottie Moon Christmas Offering envelope to you.

Mrs. Brown — Some way I haven't had time to get to the meetings lately.

Mrs. Reynolds—We have missed you but feel sure you will want to have a part in the offering, so here is the envelope. It is unusually interesting this year and helpful to the cultivation of the real spirit of Christmas, I believe. May I read it to you? (Reads aloud message on envelope; listeners are bored, exchange glances but grow in interest. Christmas angel enters; her customary white tinselled gown is covered with soft gray to make her invisible to the family group. She moves gently from one to the other, waving her wand over them, looking at their lists, never touching anyone but taking pencil writes on each list "Christmas for Christ! What does Jesus want for Christmas?" She does this slowly, not completing the action until Martha has finished telling about her collection bag.)

Mr. Brown—Times are pretty hard; if we give as usual to our

children we will not be able to give much to this, though probably we should.

Mrs. Brown—Thank you, Mrs. Reynolds; we will try to do something. I fear we are neglectful of the real meaning of Christmas.

Betty—Maybe I could do without something.

Harriet—Probably we are all very selfish about our Christmas.

William (going to see Mrs. Reynolds out as she and Mrs. Brown rise, saying goodnight) — You mean 600,000,000 in southern Baptist foreign fields who never have had any Christmas? I expect a lot of them are boys, too.

(Mrs. Reynolds as she leaves greets Martha entering. Martha begins to tell about her bag at once, preventing others from looking at lists where Christmas angel is writing.)

Martha—See what I've brought from our Girls' Auxiliary meeting. The Y. W. A.—you could belong too, Harriet—made them for us. (Holds up green bag with gold star on it.) This is for our Lottie Moon Christmas Offering. All over the south we are planning to gather in at least \$150,000, and I do want to help a great deal. May I?

Mr. Brown—Have you any real idea that this money will do much good?

Martha—Why, yes, Daddy; we talked about that of course. It supports 113 missionaries in eight countries; isn't that something? And in those and six other countries it keeps schools open and helps print literature and—well, I'm not sure I can tell you everything, but it is our wonderful Christmas Offering and I want to keep Christmas for Christ really. Would you just let me have my gifts in money instead so I could give it? You've been making out Christmas lists, haven't you?

(William returns as Martha is talking and replies to her question as he takes his seat and picks up pencil.)—Yes, we have but I think I'll change mine a little. (Looks at list with surprise) — Hello, somebody's been writing on mine! I didn't have this here. Look—"Christmas for Christ! What does Jesus want for Christmas?" Did Mrs. Reynolds write that when she was in?

Mrs. Brown—No, of course not; we were talking, not writing.

Harriet — It's on mine, too! "Christmas for Christ! What does Jesus want for Christmas?"

Betty — Here's something on mine, too.

Mrs. Brown (looking at Betty's paper)—The same words: "Christmas for Christ! What does Jesus want for Christmas?"

Martha—Well, that is what we talked about at Girls' Auxiliary. But I didn't write it on your lists. There must be a Christmas angel in the room.

(Christmas angel slips out of gray covering and stands in shining white. Piano or organ plays: "It Came upon the Midnight

Clear" and other Christmas hymns very softly while Christmas angel speaks)—Yes, there is. When you began to think the least little bit about others I came to lead you really into a Christmas for Christ. I'm sure you have not meant to lose the way to Christmas, only you have been too blinded to see the highway to Bethlehem.

Martha—Brush away our blindness, Christmas Angel; show us more about the path of our Christmas Offering. By your magic can't you open our eyes to see the other countries waiting for Christmas?

Christmas Angel—That I can, if you will be patient and if all of you wish to come close to me.

(Family may gather around angel silently or each may say, "Yes, I'll come" or "Indeed I want to see, too," etc., as they group together at left of platform, leaving room for representatives of countries to enter and stand at right. Instrumental music continues.)

Christmas Angel—I shall summon China first. To China for Jesus' sake Lottie Moon gave her every gift, even her life. Now you may give also in tribute to her, out of love for Him. Come, China.

(Enter China)—Troubled, distraught China awaits the gift of peace which Christ brings to individual hearts and nations. Your Christmas offering keeps 55 missionaries in our land, preaching, teaching and healing. It provides allowances for their children, who by the happy friendliness of childhood win the confidence of the Chinese people. It carries forward the W. M. U. work among Chinese women, developing them into capable church leaders and workers, overcoming their inherited handicap of centuries of secluded bound lives. It will provide a small sum of \$2,000 which underwrites the Pooi In Bible Training School in Canton, China, and a tiny \$500 for the Annie Jenkins Sallee Bible School in Kaifeng, China. It will give \$5,000 more to help other work for Chinese women and young people. Also, it will bring to China \$1,500 which is used in publication work and in sending out tracts and Gospels which can carry the message of Christmas to places where missionaries cannot go. The Christmas Offering helps lift China toward Christ; do not let it fail this Christmas.

Christmas Angel—Come, Japan.

Japan—Christians in America, speak peace to Japan! You sent us one new missionary out of your Christmas Offering last year; 2 others came, so now you number 18 Southern Baptist missionaries in beautiful Japan. Keep them there; 8 are to be supported by this offering this year. They must not be withdrawn. And part of the gift helps our Good Will Center at Tobata, makes possible our Y. W. A. Camp, sus-

tains our Publishing House to the extent of \$1,000. We are eager readers; keep giving us Christian literature. Japan urges you to keep Christmas for Christ truly that you may lead her to this same Jesus.

Christmas Angel—Come, Africa.

