

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

— Organ Tennessee Baptist Convention —

"Let There Be Light"

Volume 101

THURSDAY, JANUARY 3, 1935

Number 1

A NEW EMPHASIS NEEDED—RE-THINKING CHRISTIAN EDUCATION

(Out of many years' experience as a minister and as both teacher and college president, the author gives us this thoughtful article.—Ed.)

All thoughtful observers see the need of re-thinking our Christian education program. This generation, the one responsible for the present leadership, is slipping. Does any observer doubt it? There is everywhere a revolt against restraint. There is a very definite trend toward liberalism in government, in morals, in religion.

This trend or revolt is in large part a result of the World War. Students of history are not surprised at it. They expected it. Some of us predicted it in addresses before we were drawn into the war. Every near-world conflict since the dark ages has resulted in releasing suppressed forces. Some of them liberated slaves, some gave more liberty to peasants, some overthrew tyrants, some broke political bonds, but all gave greater freedom of thought. The more widespread the conflict the more unrestrained were the liberated forces. The nearest approach to a world war preceding our last one, that long period of struggle which included our own revolution and culminated in the French Revolution, threw off mental restraints which led not only to political liberty but to excesses in morals and atheism in religion.

History repeats itself. Witness the revolution of thought in Russia, in Italy, in Germany, in America, and in all parts of the world. Everywhere it is the same—a breaking away from old beliefs and customs, a surge for liberty which, unrestrained or improperly guided, ends in excesses. This new urge for liberty in America expresses itself in trampling upon the restraints of prohibition, in calling for a repeal of the laws against lotteries and other forms of gambling, and in its unrestrained form in a general disregard for law and in a crime wave. It is producing revolutionary ideas in government, new ideas of freedom for women, and between the sexes. It is manifesting revolt against organized religion—the leaders speak of it as a protest against "sectarianism." It is destroying church

H. E. WATTERS
(Contributed by request)

discipline and undermining church loyalty. With it is going respect for the authority of the Bible and the sense of accountability to God.

What is to be done about it? Again we may learn from history. Our fathers met the tidal wave of the French Revolution by and through Christian education.

When Luther Rice returned to America for recruits a little more than a century ago he found every college in the land a hotbed of infidelity. One authority says that in Princeton from 1778 to 1782 there was but one professor of religion. At Bowdoin College in 1807 there was only one Christian. At Yale for four years there was but one Christian, and but four or five in other years about the beginning of the century. Many of the students assumed the names of leading infidels and atheists. Often every student was a professed infidel or at least was outside the church.

Rice led a crusade for new Christian colleges to train leaders to combat this dreadful spiritual condition. Under the influence of that movement which spread to other denominations nearly all of our older Baptist and other church schools were organized.

What were the results? The tide was stopped and overcome. The spirit of the colleges was changed. Statistics from eighty state schools in 1921—one hundred years later—showed that out of 152,461 students 130,486—85%, had religious affiliations. In church schools the percentage was as high as ninety-eight. It is a far cry from none (in the oldest church schools, mind you) to ninety-eight per cent. It happened in one century as a result of a definite, intelligent, persistent effort in Christian education.

The present movement is different from the one a century ago. It is more subtle. It poses as the friend rather than the enemy of religion. It proposes to break the "enslaving restraints of sectarian-

ism" and set religion free. How like the first deception which proposed to the poor inexperienced pair in Eden to free them from the bonds of ignorance and set them free in new knowledge!

Christian education turned back the giant tidal wave from the French Revolution. May it not conquer the one from the World War?

We may not hope to succeed by the same tactics our fathers used. We must adapt our methods to modern conditions. They founded new schools. These were needed. Thus they established opposing lines—a chain of competing fortifications. We can not do that. New schools are not needed. We must meet the subtle enemy on the inside—inside our churches, inside our schools.

Defensive measures are not enough. Crusades are won on the front line of an advance. We have been on the defensive long enough. Let us consolidate our lines and go forward. We must go forward first within our churches. They are slipping from disintegrating forces on the inside. They are slipping in orthodoxy because of the ignorance of the rank and file of the membership. To the average layman, especially many who were educated in secular schools, orthodoxy is only "narrow sectarianism."

Our church members are slipping in loyalty to the church because of ignorance and worldliness. Worldliness furnishes the lure while ignorance of God's Word and of the meaning and mission of His church weakens the spiritual anchors that should hold them. (The reference is to real Christian church members.)

The remedy is apparent—Christian education within the church. Preaching is not enough because so many of our young people do not hear it. The Sunday school is not sufficient because so much of the so-called teaching is ineffective. The B. T. U. (B. Y. P. U.) is not succeeding as it should because so few young people take it seriously. The social too often swallows up the spiritual, and indifference defeats the teaching elements.

The weakness of the Sunday school is due to lack of trained, consecrated teach-

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Baptist and Reflector

An Investment in Christian Reading.
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Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.
Terms of Subscription—Single subscriptions payable in advance: one year \$2.00; two years \$3.50; three years \$5.00. In clubs of five or more sent in at one time, \$1.50 per year per member in advance. Budget price to churches, \$1.50 payable monthly or quarterly in advance. Further club rates and plans sent on request.
Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

Advertisements—Rates upon request.
Advertising Rate—Ninety cents per single column inch.
Advertising Representatives—The Religious Press Association, Philadelphia, Pa.

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

Editorial

The Center of the Cyclone

Someone has said that the center of a cyclone is still. All around is agitation, but at the center is peace. If this be true, it is a parable of life.

"Lord, thou hast been our dwelling place in all generations." The world is confused and troubled. There are signs of brighter days, but there is trouble yet. So also in individual life the storms often blow. But with those who dwell in God through Christ, at the very center of confusion and trouble is blessed quietness, "the peace of God which passeth all understanding."

Nineteen Hundred Thirty-Four

Suppose a sound film of American life for 1934 were made depicting the things which called forth the major attention and conversation of the majority of the people. The larger walk and talk of the country would probably be seen to fall along the following lines and, in point of chief emphasis, in the order named: Depression, Recovery, Pleasure, Crime, Liquor, Politics, War, Self-righteous Religion, and the Religion of the Cross.

The majority in the nation reverse the order and emphasis of Him who said: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

But the Lord's people keep on hoping and praying for the time when depression shall end, recovery come, civic righteousness reign, and the Cross of Christ be exalted to the supreme place in heart and life. When linked with God, even "The defeat of the true-hearted is victory."

"Lord God of hosts, be with us yet, Lest we forget—lest we forget!"

"Toward An Electrified America"

These words are found on photogravure literature of the TVA through which the Federal Government is constructing Norris Dam on the Clinch River, some twenty-five miles northwest of Knoxville. The announced intention of the TVA is the development of natural resources in the Tennessee Valley and an experiment in socialization designed to demonstrate the economy and encourage the wider use of electricity throughout the country.

Through the invitation and courtesy of Pastor A. M. Nicholson, Andersonville, missionary under the State Board in the Norris Dam area, and in company with him and his two fine boys and Missionary J. C. Cobble, working under the Home Mission Board in the same area, on Saturday, Dec. 15, we were driven over the area, saw the work being done, and also visited some of the CCC camps in the region.

The Norris Dam project, with its related dams, with its contemplated artificial lake or reservoir with a shore line of 800 miles, and with its intended purpose is so vast as to be difficult to take in. Space here does not permit even an attempted description.

The town of Norris, planned and built by the Government a few miles from the dam, is where the workers live. It is a town of some 2,500 or 3,000 people, laid out on a plan which we could not quite comprehend. But presumably the Government can! While waiting for Brother Nicholson and company to pick us up at Norris, we watched the people come and go in the community recreation building and engage in various forms of relaxation, and we also ate a good substantial lunch in the community cafeteria. At lunch we asked an old man from Harri-man, who sat near us, what he thought of the people in Norris. And he said: "They are jest the finest people at tall."

Having religious views different from some of the rest of us, the authorities in Norris frown upon denominationalism. The religious life in the town is under the direction of Chaplain Thompson, a Congregational minister from New England, we believe. There is what is known as "The Community Fellowship" under which religious services are held, but no church organization. This, of course, is not according to Southern Baptist conviction. But Brethren Nicholson and Cobble have free access to the region in a personal way and preach there quite regularly. Wisely and tactfully they are building up good will for the Baptists, who, it seems, had been misunderstood. In subjection to the powers that be without compromise of the truth they are building an increased welcome for consecrated Baptist workers. If Norris con-

tinues after the dam is finished, they believe that churches, Baptist churches included, will in time be organized there. Personally, it seems to us that in this essentially pioneer work these brethren are to be commended for their manner of service. Under at present unavoidable handicaps they are finely serving Christ in the Norris area and then out in their associational section are bringing things to pass in the Kingdom.

After an enjoyable supper in the hospitable home of Pastor Nicholson and a season of fellowship with him and his splendid family, we were driven out to Bethel Church to preach, where he is pastor. A good service was had with these cordial people. Then in the car to Pastor H. L. Smith, of the First Church, Clinton, into Clinton for the night.

Sunday morning we preached to a responsive audience in the First Church, Clinton. Clinton has Baptist and Reflector in its budget and promptly pays for it. We are greatly indebted to Brother Smith and his people, not only for their loyalty to the paper but also for the many courtesies showed us while there. The work is going forward in a fine way.

Sunday night Brother Nicholson carried us to Andersonville where he lives, and also where he is pastor. The Lord was in the service and a goodly number of subscribers was received. One of Pastor Nicholson's boys, whose name we do not now recall, sells Baptist and Reflector on the weekly delivery plan. We greatly appreciate his faithful work.

After the service Sunday night a group of Carson-Newman ministerial students, who drive over at week ends to help Brethren Nicholson and Cobble in all possible ways in the service of the Kingdom, gathered in the home of the former for a report on their work and to plan for the future. These young men, Richard Huff, Frank Bowman, Creed McCoy, J. F. Horton, J. M. Wenger, and Burch Cooper, are doing a fine work and are having an increasing entree into the churches.

We greatly enjoyed our trip into the Norris area and the other sections of the field of these faithful missionaries. We wish sincerely to thank them and their families, together with Pastor Smith and all others, for the courtesies shown and the pleasure and profit that came to us. The visit was distinctly helpful to us in more ways than one.

* * *

Thank You, Dr. Scarborough

Through the kindness of President L. R. Scarborough, of the Southwestern Baptist Theological Seminary, the editor received with the Seminary's compliments a basket of the Marsh Seedless Grapefruit, which is grown in the Seminary's citrus

(Continued on page 3)

The Triumphant Kingdom

H. D. BURNS,
Liberty, Tenn.

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever" (Rev. 2:15).

It was a great hour when the first pair stood before God as spotless as the angels. It was a great hour when the last swimmer sank in the Flood and Noah and his family were left to perpetuate the race. It was a great hour when at the blast of an archangel's wing 185,000 Assyrian soldiers lay down in death. It was a great hour when the angelic choir announced the birth of the world's Redeemer. It was a great hour when He gave His life on Calvary for man's redemption. And it was a great hour when an angel proclaimed, "He is risen!" But the greatest hour of all time is that announced in the text: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."

In this world of confusion, with war clouds on the horizon, and with conferences and treaties and armies and navies all failing to give assurance, we need to turn to the Book which holds out the only ray of hope.

I. THE KINGDOM THE THEME OF SCRIPTURE.

Consider a few statements as summarizing the Old Testament on this matter. Daniel says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Isaiah says: " . . . the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Micah foretells that in the last days "the mountain of the house of the Lord shall be established in the top of the mountains" and nations shall invite each other "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." And Malachi says: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings . . ."

In the New Testament Matthew says of the forerunner of Jesus that he came saying, "The kingdom of heaven is at hand." Jesus in His model prayer said, "Thy kingdom come." And our text, with its associated Scripture, records the triumph of this kingdom. The theme of

the kingdom runs all through the Holy Bible.

II. WHY THIS KINGDOM SHALL BE TRIUMPHANT.

1. **Because of Its Founder.** Jesus said, "the gates of hell shall not prevail against it." In the face of seeming defeat, He always sounded the optimistic note. Said He, "I beheld Satan as lightning fall from heaven." John, as he faced Rome, drunk with the blood of saints, recorded the mighty voice of an angel exultingly saying, "Babylon the great is fallen, is fallen . . ." The early churches with reckless abandon threw themselves against a hostile world and in one generation gave the Gospel to the known world and lifted the Cross above the screaming eagles of the Roman Empire.

2. **Because of Its Citizenship.** Through all centuries the citizens of this Kingdom have been on the firing line for the Master. True, there have been times when their number was small and their activity limited. But surely the hour is here now to put the trumpet to our lips and blow a blast heard around the world, telling everywhere that the hope for this war-torn world is to extend this Kingdom to the ends of the earth. The same God who opened the Red Sea for Israel to pass is ours today, and the same Christ who performed unheard-of wonders is ours today, and the same Holy Spirit who panicked early saints is ours today.

