BAPTIST and REFLECTOR

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

Volume 103 **THURSDAY, SEPTEMBER 23, 1937** **Number 38**

150th ANNIVERSARY of the CONSTITUTION

1787 1937

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A PROCLAMATION

WHEREAS the Constitution of the United States was signed on September 17, 1787, and had by June 21, 1788, been ratified by the necessary number of States and,

WHEREAS George Washington was inaugurated as the first President of the United States on April 30, 1789,

NOW, THEREFORE, I, FRANKLIN D. ROOSEVELT, President of the United States of America, hereby designate the period from September 17, 1937, to April 30, 1939, as one of commemoration of the one hundred and fiftieth anniversary of the signing and the ratification of the Constitution and of the inauguration of the first President under that Constitution.

In commemorating this period we shall affirm our debt to those who ordained and established the Constitution "in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity."

We shall recognize that the Constitution is an enduring instrument fit for the governing of a far-flung population of more than one hundred and thirty million, engaged in diverse and varied pursuits, even as it was fit for the governing of a small agrarian Nation of less than four million.

It is therefore appropriate that in the period herein set apart we shall think afresh of the founding of our Government under the Constitution, how it has served us in the past and how in the days to come its principles will guide the Nation ever forward.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

DONE at the City of Washington this fourth day of July, in the year of Our Lord nineteen hundred and thirty-seven, and of the Independence of the United States of America the one hundred and sixty-second.

By the President: FRANKLIN D. ROOSEVELT.

CORDELL HULL, Secretary of State.

UNITED STATES CONSTITUTION SESQUICENTENNIAL COMMISSION

September 17, 1787, one of the most epochal and significant groups of statesmen in all human history completed the momentous task of framing the Constitution of the United States and affixed their signatures thereto. By June 1, 1788, its legal ratification was effected. April 30, 1789, George Washington was inaugurated first President under this instrument of our freedom and our national calling.

It is eminently fitting that this series of events setting our Nation upon its history one hundred and fifty years ago shall be celebrated.

By Act of Congress and under proclamation of our President sesquicentennial celebrations begin September 17 and will continue in appropriate form to consummation April 31, 1939.

Our Constitution is the first in human history to provide—in its first amendment—for complete religious freedom and ours the only country in which entire independence and freedom of Church and State have been effected and guaranteed. In bringing about this ideal Baptists took the lead.

It is eminently appropriate that all religious bodies shall in fitting ways have part in this celebration.

The United States Sesquicentennial Commission has asked each religious communion to form its own Committee to guide its constituency in this matter.

By request of the Director General and as President of the Southern Baptist Convention, I have accepted the Chairmanship of our Committee and have designated six brethren to serve with me, all of whom have cordially accepted, viz: J. B. Lawrence, J. E. Dillard, M. E. Dodd, J. T. Warren, R. W. Weaver, E. C. Routh. From time to time this Committee will make suggestions and propose appropriate action. At present we suggest three things:

1. That special attention shall be called to this celebration in every church and that thanksgiving to God for the freedom of religion in our Nation shall be heartily made a part of the worship for the day.
2. That our denominational press will provide for proper discussion of the religious aspects of American life and history.
3. That in all District Associations and State Conventions full announcements shall be made and appropriate discussion provided for.

JOHN R. SAMPEY, Chairman.

Baptist and Reflector

An Investment in Christian Reading
John D. Freeman, Executive Secretary and Treasurer

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EDITORIAL

The Responsibility of Hearing

No one would be unreasonable enough to expect the cook in a home to prepare and serve food and then in addition be responsible for seeing that the family came to the table and had an appetite for the food and ate after they got there. The presumption is that after the cook has prepared the meal and invited the family to it they are responsible for their reactions to these things.

But to hold the cook responsible for the whole category would be no more unreasonable than what some people expect of their preachers. They expect the preachers not only to hand out the "milk" and "meat" of the Word but also to insure that the people gather to partake of the food and that they shall eat and enjoy it.

These people need to do some elemental reasoning. Both Scripture and common sense teach that if the preacher is responsible to declare the Word of God the people are responsible to hear and to heed it. He is not one whit more responsible to preach favorably than they are to hear favorably.

More times than some might think when the sermon of a preacher does not "go over" very well he is held responsible for it when the responsibility lies with the hearers instead. A man who is himself warm can go into an ice plant and in a little while be shivering. This has its counterpart in spiritual connections. Give the preacher prayerful, warm, sympathetic listeners and his sermon will "go over." If he is responsible to preach with a warm heart the hearers are responsible to listen with warm hearts.

The preacher is responsible to deliver the message. The people are responsible to have ears and appetite. **"Take heed how ye hear."**

* * *

The First Time It Has Ever Been Done

At the Lawrence County Association two laymen, Brethren C. W. Vaughn and Dunn Laurence of Lawrenceburg, did an unusual thing. Each assumed half of the subscription price of the Baptist and Reflector in order that the paper might be sent to every preacher in the association. The editor was told to enter the names and send the bill to these laymen. So far as we know this is the first time this has ever been done in any association. Here are two outstanding laymen who so realize the value of the paper that they propose to assume the obligation of seeing that it is sent to all the preachers in the association.

Should not this be a challenge to brethren in other associations in similar situation to do likewise? At least it should provoke some to bestir themselves on behalf of the paper more than in the past.

* * *

Dr. John William Porter Dead

On the evening of Sept. 7, Dr. J. W. Porter, former president of the Anti-Saloon League of America and pastor for the last thirteen years of the Immanuel Baptist Church, Lexington, Kentucky, went to be with the Lord. He was 74 years old. He died of a heart attack.

At one time he was editor of the Western Recorder, then later of the American Baptist until he sold it to other parties. Among his works as an author are "Feminism" and "The World's Debt to the Baptists."

He had been pastor in Louisville, LaGrange, Maysville and Crestwood, Kentucky, and in Newport News, Virginia before coming to Lexington, Kentucky, twenty-seven years ago.

Long a familiar figure at state and Southwide meetings, he will be greatly missed. His was a trenchent pen. Sound in the faith, brilliant in thought and eloquent in delivery, he fought valiantly for the truth in many a battle, and fought triumphantly.

Peace to his ashes and blessings on his memory and God's grace be upon his sorrowing loved ones.

* * *

October State Mission Month

State Missions is dedicated to the task of carrying out the Commission in our own state.

As the churches do this a base of supplies is formed for Home Missions and Foreign Missions. State Missions is, therefore, a deeply vital thing.

The highest welfare of our state is possible only in the measure that the Gospel of grace is proclaimed and applied. Only by co-operative effort in State Missions can this be adequately done.

October is State Mission Month. This does not mean that the matter is ignored the rest of the year but only that special emphasis is put upon it in October and a special offering made to it. This special offering is provided for in and is a part of the Co-operative Program.

Where needful send to the State Board office at Nashville for data in order to get material for red hot sermons on State Missions.

Pray, plan, push State Missions. Let every church make a worthy offering to this exceedingly important cause.

* * *

Camden Baptist Church

(Delayed in Publication)

On Aug. 29, the closing day of the Fifth Sunday Meeting of Carroll County Association, Secretary Freeman preached at the eleven o'clock hour in the Camden Baptist Church, L. H. Gassaway, pastor. At noon a fine dinner was served on the church lawn. In the afternoon a former pastor of the church, Bernard Scates, Huntingdon, conducted devotions, the editor preached and a Bro. Maples delivered a prohibition address. We could not remain over to enjoy the evening program. The names of those who previously appeared on the program and those who later appeared are not in hand. The Camden Church is going forward in a fine way. A movement is on foot to build an addition to the church plant. Bro. Gassaway is one of our missionary pastors. The visit to Camden and the fellowship with the Lord's people at the church were very much enjoyed, as also the fellowship with a group of them at the home of Bro. P. H. Utley fellowing the afternoon service.

* * *

The Associations

LAWRENCE COUNTY ASSOCIATION

The editor and his son and Miss Margaret Bruce, State Young People's Leader, lately returned from the World Youth Conference at Zurich, Switzerland and other points abroad, attended the second day's session of this body meeting at Ramah Baptist Church, Grady King, pastor. Elected officers in charge were: Moderator, C. W. Vaughn; vice-moderator, S. H. Lewis; and clerk-treasurer, E. S. Roberts. A large crowd was on hand and a most excellent spirit in evidence. T. J. McConnell, appointee, preached a splendid doctrinal sermon on "If Baptism is not Conditional to Salvation, Why Be Baptized?" A bounteous dinner was served at noon, and a fine list of subscribers to the paper was secured. One of the features of the afternoon session was the fine W. M. U. report under the direction of Mrs. W. W. Langley and the extra time given to the women. The principal speaker to the report was Miss Bruce.

DYER COUNTY ASSOCIATION

This body met Sept. 7, 8 with Mt. Tirzah Baptist Church, near Tatumville, A. L. Bishop, pastor, which entertained the body in a wonderful way. We attended a portion of the first day's session. Brethren Guy Turner, Harve Welch and A. M. Vollmer had been chosen moderator, assistant moderator and clerk-treasurer respectively. H. L. Carter, Ridgely, former clerk, preached the excellent annual sermon on Victorious Living. It was deeply regretted that J. T. Barker, former moderator, was ill and could not attend. Both the attendance and the spirit of the association

were fine and a good number remembered the Baptist and Reflector. Our thanks are due Mrs. R. L. Hunt, associational W. M. U. superintendent, and Pastor H. L. Carter for courtesies in the matter of transportation.

