

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

— Organ Tennessee Baptist Convention —

"Let There Be Light"

Volume 100

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Number 50



PEACE

Mary Terry Harden

Once again the time draws near,
When many a heart is filled with cheer;
And, lo, from out the portals ringing
Will come the voices of children singing,
"Peace on earth, good will toward men."

Ministers will tell of a Saviour born,
In a Bethlehem manger, one Christmas morn;
How shepherds and wise men were filled with love
As they heard the message from above,
"Peace on earth, good will toward men."

Two thousand years have passed and gone
And quite forgotten seems that song,
For malice and hatred, greed and strife
Seem to have crowded out of life,
"Peace on earth, good will toward men."

One nation fights to destroy another
And man, through anger, kills his brother;
The poor are oppressed by the profiteer,
Yet, wafted on the air, we hear
"Peace on earth, good will toward men."

Could those angels have been mistaken
And must our faith in God be shaken?
"No," I answer and "No," again,
That song has not been sung in vain,
"Peace on earth, good will toward men."

If God so loved the world to give
His only Son that man might live,
Then on that love we may depend
And know there's a time when He will send
"Peace on earth, good will toward men."

SEND BAPTIST and REFLECTOR AS A CHRISTMAS
PRESENT TO A FRIEND . . . See Editorial Page

Baptist and Reflector

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Editorial

The Angels' Song of Peace

When man's Redeemer was born angels sang to the shepherds: "Glory to God in the highest, and on earth peace, good will to men" (Luke 2:13, 14).

Interpreting "on earth peace" as simply meaning "a warless world," some feel that thus far the song has held out an unrealized hope. But, in fact, the angels' song is being fulfilled this very minute in the very kind of peace which it pronounces wherever the conditions thereof are met.

Not until the first angel to appear on that holy night had announced the vital redemptive truths of universal Gospel proclamation, the Virgin Birth of Christ, the Saviorhood of Christ, and His Lordship did the angelic choir break in with their "On earth peace, good will to men."

Men have no right to disassociate this song from its conditioning context and expect it to proclaim something with which it has nothing to do. The peace and good will announced by it are only these which are grounded in and grow from the proclamation and operation of the Gospel verities which the angel had just mentioned.

And yet, sometimes in ignorance of these truths and sometimes in hatred of them, some men project their own interpretation of and schemes for peace and propose to enlist the angels' song of peace in support thereof. When these plans fail, such men conclude that the benediction of the song has failed of realization.

What kind of peace "on earth" is here proclaimed? That which is grounded in and grows from the Gospel truths announced by the angel and which is found

on earth in the hearts of those who are individually adjusted to those truths. It is "the peace of God which passeth all understanding" and "shall keep your hearts and minds through Jesus Christ."

What kind and whose "good will to men?" That good will of which the birth of Jesus and the verities announced in connection with it are the expression and also the vehicle. In other words, it is the redemptive good will of God to men, which, when acted upon by them, causes men to have good will toward other men. On the other hand, if we adopt the variant renderings of "men of good will" or "men in whom He is well-pleased," it is still a good will expressed in and flowing from the Gospel verities proclaimed by the angel.

The angelic song pronounces no kind of peace to rebellions and unregenerate men individually, much less a warless world. "There is no peace saith my God, to the wicked." But in all centuries where men through the redeeming Christ respond to the good will of God, the music of the angels' song is heard in their souls in "sweet peace, the gift of God's love."

There is a sense and there shall be a time in which peace "on earth" and peace "over the earth" shall coincide. When "the knowledge of the Lord" shall fill the earth "as the waters cover the sea" and men respond to it, then there shall be no more war, but universal peace, fathomless and perpetual.

In the meantime, let the only real method of peace be followed more diligently by the saints, the proclamation and practice of the Gospel of grace, as they look toward that happy situation predicted by the prophet: "The whole earth is at rest, and is quiet: they break forth into singing."

"Glory to God in the highest, and on earth peace, good will to men."

* * *

If They Could Sit In Awhile

The Tennessee Baptist Executive Board, Dr. John D. Freeman, Executive Secretary, is a body of men from every section of the state chosen annually by the messengers of the churches in State Convention assembled and charged with the supervision and direction of Baptist co-operative work in the state. The principle of the District, or Associational, Board extended to statewide proportions gives us the State Executive Board.

This same principle extended to South-wide proportions gives us the Executive Committee of the Southern Baptist Convention. Dr. Austin Crouch is the Executive Secretary of this Committee. This body, chosen from all over the South by messengers of the churches in Convention assembled, has to do with the promotion

of our co-operative work in the South and throughout the world.

On Tuesday of last week we saw the first of these bodies in action and on Wednesday and up into the night, the other. The one dealt with our statewide work and the other with our Southwide and worldwide work. Each was sympathetic toward the other and both were united in the service of making Christ known to the world. In an instrumental sense the one is the core of our denominational work in the state and the other the core of our denominational work "unto the uttermost part of the earth." Both go hand in hand in the service of Christ for a final result.

Because of interest in the causes involved and to get the enlarged idea that only such contact can give, we sat for hour after hour through the sessions of these bodies. We saw them go to God in prayer for strength and wisdom. We saw them wrestling with complicated issues and seriously delicate matters. We saw them keep faith with the churches. We saw them plan the work entrusted to them according to their best light. There was no evidence of desire or intention to lord it over the churches. There was only humble service in the name of Christ. We saw them in action until bodies and minds were weary and they adjourned in "the unity of the Spirit in the bond of peace."

One thought among others kept recurring to our mind. If the constitutional and crabbed critic of our denominational servants and work would patiently sit through the sessions of such committees and see the weight of details and the problems with which these servants have to do and their spirit through it all, unfeeling criticism would give way to commendation and division give way to co-operation.

* * *

Read It Again

Did you read last week's editorial about sending **Baptist and Reflector** to a friend or to friends either as a Christmas present or as a New Year's gift? If not, please read it now.

As indicated there, we are suggesting that you send a subscription to the **Reflector** at the regular yearly \$2.00 rate or a group of five names at the yearly \$1.50 rate and specify whether you want the subscription to go as a Christmas or a New Year's gift and tell us to whom the subscription (or subscriptions) is to go, and we will in some appropriate way notify the party that the subscription is your gift.

And also we pleaded and still do that those who may not care to act on these suggestions renew their own subscriptions, if they are expiring, and we are asking all who can possibly do so to send

us single subscriptions or clubs of subscriptions and help us in these days and weeks ahead to increase the circulation of our state paper.

Also it was pointed out last week that we have a small charity fund for sending the paper to worthy cases, and we are still asking for any size contribution to this.

Let us all renew our efforts for **Baptist and Reflector** to increase its ministry by increasing its subscription list. As it comes to its one hundredth birthday on Jan. 1, let us prove our appreciation of the paper which for a century has faithfully stood by our people. Let us make it a great birthday.

* * *

Sturgis, Ky.

The editor and his family spent the week end of Thanksgiving week in the home of Bro. and Mrs. Givens Christian, of Sturgis, Ky., our next-door neighbors when we were pastor there some years ago.

The courtesy of the parents and their two fine boys, together with the grandfather and the numbers of friends who dropped in for a visit, made the visit one of genuine pleasure. So also it was an equal pleasure to meet other friends here and there in the little city, whose streets had been made familiar by some six and one-half years' residence there.

On Sunday morning it was our joy to preach in the Sturgis Baptist Church to a splendid congregation. The memories and spirit of the occasion made it a blessing to us.

The Lord bless the church there and all our friends in that splendid little city.

* * *

A Correction

In last week's editorial on "When Immersion is not Baptism" there were two typographical errors. In the first paragraph instead of "Kentucky Baptist General Assembly" it should have been "Kentucky Baptist General Association." On page three in paragraph two the expression, "and the personal sincerity of the candidate sever it from this connection," should be "does not sever it from this connection."

* * *

An Appreciation of Our Helpers

Below is given a list, so far as we have thus far been able to make it, of those loyal and also active friends who, in one way or another, have during the year sent in subscriptions to the paper. It is entirely possible that some names have been omitted. If so, it has not been done intentionally. And if so, the office will consider it a special favor if in some way

No Paper Next Week

According to the custom through the years, there will be no issue of **Baptist and Reflector** during Christmas week, but it will appear the following week as usual.

To all our readers we send the happy greetings of the season and pray God's rich benedictions upon them during all the days.

we are notified of the omission. Please do not forget or neglect to do this. Those who worked for the paper under the Convention Plan had their names published last spring. Those whose names appear below since that time have loyally worked for the paper by looking after the fifteen-cents-per-month-club subscribers or have sent in five or more subscribers under another of our plans and have done it without a cash commission. Naturally, the list of those who through the year have sent in an occasional subscription cannot be given, as no record has been kept and space would fail, but we greatly appreciate every service for the paper. At the bottom of the list below are given the names of boys or others who have worked for the paper during the year on the Weekly Delivery Plan. God bless these workers.

To all these supporters our sincerest thanks are given, and especially to those who have served the paper without any cash reward, but simply to extend the ministry of the paper for the ongoing of the Kingdom. We hope our readers will scan the list and that during the coming year many, many more names shall be added to the list. Friends and supporters in Christ, **Baptist and Reflector** gratefully thanks you and wishes you a happy Christmas and a prosperous New Year. God bless you one and all.

Mrs. Hazel Smith, Ardmore; Mrs. L. C. Goodman, Bradford; Miss Mattie Jones, Brownsville; W. J. Bennett, Brush Creek; Miss Irma Lee Jordan, Oakville; Mrs. R. L. Hunt, Chattanooga; L. J. Martin, Chattanooga; J. H. Miller, Chattanooga; Mrs. E. M. Dixon, Chattanooga; Miss Louise Herndon, Chattanooga; Mrs. J. M. Massey, Chattanooga; Jeff Burns, Chattanooga; G. S. Womack, Chattanooga; W. M. Hughes, Cleveland; Luther Flowers, Cordova; Miss Mary Owen, Covington; Thomas Moose, Covington; A. D. Nichols, Cowan; Mrs. J. F. Perciful, Ripley; Milton Wilson, Denmark; Miss Agnes Ramsey, Dyer; Mrs. G. A. Donalson, Elnora; Mrs. Joe M. Clayton, Etowah; Mrs. Thomas Corum, Fountain City; Ernest Webb, Greenbrief; Mrs. S. R. Bass, Gibson; Mrs. H. P. James, Humboldt; T. M. Geyer, Jackson; Mrs. A. R. Tomlin, Jackson; Mrs. Max Peyton, Jackson; Miss Hortense Rushing, Jackson; Mrs. Hugh Lindsay, Johnson City; William L. Jones, Kingsport; Miss Hannah Hylton, Knoxville; Miss Ada Fite, Liberty; J. A. Martin, Lebanon; Mrs. Vola Clemmes, Lenoir City; Mrs. W. W. Jones, Martin; Mrs. Robert Martin, Maryville; Rev. Hollis Wright, Memphis; Elise Hamblin, Memphis; Mrs. C. R. Mead, Memphis; Mrs. J. B. Armour, Memphis; Pauline Kelly, Nashville; J. A. Buck, Nashville; Mrs. M. B. Head,

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My Christmas Prayer

Oh Christ-child, whose birth we remember today
To Thee I direct this, my plea.
Grant my prayer, oh thou Son of God,
If it may be pleasing to Thee.

I would not pray for a wealth of fame
Nor a treasure chest filled with gold:
Simply a prayer, Lord Jesus, that I
May follow Thy Star as the wise men of old.

I care not for paths that are pleasure paved
Nor for glitter and glamour, wherever they are;
My only prayer is this today:
"Let me follow Thy Shining Star."

And Lord, some may have strayed from the Higher Way
And found sin's gates ajar
Help me, Lord Jesus, not only today,
But always, to show them Thy Star.

—Mrs. Leland Claxton,

512 Thompson Lane,

Nashville, Tenn.

"IS YOU A CHRISTIAN, SUH?"

(A TRUE STORY)

By John D. Freeman

"Where are you going, John?"

The question was asked by the wife of a small town minister. He had put on his overcoat and hat and started for the door in absent-minded indifference to the proprieties of the moment.

"Oh!" he ejaculated, stopping in his tracks and removing his hat. "I just got to thinking about that new merchant and thought I'd better go down and talk with him a bit."

"Who? That fellow who thinks he can get along without the help of the Lord or any of His people?"

"Yes. I don't know how much of the tales told about him are true, but it is certain he has the wrong slant on life. He has been here three months and to my certain knowledge has never darkened the door of a church house. And I am ashamed to admit that I have left him alone thus far."

"Well, go along, but I want to warn you that you'll probably get insulted when you go in to see him, especially if you try to admonish him about his religious life."

The minister went out of the house and walked slowly down the street while trying to decide just how to approach the new man who had come into the town to engage in business, but who had neither moved his family to the town nor shown any other interest in it save to make money. The nearer he came to the store, the more uncertain did he become as to what he should say. He reached the building, paused outside for a few minutes, then entered.