(Enter Africa)—Africa rejoices greatly, for 2 new missionaries came to her from your Christmas Offering of 1933 and we already had 5 from it, so we are now 30 missionaries among the millions of lost ones. As we rejoice in the coming of new messengers, we must be kept in hope by their continuance with us. Publication work and W. M. U. activities in Nigeria hang on the gifts you and others will bring this Christmas and throughout the year. Could you see the heathen in his hunger bowing down to wood and stone, your love for Christ and desire for His reign would stir your hearts to generous Christmas giving.

Martha—They urge us to make this Christmas for Christ, don't they?

Harriet—They do and we will, but the Christmas Angel is calling others.

Christmas Angel—South America, come.

(Enter Argentina, Uruguay, Brazil, Chile)—We come together; we speak as one out of our common need. The true Christ is little known throughout our countries. We wait for your missionaries, your gifts transmuted into their ministry in schools, in publication work, in W. M. U. activities, in church buildings where the ministers can preach. "How long, how long, must we wait?" Of the 123 Southern Baptist missionaries in our countries, 40 of them count on your Lottie Moon Christmas Offering for their support. Preaching, printing, education look for lightening of their burdens to your Christmas Offering. For Christ's sake, who promised "I, if I be lifted up will draw all men unto Me," lift Him up in South America by giving to Him this Christmas.

Christmas Angel—Europe, let your representatives come.

(Enter Spain, Hungary, Rumania, Jugo-Slavia, Italy)—We come. In the main your missionary activities in our countries look to the Lottie Moon Christmas Offering for support. Tracts and other publications in our countries have been helped to continue because of these gifts for Christ at Christmas. The James Memorial Training School and its extension work are the hope of Rumanian Baptists; it must go on through your \$3,600 of the \$150,000 goal. The native work in Italy, under the shadow of the central authorities of Rome, must needs receive its hoped for \$3,000. Could we but take time to tell, you would in very truth offer your treasures for Europe's peace.

Christmas Angel—Come, Mexi-

Mexico—Being your neighbor, I would be your friend in Christ Jesus also. Your Christmas Offering supports 2 of our 18 missionaries and helps to sustain our publishing house, which prints Sunday school, B. Y. P. U. and W. M. U. literature and tracts for all Spanish-speaking Southern Baptist work. Surely your gifts will reach their \$150,000 goal, lest by your failure to give you stop the work of your Publishing House at El Paso.

Christmas Angel—So the countries come and wait with eager, bated breath your purpose to give Jesus Christ what He wants for Christmas. Yet one more waits to be called, the land which gave Him birth. Come, Palestine.

(Enter Palestine)—I come. Your chapel stands in Jerusalem; the children of Jerusalem learn again to shout "Hosanna to the King" in your Good Will Center. Your Christmas Offering will not fail in worthy generosity for His sake. My country, which cradled Him that first Christmas, presents to you all a replica of that wondrous night in Bethlehem that your hearts may beat in gratitude and love together.

(Palestine steps to curtain and draws it, revealing usual nativity scene. Reader reads Luke 2:8-18; Matt. 2:1, 2, 9-11. Wise men enter as Luke portion is read. Christmas Angel should move into tableau and stand near head of manger, back of Mary. When Scripture reading is completed she quotes)—

"Shall we not then forego  
Lavish perfunctory show,  
The burdensome display, the  
empty gift,  
That we may have to give  
To every soul alive  
Of love's illumination, to cheer  
and lift?"

Chorus—The Light of the World Is Jesus.

Solo or Quartet—As with Gladness Men of Old.

(Offering may be taken meanwhile by girls in white robes with tinsel trimming bands. Audience joins in singing "Joy to the World." Closing prayer.)—Published by Woman's Missionary Union, S. B. C., 1111 Comer Bldg., Birmingham, Ala.

#### A LETTER FROM MRS. WINNIE B. AYERS

Hwanghsien, China

It seems ages since I left Tennessee. I can hardly believe that it has been just six short months. It seems to me that I have crowded a lifetime of experiences in that time. First, those good weeks in Georgia, then in Mississippi, then that wonderful time at the S. B. C., then in California in the midst of the strike trouble, the trip across with the fire to thrill and scare us, sightseeing in beautiful Japan, landing in China, and going to work. Never will I forget that first night in Tsingtao as I stood and looked out over the sea as it glimmered and shone in

the moonlight. I thought, first, of you dear ones back home and how I should miss all your kindness and all your love; I thought of the years that had intervened since I left China and all that they had taught us; then I thought of the new work that I should take up on the morrow, and with that thought came a sense of peace and of rest such as I have not known for years. I know we are where He wants us, and that we have made no mistake in giving up all that we held dear. And I wouldn't come back now if I could unless I knew God was leading me back. However, all that does not keep me from being homesick. I even dream that I am homesick!

We spent our first two weeks here receiving callers and attending receptions and feasts. Or so it seems to me. It made us very happy to have such a royal welcome from our Chinese and American friends. I ate sunflower seeds and watermelon seeds until I could make a poll-parrot blush with shame. You have no idea what an accomplishment it is, nor how proud it makes me to know I have learned the art. Try it some time. And I wish you could know how many sea-slugs have slipped unobstructed down my gullet. The last ones were more than an inch long and had about six spines on each side, all of a rich, shining black. And eggs—I have had them all the way from a day old to one hundred years old. I even imagined I could trace the outline of a chick in some of them. Poor Virginia! She just can't keep from gagging when she has to eat preserved eggs and sea-slugs! They always serve both at every feast, and if you don't help yourself, somebody kindly puts several in your bowl for you, thinking you are too modest, or too unselfish to take such delicacies yourself.