GIBSON COUNTY ASSOCIATION

Through the courtesy of Pastor C. O. Simpson of Trenton we were carried out to attend a portion of the morning session of this body on its second day. The body met at Center Point Church near Fruitland, K. L. Moore, pastor. Bro. Simpson, Lyn Claybrook, J. W. Haynie and I. H. Perry had been elected respectively moderator, assistant moderator, clerk and treasurer. The day before Miss Northington had secured a large list of subscribers to the paper. Both the attendance and the spirit were good. Our thanks are due to Pastor J. R. Black of the Calvary Baptist Church, Jackson, for conveyance to catch the afternoon train at Jackson.

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Scrambled Logic

South Pittsburg, Tenn., Sept. 4, 1937.

Editor Baptist and Reflector:

I have read with interest your squib in this week's number anent the incident on the mountain above Dayton when Brother Clifton Bridges was beaten and robbed by drunken thugs. I note you conclude the paragraph with these words: "On September 23 vote against repeal."

The article reminded us of the old negro who was trying to sell his mule. He asked the prospective buyer to get on the mule and ride him down the street. The man climbed upon the donkey and down the street they went. They had not gone far until the mule plunged headlong into the side of a building, throwing the rider to the ground. The man managed to get back on his feet and said: "Why, I wouldn't have that mule, he's blind."

"No, no," said the old negro, "Dat mule ain' blin'; no sah, dat mule ain' blin'; he jes don't give a d——m." After reading your article which sums up a most heinous crime perpetrated under prohibition, and not under so-called repeal, we have reached the conclusion that the editor is either blind or else he possesses a portion of the characteristic of the mule as claimed by the darkey.

You are bound to admit, Brother Taylor, that you have your logic scrambled. Now, if we were living under repeal and were fighting for prohibition, the thing we have and the thing that is causing much drinking and crime, then there would be logic in what you have said, but bear in mind, what happened to Brother Bridges happened under prohibition and your contention is that prohibition should be continued. Our contention is that things should be changed for the protection of our ministry and all others who are being molested on the highways and otherwise by those intoxicated on wildcat liquor.

These things are said by one who has the highest regard for the Baptist cause, and for the official organ of the denomination in Tennessee, and moreover by one who has always been temperate in strong drink and even one who clings to total abstinence, but by one who places the dictates of an honest conscience far above any desire to keep step or to gain favor with any people.

Further, Brother Taylor, it is quite unfair to say in your leading editorial that because a person is for repeal, he or she is for liquor. It is not this and you know it full well. It is simply a matter of choosing between the lesser of two evils. Your remarks and hundreds of other remarks we have heard from the lips of His followers in the recent past, reach into the realms of intollerance in its rankest form.

Let's be Christian, let's be tolerant.

ROY M. WOODFIN.

THE EDITOR'S REPLY

Our readers can compare the language of our editorials with that of Bro. Woodfin, say in paragraph three above, and then decide the question of intolerance.

The news item about Bro. Bridges "chalked up another fruitage of liquor" and suggested that on Sept. 23 Tennesseans not take a step toward putting legal approval upon the traffic which issues in such results.

But what happened to Bro. Bridges **did happen under repeal —national repeal.** National repeal tends to weaken the protection afforded by state prohibition, though it does not by any means remove all of it. Our plea was that the state not nullify all this protection by bringing in state repeal. Was this "scrambled logic?"

In spite of all restraints some tragic results of the liquor traffic will be manifested. But that is no reason why by legal enactment the state should throw the gates wide open to such evils. By prohibition Tennessee has said "No" to the liquor traffic, while by repeal the nation says "Yes" to that same traffic. It would seem that responsibility for the evils of the traffic is to be charged against the legal encouragement of the traffic rather than against the state in defiance of whose law the traffic operates. To argue that the state in putting restraints on the traffic is responsible for the evils of the traffic is like arguing that when the state puts restraints on theft and murder it is responsible for the theft and murder committed in spite of these restraints. Rather when the state legally approves and encourages the traffic does it become a party to its evils.

One who holds that state repeal would eliminate "wildcat liquor" and make for safety on the highways surely has not read the evidence to the contrary from various sources.

The editorial statement that "A vote for liquor is a vote for its demonstrable results" was based on Webster's definition of a vote as "the formal expression of a wish, desire, will, preference, or choice in regard to any measure proposed." A vote for a measure with demonstrable beneficial results is a vote for these results. A vote for a measure with demonstrable evil results is a vote for these results.

A vote for liquor is a vote for its results in either of two senses. Without personal responsibility one may vote in ignorance of the results when his ignorance is not culpable. With personal responsibility he votes when he knows the results or shuts his eyes to the results. In either case a vote for a measure is a vote for its results.

If a man votes for repeal in the unsound belief that he is choosing the lesser of two evils, his sincerity is to be commended but his judgment is to be rejected. The evils of liquor are not to be reduced by legally increasing the supply of beverage liquor and encouraging its use.

On the day when this issue of the Baptist and Reflector goes out to our readers the referendum will be in progress. In the sincerity of our soul we hope that the overwhelming vote in the state shall be "AGAINST REPEAL."

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Our Helpers

The Baptist and Reflector wishes that it could run the names of all who subscribe for the paper but space does not permit. In the Baptist Training Union Campaign we can run the names of only those who serve as workers in the campaign and send in one or more subscriptions. These names are run as a recognition of the appreciated service of those who as workers are helping the "Reflector Boy" to climb toward the top. Aside from the subscriptions secured by the office force of the paper the following parties have sent in subscriptions thus far in the Baptist Training Union Campaign. Who else will join them? If any name has been omitted please notify the office at once.

Rev. G. B. Sharp, Rockwood,
Miss Freddie B. Bogges, Athens,
Miss Addie Burke, First Church, Kingsport,
Mrs. Asa Dean, Alamo,
Orelle Ledbetter, Memphis,
Miss Myrtle Riggan, Seventh Church, Nashville,
Mrs. Herman Williams, Madison Church, Jackson,
Rev. M. K. Cobble, Clinton,
H. W. McNeely, Orlinda,
Rev. Clifton Bridges, Dayton,
Mrs. George Hall, Highland Heights, Memphis,
T. M. Geyer, Jackson,
Mrs. G. C. Hale, Jonesboro,
Mrs. Sam McDowell, Blountville,
B. Galloway, Bolivar,
Mrs. O. C. Sullivan, Lexington,
Mrs. Percy E. Kerby, Memphis,
Miss Mable Brown, Mosheim,
Rev. Paul R. Hodges, South Pittsburg,
Rev. L. B. Cobb, Seventh Street, Memphis,
Martha Sherwood, Erwin,
Miss Edna Mae Hembree, Wheat,
W. C. Moreely, Knoxville,
Mrs. O. V. Eidson, Goodlettsville,
Rev. O. D. Fleming, Morristown,
John A. Lowe, Mountain City,
Rev. Raymond T. DeArmond, Maryville,
Miss Lillie Mae Hylton, Knoxville,
B. F. Williams, Trenton,
Mrs. B. M. O'Daniel, Kenton,
Mrs. Tom Frazier, Afton,
Charles W. Vaughn, Lawrenceburg,
Lawrence Dunn, Lawrenceburg,
Secretary John Freeman,
Miss Mary Northington,
Henry C. Rogers.

Evangelism And Rededication

Perry L. Mitchell, First Baptist Church, Arlington, Virginia

Every serious minded Christian must admit that this world is facing a critical situation, and must realize that every follower of Jesus Christ should be occupied in preparing people to face this situation. On every hand there is a growing suspicion of one's neighbor. Peace programs have largely failed. National alliances are taking definite form. Italy has expressed herself by saying that it is folly to believe that continued peace is possible. Russia is proclaiming the certainty of war. Germany is doubling her compulsory training because of Russian militarism.

The Japanese invasion of China and the Spanish situation are forcing the world to again become war conscious. Mr. Malinowski told the Harvard Forum, "Modern warfare has become nothing but unmitigated disease of civilization." Secretary of State Hull warned the members of the Third World Power Conference that the brains of the world should be used to lighten the burdens of men rather than for the grim purpose of war. The world must learn that war is a cruel mill.

We face an evident disregard for that which is fundamentally right. Every year over 12,000 people are murdered, 3,000 kidnaped, 100,000 are assaulted and 50,000 are robbed in the United States alone. Annually 40,000 homes are burglarized and 5,000 more are burned. The gambling bill last year was $6,600,000,000. The illicit traffic in narcotics cost the American people $2,000,000,000.

With this rising tide of crime there is a revolt against authority, and the breakdown of our ancient institutions, the State, Church and Home. These are not phantom shapes conjured up by jittery nerves but real conditions.

We face today the possible shattering of modern civilization. Too long have national leaders looked to the hills for help. At last they are openly saying, "Our help cometh from the Lord." Surely we will do our part to give the world, in this time of need, a Dedicated and Evangelistic Church.

Churches today are serving by fits and starts, and some have more Fits than Starts. The church is being challenged by four philosophies. (1) Behaviourism, with its animalism and self-indulgence. (2) Humanism, making man as God and destroying the moral fiber of life. (3) Unitarianism, which destroys the content of Christian faith. (4) Communism, which lays low every fundamental of Divine Religions.