3. **The Certainty of the Coming King.** All the great prophecies relating to the first coming of Christ have been or are being fulfilled. Those relating to His second coming shall be as completely fulfilled. Christ's promise of the Comforter, the Holy Spirit, was fulfilled on Pentecost when 3,000 souls were swept into the Kingdom. Jesus said, ". . . if I go away I will come again." This promise shall be fulfilled in His second coming. Some may call this rubbish, but the Lord's second coming is "that blessed hope." And when our Lord comes, His sceptre shall sway from the rivers to the end of the earth.

III. THE RESULTS OF THE TRIUMPHANT KINGDOM.

Not all of these results can be listed here, but only certain representative ones.

1. **The Binding of Satan.** We read of this in Rev. 20:1, 2. That old demon, who has cursed the race with his presence and wiles through the centuries, shall be bound and cast into the bottomless pit and be "tormented day and night forever and forever."

2. **The Last World-wide Round-up.**

We have suffered irreparable loss because of our failure to declare the judgment day. God "hath appointed a day in the which He will judge the world." Old men leaning on the staff, men, women, and children need to be reminded that as time and tide come and go we are judgment-bound. A dying infidel requested his sister to have him buried out on a lonely hill, in order that God might forget him on the judgment day. But none shall be forgotten and all shall answer the roll call. And when the books shall be opened and "the Lamb's book of life" is opened, all shall face their record.

3. **A New Heaven and a New Earth.** The poets may write about beautiful flowers, babbling brooks, and singing birds, but this old world is a changing one. Today is the laughter of children; tomorrow is the wail of old age. Today marriage bells ring; tomorrow sounds the funeral dirge. Today is prosperity; tomorrow comes adversity. In the world are graveyards and battlefields. But, thank God, when the new heaven and new earth come, all these things shall pass away, and there will be no marching armies and no funeral processions. Move rapidly, O Hand of Time, and hasten the coming of that glorious day!

The world never saw Jesus except in disguise of seamless robe and human flesh. But in the triumph of the Kingdom, "every eye shall see Him" in His full splendor. Some day the mighty angel shall put one foot upon the land and the other upon the sea and pull down the curtain time. It will finally issue in doom for the rejectors of Christ, but in eternal glory for the redeemed. And as the everlasting doors are lifted up for the King of glory with His saints to pass into the city and when they make the eternal city shake from capstone to foundation with the shout of praise, then we shall see the fulfillment of our text and reign with the King in His Kingdom.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!"

THANK YOU, DR. SCARBOROUGH

(Continued from page 2)

orchard in the Rio Grande Valley and concerning which an article and an ad appeared in a recent number of Baptist and Reflector. Greatly have the editor and his family been enjoying this delicious fruit. We passed some of it around on our floor in the Board building and enjoyed very much the expressions of appreciation of the fruit. We have personally written our thanks to President Scarborough. But in this public way we wish again to express our thanks. And we wish for him and the great institution over which he presides abundant measures of the Lord's blessings.

AN UNUSUAL STUDENT MEETING

Frank H. Leavell

The annual meeting December 6 and 7, of the State B. S. U. presidents from all over the South was outstanding. As usual the gathering was in the auditorium of the Baptist Sunday School Board. The meeting consumed two full days of discussion. In addition to the strictly business, a few social events were enjoyed by the group.

It is difficult to get seventeen students from seventeen states to attend a meeting at the same time. This was realized, however, for the 1934 meeting. These presidents had been elected to their position at the Quadrennial Baptist Student Conference in Memphis the last week in October. Only two of the presidents for the former year were re-elected. Tennessee's, Woodrow Fuller, being one of these. It was therefore practically a new group. Of the seventeen presidents two were young ladies.

This group of students was on the highest type. Their devotion to their task, their love for the Lord, their loyalty to their church, their compassion for their fellow students, their vision of world service combine to make this annual meeting one of exceeding significance.

In the course of the two days' meeting, the statement was made that B. S. U. work as a denominational undertaking is now well established throughout the territory of Southern Baptists and that this work may be considered as permanent as the Pleiades.

It is gratifying to the denomination to know that the students have heard the call, and answered the call, and are now definitely and permanently enlisted through the leadership of their denomination in Kingdom building in the churches and on the campuses throughout the South.

Many new features and phases of B. S. U. work were reported. Early in the meeting, after a devotional by Dr. J. O. Williams, business manager of the Sunday School Board, and a word of welcome by Dr. I. J. Van Ness, executive secretary of the Board, there was a roll call by states. Each president responded, telling of the outstanding phases of the work in his state. Some of these reports carried far-reaching significance. One president reported more than seventy-five per cent of the Baptist students in one school having joined the local church and eighty-five per cent of the Baptist students enlisted through the B. S. U. activity. The president from Arkansas reported that at Fayetteville, the seat of the University of Arkansas, the students were attending the mid-week prayer meeting of the church in such numbers that they had

to move the meeting place to the auditorium of the church. An outstanding report came from Kentucky regarding the evangelistic campaign and open forum discussion as conducted in the churches over the state last summer.

That B. S. U. is penetrating the entire campus was evidenced by a report that the B. S. U. of Louisiana State University wrote to the B. S. U. of George Washington University upon the occasion of the L. S. U.-G. W. U. football game in Washington, asking the B. S. U. in Washington to meet the B. S. U. workers who were on the visiting football team. This was done with great profit.

Reports came from many states and many campuses within the states of the increased interest in the employment of Student Secretaries and Student Workers. The demand is being made for these positions by the students themselves through their interest in the local church and its program.

From each state without exception came reports of the Memphis meeting. It was the consensus of opinion of this group of students that in their life time they had not attended a meeting which had lifted them higher in inspiration, or which had so widened their vision, or which had carried over to the various campuses so much as had the Third Quadrennial All-Southern Student Conference which was held in Memphis.

The greatest problem encountered was "growing pains." It seemed necessary that strict limitations should be placed upon the attendance at Ridgecrest for the Student Retreat in June, 1935. Last year the capacity of the buildings was surpassed. It is apparent that many more will want to attend in 1935—more than either the hotel, auditorium, or dining room will accommodate.

From all states came testimonies as to the spiritual impact and power of the Master's Minority Movement. In greater numbers students as prayer-mates are meeting daily for intercession. Larger groups on various campuses are meeting for prayer. The effect of this is being felt, according to the reports of the students, in the class room, on the campus, in the churches, and primarily in the lives of the students.

Sociability was enjoyed. At noon the first day, the entire group of seventeen presidents and a number of Student Secretaries went for lunch to the cafeteria on Vanderbilt campus. From there they visited the Parthenon in Centennial Park, which proved of great interest to the students, especially those who were studying Greek.

At the Belmont Heights Baptist Church they enjoyed a supper-banquet sponsored

by the B. S. U. Council of Vanderbilt and the Belmont Heights Church. Each state president was on the program. Moving pictures of the Student Retreat at Ridgecrest were shown. It was high fellowship of choice Christians and sociability of the highest type.

Plans were made for the year's work including a State B. S. U. Convention in each state of the South for the fall of 1935. The Tennessee meeting will be held with Carson-Newman College in Jefferson City. The campaign for **The Baptist Student** magazine was advanced satisfactorily. Each annual event of the B. S. U. program was discussed and vitalized.

OLD YEAR, GOOD BYE

H. W. Ellis

Good bye, Old Year, I hate so much to see you go!

You've been so good and kind through all your day

That when the time now comes to say farewell to thee

I would that you might linger still today.

To me you've brought your treasures rich and rare, Old Year:

Good health and happiness and friends each day.

And as in memory I live with thee again, I'm richer far because you've passed my way.

'Tis true sometimes the shadows came with thee, Old Year,

The breaking storm, the heartache and the pain.

But these like drifting clouds at night have passed and gone,

And I am wiser, stronger since they came.

I bring thee gratitude for all you've meant, Old Year:

For passing storm, for laughter and for sigh;

For rifted cloudss, for pain, for breaking light—

To thee, Old Year, as parting friend, good bye.

Humboldt, Tenn.

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—Sel.

EXECUTIVE BOARD PLANS FOR ANOTHER YEAR

By JOHN D. FREEMAN,
Executive Secretary

December 11th the Executive Board of our Convention held its annual meeting in Nashville. Nearly every member was present at this important gathering. They came with serious minds and sincere determination to do what they felt God would have done. Some of them worked almost incessantly for two days, taking time only for meals and a short night's rest.

I wish our people could sit in on a meeting of their Executive Board. Many of them seem to think that the members of the Board have nothing to do when they come to Nashville, that they merely have a pleasant visit to the capital city. Such an idea is erroneous, for these men come not to visit, not to play, not to have a good time; they come because they feel deeply the responsibility their brethren and sisters have placed upon them, and because they want to do their best for the cause of Christ among Tennessee Baptists.

Serious Problems

The most serious problem before them was how to make \$18,000 answer the calls of churches for \$28,000. Applications for aid came in from churches, the total of which amounted to more than one and one-half times as much money as could be appropriated. Almost every application was a worthy one. Scores of them were for money sorely needed in order to make effective the work of the pastors. In addition to this task, there was the problem of providing out of something like \$35,000 the necessary funds with which to do work that needed \$65,000. Once we had for State Mission work among us more than \$100,000 a year. This year we could hope for no more than \$60,000 for all causes.

There was also the problem of choosing the successor to the beloved W. D. Hudgins. His work is of such importance, and he had been with us so long, doing it so well, that to find someone who could take it up was indeed a matter for great concern.

Your Board faced these problems honestly and prayerfully. More than once during the day they paused for prayer, asking God to guide them aright. Much as it hurt, they had to cut down the amounts asked for by churches. They did this knowing that the pastors would suffer privations, but it was either cut down or cut out, and they felt that some had rather suffer than to have many places left without hope for the year. Except

in cases of great need, new churches were not added. And with equal seriousness did the Board face the problem of providing for the other work. Budgets were held down to the lowest possible point. Much as we need extra workers in the field the Board would not dare run the risk of piling up an additional debt on Tennessee Baptists.

The special committee appointed at Elizabethton could not decide upon the successor to Brother Hudgins. They did turn to Brother David N. Livingston of Chattanooga, but he wired that he did not feel God wanted him in the work. It was, therefore necessary for the committee to be continued, and as soon as they have reached an agreement, they will report to the Board at a called meeting. Let us continue to pray that God may lead them aright in this important matter.

Reorganization

The special committee did have a report on the reorganization of the departments over which Brother Hudgins has presided during recent years. They unanimously recommended that there be two departments instead of one, and that all the work be brought together in one place and under the direct supervision of the Executive Secretary. At the called meeting it will be decided as to the future location of our headquarters.

The two departments of the work will be: (1) Sunday School and Laymen's Work; (2) Baptist Training Union (formerly B. Y. P. U.) and Baptist Student Union. Over each of these a superintendent will be placed, and he will have charge of the activities included in his department. This will make possible a more effective work than could possibly be done by one man, however efficient he might be, and at the same time will divide responsibility so that there may be no neglect of any needed portion of our State Program. There will be practically no increased cost of operation, as it would have been imperative that additional workers be placed in the field, even if the division of work had not been made.

Planning for the Future

The Board heard with pleasure the reports of the fine interest created during the past year in the plan to develop country church fields. A number of these pastorates were created and others are in process of development. Such pastorates are made possible by the God's Acre Plan, and it is a source of joy to your Secretary

that so many country Baptists are joining the clubs in their churches. We hope soon to bring out a special issue of the Baptist and Reflector, giving information about this plan of doing country church work. The work will go on. We will help those country churches that group themselves into pastorates and provide a home for their pastors to live among the members.

The Board also planned for 1935 to be a year of intensive doctrinal teaching and preaching. Our field workers will give large place in their training schools to emphasis on doctrinal books. Our young people will be organized into soul-winning bands and trained how to do effective evangelistic work. Our pastors are asked to preach often on the great fundamental New Testament doctrines. Throughout the state we hope to hold pastors' conferences, preachers' schools, and Bible schools, in which our doctrines will be taught and during which workers can be enlisted as personal soul-winners.

The purpose of this movement is to lay the foundation for a great statewide evangelistic campaign in 1936. **We want to add 50,000 members to our churches that year.** We can do it if we only work and pray. But if we do it, we must cause our people to know our doctrines, the doctrines of the Book, and to believe in them so firmly that they will be willing and anxious to go out to lead others to believe them. A church member who believes that "It does not matter what church one belongs to" will never be a great soul winner.

Another plan is to continue to increase our income so that by the end of this Convention year we may pay off the balance of the debt on the Executive Board, thus releasing all its energies for mission work. This will be easy if only all the churches will help. Already, since the beginning of the new year, we have paid \$5,500 of our debts. We hope to pay \$2,000 more before the first day of next October. If we do that, it will be an easy matter for us to have an offering in October which will wipe out the balance. To that end I beg the support of every pastor and every member of every church. To go to Paris next November with all our debt wiped out would give us cause for a glorious thanksgiving service.

Let's Pull Together

As we enter the New Year let us have for our slogan "Tennessee Baptists Pull Together." There are still 800 churches in our state that are not with us in our glorious co-operative enterprise. Surely they have a right to rejoice with us in our good work. Help to enlist them to that end.