The merchant was not busy, so he introduced himself, passed the time of day and then told his mission.

"I'm not interested in churches," the merchant bluntly informed him.

"And you don't seem to be interested in our town, either," the preacher replied. "I was just wondering if you realize that you owe our community some consideration. You have come here expecting to make a living by serving the people of the community. Did it ever occur to you that you could perhaps earn more money, if you should seek to make a better community with better people who naturally will have more money to spend?"

"I don't care a rap about the people. Whether they are better or not is their business. I expect to attend to my own affairs and leave others alone, which wouldn't be a bad thing for you to do."

"Then," replied the preacher, calmly but with earnestness, "My advice to you

is, sell out your business and go back where you came from." With that, he turned and left the store and a very angry merchant.

The days went by. The merchant grew more and more selfish, hence was left more and more alone by the townsmen. At last he began to seek solace in the fool's opiate—strong drink. Business went from bad to worse. Life ceased to have any pleasures for him. He no longer returned to his out-of-state home for the week ends.

One afternoon he entered the store and to the surprise of his one clerk, announced, "I'm going away for a few days. Do the best you can with the business. If I don't come back inside a month, close up the place and let the creditors sell it out." With that he went out, climbed into a coupe and sped off down the street and out of town. About five o'clock that afternoon he registered at a hotel in a city some fifty miles away. He went up to his room and sat down. For half an hour he remained in that position, deep in thought, and then he arose and paced restlessly up and down the floor. Fifteen minutes later he left his room, went to the lobby, paid his bill and again tore out of town at a reckless speed.

"What in the world is the matter with me?" he mumbled to himself when he was again on the high road. "Isn't there some place where I can rest? What's the use of trying, when there is nothing to try for? If I go home, I am worse off than when I am out alone. I guess I'd just as well get a jug of liquor and drink it off."

Half an hour later, he stopped at a tourist camp a mile beyond another town. "I want the quietest cabin you have," he announced to the keeper. "Just make it as far back in the woods as possible."

He was assigned to a little cottage which nestled among some cedar trees up against a low bluff and more than one hundred yards from any other cabin in the group. He drove his car up beside it, took his suit case inside, looked approvingly at the furniture, then returned to his car and carried inside the cabin a half gallon jug of whiskey. "I guess by the time I've finished with you tonight, I won't be worrying," he said as he placed it on a shelf.

He unstopped the jug, smelled of the fiery drink, then replaced the cork, turned from the room with a chair in his hand and seated himself under the projecting roof before the cabin. He had been there but a few minutes when he

was accosted by an old Negro man with, "Purty evenin' Boss."

He looked up surprised, ready to tell the old ducky to go on about his business, but the Negro was smiling so pleasantly that he did not say what was on his lips. He just sat and looked.

"Pears lack you's in trouble, suh," ventured the Negro, after a moment of embarrassing silence. "If you'll 'scuse me, suh, I'd be mouty glad to help if I could."

The friendly smile on the old Negro's face gave place to an expression of grave concern. He pulled off his tattered hat and stood waiting.

"Is you a Christian?" ventured the Negro, again seeking for an opening through which he might reach the man's sealed heart.

"No, I'm not a Christian. Why do you ask me that?" sullenly replied the man.

"Well, suh, if'n you'll not think me buttin' in, I wuz jest wonderin'. It pears to me lack no man what am a Christian could git so down in de mouf as you seem to be."

"Are you a Christian, Uncle?" asked the man, showing interest in the Negro for the first time.

"Yassuh, a youngun. I ain't been long, but I sho has larned what it means for a feller to trust de Lawd an' try to live lack he done say. I tried a long time to git joy out'n a jug lack dat settin' in thar on dat shelf, but allus I come out of my drinkin' spees wid a worsen state dan when I got inter 'em. Would you lack to hear an old nigger tell his story?"

"I don't care, if you want to. Anything is better than the miserable feeling inside me now."

With that the old man seated himself on a stump of a tree close beside where the white man sat. Simply, but with evidence of great joy, he told the story of his misspent life, of the efforts of friends and churchmen to get him to leave off his wild habits and surrender himself to the Lord's will. Now and then he brushed his tattered sleeve across his eyes, but did not pause in his story until he reached the end.

"An' dat's what de Lawd done went an' done for me," he concluded. "Since I give myself to Him, I been dat happy I want to sing all de time. De folks what come to think dat I'm sorry, good-for-nothin' nigger, now stops me to talk wid me. I got more work dan I kin take keer of. De ol' woman, what never turned me down, no matter how onery I got, is 'bout de happiest puhson in town, an' dar ain't no mo' load on my heart for to call for a dram."

"An' what He done for me, He kin do for you, Mister. Sho' as my name am Jim, de Lawd kin save you from makin' a mess of yo' life, an' when you repent and turn from yo' sins, He'll make it all

right wid all de people what am turned agin you."

He closed his story, then rose from the stump and exclaimed, "Dar now! I done told de ol' woman I'd git thar early so's we wouldn't be late for meetin' tonight, an' heah I is fergittin' my word."

When he was gone, the man rose from his seat, went inside the cabin, and looked into the mirror which hung just above the whiskey jug. For a moment he was torn by a battle which raged within. Some unseen hand had come into his heart and laid therein emotions which he had never before experienced. His right hand finally seized the jug by the handle, his left took hold of the cork, then he glanced once more into the mirror.

In the dim light of the fading day what he saw was not attractive. His features were distorted, his eyes staring, were hideous under his heavy black brows. He gazed a moment, looked again at the jug, paused while the angels waited as the Holy Spirit battled against the devil for him to have a fair chance to decide the issue. Then with a groan he turned away, fell on his knees beside the bed and opened his soul before God.

He did not remember his prayer. The only words that ever were formed by his lips were, "O, God!" He does not yet know what happened to him. Somewhere near the midnight hour it came—that strange transformation called by Jesus the New Birth. It came suddenly; it startled him; it awed him. One moment there was agony of soul indescribable; the next there was quiet, peace, and indefinable relief and joy.

He rose from his knees, switched on the light, took the jug to the door and emptied it, then returned to gaze once more into the little mirror. "Old things had passed away. Behold all things were new!"

Next morning he returned to his place of business. At eight o'clock he called the minister and asked him to come to the store. The story was told and the minister's services were engaged to help set things right. "There's trouble which must be got out of the way before I can ask the church to receive me," he said.

The troubles were corrected. The man moved his family to the town. When all enemies had been approached and had forgiven him, he united with the church. He works for the town now, and gives himself with happy abandon to all its best interests. He thinks little about making money; he's too busy trying to make people better and happy, and whenever there is a chance to get away for a little while, he runs out to the tourist camp, hunts up the old Negro and they have a happy time praising the Lord for the simple question, "Is you a Christian, Suh?"

"PUT OUT YOUR FLAG!"

Herman S. Ray

The formal notice with its elaborate stamps and seals was brought to our door. It read, "Her Majesty, the Empress of Japan is to honour your neighborhood by a visit to the University of Women next Monday afternoon between the hours of two and three. You will be expected, therefore, to put out your flag early that morn and leave until sundown."

But we did not have a Japanese flag. Besides, we really couldn't afford to buy one just then. And in the third place, we live on a side street, more like an alley, though it's paved; and I knew Her Majesty's limousine couldn't make the turn into our narrow street, even if she did want to pass by our home! So I thought we were safe not to borrow the money, buy a flag, and put it out. We would be ready for the next occasion.

But I didn't know the spirit of Japan. I had not reckoned with the patriotism of the capital city! As I walked along our little street Monday morning, and on to the Language School, I saw that every house, large or small, on our street as well as on the main streets leading to the University had put out its flags. Policemen were everywhere supervising the great event. In fact, our section of the city was draped with flags of all sizes and materials. Tokyo was certainly in the Land of the Rising Sun that morning as the flaming red disks on white backgrounds waved in the breeze. Everybody had put out his flag! Everybody but me!

Returning at noon I found an official of the neighborhood waiting to ask me why our house alone had failed to show a flag. I made the excuse that we didn't have a flag yet, and I knew that Her Majesty would not be passing our street anyway, so wouldn't miss it. "That makes no difference," he politely but firmly said, "whether Her Majesty sees it or not, you must put out your flag to show your respect. The order includes all in this section of Tokyo. Our neighborhood would be disgraced. Put out your flag!"

I got a flag all right. Never mind how. I put it out too. And it stayed out until sundown.

And that's not all. I got a sermon for us Christians. Let's show our colors. It makes no difference whether you live on the boulevard or on a side street in the Kingdom. Whether you think the Lord Jesus Christ is passing your way or not. Put out your flag to show your allegiance to His Majesty, the King of Kings and the Lord of Lords. Put out your flag! Pray for us that we may hold high the Christian flag of Cross in this land of flags and patriotism.

Yours for Japan, and Japan for Jesus.

MY EARLY MINISTRY

By J. H. Grime, Lebanon, Tenn.

My early ministerial life was given to a poor and undeveloped people on the Table-land of Cumberland Mountains.

Our church houses were built of logs, and mainly of the cabin style.

The ministers were mainly men of two books—Bible and Hymn-book. They could all read, and most of them could write with the quill, the only pen known to that section, in my early recollection.

Some of these preachers nearly knew the Bible and Hymn-book by memory. Such were the surroundings and condition of things when this unworthy one entered the ministry.

About the time I was ordained, I was called to the pastorate of a typical church of that section. I preached for them two years, giving them one Saturday and Sunday in each month and five weeks of revival meetings during the time. We had many conversions, additions, and baptisms. It was for this church I did my first baptizing. The first was an orphan girl in Taylor's Creek in White County, Tennessee. Will she be the first to greet me when I get to Paradise?

I received for two years' pastorate, all told, seven dollars. I have preached a number of times through revival meeting and not received a penny or peradventure a mother in Israel would give me a pair of socks she had knitted, God bless her memory.

I spent the first seven and a half years of my ministry in that section. The happiest thoughts, and the brightest anticipation, I have of the glory world is the meeting of those mountain people that I call the first fruits of my humble ministry.

Do you ask how I and my family lived? If you had passed my house in crop time any day in the week except Saturday and Sunday you would have seen me following the plow between two corn rows. Then if you had looked a little closer you would have seen my wife following with the hoe. Then if you had heard a baby, and looked still closer somewhere in the shade on a pallet, you would have seen our baby girl trying to amuse herself.

Do you ask about our clothing? We had a bunch of sheep and wife spun, wove, cut and made all our woolen garments, and our poultry, eggs, and other odds, supplied the remainder, that we could not make.

Do you ask about that wife? She is in the Better-land where I shall soon join her.

Do you ask about that baby girl? She is head of one of the departments in a big State College in Southern Texas.

(We have heard readers throughout the State tell how they enjoy Bro. Grime's articles. We feel the same enjoyment. We honor these veterans of the Cross.—Editor.)

Book Reviews

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 161 8th Ave., N. NASHVILLE, TENN.

Why God Became Man by P. B. Fitzwater. Published by The Bible Institute Colportage Association, Chicago. 79 pages, price 60c cloth, 30 paper.

This is a wonderfully fresh and delightful treatment of the theme of themes. The author is clear and convincing in his setting forth of the relation of Christ to the world in the eternal purpose of God. "The universe is Christocentric. All the plans and purposes of God as to men, angels, and the entire creation converge in Jesus Christ. Departure from this center has wrought all kinds of confusion in the thought and life of the world." "God would have incorporated Himself with the race even though sin had not entered." Space does not permit all the striking statements that we would like to quote, for the entire book is quotable. Probably the chapter headings will set forth the treatment of the subject as briefly and accurately as could be done: "The Incarnation Before Time, or the Eternal Purpose of the Incarnation"; "The Incarnation in Time, or the Virgin Birth of Christ"; "The Incarnation Tested, or the Temptation of Jesus Christ"; "The Moral Glory of the Incarnation, or the Sinlessness of Jesus Christ"; "The Unveiling of the Incarnation, or the Transfiguration of Christ"; "The Humiliation of the Incarnation, or the Shame of the Cross"; "The Demonstration of the Incarnation, or the Resurrection of Christ"; "The Present Activity of the Incarnation, or the High Priestly Ministry of Christ"; "The Consummation of the Incarnation, or the Second Coming of Christ." A sermon on these chapter headings delivered one each Sunday for the next nine weeks would greatly set forth the Kingdom because it would be as glorious as it would be unusual!—J. C. Miles, American Baptist Theological Seminary, Nashville.

Junior Surprise Sermons With Hand Made Objects by Arnold Carl Westphal. Published by Fleming H. Revell. Price \$1.50.

Written in outline fashion with careful explanation of each of the points to be pressed home by means of the visible objects which are used in connection with each talk.

Although the book is written primarily for Juniors and other small groups which the pastor may desire to impress vividly with scripture and spiritual truths. It seems to me that not only is there a message for the Juniors here, but, from my own experience in connection with a Jun-

ior sermon, I believe that many of these messages live in the mind of the adult, when the sermon that follows has long since been forgotten.—C. O. Johnson.