The effect of these philosophies is everywhere present. Church attendance is on the decline. Church offerings are not sufficient to meet even the most urgent needs. The lack of concern for Baptist work is unbelievable. Probably not five per cent of our men know or care how our denominational money is being spent. The majority of our members do not read our Baptist State Paper. But few of our people ever attend our group meetings or care to hear about our co-operative program interests. As Dr. James A. Franklin says, "Our people profess Christianity but live atheism." We become, as one writer puts it, "Part Time Saints." An illustrious failure in the Bible allowed himself to be so engrossed with secondary things that he failed to protect what he had. Many today are saying "Lord Suffer Me First" and are so engaged with the affairs of time that higher life becomes a tragic failure.

Is the church changing her dependence from Inspiration to Organization? Is she going from Regeneration to Reformation? Is she changing her Conviction to Conformity? Is she yielding to an age of Non-morality and running wild without an objective? Is Jesus standing at the door of the church knocking for admittance?

All this may be partially true but the church is still under the blessing of God. The Holy Spirit is still operating through the church. The statement of Jesus is still a positive statement, "I have overcome the world." Christianity is challenged but the church will not quit. Jeremiah bought a field during a seemingly hopeless situation, and the church will now make a paying investment in the world. But it will take a Rededicated Evangelistic fellowship to exhibit such faith. Why not use November for Rededication and Evangelism?

Last year our church observed such a month and called the first week, "FOUNDATION WEEK." That Sunday night we observed the Lord's Supper by candle light. During the week we considered carefully the church roll; checking all members to find those who were attending church services, contributing through church envelopes or serving in some church activity. These marginal members were visited by the deacons. We believe that only a rededicated membership can be AN EVANGELISTIC CHURCH.

Peter And The Lame Man At The Gate

O. E. Turner, Associate Pastor First Baptist Church, Knoxville, Tennessee

"Come ye after me, and I will make you to become fishers of man."

One of the ones to whom Jesus spoke was Simon. Dressed in the soiled garb of a fisherman, to the cultured privileged religionist of his day he was just another meaningless unit of the great "unwashed multitude." But that day when he heard the call he straightway forsook his nets and followed Jesus.

The years swiftly passed—just a few brief years—and we see him with John "going up into the temple at the hour of prayer." Something in his bearing, something in his speech remind us of the One Who "spake as never man spake" and who "went about doing good."

The ever-present lame man is lying at the gate of the temple. Peter and John are hurrying to the place of prayer, but they do not "pass by on the other side." The voice of the Spirit which is calling them to the place of prayer does not keep them from hearing the weak, pleading voice of the cripple, "Mister, gi'me a penny."

To many of the worshippers passing by he is just another beggar, less worthy than the dogs which eat the crumbs that fall from their tables.

Looking into his face, as one day Jesus had looked into his own, Peter caught a vision of the man he might become, saw beneath the soiled features, hardened with pain and bitter cynicism, a potential son of God.

Listen! Peter is speaking, speaking, not to the filthy beggar whom others had seen, but calling as from another world to the man he visualized, the man the beggar had forgotten or never knew, the man who lay buried beneath the debris of filth and suffering and hopelessness.

"Silver and gold, I have none; but what I have, that give I thee. In the name of Jesus of Nazareth, walk."

And look! Peter is holding out his hand. Something in the way he does it gives weight and authority to his words. There can be no doubt about it, he expects the man before him to respond.

Without stopping to reason, and before he has time to yield to the doubts within which were ready to cry out, "Impossible!" the lame man's hand is thrust forth to meet the hand of Peter. A new impulse of power and hope electrify every nerve center in his hand. His eyes shine with a new light. Peter's arm is strong, but to the lame man it was as a pull from another world.

The man is rising! He is standing! He takes a step! Leaping, and running he begins circling around Peter and John as they move into the temple. The whole crowd recognizes him. The most notorious cripple they know has been healed. Everybody wants to know how it happened.

It was Peter who had stopped to listen, Peter who had looked into his face, Peter who had commanded him to rise and walk, Peter who had stretched forth his hand to pull him up. But the healed man is "praising God."

It was God who had looked out through Peter's eyes, God who had spoken through Peter's voice, God who had reached down with Peter's hand, God who had healed him.

Thank you, Peter. You were once an unreliable reed, unable to stand alone yourself. But you yielded your life to Christ, you made your heart the dwelling place of the Holy Spirit. In Him you became strong. Instead of hoarding that strength, you lent it to help a brother man in need. This world will be a pleasant, happy place in which to live just insofar as those who call themselves Christians follow your example.

And thanks to you, poor lame man. You did not say to the call of God's man, "It is no use." You yielded to the call of faith. You did not say, "Man cannot help." You availed yourself of the physical help offered, and O glorious discovery! you found flowing through the physical, a stream of healing power from God's other world.

FALL BOARD MEETING ANNOUNCED

The regular semi-annual autumn meeting of the entire Foreign Mission Board will be held in the Foreign Mission library, third floor, 601 East Franklin Street, Richmond, Virginia, October 13-14. All local and state representatives are urged to be present. Several items of great important will be considered.

RETHINKING EVANGELISM

David M. Gardner, D.D., St. Petersburg, Fla.

There is no denial of the fact that during the past decade certain groups of reformers throughout the country have deliberately sought to play down evangelism. The groups were small in numbers but their efforts have been cunning and subtle. At first they decried the fact of overwrought emotionalism in religion, and then declared that mass evangelism is responsible for the fact. Many laymen and not a few bishops have been deceived by their declaration. Those who considered the source of the criticism were never seriously disturbed. The second step was even more cunning than the first in that they submitted substitutes which, if and when accepted, sounded the deathknell of vital evangelism in the churches.

We have heard a great deal in modern times concerning first century Christianity. Certain troupes, majoring on so-called visitation evangelism and "house-party" evangelism, would have us abandon the public and private proclamation of the gospel of Christ and employ the technique and methods of the modern luncheon clubs and house parties with the assurance that by so doing we can recapture the spirit of New Testament Christianity. Sad to say, some of our churches have yielded to the cunning clamor and have been exploited. We are bereft of reason if we turn our churches to propagandists and pay them to peddle their "social gospel" and "cultural salvation" theories among our people.

Evangelism Is Indispensable

There are no substitutes for New Testament evangelism. Evangelism is indispensable to the very life of a church. When a church ceases to make persistent efforts to win the lost she has lost, or will soon lose, her passion for souls and will sink to the level of a mere social or cultural club. Every phase of church life and every worthy cause fostered and supported in a church is set forward and strengthened by the spirit of New Testament evangelism.

The Great Commission commits every New Testament church to a positive program of evangelism. The two things most vital in evangelism are: the message and the methods. Regardless of the evils of mass evangelism, whether such evils are real or imaginary, they are at least out in the open for public appraisal and condemnation.

If we would emulate the spirit and example of first century Christians, we must go in for mass evangelism on a major scale. We can not improve on the message and methods of Peter and the Pentecostal revival. Peter preached to the masses and multitudes were saved and added to the church. Everything was out in the open, even the baptizing. Likewise, Paul at Ephesus gives us a perfect pattern for evangelism. "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (Acts 20:17-21.)

BROTHERHOOD LAUNCHES SPECIAL TITHING CAMPAIGN

By J. T. Henderson, General Secretary

On the recommendation of J. H. Anderson, chairman of the Executive Committee of the Baptist Brotherhood, and strongly re-enforced by a successful business man, who is a conscientious tither, the Executive Committee decided by unanimous vote to major the rest of this Convention year on an effort to secure a large number of new tithers.

It was also decided that Layman's Day, October 17, 1937 should be devoted to this effort; it is to be understood, however, that this campaign is not to close until April 30, 1938.

The Brotherhood has strong hope that the state agencies will co-operate and that a Committee may be set up in every Association that will contact its churches and undertake to have this cause presented in all of them.

Write J. T. Henderson, 912 Hamilton National Bank Building, Knoxville, Tennessee for literature outlining the plan of the campaign.

With the co-operation of all the agencies of the Convention, we should be able to report several thousand new tithers at Richmond next May; as this would prove a blessing to all our causes, such an announcement should send a thrill through the Convention and inaugurate a new day for our growing denomination. We make a plea for hearty co-operation.

Climbing The Ladder

Round by Round I Climb

6,000 NEW AND RENEWAL SUBSCRIPTIONS IN THE BAPTIST TRAINING UNION CAMPAIGN, AUG. 15-NOV. 15

The Reflector Boys says:

Well, friends, here is a good message in rhyme that I want to pass on:

HELP THE BOY

The boy must climb if we would grow,
And of the kingdom's progress know.
Oh, let us not his climbing stay
But send him higher day by day—
He climbs, the way of life, to show.

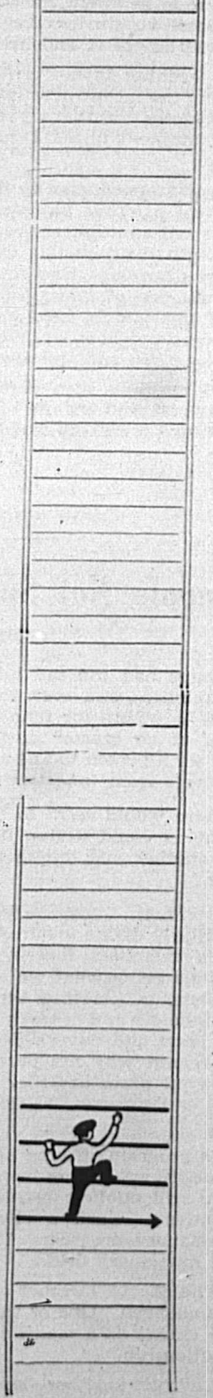
If we shall make his climbing slow
The face of evil then will glow.
To send the gospel on its way
The boy must climb.