Most of my time now is taken up with teaching Billy and Virginia. We have a schoolroom or "study," as we call it, and all our morning hours are spent with lessons and books. In the afternoon we have a bout with the Chinese language, and we believe we are about to conquer it. I was out on the street a few minutes this afternoon and spoke to two old women. They didn't turn to each other and say, "Listen, she's speaking English to us; she doesn't know we can't understand English." Instead, they answered my questions. You can't imagine what a thrill it gave me to realize they actually understood everything I said. Billy and Virginia are making progress, too. They are not afraid to use what they learn, so they get along better than I do.

I am teaching one class in gymnastics (Can you imagine it) at the girl's school and a class in English at the hospital. I have more than sixty at the school and

sixteen in the hospital class. I stay pretty busy.

You would be surprised to know how easy it is to love my pupils. I have some of the sweetest, prettiest girls in my classes, and at the hospital Miss Yu and Miss Wang compare with any of our home nurses in intelligence, patience and Christian strength. I love both of them and love to watch them at work among the patients. They are our two women graduate nurses. I do not know the men nurses so well, as I do not come in contact with them except in the class room, but they seem to be fine. When I was here before it was hard for me to see that Chinese were really fine and intelligent, but this time there is no mistaking it. Is it because they have grown, or because I have? I wonder!!! And I do not believe that we have many such warm-hearted Christians anywhere as we have here. They are on fire for the Lord and spare no effort in the spreading of the Gospel. They really do what we are commanded to do—go out without thought of food, or recompense — and preach the Gospel. They went out in whole bands like that this summer. I do not mean that they did not eat—always some means were provided whereby they could eat something—but they went out not knowing they would have these things. In the light of their extreme poverty, their gifts are splendid, and in the light of their heathen background, their faith is beautiful.

I was so happy to see in The Baptist and Reflector what the Tennessee women did for Ruth. It was a lovely service and one she deserved. I know it must have made her very happy. I remember how thrilled we were over our check for the Hospital from the Georgia women. It was over nine hundred dollars and is now being used for many useful things. Since coming we have received another check for \$374.14. It fills us with gratitude to know that our own are backing us. By-the-way, what Hospital does Tennessee do White Cross Service in? I am wondering if it is Chengchow?

Do write us sometime and forgive us for being so slow about our writing. I wish I could write real often, but time and postage forbid (take a look at the government charge on this. Chinese evidently class letters as a luxury).—Winnie B. Ayers.

**BELLEVUE CHURCH**

Sunday, November 4, we had my young brother, Douglas Hudgins, to supply at our church for my people. Our people were superlatively high in their praise of his ministry and messages. They believe that under God he will be one of the greatest preachers of our Southland in the years ahead. So do I.—Yours earnestly, Robert G. Lee.

**PORTLAND BAPTIST CHURCH HAS A GREAT MEETING**

October 21, the revival started in our church; three additions the first day. And from that time on the revival fires burned in the hearts of all who attended the services. Rev. D. N. Livingstone, pastor of Ridgedale Baptist Church, Chattanooga, did the preaching. Brother Livingstone's day messages were to the church, and how he did lift us to the throne of grace and opened so many new fields where the average Christian could serve and honor Christ. The night messages were on the plan of salvation, and I have never heard stronger appeals for the lost to accept Christ. Brother Livingstone leads the congregation to Christ, and not the preacher. While our people love and honor him for his wonderful ability to interpret the Scripture, he left them talking more about Christ and wanting to do more for the Master. The pastor and people thank God for his coming.

The singer, Rev. L. E. Roberson, pastor at Greenbrier, Tennessee, led the singing, also preached one day. This was my first experience to be with Brother Roberson. I want to say that I loved him from the first service. Surely the Lord sent him to us, for he came a stranger, only for one night. He won the hearts of the people to his leadership, and then led them to praise God in song. He knows how to preach, sing, and do personal work and works at the job all the time. These two fine preachers make people want to do things for the Lord.

We had 48 additions to the church, 36 for baptism and two by letter. Three from the Methodist Church, two professions who did not join the church. Many backsliders renewed their vows. We had three additions Sunday after the singer and preacher had returned to their work, which shows the fine atmosphere these two leaders left in our church. We had three approved for baptism when the meeting began, so Sunday night, November 4, what a joy it was for the pastor and people to lead 37 to follow Christ in baptism. The house was packed to witness the baptizing.

The Lord has been so good to us this year. January 14, 1934, people began to join the church, and from that time until now we have additions every month, except the three months the pastor was away in Europe. We have had seventy-five additions thus far this year, and our Sunday school and B. T. U.'s have grown in proportion.

The ages ranging from eight years to sixty-nine of those baptized Sunday night. What a scene as they stood before the church. There they were, father and son; father and daughter; grandmother and grandson; two mothers, brother and sister from two different families; sisters from three

different families; some from homes where parents were not Christians. I mention the above that you may know why the pastor and members of the Baptist Church at Portland are happy over our fine meeting.

Thanking God for sending us two consecrated leaders like D. N. Livingstone and L. E. Roberson, and praying the Father's blessings upon the work in our State.—B. Frank Collins, Portland, Tenn.

**THIRD CHURCH REVIVAL**

I have just been with Rev. Bunyan Smith of the Third Baptist Church in a revival meeting. The Lord greatly blessed us with 26 additions and a general revival among the members of the church. Brother Smith has done and is doing a good piece of work with these people. His wife and noble family are making their contribution to the success of his ministry.

We thank God for his blessings upon us in this meeting with the Third Baptist Church.—Wm. McMurry.