The Co-operative Program is the harness that will fit us all and make possible united effort at a common task. Do not, therefore, allow anything to lessen the interest of your church in this splendid

plan of work. If your church is supporting it, refuse absolutely to allow anyone to come for special offerings except the four which are provided for in the Program itself. Lead your people to give generously and regularly to the Program. Then, when the special offerings in the program come once each quarter, seek to get everyone to make a special "over-and-above" offering to it.

"Either we hang together or we hang separately," are words made famous by the occasion which brought them to the lips of one of the early statesmen of our land. Surely they are true of Baptists. Unless we have a program and hang solidly together in it, we are bound to hang apart and never accomplish the vast work God has opened before us. The Co-operative Program should come first in every church. We can enlarge its scope by putting all the emphasis possible on the special offerings, but only when we keep them in their places in the Program.

To the end that 1935 may be a rich and fruitful year for Tennessee Baptists, hence for all the world, I pledge my heart and hand and my best efforts. I challenge all true Baptists to join me in the rededication of all we have and are to our Lord Jesus Christ.

LETTER FROM THE ORIENT

The Red Sea,

November 23, 1934.

Many friends in Alabama asked me to write some letters to the denominational papers about my trip. This I fully intended to do. However, once we arrived in Japan, we were so much on the go, that I had little time to write. Then came China and for three weeks we were on the jump sure enough. I promised myself I would catch up on my writing while on the sea between Hong Kong and Manila, but I had not reckoned on the China Sea. She gave us one grand typhoon. I did well to lie in my bunk and hold on to the side rails much of the time. And, to cap the climax, I arrived in Manila sick. By the time we left Manila and passed through one more typhoon, I had so much to write about that I did not know where to begin.

Anyway, we are at last through the Orient and that is quite an achievement. And there is to me a bit of real romance to be writing this greeting to my friends in Alabama from a ship in the midst of the Red Sea. It is hard to realize that the Red Sea is 1200 miles long. Just now we are about opposite Mecca, but too far from land to see anything.

In three more days we leave this ship at Port Said and take the train for an over-night run to Jerusalem. Later, I

hope to write several articles about our mission work in Japan and China. Also about the hope of Christianity in India.

I wish it were possible for me to make each of you see and feel what I have seen and felt during our three months' travel through the Orient. One, for instance, can hardly believe that this side of the world is a part of the same world in which we live. One gets a real idea of how many people there are in the world whose skin is either yellow, brown, or black. And what a tribute to the white race, that, though so far outnumbered, they practically control the world. Again, one realizes so forcibly how many millions there are in the world not Christians. One is appalled at times by the seeming hopelessness of our task.

In Japan, one realizes on every hand how very difficult is the task of the missionary. A people most patriotic and whose religion is bound up with their patriotism. It is a different story in China. There are many obstacles in China, of course, but so much easier to make progress than in Japan—and easier to hold the gains once they are made. One definitely feels that much progress is being made for the Kingdom in China.

But India! Who can tell the story? What a land to break one's heart! Such strange contrasts and contradictions! A 10% who boast of their superiority and yet do so little for the great struggling 90% in their ignorance, poverty and dirt. India without England would be a still greater tragedy.

I have long wanted to see the Orient that I might know of a truth what it really is like. And one must see to really know. Of course, I realize that I know so little about it yet, but I can now study the Orient with a much better understanding. There is more history in the making in the Orient. You may be assured of that. And it is history that will profoundly effect the whole world of tomorrow. A place to live! Oh, my soul! Give me America a thousand times over! If nothing more, it is enough to run one crazy just to ever be saying and watching: "Dare I eat that." "Do not touch that." "Now wash your hands" and "Has it been boiled?" I wonder that the missionaries can stand it year after year. Yet with every precaution they know that they take many chances with their health every day. It was good to hear them say "We do our best and then we just trust the Father to take care of us." Our fellowship with the missionaries right on the fields will ever remain one of the sweet recollections of our tour.

Outstanding Experiences

First, our visit to Serampore, India, and uncovering my head at the grave of William Carey, the founder of the mod-

ern missionary enterprise. What I learned and experienced constitutes an entire chapter on my trip.

Second, the visit to Rangoon, where Adoniram Judson, our first Baptist missionary from America, began his work. In many respects this is one of the greatest achievements in all modern missionary annals. 265,000 Christians in Burma and 165,000 of them Baptists. Burma, as a country, is much superior to India.

Third, a week in the home of our missionary, Miss Willie Kelley, in Shanghai. The close fellowship there with a large group of missionaries and preaching at the North Gate Baptist Church and the Cantonese Baptist Church.

Fourth, our visit to Soochow and seeing the work there and fellowship with the missionaries.

Fifth, Canton, with Rex Ray and a day spent seeing the work of Southern Baptists there. A school for boys with 3,000 students, and a girls' school with several hundred students, the Seminary, the W. M. U. Training School, the Hospital, the Home for blind girls, the splendid church—all a marvelous achievement.

And now we have the Holy Land again. We were in Palestine just ten years ago, but our time was too short and we have yearned to go back and see it better. We hear that two of our friends from Montgomery—Mrs. Michael Cody and Mrs. Ed Gay—are to meet us in Jerusalem for the rest of our trip. How happy we will be to see them!

After Palestine and Egypt we will make a brief stop in Italy and expect to reach America some time between the 15th and 25th of January.

I trust many of our friends have received the calendars of the First Baptist Church of Montgomery—especially those containing the news letters from Mrs. Inzer. I am saving most of my material for my addresses at home.

Up to the present, I have accumulated about 200 lantern-slides for my lectures on Japan, China and India, and will gather more as we continue through Palestine and Egypt.

May I greet you, one and all, with a hearty and a sincere "Merry Christmas and a Happy New Year?"

Yours in the love and faith of our Lord Jesus-Christ.

JOHN W. INZER.

Motives are everything with God, and as far as we are upright, they are everything to us.—Sel.

The best preparation for the future is the present well seen to, the last duty well done.—Sel.

A NEW EMPHASIS NEEDED—RE-THINKING CHRISTIAN EDUCATION

(Continued from page 1)

ers, and that of the B. T. U. is due first, to lack of trained leaders among the young people, and second, to the lack of appreciation and intelligent direction on the part of pastor and church.

A program of education must be put on that will arouse pastor and the entire church—one that will revitalize and render more efficient all of the present agencies of education and training in the church, and perhaps add and develop others which I believe are needed. This calls for leadership—strong, courageous, intelligent leadership that will develop a practical program and sell it to our people—that will arouse our churches to the urgent need of putting the program on, and inspire them to do it.

Second, in our schools. Our Baptist colleges must be strengthened and enabled to redouble their efforts to train a leadership loyal to the Truth and to Baptist faith. A program of training more effective than any yet devised must be developed for assisting the colleges in developing this leadership and tying it on to denominational work. Some plan must also be worked out by which this training can be given to at least a part of our boys and girls attending secular schools. We must not leave them unsupported in their effort to stand against the insidious liberal spirit that would engulf them, nor allow our churches to lose this potential leadership.

Our pastors and churches must be taught not to neglect the local high schools. It is here that the tide rises and the drift starts. A program of wise teaching is needed here. A lady teacher in Bessemer, Alabama, in a letter to me puts it tersely. She says: "We submit our children to everything in grammar and high school and then suddenly become frantic when they start to college—complacency through the twelve formative years, and sudden alarm at the four maturer years."

Certainly we need to give thought to our whole secular educational system from kindergarten to university. Note the steps we have taken: First, we ruled out "sectarian" instruction, then the Bible, then all Bible and religious teaching. Then we censored our text books and cut out everything Biblical and religious, and even most of the great moral teachings. In the beginning we had silence as to religious subjects; now we have open scoffing. This condition can and must be corrected. A program can be worked out by which much of the ground lost, both in schools and churches, can be regained. Shall we do it? The future of Zion hangs upon the answer.

Jackson, Tenn.

RAPTUROUS LOVE FOR CHRIST

E. B. Hatcher

Probably one of the least understood books of the Bible is the Song of Solomon. It is an oriental love story and is considered by a large number of expositors as symbolizing the love-relation binding together Christ and His church, and Christ and the individual believer. Multitudes of Christians see nothing in the book practically helpful to themselves. To them it is a mere love story and nothing more and presents certain familiarities of embraces that repel rather than attract them.

But it is a very impressive fact that the great saints of the earth—the great lovers of Christ—turn to this book with eager delight because it furnishes language that enables them to express in richest terms their own affection for Christ. They also find soul-satisfying terms expressing Christ's love for them.

Of all the saints of recent centuries whose love for Christ rose to great heights probably no one touched a loftier level than Samuel Rutherford of Scotland of the seventeenth century. His love of Christ ran riot. Where did he find the speech that proved a satisfying casket for holding Christ's love for him and his love for the Savior? He found it in the Song of Solomon.

This was true also of Spurgeon. When his soul would soar to the heights in its expression of love for Christ he would go to the Song of Solomon for the wings with which to make his flights. The terms of endearment in that book never grated on his refined tastes. They suited his love-moods exactly.

"Oh, Christian men and women," said Spurgeon in one of his sermons, "I do protest unto you I fear there are thousands of professors who never knew the meaning of this word 'love,' as to Christ. They have known it when it referred to mortals; they have felt its flame, they have seen how every power of the body and of the soul is carried away with it; but they have not felt it with regard to Christ. I know you can preach about Him, but do you love Him? I know you can pray to Him, but do you love Him? I know you trust Him—you think you do—but do you love Him?" Oh, is there a love to Jesus in your heart like that of the spouse when she could say, "Let him kiss me with the kisses of his lips, for his love is better than wine." "No," say you, "that is too familiar for me." Then I fear you do not love Him, for love is always familiar. Faith may stand at a distance, for her look is saying; but love comes near, for she must kiss, she must embrace. Why, beloved, sometimes the Christian so loves his Lord, that his language becomes unmeaning to the ears of others who have never been in his state. Love hath a celestial tongue of her own,

and I have sometimes heard her speak so that the lips of worldlings have mocked, and men have said, "That man rants and raves—he knoweth not what he saith." Hence it is that love often becomes a Mystic, and speaks in mystic language, into which the stranger intrudeth not.

Book Reviews

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

Sadhu Sundar Singh, by C. F. Andrews. Harper and Brothers. 205 pp., Copyright, 1934. \$2.00.

This book is "A personal memoir by a life-long friend of this Christian saint and mystic." As such it gives intimate and revealing glimpses into the life and soul of this wonderful Hindu Christian.

The author writes of the boyhood of Sundar Singh, of his conversion to Christianity, of the struggles and persecutions that followed, of his arduous and sacrificial service for Christ, of his utter devotion to the Master, of his travels abroad, of his latter days, and of his final mysterious disappearance.

The reading of this book will quicken the Christian pulse and will make one not wonder that a little child in a hospital the Sadhu once visited thought that it was Jesus who had appeared.—O. W. T.

The Soul-Winning Teacher, by L. Flora Plummer. Published by Fleming H. Revell Co., 1934. 192 pp. Price \$1.25.

A warm but vigorous protest against merely formal religious instruction without a deep spiritual life upon the part of the teacher, the book fills a definite need. It is easy to read but does not lend itself readily to teaching a group of teachers. The only recourse, therefore, for pastors and superintendents is to place a copy in the hands of their teachers. Every teacher will be made better fitted for the task after reading. In part two, entitled "The Work of the Teacher," striking sentences stay in the memory, such as: "It is not sufficient for a teacher to inform his pupils of the method, the process, by which one becomes a Christian, but the teacher must train pupils in Christian habits and to think and act as Christians." The author's evaluation of the book is fitting, "An appeal for deeper personal consecration, for more effective soul-winning endeavor." This really commends the book, in itself.

O. L. Rives.

WHAT OUR READERS ARE SAYING

EVANGELISM IN THE BAPTIST PROGRAM

Early Baptists laid great emphasis upon evangelism. To them, winning the lost was the supreme mission of Christians and churches, and because they majored in evangelism, Baptists lived through the persecutions of past ages, and have grown in numbers until we are now a mighty host.

In comparatively recent years Baptists have formulated a well rounded program to include teaching, healing, and various benevolences. It is well to have such a program for carrying out the whole mission of our Lord, but if we allow other things to crowd out the supreme thing we cannot expect this program to have life and power. That we have lost some of our evangelistic zeal cannot be denied.

The church that does not make the salvation of sinners its chief business, no matter how well organized for other things, will find it extremely difficult to enlist its membership in its program. Our denominational programs will just as surely find heavy going unless we make soul winning our main objective.

A large church recently held its annual business meeting for the purpose of planning its work for another year. Much time was given for the discussion of plans for its various organizations and departments. Reports and recommendations were adopted. A budget was adopted. Yet, not one plan or suggestion was offered for winning the lost in that community. They forgot the one and only thing that could give incentive and power to carry their program.

Our Conventions and Boards may sometimes make the same mistake. Evangelism, as a definite part of our programs, gets very little consideration in the annual meetings of these bodies. Our budgets carry pitifully small appropriations for the very work upon which all the rest is dependent. Our own State Convention appoints committees to report on every other phase of our work, but there is no committee on evangelism.