To send him up is apropos
The Master wants to see him go!
That he may climb both work and pray
And your subscription promptly pay.
To make God's grace more swiftly flow
The boy must climb!

William James Robinson.
Kansas City, Mo.

After this good "lift" by Dr. Robinson and by the help of other friends, **up I go another round toward the top!**

KEEP ON HELPING UNTIL I REACH THE GOAL!



A Visit of A Famed Minister and Son

(Delayed in Publication)

Dr. J. L. White, of the First Baptist Church, Miami, Florida, occupied the pulpit of the First Baptist Church, Elizabethton, at both morning and evening services Sunday, August 15, 1937, in the absence of the regular pastor who was on vacation.

Those who were privileged to sit under the eloquent, profound, yet simple gospel preaching of Dr. White went down from the house of the Lord strengthened and uplifted, and with a sense of a nearer approach to our Father.

The morning subject centered around that matchless theme, "And I . . . . will draw all men unto Me," and to the writer the most remarkable idea in the sermon was that whereas all earthly men **live** to be great, He who is the greatest **died** to be great, He who knew no sin became sin, providing a release for all those who will accept it, and believe on Him as their personal Savior.

The evening theme centered around the Cradle of the Law, stressing the incontrovertible fact that all law is based upon God's law to Moses and that all respect for law has its root in the Home and at Mother's knee. Destroy the Home and you destroy respect of Law.

It was a benediction to the writer to be in the presence of this grand old pair, the parents of four preacher boys, and sense that patriarchal atmosphere prevailing round about. One of these boys went with them on this trip, Charles, who is pastor of the First Baptist Church at Hastings, Florida, and it was easy to see that the influence of that Godly home was still predominant in the life of this middle aged son. Sensing that feeling, I find it easy to understand how Dr. White could so easily and fluently depict the home life and training of Moses the Lawgiver.

God multiply such homes of God loving, God fearing, sober fathers and mothers and obedient children, from which shall come our future preachers and lawgivers and citizenship.

R. N. Sampson,
Member of the congregation of
First Baptist Church.

People Not Speaking To Each Other

By E. G. Williams

I have had the sad misfortune a few times in life to be in communities, and even churches, where some members wouldn't speak to others for fancied or actual wrongs committed. I can think of no greater display of a complete moronic disposition than for a person to fail to speak to the friends and acquaintances he meets from time to time as he goes about his daily duties.

There would seem to be a very small consolation two church members could derive from looking around in hell and seeing one another and thinking, "that person there is the reason I am here."

A church, more especially a Baptist church, owing to its peculiarly divine inspired origin and mission, is failing in its duty when members therein are not in cordial relationship. We mortals being what we are, we are certainly going to feel closer to some people than others. But a church member who can't walk boldly and honestly up to any other person and offer to shake his hand and have a deep and abiding knowledge that there is no reason why the party shouldn't accept this greeting, should have the grace to either ask his God to help him get straightened out, or he should "resign" from his church membership.

A church is indeed very presumptious when it attempts to put on a program offering as its goal the salvation of souls, when the same church has on its roll members who won't speak. Members who will publicly proclaim their dislike for their fellow church members. Such a church doesn't need to contribute to the missionary program. They need to be on the receiving end of the missionary field.

The church member occupies a key position in the salvation of the unsaved. One of the easiest ways to drive people away from the church is a manifestation of an unbrotherly spirit in church relationship.

Let's get together—stay together—work together and accomplish as a unified body in the cause of Christianity.

Who's Who Among Tennessee Baptists

W. C. SMEDLEY

W. C. Smedley, layman, born in Bradley County, Tennessee August 24, 1871. He received his education in the rural schools of Georgia and from Shumach Seminary in Murray County, Georgia.

Moved to Chattanooga, Tennessee at the age of 19, where he still lives. Engaged in Life Insurance business first 10 years. Later formed his own business of real estate and insurance which he is still conducting.

Active in denominational work since his boyhood days. He believes that all laymen should be faithful to their church obligations, and every Christian layman ought to be a tither. For 28 years he has only missed three Sundays having his tithe in the collection plate of his own church, and on those three occasions he was out of the state on trips that carried him a considerable distance from Tennessee. Charter member of Chamberlain Avenue Baptist Church, where he has retained his membership since its organization in 1909. Served as Sunday School Superintendent, teacher of Men's Class, Church Clerk and Deacon. Has a record of only being absent six Sundays in 28 years from church that pastor did not know where he was.

First attended Ocoee Association as a lad at the age of 4 years, and has been Moderator of the Association for more than 25 years.

Been active in Southwide Laymen's Work since election of Dr. J. T. Henderson as its Secretary, having served on the committee while its headquarters were in Chattanooga.

Past member Board of Managers of Baptist and Reflector. Member of Committee for Tennessee Baptist Orphans' Home.

Kingdom News From Many Lands

FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary CLAUD B. BOWEN, Educational Secretary
INABELLE G. COLEMAN, Publicity Secretary

GREAT LOSS TO OUR WORK IN CHINA

Charles E. Maddry, Executive Secretary, Foreign Mission Board

We are grieved beyond words to express over the unspeakable tragedy that has come to China by Japan. We do not, as yet, have definite information as to the destruction of our property, but we fear the losses are going to be terrific. We know that our Ming Jong Schools and missionary homes in Shanghai have been bombed and according to the press dispatches badly damaged. In Shanghai, counting the University which is owned jointly by Northern and Southern Baptists, together with all of our schools, churches and publishing house, there is at least two million dollars worth of property. We fear that much of this has been destroyed.

★ ★ ★ ★ ★

We are deeply grateful that thus far none of our missionaries have been injured. So far as we can ascertain, all of our missionaries have been moved to places of safety. For the preservation of these devoted missionaries, we are profoundly grateful to Almighty God. We sincerely hope and pray that they all may be kept in the power of God.

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The Foreign Mission Board within the next few weeks will be faced with very serious financial difficulties because of the terrible and devastating war now raging in China. Apart from the heavy losses incurred in the destruction of our property by bombs, there will be the heavy expense incurred in moving our missionaries to places of safety. In addition, there will be extra house rent for living quarters for two hundred missionaries forced to pay high prices in port cities. All together our Board will be compelled to find large sums of money for these wholly unexpected expenses. No one could have anticipated these extra expenditures when the budget was made last October.

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Through "Trans-Pacific News Service" we have learned that the University of Shanghai has been partially destroyed. From this news dispatch we quote as follows:

"Shanghai, August 27—Dr. Hermon Chan-en Liu, President of Shanghai University, announced today that the University will reopen school on September 20 in the French concession, a part of the city which has not been seriously affected by military operations.

"The many buildings on the beautiful riverside campus of this American-endowed institution have been shelled by Japanese gunboats. More than twenty bomb-holes were reported on the main buildings of the University.

"(Shanghai University, originally the Shanghai Baptist College, was founded in 1904, eight years before the establishment of the Chinese Republic, by the American Northern and Southern Baptist Mission. The University campus is located on Shunkung Road in the Yangtzoo district directly in the firing line of Japanese gunboats. Its many modern buildings, including the expensive auditorium newly completed, overlooking the Wangpoo River, represent an investment of U. S. $1,000,000. In the Sino-Japanese hostilities in 1932 the campus was threatened to be turned into an air base by the Japanese landing forces. Shanghai University was the first co-educational school to be founded in China.)

"'No matter what happens we are determined to carry on, though necessarily humbly,' declared President Liu. 'Many kind friends of the University have offered their homes, including garages, to be used as temporary quarters for the opening of the academic session of the fall,' he disclosed. 'If necessary we shall start in garages and build matsheds to carry on the traditions of Old Shanghai.'

"'I believe that the educational front is even more important than the military front,' said Dr. Liu."

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HERE AND THERE IN BRAZIL

Blanche Simpson

I went up to Serro Frio to see about a little mission school up there, then went from there to the convention of the churches in the State of Rio. The convention met at Campos. From there I went back to Rio for the mission meeting, then started out on this trip which is a six months' trip. I expect to get back to Rio in time for Christmas. I have a Brazilian girl traveling with me now, helping me in the work. She teaches the Y. W. A. girls while I teach the women and then we work together in the children's meetings. She is proving to be a great help.

We went first to two churches and a congregation in the western part of the State of Espirito Santo. Then from there we came to Miraby in the State of Minas where we are at the present time. We plan to visit at least fifteen churches here in the eastern part of Minas, staying from two to three days to a week with each. On the 15th of October, we should arrive in Bello Horizonte. From there we shall go to the extreme western part of Minas and to the southern part of the far interior state of Goyaz. We have two churches and one strong congregation in southern Goyaz. I have been wanting to get out there for a long time. They have been asking for a visit for about five years. Most of this trip I am now making can be made on the train. There is one short strip of 200 miles here in eastern Minas which will have to be made on mule back and there will be about 250 miles in southern Goyaz which will need to be made on mule back.