In the Cauldron of Russia, by I. S. Prokhanoff, Founder and President of the All-Russian Evangelical Christian Union. (The All-Russian Evangelical Christian Union, New York. 270 pp. Copyright, 1933, by I. N. Prokhanoff. Price not given.)

This book is the autobiography of the author and details the "Life of an Optimist in the land of Pessimism." It "records forty-five years of Christian life and service in a land where the daily round was Oppression and Persecution" and "reaches deep into the roots of Russian life, emphasizing the Power of God and the guidance of the Holy Spirit in the Christian life."

The book shows Russia before, during, and since the Soviet revolution, and it is seen that the title, **In the Cauldron of Russia** is aptly chosen.

Here is a study of Russia through evangelical eyes which one should read to see, not only the ill-fated land of Russia itself, but also to see how "truth crushed to earth will rise again." It is a revealing and both a discouraging and an encouraging record.—O. W. T.

Hosea: The Heart and Holiness of God, by G. Campbell Morgan. Published by Fleming H. Revell Company, New York. 159 pages, price \$1.50.

We ought to be studying the Prophets these days. They are the preachers whose sermons God thought worth preserving. Hosea, more than any other Old Testament prophet, lets us see the heart of God. Dr. Morgan makes him live before you. You can hear his pleading, feel the warmth of his spirit and be mightily moved to espouse his cause by this volume. Dr. Morgan tells us in his Foreword that this volume contains twelve expository sermons on Hosea which he first delivered to the Tabernacle Presbyterian Church, Philadelphia, and later repeated at Westminster, London. If we know preaching, this is real preaching. We most heartily commend the book.—J. C. Miles, American Baptist Theological Seminary, Nashville.

Is The Bible True? by B. F. C. Atkinson, M. A., Ph. D., Under Librarian, University Library, Cambridge (Eng.). Fleming H. Revell. 209 pp. Third Edition, January, 1934. \$1.25.

Is The Bible True? "If you doubt it read this book," is the challenge on which

the eye falls on the cover of the book. And if one will read with an honest mind, he will find convincing proof that the Bible is true, even if he may be disposed to doubt it at the first.

The author discusses the proposition whether it matters whether the Bible is true, the scientific teachings of the Bible, the history of the Bible, its miracles, alleged contradictions in the Gospels, the morality of the Old Testament, the resurrection of Christ, etc. While one would hardly agree with every statement made, honesty compels him to say that in an able and scholarly way the author marshals his proof with such forceful effect that one feels like exclaiming, "Thy word is truth!"—O. W. T.

IS YOUR PASTOR AS YOUNG AS THE SUPREME COURT?

How young is your pastor? We venture the assertion that he is much younger than the nine men on the Supreme Court of the United States. These nine judges undoubtedly constitute the most powerful group of men in America. The welfare of millions of citizens and the fate of billions of dollars are involved in many of their decisions.

How old are these men? The facts should be astonishing. Justice Holmes was over 90 when he resigned a year ago. He was succeeded by Justice Cardozo, who is 64 years old. The youngest man in the Court is Justice Roberts. He will be 60 next May. The eldest is Justice Brandeis. His 78th birthday came in November. Chief Justice Charles E. Hughes, first President of the Northern Baptist Convention, is 72. The other five range in age from 62 to 75. For all nine the average is exactly 70. In our Ministers and Missionaries Benefit Board the retiring age is 65. Yet there are nine men determining the course of American history whose age averages five years older. If one wants evidence that wisdom, experience, saneness, come with years, here it is.

Some time ago we learned of a pulpit committee in a Baptist church of 500 members who specified that all candidates for the vacant pulpit must be under 40 years of age. What nonsense! One hundred million Americans are satisfied to have their country's destiny in the hands of men over 70; a Baptist pulpit committee insists on placing the spiritual destiny of its church in the hands of a youth under 40. The next time your church seeks a pastor, instruct the pulpit committee to consider men of all ages and with a preferential eye toward men of maturity and rich spiritual experience.—Missions.



CHARLES E. MADDY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

CHRISTMAS FOR CHRIST

The Foreign Mission Board is counting on Southern Baptists making this anniversary of the birth of their Lord truly a Christmas for Christ! How much shall one give the Master as His Christmas gift on His own birthday? Two dollars and twenty cents will give Him a messenger on a foreign field for a whole day; four dollars and forty cents for two days, fifteen dollars and forty cents will support a missionary for an entire week! A foreign missionary's salary for an entire month is only \$66.66! What will you give Jesus on His birthday this year?

REVIVAL IN PALESTINE

Shortly after you (Dr. Maddy) left us, I took a trip into the interior, up to Rasheya and Kefr Mishky. At the latter place, I visited Brother Boushey and the church, where I held a series of meetings for five nights. At the close of the meetings we had four additions to the church by baptism.—Louis V. Hanna, Nazareth, Palestine.

THE LORD'S ACCOUNT BOOK

It is a most excellent plan to open an account with the Lord. It gives one genuine pleasure. The putting aside of the Lord's money, the using of the Lord's money for His work, makes Him very real and very dear to us. We are His stewards. "It is required in stewards, that a man be found faithful."—A missionary to China.

PREACHING IN PERNAMBUCO

No previous announcement had been made, so the two missionaries gathered a group of friendly children at the door of a friendly home and began to tell them Gospel stories. Soon a large crowd had gathered around and they began to sing and preach. The local priest had been watching the gathering and understood that it was a renewal of evangelistic efforts after a rainy season, so he quietly gathered 100 or more Catholic children around him and marched against our audience, singing a chant that is always used for such occasions: "We want God for our King: We want God for our Father." The street was already crowded, so they could not pass. Many men gathered to the defense of religious liberty. So the young preacher took the strain of the Catholic chant and preached on how to get in the Kingdom and how to have God as one's Father and he had the greatest hearing in his ministry there until night came on.—William C. Taylor, Pernambuco, Brazil.

SPIRITUAL REVIVAL IN RASHEYA

At Rasheya my visit was quite interesting. Here I met some of the boys whom I taught in 1922. You may know that we once had here a school and a church. The school was flourishing and the best in town. However, since the Druze uprising in 1925, at which time the town was demolished in the warfare, and since the worker who was there left the work, the church was broken up and the

school was dissolved. For three years some of the former members who had previously left the town, have begun to come back. They had asked me, with others, to come and preach for them. Brother Boushey promised to come and hold services for them since Rasheya is only six or seven miles from Kefr Mishky. I spent three days, with Brother Boushey helping me, visiting the people. It is a sad situation which needs plenty of hard effort to stir things up again in a spiritual way. There is no other mission there and no preacher, except Brother Boushey who has promised to come and hold services twice a month. The town has over five thousand people. There are Druzes and Greeks, Catholic and Syrians. I promised to come and visit them again by the end of the next month of March and the first part of April. I hope to spend at least two or three weeks there and at Kefr Mishky. I am expecting to hold a Bible institute at Kefr Mishky, especially. The people, including the pastor, need spiritual training and indoctrinating.—Louis V. Hanna, Nazareth, Palestine.

FOREIGN MISSION BOARD	
Southern Baptist Convention	
Receipts For Month Of December 1934	
Co-operative Program	\$37,675.98
Designated	12,593.82
Debt Receipts	7,128.52
Lottie Moon Offering	23.42
Miscellaneous	4,785.90
Grand Total	\$62,207.64

THE THIRTY-SECOND INTERNATIONAL EUCHARISTIC CONGRESS

The multitude of pilgrims, delegates to the 32nd International Eucharistic Congress, have come to Buenos Aires, Argentine, and gone. During these past days (October 9-14, 1934) of so much ostentation, so much display of luxury, in the face of so much actual want among the poor, so much honor to the "creature instead of the Creator," I have thought many times that only the great mercy and compassion of God has spared his Eminence, the delegate of Pope XI and the 100 or more prelates, cardinals, bishops and archbishops, from the fate of Herod of Bible times, who "arrayed in royal apparel, sat upon his throne, and made an oration unto them," was smitten of God, "because he gave not God the glory."—Minnie D. McIlroy, Argentina.

GRADING CHURCH MEMBERS IN AFRICA

Rev. N. D. Oyerinde, native African educated in Richmond, Virginia, and now head of the Baptist Boys' school in Ogbomoso, Africa, gives the following advice to African pastors in their effort to lead their members to tithe—to give to the Lord even as much as they used to give their idols. "Grade your congregation by occupation. In rural districts you have the following occupations

represented among the men: farmers, tailors, carpenters, traders, sawyers, weavers; among the women: dyers, cooks, traders, and weavers.

"In the coast towns the following occupations are found: clerks, stewards, lawyers, doctors, tailors, carpenters, traders, farmers and teachers.

"Know the earning capacity of the members of your congregation.

"Know the source of income of the members of your congregation whether the income is steady or unsteady.

"Divide the members of the congregation by the idols they used to worship, like Sango, Oro, Egungun, Orisako, Ifa. Note that one who worships any one of those may have 'Ori' in addition.

"Know the average sum spent yearly by the different classes in the worship of the idols. One Egungun worshipper spends eight shillings and six pence; another, more well-to-do, spends two pounds ten shillings."—Nigerian Baptists.

DR. DODD BRINGS BLESSINGS

Dr. Dodd not only brought wonderful messages to those who are not Christians, but he also brought great encouragement and inspiration to all of the Christian workers, both missionaries and Chinese, with whom he came in contact. He was with us for ten days, on some of which he spoke as many as five times. He held meetings for four nights in the Tung Shan church, preaching to congregations of twelve to fourteen hundred people. Last Sunday he assisted in administering the Lord's Supper to about eight hundred people. All of us feel that he and Mrs. Dodd have left us with renewed courage and inspiration for our work. Their coming has been a blessing which cannot be measured.—M. T. Rankin, Canton, China.

GRAVES MEMORIAL SEMINARY TAKES ON NEW LIFE

To those who recall the S. O. S. sent out last spring for the aid of Graves Memorial Seminary, the following news letter will be gratifying:

"Dr. Maddy sent additional financial aid which enabled us to close last year's session without debt. At the beginning of the present school session the Chinese Baptist convention assumed responsibility for the Seminary and have taken full control in carrying it on. The session thus far has been the most encouraging one since I have been connected with the school during fourteen years."—M. T. Rankin, Canton, China.

PARAGRAPHS

Dr. Charles E. Maddy brought the foreign mission message to the recent joint session of the W. M. U. and State conventions of Texas. En route to and from he filled several other important engagements, speaking at the Baptist Bible Institute, New Orleans Baptist Hospital, and holding special conferences in New Orleans, Atlanta and several other places.

Of the wise men of old at Christmas time it is written: "They opened their treasures; they presented unto Him gifts."

THE OPEN FORUM

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

SUPERINTENDENT VICTOR SPEAKS HIS MIND

Publicity Department,
The Anti-Saloon League of
New York,

150 Fifth Ave., New York City.

Fred A. Victor, State Superintendent of the Anti-Saloon League of New York, delivered the temperance and prohibition address before the Erie Annual Conference of the Church of the United Brethren in Christ, in the First United Brethren Church of Buffalo, New York. Mr. Victor said in part:

There can be no security under the New Deal so long as the National Administration approves the legal sanction and governmental protection of an industry whose system is lawlessness and whose finished product is a drunkard. Security rests upon moral foundations—but the liquor industry is legalized immorality, open and protected larceny and an evidence of abiding corruption that makes for the overthrow of security.

In its groping for a way out the National Administration has persistently ignored the teachings of history and the voice of the prophets. For over three thousand years these prophetic utterances have been available for any statesman wise enough to heed and courageous enough to dare. "Better a little with righteousness than great revenues without right." "In righteousness shalt thou be established." "Integrity exalts a nation but sin will bring any people low." These prophetic voices cannot be ignored today for the true prophet of eternal truth is never out of date. Men may sneer and officeholders may laugh but the proclaimer of truth is unmovable, unyielding, unscarable, unstampedable—his word abides amid the wreck of systems and the crash of civilizations. This message of eternal truth is not modified by time, season, economic system or political administration. It is the rock, frequently rejected by the architects of state, which finally grinds them to powder.

The present-day search for security is no new thing. Where can safety be found and where can we rest secure? has been the reiterated cry of the race throughout all generations. Far too oft in that age-old search humanity has listened to politicians, rather than prophets, only to find itself robbed and spoiled rather than made secure. "Your iniquities have turned away these things and your sins have withholden good things from you," is not only the warning of the prophet, but the repeated experience of the race. Again and again has sin

brought a people low—again and again and again has sin made impossible the enjoyment of security and prosperity.