**HELPFUL REVIVAL**

A most helpful and satisfactory revival meeting has just been concluded in the First Baptist Church, Maryville. The preaching was done by Rev. Paul Montgomery, pastor of the First Baptist Church, Winchester, Kentucky, and was done to the entire satisfaction of the church. His preaching was simple and direct, but he exalted Christ and condemned sin. As a result, forty-two were added to the membership of the church, twenty-nine on profession of faith and thirteen by letter. The Spiritual condition of the church was also greatly improved. Large plans are being made for the work of the coming year.—P. B. Baldrige, Pastor, First Baptist Church, Maryville, Tennessee.



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

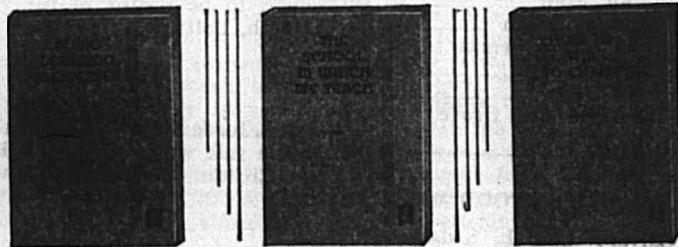
Write for circulars and prices.

**BILHORN BROS.,**

308 S. Wabash Ave.,

Chicago, Ill.

**Presenting Some of the New TRAINING COURSE BOOKS For Sunday School Workers**



**EACH BOOK SEALED IN GLASSINE WRAPPING**

*Cloth, 60 cents; Paper, 40 cents*

**SOME LEARNING PROCESSES**, by Leavell and Hill.

A clear concise presentation of some tested findings of modern psychology prepared especially for Sunday School workers. It is a "Diploma book" in the new Training Course.

**THE BAPTIST PEOPLE**, by P. E. Burroughs.

Shows the resemblance in teaching and polity of the Baptist people to the First Century believers and traces the stream of teaching and polity through the centuries on to the wide growth of the Baptist people in England and America. Leads to a certificate in the new Training Course.

**FROM BETHLEHEM TO OLIVET**, by Hight C. Moore.

Another life of our Lord? Yes, but one that is "different." Written for busy people who want in concise condensed form a complete picture of Jesus of Nazareth. One of a series of five biographical books covering the entire Bible. Its study entitles to a certificate in the new Training Course.

**HOW TO WIN TO CHRIST**, by P. E. Burroughs.

A revision of the well-known book, *Winning to Christ*. Nine chapters giving simple guidance in the fine art of winning to Christ.

**THE BOOK WE TEACH**, by J. B. Weatherspoon.

Tells where and how we got our Bible, when and how to study the Bible, what to do with the difficulties which appear in Bible study. Invaluable for all lovers and teachers of the Bible. Entitles to a certificate in the new Training Course.

**THE SCHOOL IN WHICH WE TEACH**, by C. S. Dobbins.

A thoughtful and scholarly study of the Sunday School; discusses the vital questions in which are involved the usefulness and success of the Church School. Leads to a certificate in the new Training Course.

**OUTLINES OF BIBLE HISTORY**, by P. E. Burroughs.

Comprises a revision and adaptation of the Bible section of the old *Sunday School Manual*. Gives a clear and vivid outline of Bible history from Creation to the close of the New Testament era. Listed as a "Diploma book" in the new Training Course.

Order All Study Course Books From

**BAPTIST BOOK STORE**

161-8th Ave. North

Nashville, Tennessee

## AMONG THE BRETHREN

### SUNDAY SCHOOL ATTENDANCE FOR NOVEMBER 4, 1934

Memphis, Bellevue	1779
Chattanooga, First	1144
Nashville, First	1095
Memphis, Temple	1031
Memphis, First	980
Nashville, Grace	965
Memphis, Union Avenue	850
Nashville, Belmont	782
Knoxville, Fifth Avenue	781
Chattanooga, Highland Park	745
Chattanooga, Ridgedale	713
Memphis, La Belle	653
Jackson, First	647
West Jackson	618
Maryville, First	604
Nashville, Park Avenue	597
Nashville, Eastland	505
Etowah, First	469
Chattanooga, Tabernacle	448
Dyersburg, First	443
Nashville, Edgefield	432
Chattanooga, East Lake	409
Cleveland, First	405
East Chattanooga	402
Paris, First	402
Martin, First	385
Nashville, Grandview	376
Chattanooga, Red Bank	372
Chattanooga, Clifton Hills	370
Humboldt, First	367
Nashville, Lockeland	333
Old Hickory, First	325
Fountain City, First	323
Nashville, North Edgefield	300
Portland, First	267
Nashville, Seventh	265
Cleveland, Big Springs	262
Nashville, Third	251
Gallatin, First	250
Chattanooga, Oak Grove	250

### By FLEETWOOD BALL

Calvary Church, Sedalia, Mo., has been made pastorless by the resignation of H. M. Thompson.

—B&R—

J. C. Newman has accepted the care of Calvary Church, Mexia, Texas, and began work November 1.

—B&R—

There were 61 additions to the church at Etowah, as a result of a revival held by J. B. Phillips, of Signal Mountain.

—B&R—

J. E. Early is succeeding admirably as pastor of the church at Bruno, Texas, having additions frequently.

—B&R—

The call of the First Church, Cushing, Okla., has been declined by C. E. Wilbanks, who remains at Mangum, Okla.

—B&R—

H. E. Williams, of Ola, Ark., accepts the call to the care of the church at Almyra, and is on the field.

James T. Draper, of Arkadelphia, Ark., has accepted a call to the care of the church at Hartford, Ark.

—B&R—

C. C. Kiser, Jr., of Pelham, Ga., has been called to supply the pulpit of the church at Eatonton, Ga., for an indefinite period.

—B&R—

R. G. Lee, of Memphis, lately held a revival at the First Church, Hawkinsville, Ga., J. L. Baggot, pastor, resulting in 30 additions.