Our church here in Miraby where we are now is small and weak. They have seventy members, but many of them live from fifteen to thirty miles from here. Very few of the members can read and write. There is not a woman in the church who has been beyond the second grade primary, so, of course, they find it hard to carry on their work. I am teaching them the W. M. U. Manual, but it is awful hard for them for the few that can read, read so slowly and do not have the slightest idea how to study. I have to make the lessons as simple as possible and teach them like little children.

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MANY HAVE HEARD OF JOHN SUNG

Dr. John Sung, who left a career in pure science to take up evangelism in China, has been preaching in the island of Formosa. During three weeks thousands of lukewarm Christians renewed their allegiance to Christ, long-prayed-for relatives and friends were converted, and multitudes asked for prayer. In North Formosa 151 preaching bands were formed with three or more members each. When he sailed back to China, hundreds went by train to see him embark, and some, taking small boats, followed the steamer out to sea, an unprecedented demonstration of affection.—Sunday School Times.

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NEWS ITEMS FROM CHINA

Jessie Ruth Ford

"We are confronted with a kind of thing that China has never known before; that is modern warfare in all of its destructive horror. Heretofore, the settlements of Shanghai have been safe, but with modern guns and airplanes throwing shells of high explosives all about the place, it can no longer be safe. People are killed in the settlement almost daily. For the past two days the artillery and airplane bombardments have been terrific. At night we sleep to a constant roar which at times jars the house. At the present moment, I hear Japanese planes descending with a roar of power diving to drop bombs on Chinese positions. The whole northern section of the city has been under heavy bombardment yesterday and today. The Compound and the University are both in the immediate field of bombardment."—Dr. M. T. Rankin.

FOREIGN MISSION BOARD
Receipts for August, 1937

Co-Operative Program	$29,701.36
Designated Gifts	13,566.63
Debt Account	2,554.51
Lottie Moon Christmas Offering	103.86
Miscellaneous Income	1,136.38
Total Income for August	$47,062.74

SOUTH CHINA BAPTIST MISSIONARIES SAFE

Secretary Charles E. Maddry, of the Foreign Mission Board of the Southern Baptist Convention, gave the contents of an airmail letter just received from Canton, China, via China Clipper, from Missionary H. H. Snuggs, the treasurer of the South China Mission. There are fifty odd southern missionaries in South China. The letter from Mr. Snuggs is as follows:

August 20, 1937
Canton, China

Dear Dr. Maddry:

This morning I received the following cable from you: "Do all necessary to protect interests of Board; anxious about the safety of missionaries; continue to advise us regularly. Maddry." This was evidently in answer to my cable of yesterday, reading, "All have left for Hongkong except Snuggs."

As of today, you will be interested to know where our South China Mission members are:

Missionaries regularly stationed at Canton: Misses Dodson and Hawkins are in the Philippines. I have cabled them advising them to stay indefinitely. Miss Alexander is somewhere in North China, either Shanghai or Chefoo. Misses Jessie Green, Lydia Greene, and Auris Pender, Mr. and Mrs. Eugene Hill and Mrs. Snuggs and the children are all in Hongkong. They will remain there until the danger to Canton has passed.

Missionaries regularly stationed at Kweilin: Rev. and Mrs. Bausum and Dr. and Mrs. Bailey are still there. The Consul does not think there is any danger there at the present time, and there will not be until or unless Japanese raiders appear in South China. Rev. and Mrs. Alex Herring and Miss Ford are at Kikungshan (a mountain resort) in Honan province, near Hankow. The Consul there has suggested that they winter at that place, where there are probably more than 500 foreigners. They are language studying.

Missionaries regularly stationed at Wuchow, Mr. and Mrs. Rex Ray and Mr. and Mrs. F. T. Woodward, Miss Mary J. McMinn are all at Hongkong. Dr. Wallace is in Wuchow in the Hospital. Dr. and Mrs. Beddoe are expected in tomorrow from Japan, and are expected to go up to Wuchow. There is no immediate danger to Wuchow.

Missionaries regularly stationed at Kongmoon: Miss Lora Clement is in Hongkong.

Missionaries regularly stationed at Shiuchow: Mr. and Mrs. Thompson are in the Philippines, and I have cabled them to remain there indefinitely. Miss Annie Sandlin is in Shiuchow. There is no danger apparent there at the present time.

Missionaries regularly stationed at Waichow: Miss Ruth Pettigrew is there. Her only danger would be from planes flying over to attack Canton. I am writing her today, suggesting that it would be advisable for her to go to Hongkong for awhile. Mr. and Mrs. Gallimore were in Tsingtao with their boys.

Sincerely,

(Signed) H. H. Snuggs.

In Memoriam

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

MOORE

Funeral services for John Moore, 65, former assistant postmaster at Bone Cave, Van Buren county, were conducted by Rev. W. M. Kerr of Spencer, followed by burial in Long cemetery.

Mr. Moore had been a member of the Laurel Creek Baptist Church since he was fifteen years old, having served as a clerk and deacon of this church for the past twenty-four years.

He had also served as assistant postmaster at Bone Cave for twenty-three years.

Survivors are his widow, Mrs. Nancy Hitchcock Moore, three sons, Charlie Moore, Quebeck; Casto and John Moore, Jr., Bone Cave, and a daughter, Mrs. J. R. Bosson, Walling; four grandchildren and one great-grandchild.

Pall bearers were B. W. Hitchcock, Chattanooga; W. F. Jones, T. C. Cole, Doyle; Murphy Hitchcock, Clarence Cummings and Bryant Seamons, Bone Cave.

Funeral arrangements were under the direction of the High Funeral Home.

W. L. SMITH

Just at sunset on Sunday, August 1, 1937, our beloved pastor, Rev. W. L. Smith, left us to cross the "Great Divide." At the hour when God's people were assembling themselves together for worship, he slipped quietly away from friends and loved ones on this earth to the arms of a waiting Heavenly Father.

With a fortitude that has graced his months of silent suffering, he took leave of life without a fear. With a courage born of his supreme faith in Christ Jesus, he approached the end as one who knocks at the gate of eternal morning. That he was concerned till the last about lost souls is evidenced by his calmly asking his nurse, in his last hours, if she were a Christian.

Bro. Smith was born and reared in Memphis, Tennessee. Born March 22, 1890, the entire 47 years of his life was spent here. He was converted in April, 1910, at LaBelle Baptist Church of this city, uniting with that church. He was married on October 18, 1911 to Miss Iva Houseal and to that union six children, three fine boys and three lovely girls, came to bless their home. All of whom are living to cherish his memory.

He felt and answered God's call to preach His word, and was ordained at LaBelle Church in April, 1919. He held the following pastorates during his ministry and all except one part time church in his beloved Shelby County—that being Center Hill, Mississippi, one-half mile across the state line, and at the same time filling his pulpit at Mt. Pisgah Church in Tennessee. He was called from these charges to Central Ave. Church in Memphis serving there untill he answered a call to Forest Hill, Tenn. Later he went to Eastern Heights, now Malcolm Ave. Baptist Church, and was called from there to Yale, July 15, 1928. During his pastorate of nine years, the church membership grew from about 200 members to over 500, a large Sunday School annex was built and the church enjoyed its best years.

Bro. Smith was loved and honored by the pastors of Shelby County. Serving as President of the Shelby County Baptist Pastor's Conference in 1932. He had a great missionary heart and did not crave fame for himself, but his greatest desire was to see lost souls saved.

Be it therefore resolved:

1. That we as a church recognize the fact that he always gave the welfare of the church and the affairs of his Master's Kingdom first place in his life, and that we will bow as humbly as we know how to the will of Him who maketh no mistake.

"Our Father's way may twist and turn,
Our hearts may throb and ache—
But in our souls we're glad to know
He maketh no mistake."

2. That we will press forward in the work of the Master preaching the gospel to the lost and following the example and consuming passion of him who served us so long and so faithfully. Each returning summer time will recall to us the passing of one of the noblest characters we have ever known. When wrapped in a wilderness of flowers that fain would have kissed his eyelids to awakening,

"We paused and breathed a prayer above the sod
And left him to his rest and God."

3. That we as a church extend to his family an expression of our sympathy and appreciation especially to her, his wife, who has so faithfully "Staid by the Baggage" (1 Sam. 30:24).

4. That a copy of this resolution be sent to the family, one to the Baptist and Reflector and one filed in the records of Yale Baptist Church.

Respectfully submitted,
J. E. Daughtry,
R. F. Wilmoth,
Mrs. H. Cromer,
Committee.

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10¢ Calotabs 25¢
For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North, Nashville, Tennessee.

FIVE LITTLE BABIES

This is going to be a story about some little babies—five different little babies who were born in five different parts of this big round world and didn't look alike or think alike at all.

One little baby was all yellow. He just came that way. His eyes were black and slanted up in his little face. His hair was black and straight. He wore gay little silk coats and gay little silk trousers with flowers and figures sewed all over them. When he looked up he saw his father's face was yellow and so was his mother's. And his father's hair was black and so was his mother's. And when he was a little older he saw they both wore gay silk coats and gay silk trousers and flowers and figures sewed all over them. But the baby didn't think any of this was queer—not even when he grew up. For everyone he knew had yellow skin and wore silk coats and trousers. So of course he thought all the world was that way.