I know that it may well be said that all of our programs imply the winning of souls. But winning the lost to our Saviour is too important to trust to implication. Jesus did not say that His mission implied the saving of souls, but He did say, "The Son of Man is come to seek and to save that which was lost." That was His supreme mission in the world. For that purpose He died on the tree of shame. The proclamation of His atoning death to those who

are lost should be our first concern.

May the day speedily come when we, as individual Christians, as churches, and as denominational organizations will give evangelism the place it ought to occupy in our Baptist program!—W. C. Creasman, State-Enlistment Evangelist.

L. S. SEDBERRY

Having been associated with Rev. L. S. Sedberry in the same association for a period of three years, and having had opportunity to observe his work at somewhat longer range for an additional three years, it is my opinion that there is no finer evidence of constructive pastoral leadership anywhere than that to be found in the Gallatin church, from which he goes, after an effective ministry of eight years, to assume the pastorate of the First Baptist Church, Brownsville.

He is one of the finest Christian spirits I have known, and his excellent wife shares the place which he holds in the affections of his fellow-pastors, and others, and many friends throughout the association and this section of the state.

He is to be commended to the Brownsville church as a faithful minister of our Lord Jesus Christ, and a worthy successor to her long line of honored pastors.—H. T. Whaley, Nashville, Tenn.

HUMBOLDT'S GREATEST REVIVAL

The Revival That Would Not Stop
What is said by the older people of the community to have been Humboldt's greatest revival came to a close on Monday evening, December 10. The meeting was unusual from the beginning and in every particular.

The preaching, by Evangelist Fox, was unusual. Every message was clear, forceful, uncompromising and true to the Word of God. And eager throngs came to hear and be blessed by them as the speaker poured out his soul in the interest of the people.

The music, under the able direction of Mr. J. Dalbert Coutts, was unusual. Mr. Coutts' vocal and instrumental solos, his untiring work with the junior, intermediate and senior choirs and his dramatized devotions evoked many expressions of appreciation from the great audiences which came from the beginning of the revival and from extended areas. Without question Mr. Coutts is the most talented and accomplished musician we know who is giving all of his time to evangelistic work.

The revival was unusual in its

sustained interest. Beginning with twelve conversions and nine additions to the church the first day, people were saved and added to the church each day the revival continued. Two weeks passed and the time came when, according to plans, the meeting was to close, but it would not stop. On that Sunday alone there were twenty-eight additions, twenty-six conversions and three who rededicated their lives to Christ, and it was decided to continue another week. During the third week the interest grew higher and higher and the audiences were large in spite of the cold and inclement weather. And on Sunday of the last week there were sixteen conversions and additions and sixteen rededications.

The revival was unusual in its closing. What was to be done under the circumstances was the question. The evangelist announced to the people present that evening, "Mr. Coutts and I are staying over, and the revival will close tomorrow night with a pounding at the church for the pastor." Monday night was cold and snow was falling, but they came: Baptists, Methodists, Presbyterians and Disciples; children and adults came; they came bringing boxes and bags and packages of every size and form—fruits, vegetables, bacon, sugar, flour, coffee, country hams! Bundles and buckets wrapped and tied until the church platform piled with parcels resembled a young grocery store—and they are still coming. There was no sermon. Just a service of song, praise and prayer and brief remarks from Dr. Fox on "How to Treat and Keep a Preacher" and an invitation. Again there were two conversions, three additions and two who came rededicating their lives to Christ for service.

The revival was unusual in its results. Ninety-eight were received for baptism, thirty-one by letter, twenty-one rededications and sixteen others saved who have not yet joined the church—166 who took definite stands during the revival. Sinners, men and women and young people, under the pungent preaching of the old-time gospel were convicted of sin, and church members, many turned from worldliness to serve and live for Christ. The fellowship between church members, and between pastor and people, if this could be possible, is sweeter. We have a clearer understanding of our high privileges and responsibility as a church; there has come to our people, generally, a truer outlook on life, a deeper longing and determination to go forward for Christ in behalf of a perishing world and joy bells in earth and Heaven are ringing new praises to our Conquering Christ. Surely no church or pastor has ever had more helpful helpers in a revival than have we in laboring with Dr. Fox and

Mr. Coutts. And as evidence of our appreciation of them, already they have been extended and have accepted an invitation for a return engagement with us the first weeks of October of next year. May all the praise and glory be ascribed to Christ.—H. W. Ellis, Pastor. December 12, 1934.

REVIVAL AT HAMPTON

I have just closed a great meeting at Hampton, Tennessee. We had twenty-eight conversions besides many reconsecrations in this meeting.

I have held three meetings at Hampton. I can say they know how to treat a preacher to make him feel good, to be sure.

I have conducted 293 evangelistic meetings in my work, have had 8,990 conversions besides many reconsecrations.

Any pastor or pastorless church standing in need of my services can secure them by writing me at N. Wilkesboro, N. C. I preach the Gospel of Good News in the original way, I set no price, I only ask a freewill offering.—G. W. Sebastian, Evangelist, N. Wilkesboro, N. C.

A LETTER FROM BRO. LINDENMAYER

(In the November 1 issue of Baptist and Reflector, Bro. G. D. Lindenmayer, of Memphis, had an article on "Christ and the New Deal," to which certain brethren protested and concerning which we published explanatory comment in our issue of November 15. In a fine-spirited letter to us Bro. Lindenmayer requests the following article to be published as his defense personally, as his article was the subject of and he was named in the explanatory comment. On the principle of fair play, we accede to his request.—Editor.)

"Dear Editor:

"I was greatly surprised to see the article from your pen under the caption of 'The Open Forum.' It was understood that you did not concur in everything that was said, and I did not mean to express any opinion that would be calculated to close the Forum. I was more surprised to note that you took sides in the forensics in which Brother Tull and I engaged and that you went so far as to stamp my article 'radical.' The writer was accused of using political terminology when the burden of his thought was the attitude of the Carpenter of Galilee toward the New Deal. The climax of my article was that, while the symbol of the NRA was the Eagle, the sign with which we conquer was the C. O. C. (i. e., the Cross of Christ). The article of the writer was described as dealing with partisan politics, while the article to which he was replying was characterized as having only ethical implications.

"The writer intended to meet the severe critic of the New Deal, who threw his gauntlet down in

the face of all who differed with him, in the generalization that the New Deal was taking all of the liberties away from the people.

"Since the article appeared, the American Democracy has overwhelmingly registered its opinion in support of the New Deal policies. The voice of the people may or may not be the voice of God. It certainly was not the expression of the few or of any small minority. It was a new vote of confidence in our inspired leader who is honestly endeavoring to lead us out of the wilderness of the depression. We must pray for those in authority.

"I did not expect everyone to agree with me in my opinion of the New Deal, but intended to make a religious application of the great fact that Christ was in sympathy with the man down and out as well as with the man who had great wealth. The writer was sincere in his effort to use a religious terminology as well as to vindicate 'the authorities that be.'

"I am very sorry that those who disagreed with the writer of the article 'Christ and the New Deal' did not have an opportunity to reply. To my mind this is the purpose of an open forum, and I thought that the Editor would be a disinterested party and not severely criticize one of the contestants. Professional etiquette should be observed by all and no one holds the Editor responsible for what appears in an open forum. The writer has sent in scores of subscriptions to the Baptist and Reflector for two years now, and naturally hates to be called names as he has been, and desires to remain a friend of the Editor and of the paper. He appeals to the good Editor to keep the open forum open.

"Baptists believe in liberty of thought and expression. They do not believe in the censorship of an open forum in which Christ is held up as the one who makes us free, and is our only panacea.

"When the Editor of The Open Forum called the writer 'radical' he did not mean to libel, and I will forgive him when he publishes this explanation.

"Thanks;

"G. David Lindenmayer."

THE EDITOR'S REPLY

In reference to the whole matter we reply:

1. We did not use the word "radical" in a political communistic sense, but in the sense of "extreme." We felt, and still do, that Bro. Lindenmayer took "radical ground" in his interpretation of the New Deal.

2. As to his using "political terminology," in the first part of his article he set up Mr. Roosevelt against Mr. Hoover and discussed the contrast.

3. As to our characterizing Bro. Tull's article (to which Bro. Lindenmayer was replying) as having "ethical implications," we only said that Bro. Tull "discussed

the ethical implications of the New Deal as he saw them, and avoided mere political terminology in doing so."

4. That "no one holds the editor responsible for what appears in an open forum," depends. The letters we received protesting against Bro. Lindenmayer's article did hold me responsible. Since they were of a more or less personal nature, we felt it unnecessary to publish them. We did not mean to be unfair to the writers. We can still publish them, if the writers desire.

5. Not the least ill will is held against our brother. There is no reason why he should feel that he is no longer a friend of the editor and the paper. People must be able to disagree without becoming enemies.

6. That for identification, his name was called and that his view was interpreted as extreme, does not connote that we called him "names" in an offensive sense.

7. In discussions for or against the New Deal these stressful days, it is easy for any of us to make radical statements, for that matter. We agree with the writer that the President is "honestly endeavoring to lead us out of the wilderness of the depression." We believe that Mr. Hoover honestly tried to do that. But of neither can we claim that he is an "inspired leader." Any of our leaders have their faults, make their blunders, not to say commit their sins, even as the rest of us do. The upshot of it is that "Our hope is in the Lord, who made heaven and earth."

Our article was not intended to be in the nature of a personal attack, but as an explanation to those who wanted to know how his article came to be published and protested against it. And since some seem to feel that we agreed with the article, we, as concisely as we could, expressed our disagreement. It was neither taking sides politically nor a personal attack on any man. We are sorry it was interpreted otherwise. And in no case was there the least anger or ill will on our part in what we said.

REVIVAL

AT SHEPHERDSVILLE, KY.

On December 7, we closed what all considered the greatest revival ever held in the history of the Shepherdsville Baptist Church. Bro. C. L. Hammond of the Oakwood Baptist Church, Knoxville, was with us three weeks and did the preaching, condemning every form of sin and created the greatest conscience against it I ever saw in so short a time. Numbers of people came asking forgiveness of the church and rededicating their lives anew to His service.

Night after night the crowds overtaxed the seating capacity of our church. Circuit court was in session and the judge gave us permission to hold services between

twelve and one o'clock. This gave us a chance to touch lives from all parts of the county with the Gospel in word and song. Several days we had as high as five services.

The pastor conducted the music assisted by a junior, intermediate and senior choir, an organ, two pianos, and orchestra.

There were one hundred and one additions to our church, not

counting those that went to other churches. Sixty-six by faith and baptism and thirty-five by letter and statement. Sunday night, December 9, the pastor conducted the largest single baptizing ever held in this town when he buried fifty-nine people with their Lord in baptism. We just took this pastorate three and one-half months ago.—H. Evan McKinley, Pastor, First Baptist Church.

What He Has Done For My Soul

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

THE STORY OF MY CONVERSION

L. Bruce Cooper

Baptist Bible Institute Student, New Orleans, La.

At fifteen years of age I left my home for sea and while there, met with seafaring men who were rough and had little care for anything. I developed a spirit of this type and fell into the old evils with them, and when the ship would go into port, the whiskey dens were filled with sailors. Thus I became a drunkard, and on my return home I was such a wicked man that my own family did not want me and my father told me to vacate.

I left my home for New York City to reform, but there met with old associates and fell again into the drinking crowd. At the age of twenty I had given up all hopes as I knew that my end was hell. After being drunk for two weeks and lying in a gutter where I had fallen some time during the night, I was found by a withered gray-haired woman who aroused me and said, "Child, you need Jesus." I left there and will never see this woman again, but I shall always have her picture in my mind.

Later I was almost killed by a train but saved by a drunken friend pulling me off the track. I then came to my home and started to school to be a lawyer, but there had been no change in my life. I had been going to school two years and was passing an evangelistic club when I heard a beautiful song which was "Amazing Grace, How Sweet The Sound." I stopped and after the service had a long talk with the Christians and left the place under conviction for my sins.

The next Saturday night I went back, but when I went home I was not able to sleep, and getting out of my bed I started praying to the Lord to save me. I decided that the best place for me to pray was to get on the old road on which I had opened whiskey and committed all kinds of sin. I walked this road all night and prayed to Jesus to save me, and about four o'clock the peace came. This was a very cold night. The next day was Christmas Eve Sunday, and I got the pastor to baptize me that morning.

I first led my own brother to Christ a few weeks after I was saved. Since I was converted five of my old whiskey comrades have

died with their shoes on, some shot down, others killed by accidents. My community is filled with whiskey and I see the little children suffering and poor women paying the price of drunken fathers, and this makes me take a stand against it.

The Lord Jesus Christ opened up a way for this soul of mine to find salvation and satisfaction. I have trusted and he has made it possible for me to go to school. I soon felt that I was called to preach, and I did not surrender until several years later. God has graciously permitted me to lead many souls to Christ and this is all that I want to do. How grateful I am for the saving power of Jesus!

THE NORTH CHINA REVIVAL

Alice Huey, Laichowfu, China

Years ago when we had a good system of schools in our North China mission our county supported several flourishing day schools. The country churches helped to promote the schools while the Foreign Mission Board paid a good part of the teachers' salaries. When the slump came it came so suddenly this phase of the work was paralyzed. It may have been for the best. However, we felt if we could have carried on a few years longer we might have developed a strong system of Christian day schools. But God is leading out in other ways. While in some places we regret to see sons and daughters of Baptists parents growing up in ignorance because there is no school near, in many other places we find Baptist teachers in small private schools. Many Baptists have positions in the public schools.