—B&R—

J. W. Lee, of Batesville, Miss., lately delivered a special address to the Ministerial Association of Mississippi Colleges, Clinton, Miss.

—B&R—

Mrs. Helen Barrett Montgomery, at one time president of the Northern Baptist Convention, lately died.

—B&R—

We welcome to Tennessee, Paul A. Wieland, of Ghent, Ky., who comes to be pastor of the First Church, Bolivar.

—B&R—

C. L. Jordan was lately ordained to the full work of the ministry by Clifton Church, Louisville, Ky.

—B&R—

Born to H. L. Jones and wife, of Hobart, Okla., October 29, a 7-pound girl, named Arline Jones. He is our pastor at Hobart, Okla.

—B&R—

E. D. Jeter, of Bethany, Okla., has accepted a call to Newcastle, Okla., one of the great country churches of that state.

—B&R—

Joe Jennings, of Parsons, has resigned the care of the church at Darden, to accept a call to the church at Morris Chapel.

—B&R—

L. S. Chambers, of Perry, Okla., has accepted the care of the church at Cox Creek, Ky. It is one of the oldest churches in that state.

—B&R—

An evangelistic campaign at the First Church, Shreveport, La.,

will be held from March 31 to April 14. Gypsy Smith, Jr., will do the preaching.

—B&R—

There were 72 additions, 54 by baptism, to the First Church, North Little Rock, Ark., T. L. Harris, pastor. O. M. Stallings, of Tulsa, Okla., did the preaching.

—B&R—

The First Church, Newport, Ark., Ralph Glover, pastor, is being assisted in a meeting by Adren Blaylock of the First Church, Little Rock.

—B&R—

The First Church, Enid, Okla., Thomas P. Haskins, pastor, was assisted recently in a revival by L. R. Scarborough, of Ft. Worth, Texas, resulting in 61 additions.

—B&R—

Ortho A. Eure, of Washington, D. C., was assisted recently in a revival in the Fountain Memorial Church, Washington, D. C., by F. O. Mixon, of Westminster, S. C.

—B&R—

F. O. Mixon has resigned as pastor of Westminster Church, Westminster, S. C., to accept a call to the First Church, Tifton, Ga.

—B&R—

J. N. Holoway and L. E. Smith, students in Mississippi College, Clinton, Miss., were lately ordained to the full work of the ministry.

—B&R—

Forney Avenue Church, Dallas, Texas, was lately dedicated, George W. Truett preaching the sermon, after raising an indebtedness of \$4,500. Herman Davis is pastor.

—B&R—

M. E. Miller, of Stamping Ground, Ky., lately preached in a revival at Immanuel Church, Ft. Smith, Ark., V. H. Coffman, pastor, resulting in 160 additions, 127 by baptism.

—B&R—

There were 42 additions, 27 for baptism, to the Third Church, Owensboro, Ky., A. F. Cagle, pastor, as a result of a meeting lately in which J. J. Hurt, of Jackson, preached.

—B&R—

B. W. Spillman, of Kingston, N. C., is to deliver the Layne Lectures at the Baptist Bible Institute, New Orleans, January 28-Feb. 1. A rich treat is in store for that Institution.

The House of Worship at Homer, La., V. L. McKee, pastor, was dedicated on Sunday, November 4, S. H. Frasier preaching the sermon. The beautiful house represents an outlay of \$100,000.

—B&R—

Armistice Day was duly observed last Sunday by the church at Lexington with religious-patriotic exercises. Captain Gordon Browning, of Huntingdon, delivered a great address.

—B&R—

The First Church, Drumright, Okla., George P. Drake, pastor, was lately assisted in a revival by H. H. Boston, of Guthrie, Okla., resulting in 29 additions, 20 by baptism.

### By THE EDITOR

C. C. Wilbanks has resigned as pastor of the Baptist Church of Middleton.

—B&R—

Dr. Charles W. Daniel has been called as pastor of First Church, Eldorado, Arkansas.

—B&R—

C. C. L. Ray has resigned as pastor of the Baptist Church of Copperhill to accept a call to the Baptist Church of Ducktown.

—B&R—

Dr. Arthur A. Fox, Morristown, is assisting McLean Boulevard Church, Memphis, D. A. Ellis, pastor, in a revival meeting.

—B&R—

Secretary Freeman preached for the First Church, Cleveland, Lloyd T. Householder, pastor, November 4.

—B&R—

On account of the illness of R. G. Lee, Douglas Hudgins filled the pulpit of Bellevue Church, Memphis, November 4, at both hours.

—B&R—

We congratulate Pastor and Mrs. W. C. Boone, of Jackson, on the arrival, November 7, of a nine pound boy, William Cook, Jr.

—B&R—

Park Avenue Church, Nashville, E. Floyd Olive, pastor, has closed a week's revival with local ministers bringing the message each evening.

—B&R—

President John Jeter Hurt, of Union University, recently did the preaching in a successful revival in the Third Church, Owensboro, Ky., Alonzo Cagle, pastor.

—B&R—

Crossville Baptists have called Brother H. M. Randall, of Sunbright, as pastor to succeed John

L. Tillery, who has served them for some time.

—B&R—

This is Convention week, and the office forces of our departments are in Elizabethton. If your letters are a little longer in being answered, that will explain it.

—B&R—

Sunday, November 4, was home coming day for Highland Park Church, Chattanooga, C. F. Clark, pastor. Special services were rendered for the Home Department.

—B&R—

Harry M. Lintz, formerly of Greenville, has recently closed a revival with the Galilee Baptist Church, of Chicago, W. J. Fox, pastor. There were 40 additions to the church.