That is our greatest difficulty in 1934. We, as a people, are seeking great revenue without righteousness. We have consented to the establishment of iniquity by law and taken away the righteousness of the righteous from him. We have established the legalized robbery of childhood, womanhood, manhood by accepting a part of the loot in the form of liquor revenue. We use the entire police power of the people to protect the liquor industry while it makes war upon decency, righteousness, and sobriety. By every known method of commercial exploitation that destructive industry seeks its commercial expansion—an expansion not in the public interest and against sound public policy. "Shall I not visit for these things, saith the Lord, shall not my soul be avenged upon such a nation as this?"

It would be well for us to remind ourselves that every economic depression in our history has been preceded and prolonged by a moral collapse. The panic of 1873 produced an economic depression of unusual severity, but the moral collapse of 1870-1875 wrought far greater damage to our sense of security. One historian describes that period as "the nadir of national disgrace." That was the period of Boss Tweed in municipal and of Credit Mobilier in national politics. And through all the revolting record of corruption and official treachery the "Whiskey Ring" carried on its constant warfare upon public health and public welfare. And through it all a venal press denounced reformers as trouble makers and insisted that a curtain of silence be drawn over the whole revolting and disgusting mess.

We have been passing through a like period of moral collapse. In recent years some of our great cities have been seething cesspools of political corruption. The dominant political faction has all too often been the direct representative of the underworld rather than the exponent of political efficiency and civic righteousness. The opponents of prohibition—putting personal appetite and private greed above the public good pumped the virus of political corruption into the blood stream of our body politic. Financial institutions, industrial corporations, bankers, brokers and business leaders forgot the law of common honesty and by their crooked and dishonest acts brought the whole economic structure crashing to

ruin. Guaranteed mortgage companies, banks that were regarded as sound, industrial corporations like the Insull properties all crashed in a maelstrom of disaster because their moral foundations were undermined and their practices were shown to be dishonest. Once again sin had brought a people low.

But instead of calling the people to repentance and to works meet for repentance the false prophets of our day from editorial sanctums and from public offices exhort the people to have confidence—confidence in these bankrupt institutions, confidence in these morally discredited leaders, confidence in brewery and distillery to produce an abundant prosperity, confidence in material things. Where and in what have we lost confidence? We have not lost confidence in the processes of nature—seed time and harvest are still ours to enjoy. We have not lost confidence in the efficiency of our mills, our mines and our factories. We have not lost confidence in our system of government, for we still believe that representative government under the Constitution of the United States is the very best form of government on earth.

Why, then, these impassioned exhortations to have confidence? Because, we the people, are suffering in 1934 as our fathers suffered in 1873. When we ask, whom can we trust and in whom can we have confidence? we are greeted with the ghastly echoes of broken promises and repudiated pledges. The pledged word of the people of the United States signed and sealed upon its gold bonds has been broken. Our pledged word is no longer good, for expediency and not principle rules our counsels. The platform pledge to maintain a sound and honest money at whatever hazard was repudiated when the dollar was devalued and its gold content was reduced. The wise and beneficent policy of prohibition was stricken from our Federal Constitution by the affirmative vote of 24½ per cent of the voting population of 39 states and as a result of that change a greedy, grasping, godless traffic is robbing the innocent and destroying the strong.

What a sorry picture this people presents to the God of nations—its bonded word broken, its money cheapened, its manhood and womanhood debauched and its virtue sold in the market place for a price. By our license policy toward liquor we have made a covenant with death and with hell are we at agreement. The overflowing scourge of drunkenness and debauchery is destroying our highest and our best. And all this has come to pass because a man refused to recognize the binding quality of an oath.

A President must solemnly swear or affirm to "preserve, protect and defend" the Constitution

of the United States. These words "preserve, protect, defend" have always meant exactly what they said. When the President took that oath, the Eighteenth Amendment was an integral part of the Constitution. But, he evidently did not regard the oath as binding upon his conscience for almost immediately he sought to destroy that part of the Constitution. "Preserve, protect, defend" did not cover the entire Constitution.

In order to destroy the Eighteenth Amendment there had to be a two-thirds majority in both Houses of the National Congress. That majority was secured by the pressure of party politics. "If you do not support the repeal of the Eighteenth Amendment you are not a good member of the party," became the political battle cry of the new Administration. Two thousand years ago the spirit of politics cried to a Roman governor, "If you let this man go you are no friend of Caesar." When that Roman governor heard that spirit speaking he became a cringing coward for he suddenly remembered that he was an office-holder by grace of Caesar, and by the acts performed that day won for himself an immortality of infamy. The message delivered by the spirit of politics in 1932—"If you do not support the repeal of the Eighteenth Amendment you are not a good member of the party"—is blood brother to the message delivered in Pilate's judgment hall two thousand years ago, and the result is equally disastrous to ruler and to people.

GOVERNMENT GAMBLING

To The Knoxville Journal:

Perhaps nothing in your paper in many a day has brought as much surprise to your readers as that you should even ask anybody if they favored the U. S. government going into the "sweepstakes" (gambling business). What is it but "a mutual consent to a fraud?" How could any body believe a government ought to lead its citizenship into that?

Still more surprise no doubt will be felt that you could find five persons taken at random who would be willing to go into print as favoring it. Most likely these five did not fully understand the significance of this thing. Surely not, if they had read up on the Louisiana lottery, what a curse it was and how those conducting it finally offered the sum of \$1,250,000 to that state per year in order to continue the impoverishing of the citizenship. The public became aroused and the United States Congress showed its hand in the matter in 1890, and passed a law prohibiting transmission

(Continued on page 16)

THE YOUNG SOUTH

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

LITTLE GRANDMA'S ADVENTURE

Little Grandma sat very straight on a low stool knitting. Click, click, went her capable needles. Then the busy click stopped. She held her knitting just so, lest a stitch drop off while she wasn't watching it, and twisted her head stiffly over her shoulder to look at the hour-glass that told the time. Half its sand had run down into the bottom of the glass—yes, more, little Grandma, calculated hopefully. Three quarters of it! Quarter of an hour longer and she would be free. She faced about and went on with the gray woolen stocking.

Little Grandma was knitting her stent—six rows around a stocking every day before she could play. The backboard was why she turned so stiffly. Great-Grandmother had strapped a light board across her shoulders to keep her straight, and she had to wear it an hour. All her sisters had worn one and were straight as arrows.

Great-Grandmother was raking red-hot coals out of the brick oven. Early in the morning she built a roaring fire inside the oven to heat it, and into the hot, clean oven went juicy raspberry pies.

"Sally," she said, as the iron door of the oven clanged shut, "have you finished your stent?"

"All but"—she stopped to count—"nine stitches."

"Dew is off the grass," went on Great-Grandmother, beginning to mix caraway-seed cakes, "and when you are through, you may go out in the pasture and pick pennyroyal."

"Oh, Goody!" cried Grandma, and her lagging needles clicked more briskly. "And I'll see Tiny, too!" Tiny was her cosset lamb, though fast outgrowing its name.

The last grain of sand trickled down as little Grandma knitted the last stitch. The backboard was unstrapped and she danced away for her sunbonnet. Every summer she gathered pennyroyal, and hung it around the domer window in the attic to dry for tea next winter.

Little Grandma ran up the lane, squeezed through the bars into the pasture and headed for the brook. In spring it was a rushing torrent, but by midsummer it wound quietly through the field with hardly a ripple. The bank was high, the grass dry and slippery, and she mostly slid down. Her blue eyes sparkled. "Good as sliding down hill on snow winters," she laughed.

She crossed the brook on stepping-stones without even wetting her shoes, and scrambled up the steep, slippery bank on the other

side where a bed of wild pennyroyal grew along its top.

A fresh breeze blew from the hills, swallows darted and swept overhead, and bees hummed through the clover. It was pleasant in the upland pasture.

As soon as the cosset lamb saw her, it left the flock of sheep grazing in a far corner of the field and ran to little Grandma. She played with it a while, and then went on picking pennyroyal, the lamb nibbling grass contentedly close by.

The breeze died away and the day grew hot. Moist curls stuck to her forehead, and little Grandma untied the strings of her bonnet and threw it back to cool her face. The basket was full. She knew by the sun, high overhead, it was noon and time to go home. She stood up and faced the hills for a bit of breeze. But there wasn't any.

In a chopping beyond the old stump fence, raspberry bushes grew in a great thicket. Yesterday she and Susan were there berrying. Suddenly she saw bushes waving. But there was no wind to move them. Somebody must be berrying there now and stirring the bushes. Puzzled, she watched. After a while she glimpsed a dark spot among them. Then something big and black lumbered out into plain sight. "A bear!" she breathed. He was eating berries.

She wanted to scream, but nobody could hear, and it would only call the bear's attention to her. Maybe he hadn't seen her yet—he wasn't looking her way. Noiselessly she dropped to the ground.

"He shan't have my lamb," thought little Grandma. She felt for the basket. "The bear shan't have that, either," and seized the handle her groping fingers touched.

"Come, Tiny!" she softly called. The lamb followed obediently.

Little Grandma made herself flat as possible and inched along to the crest of the bank. Head first, she wriggled over the edge. Once below the top, she sat up, put the basket in her lap and let herself go. If her dress caught, she jerked it loose. She slid full speed down the bank, and plunged right into the water with a great splash. She had happened on the very steepest part of the bank and the deepest place in the brook. Dripping wet, she got to her feet and splashed on. The water was up to her waist.

The lamb had capered down the bank, and, picking its way further up stream, crossed a shallower part of the brook, leaping from stone to stone, or wading where it must.

When little Grandma reached shore, she climbed straight up before her, water squashing out of her shoes every step. At last she made the top. Over the edge she tumbled onto the level field. The lamb was there before her, for it had skipped up the steep bank as lightly as a mountain goat. Never giving a glance behind, she raced across the pasture, the lamb frolicking around her. It was all play to the lamb. At the pasture gate she stopped long enough to let down the lowest rail, so the lamb could get out, and flew along the lane. She burst through the door where the family were at dinner.

"Oh, what has happened!" cried Great-Grandmother, aghast at panting, dripping little Grandma, her face crimson, sunbonnet lost, dress torn in the wild slide down hill, a puddle of water collecting under feet. The lamb came in with her—it was used to following her all over the house—and stood in its own pool of water that oozed from its white wool.

Little Grandma thrust the basket into Great-Grandmother's hand.

"Tisn't hurt much," she gasped. "But some pennyroyal spilled."

"What is the matter?" chorused her startled family.

"A bear! In the raspberries!! sobbed little Grandma from her Mother's arms. She hadn't cried before, but now she was safe, she did.

There was scraping of chairs as Great-Grandfather and his sons rose hastily.

"Did the bear chase you?" her sisters quavered.

"I don't know," owned little Grandma. "I didn't look."

"You did well to get away so quietly, and bring the lamb with you," Great-Grandfather praised her, "though it's likely the bear was so busy with berries he didn't see you. And there was no wind to carry scent. Probably he wouldn't have bothered you, anyway."

But he took his gun off the wall. "Come on, boys! We must drive home the sheep. Can't risk them in the pasture while that bear's around!"

With a tweak of a brown curl to show how they were little Grandma was all right, her brothers hurried after him to the pasture.

When they reached there the bear was gone. So were the raspberries. Picked clean, and the bushes broken down where he trampled them. Berries were what the bear wanted. He had eaten them all, and did not come again.—Alice Mary Farrington in Advance.

"No man stands so straight as when he stoops to help a boy."

With so many million of men out of work it is such an easy matter to become careless and pay no attention to boys. Men

are doubly busy with the affairs of business and trying to figure out how they can live up to their codes. Worrying details occupy one's mind. Yet, all about us, are boys who need help—the help that comes from encouraging words, a helping hand, a little boost. All these helpful things take just a minute of any man's time—and yet they mean so much to a boy.

It does not take long for a boy to grow and develop into a man. It may be that what we say today will have a big influence on what kind of a man he will be. Are we doing the thing that will help the boy? Just a cordial word of greeting in the morning as the boy is on his way to school will frequently give the lad just the needed encouragement for that particular day. Do we do that? Can we truthfully say that we have been the means and channel by which a boy gets inspiration to do better things.

There is so much we can do in boys work without ever having to take any time to do it. Most men are willing to do this if they only realized how easily it can be done.

"No man stands so straight as when he stoops to help a boy."—Times-Herald, Alliance, Neb.

Tickling Sensations

No Sale

"No," replied the mother, "I don't think I shall buy a whistle for my little boy, because the other day he nearly swallowed one of them."

"Well," said the insistent salesman, "we have some nice bass fiddles I could show you."—Ex.

New High

"What's the matter with George? He looks terribly emaciated."

"Oh, he's suffering from high blonde pressure."—Ex.

Each For Himself

Kelley and Cohen were having dinner together. Cohen helped himself to the larger fish, and Kelley said: "Fine manners ye have, Cohen. If I had reached out first I'd have taken the smaller fish."

"Vell," Cohen replied, "you've got it, haven't you?"—Ex.

Can't Fool Him

Farmer—"You see, we've gone into truck-farming."