I will now speak of how God is using one of these teachers, Mr. Liu Feng San, near Sa Hwoa, our strong commercial center. Some years ago he took some work at our seminary at Hwanghsien and also took Normal Training under Miss Jane Lide. He became one of our best country teachers. Then as I said above, the slump came. The workers scattered. Wars and revolutions came and

went. Missionaries went home never to return. I myself was at home five and a half years, caring for aged parents. As God held me and brought me back to China He held on to those scattered Chinese workers. I came back into a new day for China. The churches had struck bottom financially and spiritually. God had visited His people. All desire for worldly gain seemed to have been burnt out. Then began pouring in the riches of His wonderful grace. Hundreds, yea thousands of radiant, changed lives give proof that God is working in our midst.

Mr. Liu was away in another county teaching when the revival began to sweep over this province. Near him were some rather extreme emotionalists. On inquiry he found that their lives were not tallying with their loud professions. He dismissed it as mere excitement; he did not believe it was the work of the Holy Spirit. After he came home he went over to a little Baptist church not far from his home. The missionary pastor, Mr. Larson, was there. Mr. Liu said he noticed a spontaneity and a joyful enthusiasm about the service he had never seen in a Baptist meeting before. He even noticed some audibly rejoicing in the Lord while others were praying. And these were people whom he knew and in whom he had confidence. Mr. Larson's message got hold of him. He came away from that meeting saying to himself, "I can't say about this. Perhaps it is the work of the Holy Spirit."

He began to pray about his own church. The members were scattered, some gone to the Catholic. The church house was in the hands of the Catholics. It required genuine faith to see a ray of hope in a situation like that. One of our pastors, a member of this old church, got under the burden, too. They asked God to let them see their church reorganized in Sa Hwoa. Their prayers were answered. A real work of grace has begun in that city. In a few days delegates will go from the little group to the North China Association. They will report several baptisms and a small sum for missions—two fruits of a Baptist church.

During our summer class in Romans, Mr. Liu was one of the most interested pupils. He had studied the book before. This time he seemed to get the fuller, deeper meaning of the atonement. During the meetings which followed this study he seemed to completely surrender himself to God. Last Sunday I went out to Sa Hwoa. It was the day to sum up the five month's work done since reorganizing. We had a short talk from Revelation 7:13-17. Mr. Liu, as usual was watching for souls. There were three men—three Christian business men, who had come in to see a relative.

Mr. Liu felt sure that they did not understand the statement, "They washed their robes and made them white in the blood of the Lamb." He asked to be allowed to speak. With faultless diction and simple eloquence he gave one of the finest presentations of the atonement I have ever heard. As I listened my heart sang for joy. I felt sure the recent study of Romans had given him the clear conception of the subject. I felt more sure that, because of his surrender to his Lord, he had received the fullness of that One who is giving him this passion for souls.

I wonder if he would not change the statement quoted above by saying, "I am sure about this now. It is the work of the Holy Spirit."

Pray for him that he may be kept.

THE MARTIN MEETING

A Study in Revivalism

By Roger L. Clark

There are three functions in the work of a revival which largely determine success or failure—singing, praying, and preaching. The meeting held in the First Church, Martin, Oct. 21-Nov. 4, was so distinctly marked in these respects, it affords an interesting and profitable study.

The Circumstances.

The meeting began six weeks after the pastor's anniversary, a most fruitful year of ministry. There is comparatively a large number of unaffiliated Baptists living in Martin, and always the sinful world into which to reach. This meeting was not to command the undivided attention of the community, another being in progress at the Methodist church the entire time. It was almost exclusively a Baptist effort, the exceptions being two prayers: one offered by Elder Cayce Pentecost, the county clerk, a "Primitive" Baptist preacher, and the other by Elder Brooks, of the "Church of Christ," who prayed for "the union of all God's people."

The auditorium was always well filled at the night services, and, except on Sunday nights, without over crowding. There were more than one hundred present at each morning service throughout the meeting. Visitors were welcomed and recognized from all points of the compass.

It is due the pastor, N. M. Stigler, to say that he had nothing to do in calling his brother, H. W. Stigler, of Frederick, Okla., to be the evangelist—and this can also be said as to the singer, R. K. Bennett, pastor at Stanton. H. Walden Stigler was born not far from Martin, spent several years as a member of First Church when a student of Hall-Moody,

and was ordained by this church twenty-five years ago. In accepting this call, he was but coming back into the hallowed memories of his youth and early manhood. Brother Bennett led the singing here in a prior meeting. Unanimously and without discussion, the church turned to these brethren.

A Glimpse Of The Platform.

Always there were from seven to twelve vases and bowls of flowers grouped principally on the left of the platform and upon the table under the pulpit. This, the pastor explained, was to provide something pleasing for the congregation to look at, neither pastor, singer nor evangelist being especially gifted with pulchritude. In the background at the left were the United States and Christian service flags. To the right sat the choir of twenty-five, and immediately back of the pulpit the beautiful pipe-organ, the memorial gift of Brother and Sister T. H. Farmer, who are yet active and devoted in the work of the church.

The Choir—Not A Seat Of War, But An Expression Of Church Life.

The choir, under the leadership of Miss Musa Hall, is a true expression of the Spiritual life of the church. Its members enter into every phase of church activity. Its service during the revival, in the faithfulness of the members and in quiet, devoted attention to the messages, was an inspiration. They responded well to the director and led the congregation in a magnificent way. Miss Musa has trained a number who are competent at the organ. But none has a firmer or more sympathetic mastery of this fine instrument than Miss Musa herself. So far as it is apparent, there is no taint of rivalry or spirit of jealousy in this department of the church life. And this fact, bearing its spiritual impress, made the great revival possible.

The Singing.

There were 119 musical numbers rendered in the twenty-six services. Of these, 97 were hymns and songs. Seventeen songs were repeated and three songs thrice sung. The selections were the old, familiar hymns and songs we love to sing—and they were of the highest order. There was no straining after effects, no effort to put "pep" into the music, nothing pandering to entertainment, sensational or bizarre. It was congregational singing of great spiritual power and fervor. Brother Bennett's voice is clear and true, and his enunciation distinct without being stilted. He magnifies the ministry of song. He held the young people's service each afternoon, and met the choir for prayer and practice before each night service. His solos were messages.

The Praying.

Few churches realize that in a revival, prayer is as necessary on the divine side as preaching is on the human side of conversion. There were two intercessory prayer circles, one of young people, led by the pastor, and the other for the mature in years. To the praying in circles and services must be added the intercession of the church at Frederick, Okla., the evangelist's home, where many prayers were offered—according to the large number of letters and postals Brother Stigler received from his brethren. With intercession carried on so far away, it is no wonder that the meeting was one of great power.

The Preaching.

H. Walden Stigler is a Gospel preacher who knows his Bible well. His voice is strong and well modulated, his manner natural, his gestures unaffected, his diction clear and understandable, and his illustrations apt and always homely. He impresses the listener that he is always speaking out of his own personal experience and study of God's Word. There is never any attempt at oratory, straining after effect or pretentiousness about him whatever. He could smile, relate personal anecdotes and pay tribute to old friends and pastor without any awkward turn or diversion of interest from the sermon. He brought great messages on great subjects. His homiletic models approach the sermon on Pentecost and Paul's sermon at Athens.

Great Moments.

There were three morning services when all else gave way to testimonies by the brethren. These were strongly emotional moments when all became sensible of the presence of the Spirit of God. These moments held renewed consecration, some reconciliation, pledges to pastor and to one another of faithful service, and the relation of great experiences of grace.

There were thirty-seven additions up to the close of the last service. It is not possible here to go into the details of all the contributing agencies and aids of this meeting. The church was united in it. First Church is a truly great church. Perhaps never before has the fellowship been closer, the spirit of love and concord so manifest, and pastor and brethren more devotedly bound together in the work of the Lord.—Martin, Tennessee.

A Chinese laundryman was asked here in our country if he went to church. He answered, "Go to church, China. No time to go to church America. On Sunday American come for clothes."—Watchman-Examiner.

EDUCATIONAL DEPARTMENT

Sunday School
Administration

Headquarters, Tallahoma, 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

ANNUAL PROGRAM

Tennessee Baptist Sunday School
For 1935

Preparation

Motto: "Study to Show Thyself Approved."

Aim: "Study, Plan, Train, Win."

Scripture: II Tim. 2:15.

First Quarter "Study"

January—Study needs of local field through the religious census. 1. Enlarge organization. 2. Grade the school and enlist officers and teachers. 3. Set Standard as program of work. 4. Organize for a great program. 5. Plan year's study course. Group Meetings. Topic: "An Approved Workman."

February—Study toward enlargement. Every teacher and officer active, a place for every pupil and every pupil in his place. 4. Monthly visitation. 5. Inspire in Bible Study. Attend Laymen Group Meetings.

March—Study for extension activities. 1. Study Associational needs. 2. Organize for Simultaneous Training Schools. 3. Prepare for Regional Conventions. 4. Observe Mission Day and give to missions. 5. Campaign for Home and Foreign Fields. 6. Attend B. T. U. Group Meetings.

Second Quarter "Plan"

April—Plan Teacher Training. 1. Organize Sunday Schools where needed. 2. Doctrinal study classes in all churches. 3. Plan Soul Winning Programs for revivals. 4. Attend Regional Convention. 5. Attend Group Meetings. Topic: "Let Us Rise and Build."

May—Plan for Officers Clinic. 1. Associational Institutes. 2. Plan for Daily Vacation Bible Schools. 3. Inspire Laymen to Action. 4. Continue Doctrinal Classes. Attend Laymen Group Meetings.

June—Plan Simultaneous Training Schools. 1. Put on Daily Vacation Bible Schools. 2. Emphasize Christian Education Day, using returned college students. 3. Plan for Convention at Ovoca. Attend B. T. U. Group Meetings.

Third Quarter "Train"

July—Train Church Leaders. 1. Enlist for Associational Simultaneous Training Schools. 2. Emphasize New Study Course. 3. Hold Teachers Institutes. 4. Attend State Convention and Encampment at Ovoca. Group Meetings. Topic: "Every Man in His Place."

August—Train for Associational Activities. 1. Continue Associational Simultaneous Training

Schools. 2. Study Course in Soul-Winning, and Win the Lost. Attend Laymen Group Meetings.

September—Train Teachers in Methods and Administration. 1. Bible Study. 2. Train for Winter Conquest. 3. Observe Promotion Day. 4. Elect Officers and Teachers for coming year. Attend B. T. U. Group Meetings.

Fourth Quarter "Win"

October—Win the Whole Man, Stewardship Emphasis. 1. Educate in State Missions with Offering the last Sunday. 2. Instruct in Every Member Canvass. Group Meeting Topic: "A Soul Winning Discipleship."

November—Win the Whole Church for the Whole Program. 1. Conduct Mission Classes. 2. Assist in the Every Member Canvass. 3. Organize for the Whole Church Program and attend Laymen Group Meetings. Attend Baptist State Convention.

December—Win Through Love. 1. Plan for needy families at home. 2. Emphasize the Orphanage Program and make love gifts. 3. Pray and prepare for a year of constant soul winning. 4. Set goals for growth. Attend B. T. U. Group Meetings.

GOALS FOR 1935

- 45 —Daily Vacation Bible Schools.
- 10%—Increase in Enrollment.
- 75 —New Sunday Schools Organized.
- 45 —Standard Schools.
- 25%—Increase in Number of Graded Schools.
- 75 —Churches Observing Home Co-operation Week.
- 4 —Standard Associations.
- 60 —Holding Regular Group Meetings.
- 30 —Simultaneous Training Schools.
- 6000 —Awards.
- 25%—Increase in Schools Using Six Point Record System.
- 35 —Clinics for Officers, Teachers, etc.
- 25 —All Day Educational Meetings.
- 1500 —Attendance at Regional Sunday School Convention and 75% of Associations Co-operating in this Promoting Interest in Associational needs through arranging maps of Associations and locating churches on them.
- 300 —In Attendance State Convention at Ovoca.

In Memoriam

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

MRS. ODE SMITH

On Sunday morning, November 25, 1934, our hearts were saddened by the death of Mrs. Ode Smith, beloved member of our W. M. S. Her going leaves a vacancy in our ranks which will be hard to fill. Not only will she be missed from our W. M. S., but from over our state, for the talent with which God endowed her was used for His glory. The posters on which she so beautifully portrayed our Mission Work always brought the vision of the "Field White Unto Harvest," and our task, "Go ye." Her deep devotion to her Master and her great missionary spirit will ever linger to inspire us to give of our best to the Master. A few months ago Mrs. Smith's poster, "The Wards of Home Missions," won the blue ribbon award at the State Convention, but now she has heard the Master say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Therefore, be it resolved, that we extend our sympathy to the family and commend them to our Heavenly Father, who doeth all things well; that a copy of these resolutions be recorded in our minutes, one sent to the family, and one to the Baptist and Reflector, on behalf of the W. M. S. of Dyersburg Baptist Church.