But long before he was old enough to notice any of these things he saw his mother loved her little yellow baby with slanting black eyes. And he liked to have her take him in her arms and sing to him:

"Shu Sir Tsun Ching Min, Tsoun Sun
Gi Gi. Koo Yin Fee Min Kwei
Hua Shiang Lee Pan Run Yin. Fon
Chin Yoa Sir. Loo Vi To
Choa Yeo Liang Sung. Tsun Tze
Doo Soo Soo Wei Gun. Tsin."

For all this happened in China and he was a little Chinese baby.

Another little baby was all brown. He just came that way. His eyes were black. His hair was black. He wore pretty colored silk shawls and little silk dresses. When he looked up he saw his father's face was brown and that he wore a big turban on his head. And he saw that around his mother's brown face was long, soft hair. He saw that she wore pretty colored silk shawls and long silk trousers and that her feet were bare. But the baby didn't think any of this was queer, even when he grew up. He thought everyone had brown skin and that everyone dressed like himself and his father and his mother.

But long before he was old enough to notice any of these things, he knew his mother loved her little brown baby with black eyes. And he liked to have her take him in her arms and sing to him.

For all this happened in India and he was a little Indian baby.

Now another little baby was all black. He just came that way. His eyes were black and his hair was black and curled in tight, kinky curls all over his little head. And this little baby didn't wear anything at all except a loin cloth. When he looked up he saw the black faces and kinky black hair of his father and his mother. And when he was a little older he saw that they didn't wear any clothes either except a loin cloth and a feather skirt and some shells. Neither did this baby think any of this was queer, not even when he grew older. He thought all the world looked and dressed like that.

But long before he was old enough to notice any of these things, he knew his mother loved her little black baby with kinky black hair. And he liked to have her take him in her arms and sing to him.

For all this happened in Africa and he was a little Negro baby.

Still another little baby—he was the fourth—was all red. He just came that way. His eyes were black and his hair was straight and black. He was bound up tight and slipped into a basket and carried around on his mother's back. He didn't think this was queer, even when he grew up. He thought all little babies were carried that way. And he thought all fathers and mothers had red skin and black hair and wore leather coats and trousers trimmed with feathers. For his did.

But long before he was old enough to notice any of these things he knew his mother loved her little red baby that she carried on her back, and he liked to have her take him out of his basket bed and rock him in her arms and sing to him.

For all this happened in America long, long ago, and he was a little Indian baby.

The last little baby, and he makes five was all white. He just came so, too. His eyes were blue and his hair was gold and he looked like a little baby you know. And he wore dear little white dresses and little knitted shoes. When he looked up he saw his father's white skin and his mother's blue eyes. When the baby was big enough he saw what kind of clothes his father and his mother wore, but the story doesn't tell what they were like. And when the baby was big enough he saw they all lived in a big, dirty, noisy city, but the story doesn't tell what kind of house they lived in. And the story doesn't tell whether he thought any of these things queer when he was little or when he grew up; probably because you know all these things yourselves. But the story does tell that long before he was old enough to notice any of these things he knew his mother loved her little white baby with blue eyes and golden hair. And it tells that he liked to have her rock him in her arms and sing to him this song:

"Listen, wee baby,
I'd sing you a song;
The arms of the mothers
Are tender and strong,
The arms of the mothers
Where babies belong!
Brown mothers and yellow,
And black and red, too,
They love their babies
As I, dear, love you,
My little white blossom
With wide eyes of blue!
And your wee golden head,
I do love it, I do!
And your feet and your hands,
I love you there, too!
And my love makes me sing to you,
Sing to you songs,
Lying hushed in my arms
Where a baby belongs!"

For all this is happening in your own country every day and he is a little American baby. Perhaps you know his father, perhaps you know the baby, and perhaps, oh, perhaps, you have heard his mother sing!—Lucy Sprague Mitchell, "Here and Now Story Book," in Methodist Protestant Herald.

Blinks: "Ever buy anything at a rummage sale?"

Jinks: "Yes, I bought back my Sunday pants the last time our church gave one."

Host: "So you did get here tonight after all?"

Absent-minded Professor: "Yes, I meant to forget to come, but I forgot to forget it."

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ITCHING
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Sunday School Department

Superintendent ..... Andrew Allen
Elementary Worker ..... Miss Zella Mai Collie
West Tennessee Field Worker ..... Jesse Daniel
Office Secretary ..... Miss Clara McCartt
HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

REV. RAYMOND COPPENGER CALLED AS ASSISTANT PASTOR AND ASSOCIATIONAL FIELD WORKER, NEWPORT

We are glad to welcome Rev. Raymond Coppenger of Atlanta to the First Baptist Church, Newport, as assistant pastor and to the East Tennessee Association as associational field worker, to succeed Brother Hobart Ford, who is entering the Seminary at Louisville this fall. Rev. Merrill D. Moore is pastor of the First Church, Newport.

Brother Coppenger was born and reared near Tellico Plains and was graduated by Mercer University and the Southern Baptist Theological Seminary. For four years he was a member of the Seminary quartette. We rejoice in his return to Tennessee.

* * * * *

TENNESSEE REACHES 400 MARK IN V. B. S.

At the writing of these notes the 400th Vacation Bible School report has just reached the State Sunday School Office. We rejoice in this record.

We have learned through correspondence that the following schools were held from which we have received no report. We would appreciate someone in each of the churches named sending a report of the school:

Clinton Association:
Clinton, Second
Cumberland Association:
Blooming Grove
East Tennessee Association:
Del Rio; Pine Grove
Gibson County Association:
Fruitland
Hardeman County Association:
Toone; New Bethel; Silerton
Jefferson County Association:
Piedmont
Knox County Association
Fountain City, Smithwood
Madison County Association:
Henderson; West Jackson; North Jackson; Parksburg; Ward's Grove
Ocoee Association:
Cleveland, First
Shelby County Association:
New South Memphis; Fisherville; Germantown; Bartlett (colored mission school); Forest Hill

We have reason to believe that the following schools were held but since no definite word has come we are listing them as doubtful. We would appreciate a definite word from anyone in these churches as to whether the Vacation Bible School was held this year:

Beech River: Bath Springs, Chesterfield, Mount Zion, Enville, Mt. Ararat, Sardis, Bunches Chapel, Sulphur Well.
Beulah: Liberty, New Home, Tiptonville, Antioch, Mt. Moriah, Alamo.
Big Hatchie: Henning, Brownsville.
Bledsoe: Gallatin.
Carroll County: Bruceton, Concord.
Concord: Lascassas.
Crockett: Alamo, Bells, Friendship.
Cumberland Gap: Gap Creek, Shawnee, Pleasant View.
Dyer County: Southside, Matthew Zion (colored), Mt. Vernon, Trimble.
Fayette County: Macon.
Grainger County: Blackwell Branch, Washburn, Narrow Valley.
Hardeman County: Pocahontas, Middleton.
Hiwassee: Ten Mile.
Holston: Johnson City, Second.
Knox County: Euclid Avenue.
McMinn: New Friendship.
McNairy: Lorane, Pleasant Site, Mt. Zion.
Mulberry Gap: Mulberry Gap.
Nashville: Spruce St. (colored), North End.
New River: Gernt.
Riverside: Mt. Union, Riverton.
Robertson: Red River.
Shelby County: Brunswick, Egypt, Big Creek.
Southwestern District: Clarksburg, Leech Public School Bldg., Westport Mission, Yuma.
Stone: Johnson's.
Sweetwater: Belltown.
Weakley County: Dresden, Gleason.
West Union: White Pine.
Western District: West Paris.
William Carey: Kelly's Creek.
Wilson County: Alexandria.

* * * * *

A NEW BOOK READY FOR INTERMEDIATE WORKERS

We rejoice in the word that has come from the Intermediate Department of the Sunday School Board in the announcement of the book "Intermediate Sunday School Work" by Miss Mary Virginia Lee. This book deals with Intermediate Sunday School methods. This makes two splendid books for Intermediate workers in the new Sunday school training course. The other book is "The Art of Teaching Intermediates" by Mrs. J. E. Lambdin.

The Intermediate age is a critical but challenging one. Surely these boys and girls deserve the very best teaching we can give them. Since October is Southwide teacher training month, teachers and workers with Intermediates should avail themselves of the opportunity to increase their effectiveness by the study of one of these books.

* * * * *

A MAGAZINE THAT TEACHERS AND OFFICERS OF YOUNG PEOPLE AND ADULTS SHOULD HAVE

The circulation of Sunday School Young People's and Adult Magazine published for the teachers and officers of this group is not what we wish it might be in Tennessee. Sunday school superintendents would do well to include an adequate number of these magazines in the regular order for Sunday school literature. Surely the officers of the department, the teachers of the classes, and at least the president of each class should have this magazine each month.

It not only carries an excellent treatise of the Sunday school lessons but contains an exchange of ideas from workers in these departments throughout the Southland.

* * * * *

CUMBERLAND GAP SUNDAY SCHOOL CONVENTION

We are sorry to be delayed in reporting the seventh annual session of the Cumberland Gap Sunday School Convention, which met recently with the River View Church. Brother W. C. England of Tazewell is the excellent president of this body.