—B&R—

Rose Hill Church, Columbus, Ga., has recently closed a revival which resulted in 38 additions to the church, assisted by Geo. C. Gibson and Singer Roger M. Hickman, of Petersburg, Tenn.

—B&R—

Williston Baptist Church in Fayette County, erected several years ago, was formally dedicated with an all-day home coming, Sunday, October 28. D. A. Ellis was the principal speaker.

—B&R—

Druid Hills Baptist Church, Atlanta, Ga., Louie D. Newton, pastor, began a revival on November 4, in which the preaching was done by William Hershey Davis, of the faculty of the Southern Baptist Theological Seminary.

—B&R—

Things are still growing at Sparta. Last week the church began work raising the roof of their new plant. Four more additions came during the previous week, two for baptism and two by letter. The church is gaining ground every week.

—B&R—

Again Tennessee goes ahead in the Co-operative Program, leading all the states of the South during October (September receipts) except North Carolina. Virginia led in designated gifts. For the entire 12 months of our State Convention year, we were second in contributions to the Program.

—B&R—

Indian Creek Church of Clinton Association is moving out of the Basin above Norris Dam. With

the proceeds received from the sale of their property to the Tennessee Valley Authority, they are building a new house on the ridge near the Pine Crest School. The cemetery is also being moved to the new site.

—B&R—

Sunday, October 24, First Church, Prichard, Ala., W. M. Fore, pastor, ordained W. Rupert Fussell to the full work of the gospel ministry. He is a promising young minister, and has already been called to the Ridge-way Church, Birmingham. He will serve as student pastor while in Howard College.

—B&R—

Evangelist T. T. Martin has recently closed a meeting with the Lockland Church, Lockland, Ohio, B. H. Hillard, pastor, which resulted in 50 additions to the church. Brother Martin was assisted by Singer Walter E. Rodgers, formerly with the Home Mission Board.

—B&R—

From October 21 to November 4, in the First Baptist Church, Martin, N. M. Stigler, pastor, a gracious revival was held in which the preaching was done by the pastor's brother, H. W. Stigler, of Frederick, Okla., and the singing was led by Pastor R. K. Bennett, of Stanton. There were 37 additions to the church.

—B&R—

Beginning October 31, a county-wide revival began in Hart County, Kentucky, with services centered in Munfordsville, in the High School Gymnasium. The preaching was done by J. R. Black, pastor, Temple Baptist Church, Memphis, and the music was under the direction of Carlyle Brooks, Atlanta, Ga. We have not ascertained the results.

—B&R—

Three thousand six hundred and fifty messengers and visitors attended the recent meeting of the Baptist Convention of Missouri. What would happen if that many people were to attend a State Baptist Convention in Tennessee? If we have 500 it is considered a great meeting. This was the largest attendance ever had at the annual meeting of the group.

—B&R—

First Church, Bargin, Ky., J. O. Carter, pastor, has recently closed a gracious revival which resulted in 42 additions to the church, 31 by profession of faith and 11 by letter. The church was crowded throughout the meeting, and the entire community received a bless-

ing. V. Floyd Stark, pastor of First Church, Carthage, did the preaching.

—B&R—

**Dr. O. W. Carver Injured**

On Saturday, November 3, in Louisville, Ky., while waiting in his automobile for the light to change, another automobile bumped into Dr. Carver's car. He suffered flesh wounds, loss of blood, and shock, but did not receive what are regarded as serious injuries. Dr. Carver's many friends will be grateful that his injury was no more severe.

—B&R—

One of the best revivals in recent years closed Sunday at Edgefield Church, Nashville. Pastor W. Henderson Barton was aided by David M. Gardner, of St. Petersburg, Fla. Up until Thursday night, there had been 46 additions, about 40 of them for baptism. The meeting closed Sunday with services conducted by the pastor, Dr. Gardner having had to return to his pulpit after the Thursday night service.

—B&R—

Baptist and Reflector was misinformed as to the ordination service of Vestill Tarpley, who was ordained by Taylor's Chapel Church, G. A. Craddock, pastor, instead of First Church of Murfreesboro. Pastor Craddock served as moderator, Walter Taylor, clerk, Brother J. M. Summar presented the candidate for question, and C. S. Dillion questioned the candidate. G. A. Craddock presented the Bible, J. T. Tarpley gave the qualifications of a minister, the ordination sermon was delivered by Wayn Tarpley. Six churches were represented.

—B&R—

First Church, Clarksville, John A. Davison, pastor, writes of a splendid revival recently closed in which Ryland Knight, a former pastor and now pastor of Second Ponce de Leon Church, Atlanta, did the preaching. Dr. Davison says: "The interest in the meeting from the beginning was most pronounced. Splendid crowds came morning and evening. The messages were unusual and uplifting. Mrs. Knight had charge of special services for the children. Mr. and Mrs. George Card, two consecrated servants, had charge of the music."

—B&R—

**Meeting At Glasgow, Ky.**

It was the privilege of the writer to be in a series of meetings in the Glasgow Baptist Church of Glasgow, Ky., in October, assisting Dr. J. A. Gaines, the beloved and honored pastor. The meeting was characterized with the attendance on all the services by

great congregations, a number of times overflowing the spacious auditorium. The visible results were, 49 additions to the church, 27 of them received on profession of faith. The meeting had many evidences of a real revival. Dr. Gaines has been pastor of this noted church of culture more than six years, and holds the high esteem of his church and citizens of Glasgow. What a joy it was to work with this great church and cultured pastor.—Porter M. Bailes, Tyler, Texas, October 31, 1934.