Mrs. Fannie S. Stutts,
Mrs. Leon Percifull,
Miss Emma Harwood.

MRS. T. N. HALE

Mrs. T. N. Hale's life may be called "a perfumed altar flame," for she was both an active and lovely Christian. Her refinement and enthusiasm and her useful education made her a blessing to the whole community. Many hearts are saddened over the ending of her good life. Hers will be that kind of immortality which all of us revere; the immortality of influence, a continuing blessing to us. Her friends and all who knew her well can surely say that her life will live in and move us on to nobler ends.

Her life was an example of the "little nameless unremembered acts of kindness and of love." Now she has entered into the realization of the mighty hopes that make us able to stand the turns and twists of fortune. To her friends, to the members of her home, to ourselves we can say, as Tennyson said in his own dark grief:

"Twice blest where lives are faithful prayers,
Whose loves in higher loves endure."

She would not have us grieve. At the end of her abundant life we can say with the poet:

"The sun hath set to us, but shines elsewhere,
The encircling gloom is gone, and all is fair;
Thy home is reached, thou dost not 'ask to see
The distant scene,' for it is near to thee."

"And thou art 'ever thus,' no need to pray

For guidance on a dark and rugged way;
The day of sorrow and of doubt is gone,

Thy love remembered and thy haven won.

"And now thy faith is sight, and thou dost know that God is light;

And over moor and torrent we must go, through the dark night,

Till in the glorious morning light we see

The angel faces of the blest and thee."

—Written by Miss Ella Winstead and read before the Missionary Society of the Dresden Baptist Church.



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 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Leader.....Miss Margaret Bruce, Nashville

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

W. M. U.

Watchword for 1935: "In the name of our God we will set up our banners."—Psalms 20:5.

Hymn for 1935: "Fling Out The Banner."

HISTORY OF YEAR'S HYMN FLING OUT THE BANNER

Miss Claudia Edwards, Instructor in Music at W. M. U. Training School.

George Washington Doane, known as the "Missionary Bishop," was born in Trenton, N. J., in 1799, the year that George Washington died, and was named for him. He served as minister of Trinity Episcopal Church in New York, professor at Trinity College in Hartford, Conn., and minister of Trinity Church in Boston. Then he was made Bishop of New Jersey.

At Burlington, N. J., on the banks of the Delaware River, Bishop Doane founded St. Mary's Hall, an Episcopal school for girls. In 1848 there was to be a flag-raising at the school and the girls appealed to the Bishop for a special song for the occasion. He responded with the majestic, world-embracing thought expressed in the poem "Fling Out the Banner." Written long before a Christian flag was thought of, it has become without question "the hymn of the Christian flag." Written for a special event at one special school, it has taken its place among the very best of our missionary hymns, expressing in its spirit of world-brotherhood the very core of Christianity. Bishop Doane's missionary zeal, added to his unusual energy, intelligence and force of character, made him an outstanding leader in church life. He died in 1859 but this hymn and his beautiful and worshipful "Softly Now the Light of Day" have kept alive his powerful Christian influence for nearly a century.

To receive the full blessing and inspiration from this hymn, "Fling Out the Banner," one must give careful attention to both words and music. The poem is one which richly repays study. Unlike many songs, it has survived temporary popularity and has become fixed among the really great hymns of the ages. Such hymns are always thought-provoking and cannot be sung carelessly.

The tune, Waltham, was written by John Baptist Calkin, a London musician. It is a gem of stately, dignified harmony and rhythm, expressing perfectly the spirit of the poem, which is the sole function of any hymn tune. The tempo should be carefully

considered, for when sung too slowly the force and enthusiasm of the words are lost, and when sung too fast worshipful dignity is sacrificed. In his excellent book of hymnology, "Lyric Religion," Dr. Augustine Smith has suggested a very effective dramatic presentation of this hymn. It could be very easily adapted to almost any group and would be a stirring addition to a missionary program.

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Psalms 60:4.

"I am not ashamed of the Gospel for it is the power of God unto salvation to everyone that believeth."—Romans 1:16.—Year Book.

1935 YEAR BOOK

The 1935 Year Book was mailed in November to all presidents and counselors. We realize there will be many changes in leaders, so we beg that the old officers turn the Year Book over to the new ones. We cannot furnish free copies again for the same society or organization.

The Year Book is free to the circle leaders. We will gladly furnish these upon request. Write to state headquarters NOT to the Southern Union for literature.

NEW HAND BOOKS READY

The 1935 hand books are ready for distribution. They are free to all officers. If they are wanted for all members, they can be secured for ten cents a dozen or fifty cents a hundred.

We believe it is the most complete hand book we have ever published and we hope it will be used in every society. It contains the duties of all society and associational officers.

Write to the W. M. U., 161-8th Ave. N., Nashville, Tenn., for the number you need.

MRS. TAUL WHITE IN TENNESSEE IN W. M. U. SCHOOLS OF INSTRUCTION

Tennessee is indeed fortunate in having our general workers with us in January and February. With Miss Pearle Bourne and Miss Kathleen Mallory for the first two weeks and then beginning on January 15, we will have Mrs. Taul White, who is a W. M. U. field representative for the Southern Union. She has written books on mission study and is one of the best informed women of the South. We trust that she will be greeted by a splendid crowd in each of the following places:

January 15—Carroll County, at Huntingdon.

January 16—Beulah Association, at Union City.

January 17—Gibson County Association at Milan in a mission study institute.

January 18—Madison County, at West Jackson Church, council for association officers of West Tennessee.

January 19—Hardeman County Association at Bolivar.

January 20—McNairy County Association at Selmer.

January 21—Madison County Association at Jackson.

January 22—Big Hatchie Association at Ripley.

January 23-24—Shelby County Association at Memphis.

Misses Bruce and Northington will also be in each of these meetings. All young people's leaders and association and society officers are urged to attend. All are cordially invited.



MRS. TAUL WHITE
North Carolina

Field Representative W. M. U. of S. B. C.

Hwangsien, China,
Nov. 15, 1934.

Dear Miss Mary:

I have planned for some time to write you but I am a regular "Ben Puttin' It Off" when it comes to letter writing. My days, like yours, are crowded to the limit. I begin at seven and come into my room again at fifteen minutes until six—just in time to wash my face before going to supper. When supper is over the flesh is mighty unwilling to do anything at all. I am either becoming lazy or old.

We have been very happy in our work here these past four months, though we still feel as if we had left part of ourselves somewhere across the sea. Work in all the branches goes forward steadily. Our hospital shows a gain over last year, the schools are jubilant over their progress, and we are all happy over the

reports from the evangelistic workers. All space is filled up. At times we have had to put mattresses on the floor at the hospital in order to accommodate the patients who came. This was largely true when the officials began to search out the opium smokers and sellers. Those who were discovered as smokers had to take a cure or have their heads cut off. Hundreds were really beheaded. Many rushed to the Christian hospital for treatments. The officials have moved on now and things are a bit quieter, though we still have a crowd of sick ones.

I go to the hospital almost every day, even if I can do no more than say, "How are you today?" I shall be glad when I can really talk with them. Virginia and I have a good time with the babies. They are cute as they can be.

I wish you might have a share of these chrysanthemums that my house has scattered all about it. They are gorgeous. There are yellow ones, pale pink ones, orchid, orange, rust red, crimson, white, creamy white, some as big as saucers, and some as tiny as a wee button. These last named I have never seen anywhere else but China. The bush is one mass of bloom but each individual bloom is no bigger than a shirt button. They are very unusual. Most of mine are the large feathery variety—the kind that costs five dollars per dozen at home. My rust red plant has an even dozen blooms on it, all big, and the yellow plant has twenty-six blooms on it. Dr. Dodd loved to stand and look at the yellow one while he was here. He said he never saw anything like it at home. Take your choice, my dear, and consider the chrysanthemums yours!

We enjoyed the visit from the Dodds though it was much too brief. Dr. Dodd says he is going home and tell people to quit feeling sorry for the missionaries—they are the happiest people in the world! Haven't I been saying that all the time? I have never wanted anybody to feel sorry for me—just love me and what I am trying to do and pray for me all along.

I am sure you have met Dr. and Mrs. Bryan by now. They are living in Nashville. Dr. Bryan is one of the most genial men I ever knew. We would love for the Tennessee people to know and love them. We are living in the Bryans' home and are thoroughly enjoying it. I know they must be already looking forward to returning.

My family joins me in good wishes for you and the hope that you will soon be completely recovered. Accidents some times do more harm than that which meets the eye. I do hope you will not suffer greatly from nervous shock. Remember us to Mrs. Ginn and all the others that we know there. Next time you go to Robertson County remember us to

our friends there. We long for any news of them.

We are expecting great results from the Lottie Moon offering this year. We are daily thankful for it since it is the means by which we were permitted to get back in this blessed work. We shall never cease to be grateful, and we are remembering with confident hearts that we are among the objects this year. We have no doubt as to the outcome.

May God bless you and keep you is my sincere wish.—Affectionately yours, Winnie Bennett Ayers.

W. M. U. MEETINGS

Miss Pearle Bourne, associate Young People's Secretary of the South, will be in the following meetings with Misses Bruce and Northington:

January 3—Sequatchie Valley at South Pittsburg.

January 4—Tennessee Valley and Hiawasse at Dayton.

January 5—Big Emory at Wartburg.

On January 6, Dr. Nelson Bryan, missionary from China, will be with Misses Bruce and Northington at Cookeville for an all day meeting.

Miss Mallory will join the state workers on January 8 for the Wilson County and New Salem meeting at Lebanon.

January 9—Concord Association at Murfreesboro, First Church.

January 10—Nashville Association at Judson Church.

January 11—Duck River Association at Winchester.

January 12—William Carey Association at Fayetteville.

January 13—Maury County Association, Columbia, First.

THE YOUNG SOUTH

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

ANOTHER YEAR IS DAWNING

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with thee.
Another year in leaning
Upon thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face;
Another year of progress,
Another year of praise;
Another year of proving
Thy presence, "All the days."

Another year of service,
Of witness for thy love;
Another year of training
For holier works above.
Another year is dawning!
Dear Master, let it be,
On earth or else in heaven,
Another year for thee.

—Frances Ridley Havergal.

SEVENTY TIMES SEVEN

Linda-May came home from school in tears. "I'm never goin' to forgive that horrid Tom Grant, never," she exclaimed.

"Why, Linda, dear!" said mamma, "I wouldn't say that."

"But he's so horrid, mamma; he put some nasty, slimy fishin' worms in an envelope and directed it to me, an' put it in my desk, an' I thought it was a note from Bessie, an'—an' I opened it an' all the horrid things came crawlin' out all over me. Ugh! I never, never will forgive him," she added.

"Linda-May's forgiven Tom lots of times," said Sadie staunchly. "When he put the frog in her desk and when he tied her hair to the chair back, an' other times, too."

"Yes," said Linda-May, "jus'

heaps an' heaps of times, but I won't any more!"

"But, Linda," said mamma, "we must forgive, not seven times, but 'seventy times seven.'"

Linda-May did not say anything, but she remembered just a few Sundays ago Miss Annie had had that very lesson at Sunday school. Oh, yes, Linda-May remembered. "But I just can't," she said to herself; "those nasty worms."

She did not speak to Tom the next day. Then came Saturday, and at Sunday school, although Tom sat very near Linda-May, she did not look at him at all. "I'm not goin' to forgive those worms," she thought.

"Children," said Miss Annie, "we're trying very hard to raise some money to help a poor mission school up in the mountains, and I want my class to see if they cannot make a little money in some way; it will be wonderful to feel you have made it yourselves."

The children were very much interested, Linda-May especially.

"I don't know however I'm goin' to make any," she said as they walked home. "Maybe I could rent out Lady Arabella; I could charge two cents an hour."

"Huh!" said Tom Grant, "who'd pay it?"

"Nobody's talkin' to you," said Linda-May.

But the next day Papa-doctor solved the problem.

"Linda-May," said he, "I went to see Miss Andrews today; you know she's been ailing a long time. Well, she said the only thing she fancied in the way of food was mushrooms. Now in that pasture land of mine I noticed a lot and I know Miss Andrews would pay you well for them, but you'd have to get up pretty early to gether them, Linda-May."

"Oh, I don't mind that," cried

the little girl. "I'll begin tomorrow."

"And I'll go, too," said Sadie.

Sure enough the two little girls were up bright and early. Miss Andrews was delighted. "Bring them to me every day," said she, "and when I tire of them I'll find you another customer." After the first day or two Linda-May found it very hard to get out of her warm bed, and Sadie gave up entirely. "I've got fifty cents," she said; "that's enough for one mountain child." But Linda-May did not think so.

Tom Grant's house was close to where the mushrooms grew. His mother was a widow not well off, and Tom had to get up early and do a good deal to help every morning. He leaned over the fence and spoke to Linda-May. He even offered to help gather the mushrooms, but that little girl took no notice at all.

"All right, Miss Stuck Up," said Tom.

One morning two young men came along. They stopped close to Linda-May.