Visitor—"You can't fool me. You don't raise trucks; they come from a factory."—Boy's Comrade.

Soph—Doc, I'd like for you to come over and have dinner with me.

Professor—Thank you, sir; but your class work is already satisfactory.—Ex.

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 Collier, Elementary Worker.
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES CHANGES IN YOUNG PEOPLE'S AND ADULT DEPARTMENT STANDARDS

The new Training Course for Sunday School Workers has necessitated certain changes in the Department and Class Standards. The present requirements of Diploma and Seal 5 on the Department Book for classes now Standard will be recognized for one year or until October, 1935. All classes and departments making applications for Standards for the first time will note carefully the following changes:

Department Standard Requirement V

The superintendent and all the other department officers and teachers shall hold certificate for "The Young People's Department of the Sunday School," by Phillips; or if an officer or teacher in the Adult Department for "The Adult Department of the Sunday School," by Phillips, and award for at least one of the Diploma books in the new Training Course for Sunday School Workers; shall be working toward the completion of books in this course for bestowal of diploma.

Class Standard Requirement VI

The teacher shall hold certificate for "The Young People's Department of the Sunday School," by Phillips; or if teaching in the Adult department, for "The Adult Department of the Sunday School," by Phillips, and award for at least one of the Diploma books in the new Training Course for Sunday School Workers; shall be working toward the completion of books in this course for bestowal of diploma and shall make an average grade of at least 75 per cent on the Six Point Record System.

REGISTERED CLASSES NOVEMBER, 1934

Young People: "Pals," Elon Church, Halls; Young People's, Deerfield Church, Lawrenceville, Mrs. Wylie W. Eaking; "Philathea," First Church, Memphis; "Gleaners," LaBelle Church, Memphis; "Gleaners," Grace Church, Springfield. Adult: "Dorcas," First Church, Jefferson City; Men's, First, Jefferson City; Young Men's, First, Jefferson City.

TEMPORARY CHANGES

In Standards Of Excellence For Elementary Departments
The new Cradle Roll, Beginner, Primary and Junior department

books for the Training Course for Sunday School Workers have not been released. During the interim, credit will not be given in the new course for the "Working with" series but seals already received for these books will be recognized in Point VIII, Cradle Roll Standard of Excellence and Point X in the Beginner, Primary and Junior department and Junior Class Standards of Excellence.

In the Cradle Roll Department the requirement of Point VIII is: The superintendent of the department and workers in the Nursery Class shall either hold the seal for "Working with the Cradle Roll and the Beginners" and a certificate for one of the books required for the diploma in the new Training Course for Sunday School Workers; or hold certificates for two of the books required for the diploma in the new Training Course for Sunday School Workers.

In the Beginner, Primary and Junior departments, the requirement of Point X is: Seventy-five per cent of the department officers and teachers including the department superintendent, shall either hold a seal for the department book in the "Working with" series and a certificate for one of the books required for the diploma in the new Training Course for Sunday School Workers; or hold certificates for two of the books required for the diploma in the new Training Course for Sunday School Workers. In the Junior class, the requirement of Point X is: The teacher shall either hold the seal for "Working with Juniors" and a certificate for one of the books required for the diploma in the new Training Course for Sunday School Workers, or hold certificates for two of the books required for the diploma in the new Training Course for Sunday School Workers.

ATTENTION! SUNDAY SCHOOL SUPERINTENDENT:

A Sunday school superintendent has a mighty important task and needs the best help he can get. The "Builder" is most carefully planned to meet just such needs. Thousands of pastors and superintendents depend upon it regularly, both for program material and other Sunday school help. When you make out your order for the new year include at least two copies of the "Builder," one for the superintendent and one for the pastor.

THE NEW TRAINING COURSE FOR SUNDAY SCHOOL WORKERS

The following are books leading to the diploma:

1. Outlines of Bible History, by Burroughs, or The Book We Teach, by Weatherspoon.
2. Building a Standard Sunday School, by Flake, or The School in Which We Teach, by Dobbins.
3. Some Learning Processes, by Leavell and Hill, or Personal Factors in Character Building, by Price.
4. When Do Teachers Teach, by Trumbull and Campbell, or Looking at Learning, by Corzine.

The department fully appreciates the difficulties brought about regarding the complete change in the study course, and are anxious to answer any question as best we can. The following letter from Dr. Burroughs to a correspondent interested in these changes may be of help to all:

"I venture to think that we have been misunderstood as regards our plans and purposes. In making such far-reaching changes it is perhaps inevitable that some misconceptions shall arise. We cheerfully assume responsibility for these misunderstandings and hold ourselves ready to make explanation.

"Briefly stated, these are the things which we propose:

"1. To continue the bestowal of awards in the old course so that workers may attain the Blue and Gold Seals. As a measure of helping these workers we recognize and substitute for the books in the old course, any books in the new course which may treat the same subject. In these cases we grant two credits for one book, one credit in the old and one in the new course.

"2. So far from annulling or discarding work in the old Normal Course we are keeping in fire-proof files in our fire-proof building, records of all who hold, or may come to hold, the Blue and Gold Seal Diplomas as we have awarded them in the past.

"3. The old awards have all the value and recognition they have ever had as regards standard awards. No change has been made in this regard.

"4. There are sixteen books in the new course which have not been offered before, besides some which have been so thoroughly revised as to constitute practically new books. Thus we have arranged the new course so that workers may take the entire sixteen books without studying a second time any book they have hitherto studied.

"5. I must myself accept some responsibility for the present misunderstanding in that I have invited all workers, whether they have studied the old books or not, to assume the role of beginners and enter a study of the new course. I see now that my words

conveyed a suggestion which was foreign to my own thinking. I merely wished to invite all workers, even present Blue and Gold Seal workers, to begin a new and profitable line of study which I believe would be, if possible, more profitable to Blue and Gold Seal holders than for actual beginners. Somehow my use of the word 'beginners' has created the erroneous impression that old awards are to be disregarded.

"6. In the nature of the case there can be, it seems to me, no parallel for which we are doing in our Seminary or College Courses. If a Seminary, for example, should make radical changes in its course of study doubling its offerings and greatly increasing its requirements, it might with propriety invite former students to return and take the new course. I quite agree that such Seminary would have no right in any way to discard or annul its old awards, and we have no thought of suffering any worker to 'lose his standing' or to suffer in any way because of the changes we have found it necessary to make." (Signed) Dr. P. E. Burroughs.

Teacher Training Awards For Month Ending Nov. 30, 1934

(These are all awards on the new Study Course.)

Association	Certificates
Duck River	5
Holston	9
Ocoee	118
Providence	6
Robertson	31
Shelby	17
Total	186

Sunday School Administration

Association	Diplomas
Beulah	8
Big Hatchie	26
Total	34

Church Administration

Association	Seals
Big Emory	3
Polk	3
Total	6

THE FIFTH SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE, RALEIGH, N. C., JANUARY 1-4

Tennessee's goal is 300. Are you to be among the number? The goal for the entire South is 4,500 outside of Raleigh. In planning the Conference program for Raleigh the Executive Secretary of the Sunday School Board has selected some of the very finest speakers ever presented to a Southwide Conference of Southern Baptists. The General Sessions have special appeal to those who are looking for vital information and inspiration. The workers from your church will carry home with them the very best thoughts and the most practical

suggestions our outstanding leaders can impart. There will be Divisional Conferences for all departments as follows: Sunday School Administration, Young People's, Adult and Extension Department, Intermediate, and Elementary.

BAPTIST TRAINING UNION NOTES

LAWRENCE COUNTY SCHOOL

The Lawrence County Simultaneous Training School is in progress this week, with schools being held in all the churches but one of their association. A splendid week of preparation has just been closed with teachers coming together at Leoma for instruction. We have never prepared for a simultaneous training school where better co-operation was shown. The churches were contacted, teachers secured, and transportation arranged with no difficulty. The pastors of all the churches in Lawrence County, save one, were present during our week of preparation which possibly accounts for the spirit of co-operation. The teachers will not only teach the book, organize a B. Y. P. U., and assist the Unions already organized, but will give the church what aid they can in putting on the Every Member Canvass. Also, they will secure the money and information for the highway signs which the District Highway Engineer, located at Lawrenceburg, has agreed to put up free of charge for the churches.

Baptist Training Union Awards For Month Ending Nov. 30, 1934

Association	Diplomas	Seals
Campbell	9	11
Chilhowee	45	34
Crockett	3	
Grainger		178
Holston	30	273
Jefferson		163
Knox	96	123
Madison	22	2
McMinn	20	137
Nashville	23	86
New River		1
Nolachucky		6
Ocoee	10	29
Salem		4
Shelby	6	79
Sweetwater		71
Wilson		38
Total	264	1235

LACK ONLY ONE POINT

The following Associations lack only one point having reached the Associational Standard of Excellence for the Baptist Training Union:
 Beulah, Miss Lottie Hargett, president.
 Shelby County, Oliver Barber, president.
 Gibson County, Ollie Fly, president.
 Jackson County, Jess Daniels, president.
 Grainger County, Fred Noe, president.

Nolachucky, Mrs. L. T. Jackson, president.

Watauga County, Harry Laws, president.

Wilson County, Miss Vera Lane, president.

Lawrence County, Pierce Hanson, president.

Nashville, Andrew Tanner, director.

McMinn County, Homer Lonas, president.

Ocoee County, Homey Douglas, president.

Holston County, James Gregg, president.

Knox County, Florence Privette, director.

I am sure that with a little special effort, every one of these associations will reach the standard. How fine it would be when our new State leader comes to us if we could present him with a list of 15 Standard associations. There is a great deal of interest being manifest in the highway signs at this time. The McNairy Association have already put up the signs. Mr. Dewey Armstrong was their sign leader. These signs can be had, including postage, for twenty-five cents each. Give us the entire order for your association, giving the name of the church, the distance to the church, and whether the sign is to point to the right or left. The work is being done by the Cut All Studio, professional sign painters, which will insure us excellent work.

Portland Training School is in progress this week. Classes for the entire Baptist Training Union are being held.

Carson-Newman Training School, which was held during the past week, we consider most excellent from many standpoints. More than 250 students enrolled in the different classes which were taught by Jess Daniels, Dr. J. T. Warren, and Miss Roxie Jacobs. Dr. and Mrs. McGavock, from Chile, were present, teaching a class and delivering inspirational addresses twice each day. Many expressions of appreciation were heard from every hand from students for help received which would be useful to them when they return to their local churches. Not only were a large number of students enrolled in the classes, but practically every faculty member was a regular attendant.

HOLSTON ASSOCIATIONAL SIMULTANEOUS TRAINING SCHOOL

Holston Association has just held a very successful Simultaneous Training School with much interest and splendid co-operation. There are 67 churches in the association and training classes were held in 44 schools using the book "The Plan of Salvation," with volunteer teachers used in all the schools and ten were newly enlisted teachers. There was a total enrollment of

1136 with 314 examinations and 14 pastors assisted. There were 125 present at the rally and 23 churches are to have schools later. One teacher in reporting his class gave this interesting review of the week's work, and most of the teachers had similar experiences: "I find a group of young people who are planning great things for their church. They are to organize a Junior B. Y. P. U., a B. A. U. and also a B. T. U. organization. Also plan for Book Day the first step in building a library. We are hoping that this week will add more interest to their present energy." This has been a splendid campaign and the B. T. U. work in Holston Association has been greatly strengthened.

Mountain View Baptist Church, Knoxville, has had their Baptist Training Union School, and report three very interesting classes. Miss Florence Privette taught the Senior B. Y. P. U. Manual, Mrs. B. F. Bean the Junior Manual and Rev. A. F. Baker taught "The Meaning of Church Membership to the Intermediates."

Miss Florence Privette taught a splendid class of Intermediates the Intermediate Manual at Lincoln Park Baptist Church, Knoxville.

The Germantown Senior Union has just completed a successful study of "Pilgrim's Progress"

with Mr. E. S. Tucker as teacher. The average attendance was 56 and splendid interest was manifested.

In Memoriam

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

SHOFNER

Brother Milton Shofner, age 86, passed from us October 24, 1934, at Mulberry, Tenn.

Brother Shofner served as deacon of the church there for 58 years, and was superintendent of the Sunday school for 51 years. This is a record unequalled by any man I know. I was his pastor for some ten years, and he was faithful and true.

He leaves two children, Mrs. Urbin Small, and Robert, of Mulberry, three half-brothers, and one half-sister, and a number of grandchildren to mourn his departure.

The church and community at Mulberry will be impoverished by his going, but heaven will be enriched.

A. H. Huff.

SELLS NEW KIND NEEDLES

Poor old helpless bedridden Joe Morpew, hurt by a fall, been down in bed thirty-seven years, fighting the wolf from the door, by selling new kind of easy threading sewing needles at 25c a package; but cannot sell enough at his bedside to keep him and his aged sick mother from starving and now appeals to the Christian people everywhere for orders. Help him by buying his needles; or a gift would be the greatest blessing. Address Joe Morpew, Boone, N. C.