**JACK DEMPSEY MUST NOW ATTEND CHURCH**

Everyone in Covington who has ever enjoyed an interview with the famous Jack Dempsey, including Dr. B. V. Dickson, H. B. Shelton and, possibly, others, are agreed that he is an honorable chap and strictly on the square. This being true, it follows that Mr. Dempsey must attend church without fail twice each Sunday for the next several weeks.

Hays E. Owen, of this city, was in Memphis Monday night on business and upon its completion attended a wrestling match in the Bluff City where Dempsey was officiating. The Manassa Mauler and H. B. Shelton, with whom Mr. Owen is associated in business, have spent vacations together in Florida, and Mr. Owen paid the ex-champ a visit.

Wishing to secure an autograph, which Mr. Dempsey cheerfully agreed to give, Mr. Owen pulled a card from his pocket and presented it for the fighter's signature. Inadvertently, or otherwise, Mr. Owen extended a card which bore the pledge that the signer agreed to attend Sunday school and church at least twice each Sunday at the First Baptist Church, Covington. Nothing would delight the younger Baptist members more than to have Mr. Dempsey keep the pledge which he signed in ignorance of its meaning.

Mr. Owen, with 12 other employees of the Shelton Motor Co. of this city, were in Memphis to attend a lecture by Ralph De Palma, famous racing driver, who was speaking under the auspices of the Ford Motor Company. Among other significant remarks the speed king stated that all casualties suffered in automobile racing were well worth the discoveries made, for weak points in automobiles were thus discovered and remedied and thousands of lives saved for each life offered up on the altar of automobile racing. — The Covington Leader.

The largest statue in Europe, a figure of Christ, has been dedicated at the mountain village of Coppeaux, facing Mont Blanc. It is 86 feet high.

### FIFTY-SIX FOREIGN MISSIONARIES NOW ON FURLOUGH

Interested missionary-hearted Baptists in the homeland are always eager to make contacts with foreign missionaries. It is a privilege to have them in their homes, to write to them, to arrange rallies and services at which they can tell a chapter of the story of Southern Baptist work around the world, and to plan for them to teach classes and in schools of missions. At present there are fifty-six missionaries on furlough from their foreign fields of service. A few of these have not yet rested their required three months, but most of these are ready, eager and yearning to serve the home churches in every way possible and to respond to the requests of individuals wishing to know more about foreign missions.

The names, fields and furlough addresses of these fifty-six follow: Mrs. J. C. Anders (Africa), 4195 Arden Way, San Diego, California; Rev. and Mrs. P. H. Anderson (China), 317 Mission Road, Glendale, California; Dr. Jeannette Beall (China), 4009 Indiana Ave., Kansas City, Missouri; Dr. and Mrs. N. A. Bryan (China), Primrose Avenue, Nashville, Tennessee; Miss Pearl Caldwell (China), Pontotoc, Mississippi; Rev. and Mrs. W. H. Carson (Africa), 451 Clarkson Street, Denver, Colorado; Miss Addie Cox (China), Carrollton, Alabama; Miss Mary Crawford (China), 624 Park Drive, N. E., Atlanta, Georgia; Miss Mary C. Demarest (China), Emerson, New Jersey; Miss Flora Dodson (China), Monticello, Kentucky; Mrs. F. J. Fowler (Argentina), Florida Sanitarium, Orlando, Florida; Rev. and Mrs. J. B. Hipps (China), 1905 Hanover Avenue, Richmond, Virginia; Rev. and Mrs. J. E. Jackson (China), Warm Springs, Georgia; Rev. and Mrs. L. L. Johnson (Brazil), 710 N. Union Street, Shawnee, Oklahoma; Miss Ruth Kersey (West Africa), 2321 Floyd Avenue, Richmond, Virginia; Miss Cecile Lancaster (Japan), 3522 Cason Street, West University Addition, Houston, Texas; Rev. and Mrs. A. B. Langston (Brazil), Laurenz, South Carolina; Miss Ola Lee (China), Brown Summit, North Carolina; Dr. and Mrs. C. A. Leonard (China), 2312 Hillsboro Street, Raleigh, North Carolina; Dr. and Mrs. Geo. W. Leavell (China), care of Mr. Paul Randolph, Clarksville, Tennessee; Rev. and Mrs. F. P. Lide (China), 318 Mission Road, Glendale, California; Mrs. B. L. Lockett (Africa), Abilene, Texas; Mrs. John W. Lowe (China), R. F. D. 2, University Heights, Virginia; Rev. and Mrs. James W. McGavock (Chile), 1492 Faxon Avenue, Memphis, Tennessee; Rev. and Mrs. C. C. Marriott (China), 309 Mission Road, Glendale, California; Rev. and Mrs. W. C. Newton (China), 305 Barrington Street, Rochester,

New York; Miss Ruth M. Randall (Brazil), Box 51, Fort Meyers, Florida; Miss Lucille Reagan (West Africa), Big Spring, Texas; Miss Eva Sanders (West Africa), 609 Marshall Avenue, S. W., Roanoke, Virginia; Miss Reba Stewart (South China), care of Mrs. Carlotta S. Tait, Camden, Alabama; Miss Mattie Vie Summer (China), Newnan, Georgia; Rev. and Mrs. F. W. Taylor (Brazil), 912 South Walter Street, Albuquerque, New Mexico; Rev. and Mrs. S. J. Terry (Brazil), care of Rev. Dance Terry, Winnsboro, Louisiana; Rev. and Mrs. S. J. Townshend (China), Saxon Lodge, Sandy Lane, S. Wallington, Surrey, England; Miss Lila Watson (China), Dillon, South Carolina; Miss Edith West (Brazil), Espeyville Station, Pennsylvania; Rev. and Mrs. M. C. White (Brazil), 4017 Oak Street, Kansas City, Missouri; Rev. and Mrs. N. P. Williamson (Japan), 2119 Capers Avenue, Nashville, Tennessee.