"Oh, it's a little girl," said one of the men. "We want some bait; we are staying over at the hotel and we're going fishing, but little girls don't like to dig bait, do they?"

Linda-May shook her head. Then she thought of Tom. He had not been able to earn anything. She had heard him tell one of the boys he always had to do so much for his mother. But then she hadn't forgiven Tom—she never would.

"If you know any boy," said the young man, "I'd pay him a quarter, and there's some other little jobs I could give him."

Linda-May hesitated. All at once she thought, "Not seven times, but 'seventy times seven.' Perhaps Tom hadn't meant to be

so mean, anyway—she pointed to the little cottage across the road.

"There's an awfully nice boy lives there," said she. "I'll call him."

And at school that day Linda-May found a chocolate mouse on her desk. She looked at Tom.

"I earned a whole dollar," said he, "but I liked you forgiv'n me, Linda-May, best of all."—Ex.

Book Review

All books can be ordered from the Baptist Book Store, 161-8th Ave. N., Nashville, Tennessee.

The Mail Pilot of The Caribbean by Lewis W. Theiss. Published by W. A. Wilde Company. Price \$1.75. 320 pages.

The story of a young boy who won his way into a junior pilot's berth in that organization which on schedule time daily furnishes passenger and mail service to and from South America. Over the Atlantic and Caribbean in storm and sunshine, in winter and summer, these great airships ply their way. This story of a pilot's life is thrilling as it is fraught with dangers and hardships and calls for unusual qualities of dependability, knowledge and fortitude.

Tickling Sensations

"Now, I want Albert to have a thoroughly modern and up-to-date education," said his mother, "including Latin."

"Yes, of course," said the headmaster, "although Latin is, as you know, a dead language."

"Well, all the better. Albert's going to be an undertaker."—Ex.

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At the first warning sneeze or nasal irritation, quick!—apply Vicks Vapo-nol—just a few drops up each nostril. Its timely use helps to prevent many colds—and to throw off colds in their early stages.

These twin aids for fewer and shorter colds give you the basic medication of Vicks Plan for Better Control of Colds—clinically tested by physicians and proved in everyday home use by millions.

(Full details of this unique Plan in each Vicks package)



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If a cold has already developed, use Vicks VapoRub, the mother's standby in treating colds. Just rubbed on at bedtime, VapoRub works through the night by stimulation and inhalation to help end a cold. No "dosing."

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 23, 1934

Nashville, Grace	908
Memphis, First	904
Memphis, Union Ave.	774
Knoxville, Fifth Ave.	714
Nashville, Belmont	632
West Jackson	565
Maryville, First	544
Memphis, La Belle	536
Nashville, Park Ave.	465
Etowah, First	447
Humboldt, First	430
Paris, First	419
Memphis, Seventh	414
Trenton, First	340
Nashville, North Edgefield	331
Martin, First	276

By FLEETWOOD BALL

J. B. Herndon has resigned at Prentiss, Miss., to become pastor at La Fayette, La.

T. H. McSpadden has resigned at Frisco, Texas, to accept a call to the Senton, Texas.

McKinney Avenue Church, Dallas, Texas, loses by resignation its pastor, Rev. Eastham.

H. M. Bell, formerly pastor at East Church, Louisville, has retired from the active pastorate.

P. W. Hudson, of Rienzi, Miss., has been elected pastor of the West Corinth Church, Corinth, Miss.

G. O. Parker, of Union, Miss., has been called to the church at Magee, Miss. His decision has not been announced.

L. S. Williams has resigned as pastor of Buna Vista Church, Owensboro, Ky., effective early in 1935.

The First Church, Cadiz, Ky., has called as pastor, B. F. Davis of Clay Village, Ky., and he has accepted.

Haskell Beck, on December 1, accepted the call to South Persimmon Church, near Sharon, Okla., as pastor for full time.

Carl Reanan, formerly a student at Oklahoma Baptist University, has accepted a call to the care of the church at Hunter, Okla.

E. S. Mizell has resigned as pastor at Clayton, Okla., to accept a call to the church at Bixby, in the same state.

D. W. Duncan has resigned as pastor of Roanoke Church in Kansas City, Mo. He has not revealed his plans.

C. E. Wainscott, a deacon in the First Church, Quitaque, Texas, was lately ordained to the full work of the Gospel ministry.

After serving eight years as pastor of the church at Shidler, Okla., Charles L. Truett resigns to take effect March 1, 1935.

M. A. Roberts has resigned as pastor of the First Church, Jacksonville, Texas, but has not signified his plans.

Clarence Palmer has resigned as pastor at Iuka, Miss., effective December 31. He has done a great work on that field.

The service of C. M. Savage, who lately resigned at Custor City, Okla., to accept the pastorate at Piedmont, Okla., will begin January 1.

Miss Pauline Cammack of Baylor University has been appointed missionary to the Indians of New Mexico. She will be associated with C. W. Stump and wife.

Wayne Hart, treasurer of the church at Hastings, Okla., has surrendered his life to the ministry and been licensed by that church.

L. R. Morgan of the First Church, Bernie, La., has resigned to accept the position of field representative of the Louisiana Baptist Children's Home.

The estate of the late J. C. Matthews will provide \$12,500 to the First Church, Charlottesville, Va., of which Henry A. Porter is pastor.

Perry F. Evans, of Fort Worth, Texas, begins again to do the work of an evangelist. He has been elected State Evangelist of Texas.

J. R. Brown, after a pastorate of fourteen years at Stanleyton, Va., has resigned to take effect the last of next May, when he will move to Glade Springs, Va.

E. M. Skinner, of Walnut, Miss., has been called as pastor of the church at Hamilton, Miss. He is a son of J. E. Skinner, of Murray, Ky.

Roy Harlan, of Barlow, Ky., a student in Union University, has been called to the care of the church at Wickliffe, Ky., and has accepted.

B. G. Arterburn, of Falsomdale, Ky., was blessed lately in a meeting at Barkley, Ky., resulting in 32 additions to the church, 27 by baptism.

R. H. Smith has declined the call of the First Church, De Quincy, La., and accepts the pastorate of the church at Collins, Miss.

L. E. Green, of Independence, La., has resigned to accept a call to Prentiss, Miss. He is returning to a state where he was formerly pastor.

John Cook, a student in Mississippi College, Clinton, Miss., will be ordained to the full work of the ministry about the first of January, with R. A. Eddleman preaching the sermon.

A. L. McKnight, of Clinton, Miss., has just received a commission from the federal government as army chaplain to serve in the CCC Camp. He goes to Fort McClellan, La.

The First Church, Texarkana, Ark., lately heard J. Whitcomb Brougner, late of Boston, who is on his way to California. M. T. Andrews is the pastor at Texarkana.

O. W. Yates, of Russellville, Ky., recently became head of the Department of Religious Education of Ouachita College, Arkadelphia, Ark.

After serving Immanuel Church, Chicago, for 40 years, Johnston Myers has served notice that he expects to retire from the pastorate next June. He has been 50 years a Baptist preacher.

S. T. Stealey, of Bloomington, Ind., has accepted a call to Bainbridge Street Church, Richmond, Va. He is a son of C. P. Stealey, of Oklahoma City, Okla.

E. K. Cox, of Gloster, Miss., has been requested to put into book form his illuminating articles now appearing in several southern Baptist papers.

Sol Carpenter, Jr., lately resigned the church at Fieldton, Texas, to accept the care of the Calvary Church at Cotton Center, Texas. His work has begun splendidly.

J. A. Sullivan, of Clinton, Miss., has been called to the care of the church at Sartatia, Miss., and has accepted. He will also preach at Hebron Church. He succeeds M. J. Derrick, who resigned.

Joe B. Mosley, for twenty years a leader in Sunday school and B. Y. P. U. work in Louisiana, died last week. Death has taken heavy toll of Sunday school workers in Tennessee, Georgia and Louisiana.

L. W. Doolan has resigned as pastor of the First Church, Danville, Ky., after serving ten years. His has been the longest pastorate in that church during its 111 years of existence.

The church at Sulphur, La., W. J. Westberry, pastor, has canned beefs for the Children's Home. Two men gave the beefs, another

furnished the cans and many joined in the work of canning.

The First Church, Muskogee, Okla., will be assisted in a meeting by F. B. Thorn of the Second Church, Houston, Texas. A. N. Hall is pastor in Muskogee. Singer Grant Sinclair, of Gadsden, Ala., led the singing.

Joseph B. Anderson, of Danville, Va., made a gift of \$30,000 to Averett College, Danville Va., of which J. W. Cammack is president. Another gift of \$5,000 was received the same week by the will of the late J. H. Thomas.

The Baptist Message, of Shreveport, La., published an interesting picture of the huge crowd that greeted M. E. Dodd and wife at Union Station, Shreveport, when they returned from their world tour.

In a recent meeting in Stanton Memorial Church, Miami, Fla., held by Evangelist William D. Nowlin, of Arcadia, Fla., there were 109 additions to the church. R. E. Downing, another Tennessean, is pastor of this church.

The minutes of the recent State Convention are off the press and those desiring copies may get them from Fleetwood Ball, Lexington, Tenn., Recording Secretary, or the Executive Board, 161 Eighth Ave. N., Nashville, Tenn.

By THE EDITOR

Nelson A. Bryan, returned missionary from China, filled the pulpit of the Edgefield Church, W. Henderson Barton, pastor, Sunday night, December 16.

A new Baptist Church at Whitthorne, recently organized under the leadership of Roy Crider of Milan, is constructing a new brick veneer building near the Whitthorne High School.

The office enjoyed a visit from Bro. Beecher Gentry, Sunday School Superintendent in the Cookeville Baptist Church, who reports the work there as moving forward in a fine way.

News comes of a splendid Bible Conference recently held in the Liberty Baptist Church, Liberty, H. D. Burns, pastor. Among the speakers were G. B. Graber, B. P. Roach, William Woodall, V. Floyd Starke, and W. C. McPherson.

A joint meeting of the white and colored Baptist Pastor's Conference of Nashville was held at the American Seminary (colored) Monday morning, December 17. Dr. W. F. Powell, pastor of First Church, delivered the sermon.

Our readers will join in prayer with Pastor H. T. Whaley, of Eastland Baptist Church, Nash-

ville, for the recovery of his wife, who is a patient in the Baptist Memorial Hospital, Memphis. Diagnosis of her trouble is a mild form of sleeping sickness.

—B&R—

The Middle Tennessee Pastor's Conference will meet Tuesday, January 8, at Tennessee College beginning at ten o'clock. L. S. Ewton, chairman of the program committee, has arranged a very interesting program.

—B&R—

The First Baptist Church, Owensboro, Ky., Robert Humphreys, pastor, is to be assisted in a revival January 8-18 by George W. Truett, pastor First Baptist Church, Dallas, Texas, and president of the Baptist World Alliance.

—B&R—

With the Churches: Nashville—Park Avenue, Pastor Olive welcomed 1 for baptism and baptized 1; North Edgefield received 1 for baptism; Belmont welcomed 1 for baptism and 7 by letter. Knoxville, Fifth Avenue received 1 for baptism and 1 by statement.

—B&R—

Broadway Baptist Church, Knoxville, William Herschel Ford, pastor, is having large congregations and additions each Lord's Day. The budget of \$21,749.07, several thousand more than last year, is already over-subscribed by \$1,800. They are expecting to double their gifts to missions next year.

—B&R—

Gospel Singer W. Plunkett Martin, La Fayette, Ala., will assist E. V. Lamb and the Lansdowne Baptist Church, E. St. Louis, Ill., in a meeting beginning January 27. For a number of years Dr. Lamb and Mr. Martin were associated with the evangelistic department of our Home Mission Board.

—B&R—

Despite being pastor of two churches, president of the 6th Fifth Sunday Meeting, and secretary of his Association, L. Bruce Cooper, Owens, W. Va., is about to complete his seventh course of study by correspondence in the Baptist Bible Institute, New Orleans. Others may wish to correspond with President W. W. Hamilton relative to such work.

—B&R—

Druid Hills Baptist Church, Atlanta, Louie D. Newton, pastor, gained twenty-two new members in November, bringing the net membership on December 1 to 3,177. The average Sunday school attendance in November was 1,672. On a recent Sunday the Sunday school made an offering to the Building Fund of \$3,102.88.

—B&R—

We have received and greatly enjoyed reading a tract on "Repentance Toward God and Faith Toward Our Lord Jesus Christ" by Dr. H. C. Sanders, "the beloved physician" of Selmer, Tenn., and one on "How To Be Saved" by David Burris, aggressive pastor of

the Oakdale Baptist Church, Oakdale, and editor of The Baptist Sentinel. These brethren know the Gospel.

—B&R—

Evangelistic Singer Grant Sinclair, 745 Walnut Street, Gadsden, Ala., is resting awhile after a series of successful revivals the past fall whose territory covered wide sections of the country. His last meeting was with Pastor D. F. Risk, St. Louis, Mo., which the pastor says was the best meeting ever held there. There were 50 additions.

—B&R—

Sunday, December 16, was the sixth anniversary of the pastorate of H. L. Thornton with the Lonsdale Baptist Church, Knoxville. Large crowds attended. There were more members present who had joined during the six years than the church had members six years ago. The church is united in a delightful fellowship and the future looks as bright as the promises of God.