... Department Emphasis



At the Fifth Southern Baptist Sunday School Conference emphasis will be upon the work within the departments. Separate conferences will be held at four different departmental meeting places — Sunday School Administration directed by Arthur Flake and associates; Young People's, Adult and Extension by Wm. P. Phillips and associates; Intermediate by Miss Virginia Lee and associates; Elementary (Cradle Roll, Beginner, Primary, Junior) by Miss Lilian Forbes and associates.

Promotional Exhibits A Feature

In addition to the exhibits located at the Memorial Auditorium, each divisional Conference will feature an exhibit of the work of its department. Dr. Van Ness, Executive Secretary, Baptist Sunday School Board which is sponsoring this conference, has perfected plans to bring to Raleigh a group of the very finest speakers within our constituency.

Of immediate interest, to every person who attends the Fifth Southern Baptist Sunday School Conference at Raleigh, N. C., January 1, 2, 3, 4, 1935, will be the GENERAL SESSIONS, the DIVISIONAL CONFERENCES and the PROMOTIONAL EXHIBITS.

Write For Complete Program Pamphlets
 Start 1935 Right by Going to Raleigh

Baptist Sunday School Board

Nashville, Tennessee

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.



LET'S GO DOWN TO BETHLEHEM

Will Allen Bromgoole

"Let's go down to Bethlehem,"
 The startled shepherds said.
 They took the road to Bethlehem,
 To find a manger-bed—
 And learn if they had heard aright
 While watching with their flocks
 by night.

They found the place in Bethle-
 hem,
 Those gentle shepherds mild.
 Upon the threshold paused and
 said,
 "We've come to see the child";
 And left rejoicing that 'twas so.
 "Our eyes have seen, and so we
 know."

Ah peaceful shepherds of the
 plains,
 You saw and so you knew;
 But shepherds, we who have not
 seen,
 Went down to Bethlehem, too.
 We did not take the road you trod,
 But still we found him, Son of
 God.

We did not hear the singing hosts,
 Nor follow from afar,
 Nor scan the rede the Wise Men
 found
 Reflected in a star;
 We neither saw nor heard like
 you,
 But, shepherds, we believe 'tis
 true.

We did not scan the Wise Men's
 rede,
 Nor hear the angels' voice.
 That bugled down the holy night,
 Bidding the dark rejoice;
 But shepherds, down to Bethle-
 hem

Two thousand years we've fol-
 lowed them.

JOYOUS GREETINGS

"Glory to God in the Highest
 and on earth Peace, Good will to-
 ward men." May this, the true
 spirit of Christmas, fill your
 hearts and homes during the
 Christmas Season, and through-
 out the New Year. This is our
 heart's sincerest wishes for you,
 our W. M. U. women and Young
 People.

Mary Northington
 Margaret Bruce.

1935
**STEWARDSHIP
 DECLAMATION CONTEST**

The Stewardship Declamation
 Contest has grown rapidly in
 favor and popularity with the
 contestants and audiences. These
 contests have proved most valu-
 able in teaching tithing, and also
 in developing a real sense of
 stewardship.

The declamations present stew-
 ards-ship of tithes and offerings.
 Women's Missionary Union under-
 stands that stewardship includes
 more than tithes and offerings,
 but the theme of the contest this
 year is given this phase of stew-
 ards-ship.

Sunbeam Band members will
 memorize either one of the two
 series of Scripture verses in the
 leaflet, Scripture for Sunbeam
 Declamation.

Junior G. A.'s and R. A.'s each
 select one of the talks provided in
 the leaflet, Stewardship Talks for
 Juniors. This is memorized and
 presented in the contest.

Intermediate G. A.'s and R. A.'s
 select one of the following topics
 about which to write an essay on
 stewardship of tithes and offer-
 ings, which shall not exceed five
 minutes in delivery.

**Topics for Intermediate
 G. A. and R. A.**

1. Tithing Pays
2. Is the Money Ours or God's?
3. Non-Tithers' Excuses An-
 swered
4. Obedience, the Master's
 Test.

Y. W. A. members give an origi-
 nal talk not to exceed seven mi-
 nutes in delivery, on stewardship
 of tithes and offerings based on
 one of the following topics:

Topics for Y. W. A.

1. Owners?—or Stewards?
2. My Partner's Portion
3. In Account with God
4. The Tithe—God's Preven-
 tive of Covetousness
5. "Rich toward God" (Luke
 12:20, 21)
6. Giving, a Part of Worship
 (Deut. 16:16c, 17; I Cor. 16:2; Ex.
 25:2; Mal. 3:10).

Promoting The Contest

The Stewardship Declamation
 Contest should be promoted by
 W. M. U. district and associational
 young people's leader and stew-
 ards-ship chairman with W. M. U.
 young people's directors and
 counselors. It begins within the
 missionary education organiza-
 tion in the church. Hold this
 competition before the entire
 church if possible. The Sun-
 beams compete to see which Sun-
 beam will go to the associational
 contest, the Junior G. A.'s and
 Junior R. A.'s try out to see who
 goes to the associational contest,

and so for Intermediate R. A.'s
 G. A.'s and for Y. W. A.'s. The
 winner in the associational com-
 petition represents the association
 in the district contest and the
 district winner enters the state
 competition. For Y. W. A.'s only
 there is a southwide competition.
 This takes place at the Southwide
 Y. W. A. Camp, Ridgecrest, N. C.

We are suggesting that the con-
 test be held in the local church
 during the first part of January,
 the associational contest the first
 of February, and the divisional
 contest sometime during the first
 of March. This will enable all of
 the contestants to be ready for
 the State contest at Springfield,
 March 19.

If you have not secured your
 material for the contest, write im-
 mediately to your State W. M. U.
 Office, 161 Eighth Ave. N., Nash-
 ville, and it will be sent to you.

MISS MALLORY IN TENNESSEE



MISS KATHLEEN MALLORY

W. M. U. workers in Tennessee
 are to have the privilege of hav-
 ing Miss Kathleen Mallory, Cor-
 responding Secretary of the
 Southern Union, in a series of
 meetings beginning January 1.
 Miss Northington and Miss Bruce
 will be with Miss Mallory. In
 each place the 1935 Year Book
 will be taught in an institute for
 the training of workers. The fol-
 lowing is a list of engagements
 which have been made:

January 1—McMinn Association
 at Englewood. Sweetwater Asso-
 ciation at Sweetwater. Nashville,
 Judson Church, Nashville.

January 2—Sweetwater Asso-
 ciation at Madisonville.

January 3—Sequatchie Valley
 at South Pittsburg.

January 4—Tennessee Valley
 and Hiwassee at Dayton.

January 5—Big Emory at Wart-
 burg.

January 6—Stone and Riverside
 at Cookeville.

January 8—Wilson County and
 New Salem at Lebanon.

January 9—Concord at Mur-
 freesboro.

January 10—Nashville, First
 Church, Nashville.

January 11—Buck River, Win-
 chester.

January 12—William Carey Asso-
 ciation, Fayetteville.

January 13—Sunday, Maury
 County, Columbia, First.

FOCUS WEEKS

Mention has been made of the
 Focus Weeks during the year of
 1935. These will come the second
 week in the second month of each
 quarter, that is the Sunbeam

Focus Week will be February 10-
 16; Y. W. A., May 5-11; G. A., Au-
 gust 11-16, and R. A., November
 10-16. During these weeks we
 are urging special emphasis on
 the Focal organization through
 church and association.

The Sunbeam Band week com-
 ing in February makes it possible
 for much use to be made of the
 Valentine season. The W. M. S.
 can entertain the children with a
 Valentine party. The Sunbeams
 can make Valentines and take or
 send them by a Sunbeam com-
 mittee to cheer the elderly or
 lonely, demonstrating their year
 around personal service thereby.
 If the Sunbonnet Baby Standard
 of Excellence has not been order-
 ed or started previously, however,
 I hope this will be in use at the
 time, this should be done during
 the Sunbeam Focus Week. In the
 February "World Comrades," a
 Sunbeam Playlet will be supplied
 for use in associational or local
 meetings showing the purpose of
 Sunbeam Band work.

Let us do our best to make
 these Focus Weeks valuable
 to W. M. U. and to the work of
 the Kingdom. Watch for further
 plans in Baptist and Reflector,
 World Comrades, and Window of
 Y. W. A.

"LITTLE CHILDREN IN JAPAN"
 Ina Belle Coleman

Several conditions over which
 I had no control have delayed our
 issuing the Sunbeam Study-helps
 on Japan. We are sorry for the
 delay.

But the little mimeographed
 pamphlet "Little Children in
 Japan" is ready now. It contains
 five suggested studies for teach-
 ing "Little Kin Chan"—Converse,
 and adapts this little book to
 Southern Baptist work through
 games, projects and activities.
 Every Sunbeam leader will want
 these suggestions to assist her in
 preparing for her Sunbeam class
 studying "Little Kin Chan."

These may be secured for 10
 cents from Baptist Book Store,
 161-8th Ave. N., Nashville, Tenn.
 The price of "Little Kin Chan"
 is 75 cents.

1935 YEAR BOOKS

1935 Year Books have been sent
 out to all counselors of Young
 Peoples' organizations. In case a
 counselor of 1934 is giving up her
 work, will that counselor please
 pass on to the new counselor her
 new Year Book?

Gift Suggestion

"World Comrades" and "The
 Window of Y. W. A." are coming
 on quite well in reaching their
 subscription goals for 1934. If we
 could have a large gift order for
 Christmas from Tennessee, that
 would be splendid. Can you think
 of a better Christmas gift to some
 friend, than our magazines? Such
 gifts would be in keeping with
 our slogan, "Christmas for Christ,"
 as nothing else would be.

OUR FIRST LETTER FROM MISS WALDEN

(This is a personal letter, but so many want to hear that we are passing it on to you.—M. N.)

Idi-Aba
Abeokuta
Nigeria, W. Africa
Nov. 7, 1934

Dear Miss Mary:

Two weeks in Africa! I can hardly believe it! Each day brings added joys, new interests, more surprises as well as deeper yearnings for the people in this land to know Christ. There is so much sin and heathenism around us. I will not relate here all of my impressions and experiences, for I will endeavor to do so in the "something" I am sending for the Baptist and Reflector, and you will read it there.

Four copies of the Baptist and Reflector have already been devoured by me. Next to mail from my loved ones, I think I welcome these most. It brings news and developments of the cause in Tennessee; and personal items. I searched at first for news of the accident victims, for I have not heard a word from anyone concerning it. At this writing I truly trust all are well and back at their respective work.

Our arrival in Lagos was a happy one—and Abeokuta is as I had anticipated it—a garden spot. The missionaries here are lovely, and all are such consecrated, earnest workers. The Pattersons live on the other side of the town, possibly four miles from us, but we see them at least twice a week at tennis. Their little boy (two years old) is a darling. He is the only white child in Abeokuta province.

We arrived in the rainy season, in fact at the end of it, so we found the campus and the grounds around our home beautiful. Miss Young is our home-maker, and what a splendid one she is. I think it too bad some man didn't or hasn't found her! Not that we would give her up to any man! She certainly knows how to make flowers grow. Our home and school is on an elevation, and from our front veranda we can see the hills, almost mountains, in the near and far distance. We have our breakfast on the upstairs veranda, and while we feast the body we can also and do feast the eye and soul. Africa is a beautiful country. I think I have never seen such gorgeous sunrises and sunsets as we have here—a different one each day. You may wonder how I see the sunrises, yes—I do, for I am up by 5:15 each morning. We have chapel a little after 6.

I began my language study a few days after I arrived, with Mr. Fogbani, the native headmaster of our school, as teacher. The vocabulary is not half bad, but the tones seem beyond my learning at present, but in African language—I must be patient. I have two lessons a day, which

means that 6 hours per day is devoted to Yoruba study.

I have enjoyed my visits to some of the heathen as well as Christian homes, and to some of the churches. The contrast is interesting, that is, the heathen home and the Christian ones, etc.

You may be interested in my room. I am alone on the second floor. Miss Anderson has her room in the school compound. Misses Perry and Young each have a room on the first floor of our home. There are four rooms, five counting the lobby (living room) on the first floor. The kitchen, dining room, guest room and my room are on the second floor. My room is a large front one, very cheery. It is next to the one occupied by Miss Edens, when she was here, and I use the same bath room which she had. Don't get excited and think that we have "real" bath rooms. There is no running water, only pails, etc., a big tin tub, and places for our clothes. But it is very nice and certainly convenient.

All of my things are unpacked. I put up my bed to the envy of the other missionaries. It is so comfortable and looks so much like home. The two chairs from the friends in upper part of East Tennessee are God's send, too. I have my room spotted with all the pretty things the Tennessee and Virginia people gave me, so you can know it is very attractive.