### JEFFERSON COUNTY

(Continued from page 10) the association participating. The book being taught is "Meaning Of Church Membership." The officers of the association responsible for the school are: Ernest Neal, president; Group Captains, Katherine Spurgeon, Sanford Swann, Mrs. Ross Hux, and Mildred Hale. All teachers, with the exception of one, are graduates or students of Carson-Newman College. A rally will be held at Dandridge, Sunday afternoon, November 18. This association lacks only one point, one general meeting, reaching the standard.

### WHITE PINE

The White Pine Baptist Training Union has reached the Standard. Mrs. J. G. Ponder is director.

### WATAUGA ASSOCIATION

District No. 1 showed a large delegation present at the associational meeting. Four Baptist Training Unions sent in reports to the secretary. During the year there were thirteen weeks of volunteer work, and three hundred and thirty-six awards were made. There was one Senior Union reorganized. Three district meetings were held during the year.

### McNAIRY COUNTY SIMULTANEOUS TRAINING SCHOOL

The Simultaneous Training School in McNairy County is well under way. Much interest is being shown on the part of the Associational Dean and the Group Deans. They are busy sending out letters and making contact with the churches and lining them up for the training classes. The book which they are studying is the "True Functions Of The Sunday School."

The teachers are being enlisted and trained on the Associational

Group Plan. The line-up for Group schools is as follows:

Group No. 1—Selmer Baptist Church, Rev. L. H. Moore, teacher; Mr. T. E. Murdough, Group Dean and Captain.

Group No. 2—Chewalla Baptist Church, Rev. Inman Thompson, teacher; Mr. J. F. Hurley, Group Dean and Captain.

Group No. 3—Gravel Hill Baptist Church, Rev. Morris E. Prince, teacher; Miss Elsie McCoy, Group Dean and Captain.

Group No. 4—Adamsville Baptist Church, Prof. A. M. Taylor, teacher; Miss Lilla Mae Finger, Group Dean and Captain.

### OCTOBER SUNDAY SCHOOL MONTH

How grateful we are to all these fine Associational Sunday School Superintendents and Group Superintendents of Tennessee who have put on the Associational Group Meetings during the year. Many of the associations have put on all four meetings in each group, and this is proving to be a great blessing to the churches and the denomination. The Group organization is the closest organization to the churches and makes it easy to create a fine spirit in the churches. It will mean a new day to Tennessee Baptists when all the associational officers take seriously their task and give themselves to this great work.

### WEAKLEY COUNTY BAPTIST ASSOCIATION

The Simultaneous Training School is closing out in a fine spirit. The attendance has been unusually good and the spirit in the association is very fine. Good reports are coming in from every direction. It looks now that the churches are going to co-operate 100%.

### CROCKETT COUNTY SIMULTANEOUS TRAINING SCHOOL

Crockett County is going fine with their Simultaneous Training School, and definite plans are being made to follow up this campaign with regular Quarterly Group Meetings.

Not many days ago we closed a splendid B. Y. P. U. Training School. We had an enrollment of 150, with an average attendance of 100. One rainy night cut down our average. This "one night" happened to be on test night.

We taught three classes, "Naming A Church," by J. B. Tallant; "Meaning Of Church Membership," by Mrs. J. B. Tallant; and "Studying For Service," by Mrs. S. Y. McCarroll.

I am asking for 71 awards, for those who took tests and passed, listed on the enclosed pages.—J. B. Tallant, Pastor, First Baptist Church, Sweetwater, Tenn.

## 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.

### DEMENT

Cato Dement was born March 18, 1863, and died May 9, 1934. He was converted and joined Bradley's Creek Baptist Church in 1887, was married to Miss Alice Medling, January 19, 1888. To this union were born six children.

He has lived a busy life, being a prosperous farmer, and served the public as Justice of the Peace for several years. Three children preceded him in death. He is survived by his wife, one son, two daughters, a grandson, several brothers and sisters, and many friends.

We extend to them our sympathy and pray our God to comfort them.

Miss Bettie Mathes,  
Mrs. John Leeman,  
Committee.

### MRS. R. E. JARMAN

April 16, 1934, Mrs. Rufus E. Jarman died at the home of her son, in Boxley, Ga. Her body was brought to Murfreesboro, Tennessee, and buried in the beautiful cemetery there.

She was born December 5, 1851. She leaves her husband, Rufus E. Jarman, five sons and one daughter to mourn her loss.

She was a faithful member of the Lascassas Baptist Church, a devoted mother, and in every respect a fine Christian character.

She had been in poor health for years, but bore her sickness like a true soldier of the Cross. Our loss is her gain, for we know, according to the Scriptures, that heaven is her home.

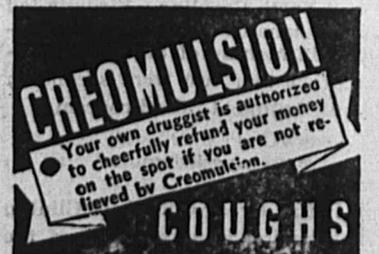
Committee:

Mr. C. W. Baird,  
Mrs. Henry Martin,  
Mrs. W. R. David.

The department of agriculture reports that the nation's corn crop has been cut 43.5 per cent of normal by drought. The estimated crop is 1,484,602,000 bushels which is the smallest since 1881.



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair-Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
50c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.



**CREOMULSION**  
Your own druggist is authorized to cheerfully refund your money on the spot if you are not relieved by Creomulsion.  
**COUGHS**