We have received a copy of the minutes of this convention, which seems to be constructive throughout its entire program. At the close of the convention the following items were adopted as being those for which the convention stood:

1. A pastor who is interested in Sunday school work.
2. An evergreen Sunday school in every church.
3. Officers and teachers who are every day Christians and Baptists.
4. The use of Southern Baptist Sunday school litearture.
5. More intelligent study of the Bible.
6. More attention in our Sunday schools to the children.
7. The Standard of Excellence as a program of work.
8. Regular group meetings in the association.
9. Co-operation with the State Sunday School Department.
10. The Vacation Bible School movement as a part of our Sunday school work.

* * * * *

ADULT WORKERS AND OCTOBER SUNDAY SCHOOL TRAINING

October is ideal for Adult Sunday school workers to prepare for their tasks adequately. Promotion Day means regirding for another year's work. It means re-study and readjustment, it means new classes, maybe the organization for the first time or an additional Adult department. One or more classes may come from the Young People's department or may be newly formed from a list of prospects or division of a class. This means new teachers, organization of classes, new class officers in every class who should be properly installed, all of which emphasizes in every word the need of training. A Class Officers' Clinic is essential. What is the answer to this need? "The Adult Department of the Sunday School" by Phillips carries the complete answer. During October, which is the fall Sunday School Workers' Training Course month, emphasis is being given to the study of General and Department Administration books. Let us plan specifically that a class be formed for Adult department and class officers, teachers, and members for the study of the Adult department book. SEE INSIDE FRONT COVER OF SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS FOR OCTOBER FOR COMPLETE LIST OF DEPARTMENT BOOKS.

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BAPTIST TRAINING UNION

HENRY C. ROGERS.....Director
MISS ROXIE JACOBS.....Junior-Intermediate Leader
MISS RUBY BALLARD.....Office Secretary
149-6th Avenue, North NASHVILLE, TENN.
Convention President.....A. DONALD ANTHONY

SCHOOL DAYS

Since these days are the beginning of School Days, we thought you might like to know your A. B. C. of the State Training Union Convention which will be held in Memphis on November 24, 25 and 26. Here is your **alphabet!**

A—is for Mr. A. Donald Anthony, our very efficient State President that will preside at the Convention. With his earnestness and consecration we are sure this Convention will go down in history as one of the very best. He will be assisted by Mr. Willis R. Allen, State Vice-President, who has worked so tirelessly during the past months. Dr. E. P. Aldridge will also be at this meeting to give us some authentic facts about Tennessee Baptists,

B—is for Dr. J. W. Beagle, our very own home missionary to the Indians. He will bring an address during the Convention. Miss Ruby Ballard, the efficient office secretary and Convention Secretary, will be there to greet you in person.

C—is for Dr. Marshall Craig, of Texas, who will bring the closing consecration message. Mrs. C. D. Creasman has written a play especially for this Convention. She will also direct it. Miss Inabelle Coleman, of the Foreign Mission Board, is to bring a special message on Thursday night of the Convention.

D—is for the Demonstrations that will be most helpful, showing in every detail just how to promote the weekly meeting.

E—is for the Exhibits conveying original ideas and messages on the bulletin board. Miss Frances Ewton will lead one of the practical conferences.

F—is for our very own Dr. John D. Freeman, our State Mission Secretary. His message will be "Treasures in Heaven." Surely no State in the South has a greater State Mission Secretary.

G—is for Dr. Norris Gilliam, who will lead the Thanksgiving Sunrise Service which promises to be one of the real high lights of the Convention. Mrs. Emmett Golden will lead the conference on the Story Hour work.

H—is for the quartet of "H's" that will be on our program. We challenge any one to find a quartette anywhere to be so acceptable to Baptists. Dr. John A. Huff; Dr. T. L. Holcomb; Dr. John L. Hill; and Mr. C. Aubrey Hearn. We are most **happy** to make this announcement.

I—is for the Inspiration that you will secure in all the eight services of the Convention. Each service will be brimming full of inspiration to last you for the whole year.

J—is for Jacobs—our very own Roxie Jacobs, who will present a most attractive program of Junior-Intermediate work. Miss Jacobs will bring a message on the subject "Give Good Gifts Unto Your Children."

K—is for the Knowledge you will receive on Baptist Training Union in the many conferences conducted. Surely each one will want to use his note book freely.

L—is for the Lee speakers—no not brothers but each is an individual speaker. Mr. E. E. (Hot Dog) Lee, of Texas, and Dr. R. G. Lee, our pastor host. We are most fortunate to secure these two choice spirits.

M—is for our own McKinneys—Mr. and Mrs. B. B. McKinney will lead the music. This is enough alone to attract a huge gathering. Also Dr. H. H. Muirhead, of Brazil, will bring the Foreign Mission message.

N—is for the large Number that will come from 61 associations in Tennessee. The attendance goal is set for 2,001—we must exceed this and we believe we will.

O—is for the Octette that will sing at each of the devotionals. This octette is composed of eight young ladies that have voices that are dedicated to the Lord. The orchestra is another feature that will be most interesting.

P—is for our Pastors that we are urging to come in good numbers. Surely no State in all the Southland has a more noble group of loyal pastors than Tennessee. Mrs. Clarence Lee Parchman (Ruth Anita Powell) will preside at the organ. She will assist with the devotionals.

Q—is for the two Quarters you will pay as registration fee. This is to be paid upon arrival when you register. Be sure you register.

R—is for Mr. and Mrs. Henry C. Rogers who will be at the Convention. Mr. Rogers will bring the message on Thursday afternoon, using as his subject, "Going the Second Mile."

S—is for Shelby County—the Association which Memphis is in and who through their Director, Miss Janey Bilderback, and the General Chairman, Mr. Bobby L. Palmer, is extending a most cordial welcome.

T—is for Thanksgiving, the ideal time of the year for a Baptist Training Union Convention. It will be a time when we can express to God our gratitude for His blessings so richly poured out on us.

U—is for the United spirit that will prevail in the meeting—it is where the Baptists of Tennessee—from East, Middle and West, all join in the glad song "Blest Be the Tie that Binds."

V—is for the Verbal reports that will be given on the first night of the Convention by the Regional Presidents and the Associational Directors. Last year this was one of the most interesting features of the Convention.

W—is for "Thy WILL be Done" which will be the keynote of the Convention. With such a thought surely many permanent resolutions will be made.

X—is for the Extra good program that is being planned and that is depending upon your daily prayer for the success of this program.

Y—is for the Youth that will be on the program—152 of them will appear on the program at varied times. Surely with this many young people on program it will renew our faith in our young people.

Z—is for our **zeal** that we have that this be the best Convention we have ever had. Remember the first session is on Wednesday night, November 24, at the Bellevue Baptist Church.

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Woman's Missionary Union

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
Young People's Secretary.....Miss Margaret Bruce, Nashville
HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

YOUNG PEOPLE'S BANQUET

The Middle Tennessee banquet for young people will be held in connection with the Middle Tennessee Divisional meeting of Woman's Missionary Union, October 20.

The banquet will be in the basement of the Carthage Church Wednesday evening at six-thirty. Only two hundred can be accommodated in the basement and reservations should be sent in immediately to Mrs. Elmer Winfree, Brush Creek. Thirty-five cents per person.

* * * * *

ANNOUNCING W. M. U. DIVISIONAL MEETINGS

The W. M. U. Divisional Meetings will be held on these dates at the following places:

East Tennessee, Ridgedale Church, Chattanooga, October 19-20. Chairman of hospitality, Mrs. S. W. Edgemore, 305 Peachbloom Drive.

Middle Tennessee, Carthage, October 20, in evening, and all day 21st. Chairman of hospitality,

West Tennessee, Union City, evening of October 21, and all day the 22. Chairman of Hospitality,

Speakers, Mrs. R. L. Harris telling of her experiences around the world; Miss Bruce will take you to the Holy Land, Mrs. C. D. Creasman will introduce the Golden Jubilee, and Miss Northington will hold a conference on Jubilee plans. We also hope that we will be able to have a missionary with us.

* * * * *

LETTER FROM MRS. R. L. HARRIS

(Continued)

The pheasants are so cunningly contrived that the grain of the wood represents the feathers. Here we see the original monkey-world famed "See no evil, hear no evil, speak no evil." Carved out of one piece of wood, by a left-handed artist whose right hand was cut off by those jealous of his art. We walked up two hundred and seven steps with colossal cryptomeria trees on both sides. You know when we were young we said, "All that goes up must come down," so must we! Next day, well you just imagine the march of the wooden soldiers!

How we hate to think of leaving this delightful, gorgeous, amazingly beautiful spot, but Miyanoshita lies beyond, with Mt. Fuji as our objective, so reluctantly we take a last look at the famous Red Lacquere Bridge, and realize the expression "only four miles from heaven" coined by an enthusiastic tourist was not far wrong.

Our trip to Miyanoshita is part by train, the remainder by auto, over one of the finest auto roads I have ever ridden on. We pass the Hot Springs, famous in this section, then a fairy place is our hotel. Instead of having numbers for our rooms, we have flowers. My room is "Honeysuckle." I got a key with a piece of wood about four inches wide and eight inches long on which is painted in artistic Japanese fashions spray of honeysuckle. After that I am Honeysuckle if paged or "pressed." Next morning early, before breakfast, we are off to see sacred Fugi. It is misty, clouds get lower, it rains, but all are enthusiastic over getting just one glimpse. After a two hour wait the mists roll away and Fugi in all her splendor uncovered her snow capped head. Are we happy? As many travelers wait days and come away without seeing her. We have thirty-three in our party so travel in two sections, except on boats. The second section did not see a thing as it poured rain all day. We did not dare rave as much as we desired for they were sick over missing it.