I lost one box which contained all the canned goods and school supplies which Mrs. Ginn and I packed at the office. I have hopes of receiving it yet, but I fear it will be a long time. It may have been put off the boat at Conakry, where two of the passengers left us. It seemed quite easy to mix packages. They left one package on board.

In all the things I packed and those which Mrs. Seiler sent, there was only one broken piece, and that a sugar dish to my tea set.

I fear you would not know me now, for I weigh 113 pounds against my 102 when I left Peabody. Some of these pounds were gained at home, and on the boat, but a share here also. I eat myself to death. Many of my clothes are already too tight for me, so you may anticipate seeing me wobble YET, when I see you again!

How I wish you and the other friends could see our girls and the school. When you see their native homes and surroundings, and then see them after they have been here several months, you

HOLY LAND AND EGYPT AND CLASSIC EUROPE

By only gyro-stabilized ship on ocean; special class; few days on ocean; many on land; conductor of 18 former tours to holy land; much luxury at little cost.

TRAVEL SERVICE BUREAU OF THE SOUTH

221 Broadway Nashville, Tenn.

will note a wonderful transformation. It is a joy to visit in the homes of those girls who have graduated here, also. No doubt, this is one of the best contributions we are making to Africa—that of training girls and young women. Miss Perry and the others before her have built the school upon high ideals, and it certainly does come close to our own Training School in Louisville in spirit, etc. We are struggling, though, as all our institutions, with debt. Girls are begging to

come and parents are wanting to send their daughters. But there is no money, and the missionaries are supporting all they can. If we had \$1,000 or more a year we could do wonders, I believe. Each night we pray earnestly that it will come, for we have no doubt but that this is the Lord's work.

Write soon—letters in Africa are such a joy and I want to hear of your work as well as of yourself.

Your happy missionary,

Ruth.



... Successful aid in PREVENTING Colds

At the first nasal irritation or snuffle, apply Vicks Va-tro-nol—just a few drops. Used in time, it helps to avoid many colds entirely. (Two sizes: 30¢, 50¢.)

VICKS VA-TRO-NOL

Best Bible in the World For the Money

Gift Bible

King James (Authorized) Version

Illustrated, Pronouncing

Specimen of Type

14 And the name of the third is Hid'de-kel: that is it which toward the east of As-syr'i-a. the fourth river is Eu-phra'tes. 15 And the LORD God too!

BLACK FACE TYPE

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 9, 1934

Memphis, Bellevue	1595
Chattanooga, First	1176
Nashville, First	1012
Memphis, First	965
Memphis, Temple	930
Nashville, Grace	929
Memphis, Union Avenue	782
Nashville, Belmont Heights	713
Knoxville, Fifth Avenue	707
Knoxville, Broadway	640
Chattanooga, Ridgedale	611
West Jackson	575
Maryville, First	553
Chattanooga, Northside	520
Chattanooga, Avondale	496
Nashville, Park Avenue	492
Union City, First	484
Nashville, Eastland	476
Chattanooga, Calvary	438
Nashville, Edgefield	424
Chattanooga, Tabernacle	410
East Chattanooga	378
Cleveland, First	371
Chattanooga, Woodland Park	360
Humboldt, First	356
Chattanooga, East Lake	345
Chattanooga, Red Bank	345
Chattanooga, St. Elmo	342
Nashville, Grandview	329
Chattanooga, Chamberlain	327
Nashville, Lockeland	313
Rossville, Ga., First	300

By FLEETWOOD BALL

A. W. Lamar, well known as an evangelist, died recently in Meridian, Miss.

—B&R—

R. E. Doughty has been called from half-time to full-time by the church at Talala, Okla.

—B&R—

C. L. Boone has resigned at Thorndale, Texas, to accept the call of the First Church, Lexington, Texas.

—B&R—

N. T. Tull, of New Orleans, La., has been elected secretary in Building Loan Department of the Home Mission Board.

—B&R—

The list of subscribers to the Baptist Standard, Dallas, Texas, now stands at 27,457. F. M. McConnell is the editor.

—B&R—

C. E. Patch of First Church, Wynne, Ark., was lately elected president of the Chamber of Commerce of that town.

—B&R—

A. L. Goodrich has resigned as pastor at Pontotoc, Miss., to become circulation manager of the Baptist Record.

—B&R—

R. A. Morris, of Holly Springs, Miss., who was seriously hurt in a recent car wreck, is said to be improving.

His hosts of Tennessee friends will be glad to learn that W. H. Major, of Atlanta, Ga., is rapidly recovering from an operation.

—B&R—

A. U. Nunnery, of Parsons, pastor of strong country churches, is taking a winter vacation of six weeks in Florida.

—B&R—

J. B. Parker, of Ripley, Miss., has the aim of getting the Baptist Record in every family in his church.

—B&R—

W. L. House, who lately resigned Riverside Church, Marks, Miss., is temporarily located in Jackson, Miss., ready for work wherever called.

—B&R—

J. W. Storer of the First Church, Tulsa, Okla., lately preached the dedication sermon of the University Church, Tulsa, F. H. Duncan, pastor.

—B&R—

The church building of the First Church, Gatesville, Texas, C. A. Morton, pastor, has been condemned and services are held in the High School auditorium.

—B&R—

The First Church, Paducah, Texas, has called as pastor, Ira Harrison, of Lubbock, Texas. He has accepted effective December 23.

—B&R—

T. B. Holcomb, of Oklahoma City, Okla., state missionary, preached last Sunday for the First Church, Ada, Okla., C. C. Morris, pastor.

—B&R—

In the drive to send provisions to the Orphans' Home near Franklin, more churches than ever before sent supplies in the truck from Beech River Association.

—B&R—

At Perry, Ark., J. S. Rogers, pastor, a meeting was recently held resulting in 100 professions and 31 additions. Evangelist E. W. Milner did the preaching.

—B&R—

E. A. Spiller, of Checotah, Okla., lately held a meeting at Boise City, Okla., S. M. Morgan, pastor, resulting in 63 professions and 55 additions—48 by baptism.

—B&R—

When J. B. Baker arrived in his new pastorate at Hemingway, S. C., December 1, he found the pantry shelves lined and laden

with all kinds of groceries ready for use.

—B&R—

The First Church at Custor City, Okla., loses by resignation its pastor, C. M. Savage, who has accepted the call to the First Church, Piedmont, Okla., effective January 1.

—B&R—

J. H. Turner, of Alamo, has been elected president of the Chamber of Commerce of that town and is sponsoring a White Christmas program for the benefit of the needy.

—B&R—

T. W. Tippett has resigned Prince Avenue Church, Athens, Ga., to become Secretary of the Sunday School Department of the State Mission Work. They call him "Tiny Tippett."

—B&R—

Temple Church, Memphis, J. R. Black, pastor, ordained Sunday S. C. Clifton, W. O. Pruett and A. S. Herriman as deacons. The church now has a total number of 15 deacons. Five are to be retired each year.

—B&R—

H. J. Rushing has been called to the care of State Line Church at Olive Branch, Miss., and he is on the field. He will also serve churches at Fryes and Strayhorn, Miss.

—B&R—

H. L. Byrd was given a royal welcome by the Second Church, Greenwood, when he began his work with them. New furnishings were installed through the parsonage.

—B&R—

C. W. Duke of First Church, Tampa, Fla., for the first time in nearly thirty years of his ministry, has had to forego preaching for a few Sundays on account of serious sickness.

—B&R—

The First Church, St. Petersburg, Fla., D. M. Gardner, pastor, lately paid off \$30,000 of accumulated debts. No wonder, they have 452 copies of the Florida Baptist Witness going into the homes of the members every week.

—B&R—

The First Church, Pineville, La., A. E. Prince, pastor, has open house each year on a given Sunday when pledges are made toward the church budget. The budget for 1935 is \$1,000 more than for 1934. The church has oversubscribed almost \$2,000 and still the pledges come in.

—B&R—

R. G. Lee began his eighth year as pastor of Bellevue Church,

Memphis, Sunday. His pastorate has been marked by 3,789 additions to the church, a net gain of 2,187. The present membership 3,635. Enrollment in the Sunday school has increased to 2,551. During this time the church has given \$423,095.77 for all causes.

By THE EDITOR

Herbert Barclay Cross, pastor of Judson Memorial Baptist Church, is improving satisfactorily after an illness at his home on White avenue, Nashville.

—B&R—

The First Baptist Church of Charlottesville, Va., Henry Alford Porter, pastor, is to receive about \$12,500 from the estate of the late J. C. Matthews.

—B&R—

In the absence of Dr. R. G. Lee, pastor Bellevue Church, Memphis, from his pulpit, Sunday, December 9, Woodrow Fuller of Union University preached both hours.

—B&R—

The Chorus of the W. M. U. Training School, Louisville, Ky., will broadcast a Christmas program over station WHAS on Saturday, December 22, from 3:45 to 4:00 P. M. (C. S. T.).

—B&R—

William Hall Preston, Associate Secretary of the Southwide B. S. U., recently engaged in a week's service teaching in a study course in B. S. U. methods in the First Baptist Church, Murray, Ky., J. E. Skinner, pastor.

—B&R—

Mrs. R. S. Hale, of Morristown, passed away December 8, at the age of 85. She was the mother of Pastor T. N. Hale, of Dresden, and a beloved saint of God. Baptist and Reflector expresses its sympathy and prays God's grace upon the sorrowing.

—B&R—

First Church, Fountain City, D. Edgar Allen, pastor, paid nearly one-tenth of their church indebtedness during November above the regular offering. It thrills our hearts to know that they are having to use chairs in the aisles to seat the congregations on Sunday nights.

—B&R—

W. C. Boone, pastor First Baptist Church, Jackson, has concluded a week's meeting with the First Baptist Church, Indianola, Miss., D. L. Sturgis, pastor, and with W. Plunkett Martin leading the singing, which resulted in 33 baptisms and 41 additions in all.

—B&R—

James B. Leavell, Jr., has resigned as pastor of Richland Church, Nashville.

B. M. Canup, of the Department of Business of Mars Hill College, Mars Hill, N. C., is striving to bring the Doe River Church, where he was recently called as pastor, up to a high standard of service in every way, and asks for sample copies of the Reflector to assist him in it.

—B&R—

W. H. Yates, 95 years old, died at his home near Camden December 10. Brother Yates had been a faithful Baptist minister for 75 years. We extend sympathy to the bereaved family.

—B&R—

E. Floyd Olive has resigned as pastor Park Avenue Church, Nashville, to accept the care of Park Central Church, Birmingham, Ala., succeeding R. T. Skinner, who has recently gone to First Church, Bowling Green, Ky. Brother Olive is a faithful pastor and loved by Tennessee Baptists.

—B&R—

Ground is being broken for the construction of a brick vaneer building by the members of Whitthorne Baptist Church, C. L. Crider, pastor, Gibson Association. The church has just recently been organized. The labor for the construction of the new church will be volunteered by the members.

—B&R—

The new Baptist church at Middleton was recently dedicated with an appropriate program. W. D. Turner, Sunday school superintendent, was in charge of the program. The editor has held two meetings at Middleton and always remembers the people there with joy.

—B&R—

T. T. Lewis, happy over the progress made on his field, Calvary Church, Morristown, in the face of difficulties in his little more than three months' pastorate, requests sample copies of Baptist and Reflector for use on his field looking toward further progress.

—B&R—

For the time being, H. E. Watters, former President of Union University and later of Georgetown College in Kentucky, is supplying the pulpit of the Friendship Church, Friendship, Tennessee, which is moving forward in a fine way. Some Tennessee church should secure him as their regular pastor.

—B&R—

Averett College, Danville, Va., a Baptist college, J. W. Cammack, president, has recently received a gift of \$30,000 by the will of the late Joseph B. Anderson, of Danville, and the same week a gift of \$5,000 by the will of the late J. M. Thomas, of the same city. Averett has the largest enrollment in its history of seventy-seven years and has no debt.

—B&R—

The brotherhood will be grieved to know that Frank Tripp, General Director of the Baptist Hundred Thousand Club, is suffering

with flu in the St. Thomas Hospital of Nashville. Dr. Tripp came to Nashville to attend the meeting of the Executive Committee of the Southern Baptist Convention. Let us all pray for his speedy recovery. Later—Dr. Tripp was able to leave the hospital December 17.

—B&R—

In a revival with the First Baptist Church, Tucson, Arizona, R. S. Beal, pastor, conducted by J. C. Massee and his son, William C. Massee, of Atlanta, Ga., there were 87 professions of faith, a goodly number of these seeking baptism, 12 other additions to the church, and more than 50 young people yielded themselves for definite Christian service.

—B&R—

C. V. Cooper, the young and aggressive principal of the High School at Hollow Rock and C. J. Jenkins, of Troy, have both recently requested sample copies of Baptist and Reflector for use in securing subscriptions and to help on the cause. Thus it is so frequently these days, brethren. Are YOU seeking to extend the ministry of our state paper? Read on the editorial page of last week's paper and also on the editorial page this week.