On December 9, in Dyersburg, there died one of the most faithful and fruitful members of the First Baptist Church of that place and one of the most loyal followers of Christ to be found anywhere. He was H. B. Rike, Senior Deacon, Chairman of the Deacons, and Superintendent of the Sunday School since 1912. The church drew up suitable and beautiful resolutions respecting him. May the Lord bless his loved ones and the church.

Freeman Wright, son of Rev. H. F. Wright of Erwin, and who with Mrs. Wright completed four years' study at Mars Hill College last spring, in four weeks' revival work, preaching once a day and twice on three Sundays, witnessed 101 professions. Communications intended for him relative to pastoral or supply or revival work may be addressed to Erwin. Reference may be obtained from President R. L. Moore, Mars Hill College, Mars Hill, N. C.

—B&R—

Our people will be happy to learn that Hon. Andrew L. Todd, of Murfreesboro, well known among our people and in the state for his service in the State Legislature and for his service in Baptist circles, once serving for three years as the President of the Tennessee Baptist State Convention, who is a patient in the Vanderbilt Hospital, Nashville, and who has had to have a major operation, is at the latest report recovering in a splendid way.

—B&R—

Nashville Baptists and others who appreciate him for his solid worth will regret to see E. Floyd Olive, pastor of the Park Avenue Baptist Church, leave the city in

January to take up the pastorate of the Central Park Baptist Church, Birmingham, Ala., the pastorate left vacant by the going of R. T. Skinner to the First Baptist Church, Bowling Green, Ky. The Lord go with this faithful friend and brother.

Evangelist J. B. Phillips, Signal Mountain, died on December 18. The news came too late for the last issue. Born in Twiggs County, Georgia, he engaged in the mercantile business before entering the ministry. After serving as pastor of three Chattanooga churches, he entered evangelistic work in 1933. He was also active in Bible Conference work. We gratefully recall how he cheered us in the hospital at Chattanooga after the auto wreck in September. Blessings be upon his memory and God's sustaining grace be upon his loved ones.

Woodrow Fuller, Union University, Jackson, state B. S. U. president, and pastor of the Woodville Church, is rejoicing over a Sunday school attendance there on December 16 of 268, a marvelous showing for a village church. In addition the church conducts two mission Sunday schools in the afternoon. Bro. Fuller recently supplied for Dr. R. G. Lee at Bellevue Church, Memphis.

—B&R—

We have received a card as follows from Pastor Clifton Bridges, Dunlap, Tenn:

"Dunlap, Tenn., 12-16-34.

"Perhaps you would do well to run a word of warning about one Bro. James, blind, claiming to have been an independent mis-

The brotherhood will be grieved to hear of the bereavement of Pastor and Mrs. Homer G. Lindsey, of the First Baptist Church, Covington, over the loss of their little six-year-old son, Dan Ewton. The unusually bright, affectionate, and responsible little fellow died Wednesday morning, December 19, at two o'clock A.M., in the Baptist Hospital, Memphis, a few minutes after being carried. The cause of his death was spinal meningitis. Funeral services were conducted in the First Church, Covington, Thursday afternoon by Dr. R. G. Lee, Memphis. Dan Ewton was named for both his paternal and maternal grandfathers, D. W. Lindsay, pastor of Grove City Church, Knoxville, and L. S. Ewton, pastor Grace Church, Nashville. The Lord be comfort and strength to the sorrowing.

sionary to South America, seeking engagements with our churches, playing his blindness up to work on sympathies of the people for offerings. Very antagonistic toward organized work. Refused entrance here, was much offended. Still in state.

"Very truly,

Clifton Bridges."

We appreciate this warning word and bid our people be on the lookout. These various "independent" men who are not lined up with our co-operative work should be let alone.

The deep sympathy of the brotherhood goes out to Bro. J. E. Lambdin, Southwide B. T. U. Secretary, and the other members of the family because of the series of sorrows that has come to them. First, on December 8, the mother was struck by an auto and had to be carried to the hospital. The next week the husband of Bro. Lambdin's only sister, an invalid for a long time, died. While the funeral of the brother-in-law was being held the sister died from a stroke of apoplexy. May the Lord bless this faithful Kingdom worker and all who knew and loved those whose earthly labors have ended.

Dr. M. E. Dodd, upon his return from his round the world tour to the Baptist mission fields, announces that the program has been completed for the Spiritual Life Bible Conference in Shreveport January 20-27. Entertainment for preachers will be on the Harvard plan, bed and breakfast free. The program includes Dr. Geo. W. Truett, Dr. Jno. R. Sampey, Dr. Robert G. Lee, Dr. Warren L. Steeves, Dr. E. F. Haight, Mrs. Una Roberts Lawrence, Jr., J. T. Henderson and Mr. J. Earl Mead. Dr. Dodd expresses the hope that many churches and sections of our Convention territory will conduct similar conferences for spiritual recovery.

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MID-WINTER MEETING OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION

By Walter M. Gilmore

The Executive Committee of the Southern Baptist Convention met in Nashville December 12 to check up on the work committed to it and to project plans for the future. The executive heads of all the Southwide agencies were also present or represented.

In the absence of Chairman M. E. Dodd, who was unable to reach Nashville on his return from the Orient in time for this meeting, the vice-chairman, Dr. C. W. Daniel, El Dorado, Ark., presided. Many routine matters were handled.

After a special committee had carefully surveyed the current budgets and debt needs of each of the agencies of the Convention for 1935, it was unanimously agreed to recommend to the Convention in Memphis next May not to change the present allocation of the Co-operative Program funds for 1935. The Hundred Thousand Club funds for 1935 will be the same as for 1934.

Percentage of Southwide Co-operative Funds 1934-1935

	Per Cent
Foreign Mission Board.....	50
Home Mission Board.....	23 1/3
Relief and Annuity Board.....	7
Education Board.....	3 1/3
Southern Baptist Theological Seminary.....	4 1/5
Southwestern Baptist Theological Seminary.....	4 1/5
Baptist Bible Institute.....	3 9/10
W. M. U. Training School.....	8/15
American Baptist Theological Seminary.....	1
New Orleans Baptist Hospital.....	2 1/2
Total.....	100

Division of 100,000 Club Funds 1934-1935

	Per Cent
Foreign Mission Board.....	30
Home Mission Board.....	20
Education Board.....	5
Southern Baptist Theological Seminary.....	18
Southwestern Baptist Theological Seminary.....	14
Baptist Bible Institute.....	10
American Baptist Theological Seminary.....	00.2
Baptist Hospital.....	2.5
National Baptist Memorial Church.....	00.5
Total.....	100

A proposition to recommend to the Convention that hereafter messengers to the Convention be charged a registration fee of one dollar with which to help defray Convention expenses was tabled after a prolonged discussion.

A matter that provoked more concern and discussion than anything else during the day's session was the proposition from the General Association of Kentucky, through its executive secretary, Dr. C. M. Thompson, and ably supported by President John R. Sampey and Dr. G. S. Dobbins, of the Louisville Seminary, to the effect that the Hundred Thousand Club and the General Association of Kentucky put on an intensive joint campaign in that State during January and February, and that the proceeds accruing from such joint effort be divided 50-50 between Southwide and Kentucky debts. This proposition was made

because of an emergency now existing in Kentucky. It was pointed out that with such a division of funds the membership of the Hundred Thousand Club in Kentucky could be more than doubled.

After a prolonged discussion of the matter from every conceivable angle, the Executive Committee adopted the report of a special committee to the effect that while the Committee thoroughly appreciated the fine spirit of the Kentucky brethren and the fact that Kentucky has consistently remained loyal to every interest of the Southern Baptist Convention, being one of the very few states that has maintained a 50-50 ratio of division of its funds between State and Southwide causes through all the years, yet it did not feel it could endorse the plan suggested.

Among the reasons assigned for this position was the fact that the Baptist Hundred Thousand Club was set up to meet the debt needs of Southwide agencies, and the basis of membership requires the payment of \$1.00 a month to Southwide debts. These subscriptions constitute a contract between the subscriber and the Southern Baptist Convention which should be held inviolate. It was maintained also that the Convention agencies had already entered into a covenant with their creditors, agreeing on the basis of distribution and method of promotion, and, on this basis, many of the debts have been adjusted. Any interference with the present plans at this time, it was claimed, would not only destroy the confidence of large numbers of present subscribers but would interfere with the success of future enlistment. Furthermore, a large amount of literature has been prepared for the January-February enlistment drive which would be rendered practically valueless. And then, too, it was the opinion of many that this Committee did not have the authority to reverse the expressed will of the Convention in this matter, which heartily endorsed the movement, including its purpose and plan of procedure more than once at the last session of the Convention. Of course the finest spirit prevailed throughout the entire discussion and every one seemed to deeply regret the inability of the Committee to accept the Kentucky proposition.

Dr. Frank Tripp, General Leader of the Hundred Thousand Club, who, by the way, developed a bad case of flu immediately following the meeting of the Committee and had to be taken to a hospital in Nashville, has his plans all laid for a vigorous campaign beginning the first of January, 1935, and continuing through February, according to Convention action. He is confident that with the momentum already gathered and with the co-operation of the pas-

tors, that the Club will be brought up to its proposed strength of 100,000 members.

AN EPOCHAL MEETING

Dean J. W. Jent
Oklahoma Baptist University,
Shawnee, Okla.

It was the writer's privilege and pleasure to speak twice daily on the general theme, "Rural Church Problems," in the Texas Rural Church Conference, at Mt. Calm, Texas, December 10-14.

In the judgment of the writer, this meeting marks an epoch in our Southern Baptist life, because it was not only the first meeting of the kind in the Southern Baptist Convention, but undoubtedly points the way in a movement which must ultimately become general. Texas Baptists have actually started what this writer has dreamed and urged for more than twenty years. The meeting was promoted by Secretary J. Howard Williams of the Baptist General Convention, and directed by Rev. F. V. McFardridge, Texas Rural Church Missionary.

Dr. E. P. Alldredge of the Sunday School Board and Dr. Dan Russell, professor of Rural Sociology in Texas A. & M. College, were on the program. Outstanding Texas pastors and workers made their contributions. Approximately 300 rural pastors and other workers registered, representing twenty-nine associations, including every section of the state.

The conference was held in an ideal rural church with a highly efficient, ruralized pastor, Rev. Oby Nelson. He and his people are actually doing much of what was discussed in the conference. The Mt. Calm Church has a splendid community hall and is putting on a real community program.

This writer is encouraged to believe that Texas Baptists have actually started a movement designed to revolutionize the rural church situation in the South. Our denominational leaders are beginning to realize the challenge we face in our rural churches. Every state in the Southern Baptist Convention should follow the lead of Texas in this movement. A state-wide worker like Brother McFardridge is one of our most sorely needed factors in the great state mission program. This Texas Conference was an epochal meeting. This writer takes his hat off to his Texas brethren who have caught the vision, and are pointing the way in the solution of this great problem.

A NEWS NOTE FROM OUR COLORED BRETHREN

Baptists of both races rejoice in the return of Rev. L. G. Jordan, who served the National Baptist Convention for more than a quarter of a century as Secretary of the Foreign Mission Board, to work as Associate Secretary with Rev. J. H. Jackson, who has been

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elected in place of the late Rev. J. E. East. The occasion and circumstances are unusual in that when Dr. Jordan resigned because of a physical breakdown in 1921, he made the motion favoring Rev. East as his successor, stressing the young man's strength and his eleven years as a missionary in South Africa under the Board headed by Dr. Jordan. Following the death of Rev. East several weeks ago, a sentiment arose among Negro Baptists that now that Dr. Jordan had been restored to health, was active and vigorous in the pursuit of his work as Historian, no man could be better fitted by experience and knowledge of the work than the veteran ex-Secretary. The culmination came Wednesday, December 12, when at a meeting of the Board of Directors, he was unanimously elected to spend the remainder of his days assisting in the development and extension of the Convention's Foreign Mission activities. Rev. Jordan, who does not know his exact age, was born a slave in Mississippi, was converted and baptized on a farm owned by President Jefferson Davis, near Vicksburg.

With reference to his acceptance of the position to which he was elected, the veteran ex-Secretary says:

"Following the death of Dr. East, I felt that I could be of help in the crisis and applied to the Foreign Mission Board for the privilege of serving during the unexpired term. I realized that my years were against my attempting to carry the whole burden for any length of time, although through the grace of God, my health and strength are unusually good now. The Foreign Mission Board met with the Board of Directors of the National Baptist Convention for the regular mid-winter session, in Louisville, Ky. After being literally showered with verbal flowers by my brethren, I was unanimously elected to serve as Associate Secretary with Dr. J. H. Jackson, that prince among young preachers. So I got more than I went after. Every ounce of strength shall, by the help of God, be devoted to giving my experience and whatever talents I may possess to aid in spreading the light in our beloved Africa. Using the words of our late Brother East, as we call upon Baptist everywhere for help in this great task, 'Tighten your traces and help the work all you can.'

(We bid our brother in the Lord and his co-laborers a most hearty and sincere Godspeed.—Editor.)