—B&R—

Frank H. Leavell, Executive Secretary of the Southwide B. S. U., recently held a week's meeting in the First Baptist Church, Knoxville, F. F. Brown, pastor, the nature and purpose of which were information and consecration. The local choir had charge of the music and special services were held with the young people with general discussion following with the rest of the congregation. The meeting proved to be very helpful.

—B&R—

In some way and in some sections the report has been circulated that Pastor A. H. Huff, of the First Church, McMinnville, is broken down in health and would probably be forced to retire. We can speak from personal knowledge, having seen Brother Huff just a few days ago, that he is in vigorous health and able to preach with his accustomed power. He is far from being "broken down."

—B&R—

A. F. Crittendon, pastor First Baptist Church, Brookhaven, Miss., a faithful and fruitful minister of the Word, was recently elected at the Baptist State Convention of Mississippi to do general promotional work in that state in connection with the Co-operative Program. The editor had the honor of preaching the sermon when Brother Crittendon was ordained by the New Home Baptist Church in West Tennessee. We congratulate both him and Mississippi Baptists on their new relationship.

—B&R—

The First Baptist Church of Covington, Homer G. Lindsey, pastor, has had the best Every

Member Canvass in history, with 70% of the membership pledging and the budget being over-subscribed. The church pledged \$250.00 over last year in its mission goal. The women had set their goal for the Lottie Moon Offering at \$66.66 and instead gave nearly \$100.00. The women are also sending \$25.00 as a Christmas Offering to the Orphans' Home.

—B&R—

Under the pastorate of J. T. Barbee, the First Church, Dickson, is moving forward in a really great way. The people are being revived and proving it by action. On their tithing program they have already surpassed a monthly budget of \$175.00 and expect to reach the \$200.00 mark. With this accomplished the church will be able to pay around \$100.00 a month on their debt. A revival has been in progress with the pastor preaching and Harry Wester, of Harriman, leading the singing, which at the last report was arousing the church to new attainments.

—B&R—

With the Churches: Nashville—Eastland, Pastor Whaley baptized 2; Grace, Pastor Ewton baptized 1; Belmont welcomed 5 for baptism and 3 by letter; Park Avenue, Pastor Olive welcomed 1 by statement and baptized 1. Chattanooga—First welcomed 5 by letter; Ridgedale received 2 by letter; Calvary welcomed 1 by letter and 1 for baptism; Avondale, Pastor Bowers welcomed 1 by letter, 1 for baptism and baptized 3; Red Bank received 1 by letter; Central, Pastor Allen welcomed 1 by letter and baptized 3; Lumpton City received 1 by letter. Rossville, Ga.—First received 1 for baptism. Knoxville—Fifth Ave., Pastor Dance welcomed 1 by letter and baptized 4. Memphis—Bellevue received 4 by letter.

—B&R—

IMMANUEL BAPTIST CHURCH
A. R. Pedigo, Pastor
Knoxville, Tenn.
Dec. 7, 1934

O. W. Taylor,
Editor of Reflector,
Nashville, Tenn.

Dear Bro. Taylor:

On the first Sunday of November I started my twentieth year as pastor of Immanuel Baptist Church. I have seen many changes take place in Knoxville during these years. Pastors have come and gone. Churches have grown from small beginnings to be strong in number and of great influence in the Kingdom of God. I have seen my field change in its personnel and the people that I minister to today are not the ones who were here nineteen years ago.

We started our twentieth year with a revival meeting. The pastor doing the preaching and I. C. Petree leading the singing. His work with us was more than pleasing, it satisfied us all. He knew how to lead the choir and

congregation to prepare the people for the message of the pastor. The Lord blessed us more than we deserved. Baptized sixteen on last Sunday night. There were between twenty-five and thirty additions during the meeting. The pastor was made happy to know that after nineteen years among them, the members of the church and the people of the community came to hear him preach through a three weeks' meeting. We are humble in our hearts and grateful to God for a people like this.

We are in the midst of our Every Member Canvass. We have gone beyond anything we have ever done. We are for the Co-operative Program in our church, and support it.

Yours for Christ and the Gospel.

A. R. Pedigo.

REFERRING TO THE POPE OF ROME

Recently I saw in the Baptist and Reflector, where someone was exercised because someone had referred to the Pope of Rome in terms that indicated divinity. I would like to say a few things about this.

While in the Seminary, Dr. McGlothlin, the teacher of Church History, said that a study of Romanism indicated that the next step to be taken by it, logically, was to declare that the Pope is God. One of our prominent pastors in Brazil, Rev. Antonio Ernesto da Silva, several times president of our Brazilian Baptist Convention, and now pastor of a strong church in the city of Saint Paul, Brazil, some years ago wrote a tract on "Thou Art Peter." He gave over a dozen proofs that Christ is the foundation on which Christ built His Church, and not Peter. He also showed that when the present Pope was crowned, he was called God five times during the ceremonies, the last time being when he had the crown on his head and was seated on his throne and the Cardinals seated around him, and they addressed him as "Holy Father, God."

In Catholic circles, they are now discussing as to Mary being a Saviour. I suppose ere long the Pope will be declared to be God, and Mary will be declared to be a Saviour jointly with Christ: then a little later she will be declared to be the Saviour. Already the Catholics worship her more than they do Our Lord Jesus.—R. E. Pettigrew, R. No. 3, Walnut, Miss.

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GOD'S ACRES WIN

"Last night, in our business meeting, the church heard the report that all bills for the past associational year had been paid, and in addition \$100 had been paid on this associational year, including \$50 on Co-operative Program. The Treasurer also reported that there was \$250 in the treasury with which to begin work on our Sunday school plant. Deacon Madden Smith stated that the church had never, before this year, had anything in its treasury at the end of the year, yet seldom paid its pastor half as much as they paid last year."

These words from Pastor G. C. Morris present the absolutely undeniable proof of the success of the God's Acres Plan which their church has worked so well. They are the words that will be coming from hundreds of country churches when they have decided to adopt this plan and work it faithfully.

On Thanksgiving Day, Cash Point Church of William Carey Association held a "Harvest Home" service. In spite of lowering clouds, cold winds and occasional showers, the house was filled during the entire day and there was real rejoicing among the members. The program opened with song and prayer and a devotional message by L. M. Laten, a former pastor of the church. Following this, half an hour was spent in testimonies by various members who had planted acres for the Lord. Their words indicated their joy in the new plan.

Following the testimony meeting, Secretary John D. Freeman brought an inspiring message on Psalms 107:8, and lifted our hearts as we listened to him. Following the sermon, Moderator S. V. Smith of the association led in the dedication prayer, consecrating to Jehovah the fruits of the fields, among other things being 72 bushels of corn in the storehouse at the pastor's home, and six bales of cotton on the church yard.

The ladies of the church spread a bounteous Thanksgiving dinner on the grounds and a large crowd ate all they wished, leaving plenty for supper for any who wished to remain. Dr. B. E. Franklin, another former pastor, offered thanks. Following the meal, a devotional service was led with prayer by Deacon E. M. Hicklin and special music by the Cash Point choir. W. C. Creasman spoke on "Giving Thanks for the Victory Through Christ," giving a wonderful message. The Cash Point quartet sang "Jesus Leads To Victory."

Pastor Ralph Gwin of Columbia spoke on "The Wonderful Gift" and exalted Jesus. Pastor P. L. Ramsey, of Fayetteville, paid a glowing tribute to the great men who helped to make William Carey Association of Baptists

what it is today. "Faith Of Our Fathers" was sung by the congregation, and the service ended with a fellowship program and handshake. It was indeed a great day, and a number of people signed up for membership in the "Lord's Acre Club" for 1935.

THE SEEMINGLY IMPOSSIBLE

Made Possible In Calvary Baptist Church In Morristown,

We are happy to say that even though amid many difficulties, our work here is growing every week. We have a good Sunday school with an attendance of 200 every Sunday.

The Young Peoples' work, in the three Unions, is going good, which has been organized since September 1, also an Adult Bible Study each Sunday evening at 6:00 which interests the older people while the young people meet. We have an attendance of 200 in the six o'clock services.

For the first time in the history of the church, our church has recognized the Co-operative Program. At our business meeting December 5, we approved and adopted the Budget System, pledging to co-operate with all the missionary movements through 1935.

We are looking forward to December 12, when we expect Miss Mary Northington to visit us and talk on Missions.

We covet your prayers for our work in Morristown. The task is great and the laborers are few.

T. T. Lewis, pastor.

A NOTABLE ANNIVERSARY

The four hundredth anniversary of the publication of the translation of the Holy Bible by Martin Luther.

By

Rev. George William Brown, D.D.,
General Secretary
American Bible Society.

Issued by the American Bible Society, Bible House, Astor Place, New York City.

Universal Bible Sunday, commemorating as it does this year the four hundredth anniversary of the publication of Martin Luther's translation of the Bible, offers Protestantism an opportunity to recognize its indebtedness to the great German reformer's large part in helping to make "the open Bible" a reality.

Among Luther's many noteworthy achievements it is difficult to determine what was his greatest contribution to the development of Protestant Christianity. Certainly his scholarly translation of the Bible stands out as one of his great works. It is still largely used by all German-speaking people of whatever faith throughout the world as the popular translation and interpretation of the original, and it will prob-

ably continue to be used throughout the future. Because of its significance it has seemed appropriate to the American Bible Society to designate the four hundredth anniversary of its publication as the theme for Universal Bible Sunday on December 9.

In commenting on Luther's translation, completed in 1534 after more than a dozen years of labor, Dr. Abdel Ross Wentz, professor of Church History in the Lutheran Seminary at Gettysburg, has written: "It is scarcely possible to over-estimate its significance . . . It is valuable on two counts; its own intrinsic worth, and its pioneer character . . . It became and has remained one of the great classics of German literature . . . Its clear, vivid, picturesque style captivated readers and hearers everywhere . . . Simple without ceasing to be elegant, plain without ceasing to be eloquent, and incisive without approaching the bizarre, Luther's Bible clearly marked a new era both in literature and religion."

Students of literature have not been tardy in enthusiastically praising this notable translation. Goethe, whose influence on German literature was probably only second to that of Luther, regarded it as one of the marvels of all literature that Luther could so completely master the great variety of style among Bible writers and could so "cast into one mold the poetical, the historical, the hortatory and the didactic note."

Luther's primary purpose was of course religious. "His chief motive," according to Professor Wentz, "was to make it possible for the people to drink directly from the fresh fountain of spiritual truth . . . He understood better than anyone else who has tried it, how to adapt vivid words and phrases to the lofty subject so as to convey the genuine religious tone that characterizes the original writings. His religious intuition enabled him to plumb the depths of the Biblical writers, and his intimacy with human nature enabled him to express the truth with facility and incisiveness. His spiritual genius united with his great literary skill to reproduce the atmosphere of prophetic and apostolic message so that the people of his own day were constrained to exclaim: 'We hear them speaking in our tongue the mighty words of God.'"

The American Bible Society, in sponsoring Universal Bible Sunday, is making appropriate material available to approximately 100,000 pastors in America for their use in anticipating and observing Universal Bible Sunday, knowing that in the celebration of the Luther anniversary not only will fresh interest in the history of the Bible be aroused but a new stimulus to its use will result.

GOVERNMENT GAMBLING

(Continued from page 8)

through the mails of lottery advertisements or of registered letters addressed to lotteries or their agents. The International Encyclopedia (Dodd, Mead & Co.) adds this comment: "They (lotteries) are generally admitted to exercise a very baneful influence, encouraging recklessness and unthrift, especially in the lower classes of society."

Now since you have dropped down to this plane I want to suggest two questions for your column along when it is convenient to ask them.

1. Do you think the modern bankrupt city has anything to learn from the overthrow and destruction of ancient Sodom?
2. Ought civilization to go forward in its moral ideals or revert to the law and way of the jungle?

John R. Chiles.

Rogersville.

ANOTHER EVIL TO BE MET

It seems to me from the rumors and suggestions, and little spots of cloud to be seen here and there around on the horizon, that the Evil One is getting ready to launch a movement to bring back another old evil in this country, which perhaps everybody thought was gone for good, but "they say" it is being resorted to a good deal now by some decadent governments in Europe, and of course no nation must be allowed to outdo us in the race to ruin.

Suggestions are being made here and there that the government legalize lotteries of some kind for government income. Whatever pays is very dear to some people, no difference how many other people are being brought to poverty and moral ruin by it, and when once favored in Congressional halls, forms a ring of defense about itself and is hard to put out.

The Knoxville Journal asks a question every day to five persons about some topic of present interest, claims to so do impartially, and then gives that as a kind of cross section of public opinion. Recently it asked about the government establishing "Sweepstakes" and every answer was favorable to it. One said it would keep gambling money at home, another that a man ought to be allowed to bet if he wants to, and another that it would make some rich and would not break anybody up. The writer whose name is signed wrote an article for the "Letters" column of that paper, which the editor promptly published.

J. R. Chiles.