Next we reached Kyow, once capital of Japan. With its 1,026,000 population we are in the third largest city in Japan. There are a thousand shrines and temples here. We first visit Kin Ka Kujer (Gold Pavilion), old Imperial Palaces. In one of the temples we see the almost unbelievable hair ropes. The women of Japan are proud of their beautiful hair, but they had it cut and made into ropes larger than your arm to use in placing the timbers in this shrine. Again I thought of what sacrifice I had ever made in order that my God might be worshipped. I asked forgiveness for my selfishness.

In another temple are one thousand and one images of the same goddess. They have one thousand hands, and are placed in rows on the steps. It is quite bewildering to see. Then up steps to see another great Buddha, this one fifty-eight feet high, not so placed as the one at Kamakura. In front of these images are large containers with choice plants, fruits and flowers, put there fresh every morning.

At Kyoto we see them weaving by hand the lovely silk. Then to the laquer factory, cloisonne, such intriguing and fascinating places!

Our hotel is the last word. Serve "Ceremonial Tea" every afternoon at five. Lovely gardens, our dining room is glass on both sides, on one majestic mountains, the other a rock garden. "How can I eat in America without all this beauty?" The little Japanese waitresses look like dolls, so pretty with their attractive kimonas and obeys. They can say "Yes, miss" just like music. Again we want to stay but we are scheduled to go to Nara, first capital of Japan. We always hate to leave yet each place seems more interesting than the last. In this temple grounds are three thousand stone lanterns and a thousand brass ones. There are thousands of deer here, they surround you to be fed cakes, which you buy as you enter! Some of the girls hid theirs behind them, but these are Japanese deer, as keen as their owners, so they slipped up behind the girls and bit some of them through their thin summer coverings!

Again we view a great Buddha, each one the greatest! This one is fifty-three feet high, face sixteen feet. He has one hand uplifted to bless, one out to receive. His thumb is four feet, five inches and he weighs five hundred tons. Behind him a square pillow through which tourists squeeze thereby gaining good luck. No use for me to hope to gain good luck that way. Miss Laura was a big sport and squeezed through!

Near here is a big bell cast in 752 A.D. Thirteen feet high, ten inches thick and twenty-seven feet in circumference, weighs forty-eight tons! We pay five sen to strike the bell by pulling a huge pole by a rope. Miss Laura rung the bell for good luck.

I have not mentioned money. We got three yen, thirty-five sen for our American dollar. Our hotel at Nara was beautiful. In each of these lovely hotels they have most attractive gift shops and how our money does fly! Then when we try to pack and have more out than in, we think of customs at home and grow pale!

We cannot, or rather, do not take our Japanese purchases into China. They are boxed at Kijoto, sent to Kobe and put on our Empress boat where we join it at Shanghai. Much worry thus eliminated. We take fine train and leave for Shimonoseki, taking a night boat across the channel to Fusan, Korea. All day we ride, along the Island Sea, three hundred and sixty-five miles. This is the Mediterranean of Japan. Kobe is a thriving city of nearly a million. You pass extensive rice fields and "rush plantations." There is a great demand for all straw and they conserve every bit. Miyajima is known to all long before we come to Japan for it is here that the famous Toni in the sea is seen. Many leave our train here to go over to the island by boat to see the famous shrine. We feel that we could really enjoy this one from train window and proceed on our way rejoicing. We find our Moji ferry boat the most amazing surprise of all our tour to the present moment. We knew it took all night and we expected an old ferry boat like English channel boats, but it was new, beautiful and comfortable. We arrive on time (they move on time over here!) It is going hard with some of our crowd to measure up. We get in our reserved sleeper and have breakfast after we start. Our journey from Fusan to Keijo is interesting as it takes us through a very different country from Japan. We have a Japanese guide who met us at Yokahoma and will go with us to Shanghai and put us on our boat for Hong Kong. He thinks Japan has done much already for these people in the past thirty years. The people are very picturesque, all dress in white, even white slippers. Japan is urging them to put on colors and thus save the women much work. The men wear white trousers bound about the ankles, long flowing white robes of grass lines, caught together with a string tied in a bow on chest. Then they wear "top hats" of crinoline, tied under the chin with narrow strings. They are truly artistic. Young men let the hair hang down, but when they marry it is screwed up on the top of their heads under these tall hats. They showed us one long hair pin they use to keep it up. Of course the younger generation are getting away from this and dressing western.

We have a lovely hotel here with an old shrine in the yard. Miss Laura and I walked out after supper to try to find something Christian, we went to the Y. M. C. A., they sent us to a Methodist Church. Saturday night all was native. We sat through two services, nobody knew where we were, Miss Laura had the key, so Miss Fannie was locked out! We decided to leave, then our American missionary had come in so she followed us out and walked back to

the hotel with us. They are doing what we are doing in China, getting all the work in native hands. Next day she took us to her lovely house. We met the girls who live with her and greatly enjoyed hearing of her work. No Baptist work here.

Again we must be up and off, this time to Peiping, old Pekin. I don't believe a quire of paper would be sufficient to attempt to tell of our stay here. As usual, we have a lovely hotel, my room overlooks the Forbidden City. Peiping (pronounced PaPing) consists of the Forbidden City, walled in, four immense gates, the Imperial City, the Chinese City, the Tartar City, with Legation Quarters, also behind high walls. These four cities include the "Temple of Heaven," the winter palace, the Temple of Confucius, and many other interesting places. Peiping is forty centuries old. The Tartars brought it into prominence in the tenth century. As you look at that great Tartar wall you realize they were some builders!

The Mongols, Mings and Manchurs followed. Each adding to the splendor and wealth of the city, Peiping meant Northern Capital. Marco Polo saw and wondered at its magnificence. The Marco Polo Bridge is where the present trouble is centered. Only since 1924 have visitors been allowed to visit the Forbidden City. Our second day was an all day trip to the Great Wall. We went on train, took our lunch, drinking water and a boy from the hotel. At the end of the railroad we crawled into Sedan chairs, carried on the shoulders of four wild looking Mongolians. To the well we went, then we began to climb by foot. This wall is as wide as forty men can closely stand. It goes over impassably high mountains, down to deep passes. Indeed you must see it to realize what an undertaking it must have been. At intervals there are look-out towers where ammunition was stored. I went to the second, many went to fourth, which was so high you had a wonderful view of the country. We came back to the train and had lunch. When we reached Peiping in late afternoon we learned that the Japanese were fighting at Marco Polo Bridge, not twenty miles from Peiping. We could hear machine guns. As night came on martial law was declared, the city gates were all closed for the first time in six years. Soldiers were everywhere. We could not leave the hotel, and we were scheduled to leave the next day.

The Armstrong Tour and our second section only arrived that day. We went to American Embassy, they promised to do all they could to get an engine. Government took everything at once, for troops, all planes were on the ground. We packed up, sat around hotel and listened to machine guns. Finally at 5:30 word came that the train would go out. Thirty-eight hours to Shanghai. The second section were glad to leave even though they missed seeing the Great Wall and city sight seeing. We had been having a private car, but now we were herded anywhere we could sit. Many sat in dark baggage car on their grips for six hours. The uncertainty was worse as the track might be blown up. We had no towels, three to a compartment, where two would be a crowd. Two nights and all day. We drank up all the water, Coca-Cola, lemon squash and perhaps beer. We arrived in Shanghai Sunday morning at eight o'clock, tired, hungry, dirty and dry as fish! Miss Willie Kelly, Pearl Johnson, the Tiptons, Lowe's and Ware's met us. They wanted us to go out to see their work. Our bags had not come. Did we look like ———? Well, I don't know any word in our language that could express how I looked! We enjoyed North Gate Church. Cantonese Church where Rose Marlow and Lorene Tilford will work. Then to Mr. Lowe's new venture. I had lunch with Pearl and Miss Willie. She sent me back to hotel in her car, chauffeur waited while I took a bath and dressed to go to Elizabeth Hale's mission and other work. Then we went to the Eliza Yates girls' school where the Tiptons, Lowe's and Ware's live. We had a lovely picnic lunch out on the Ware's lawn. Next day we went to the Publishing House, Rose Marlowe's school, University of Shanghai and other schools. You really would swell with pride to see our possessions. Howson Lee, who is the President of the Boys' School, was a deacon in the First Church, Nashville, was enthusiastic in his greeting, and in one breath asked about Dr. Powell, Dr. Hill, Dr. Moore and sent many messages.

I will tell you about the charming Chinese women with their many degrees. I was so grieved to miss seeing Mrs. F. O. Y. Ling, who was with us at the Humboldt meeting. She, Lorene Tilford, Rose Marlow and others were away at a Young People's Conference. Her sister, Mrs. Zau, gave us a lovely Garden Party and presented each of us with gifts. Their cordiality made me ashamed of our half hearted entertainment of our missionaries and native Christians when they come to our land.

We sailed from Shanghai on the Empress Russia to Hongkong and spent one day there and were off to Manilla. What a lovely visit we had there. One of my old school mates whom I had not seen for thirty years lives here, so his wife came with her car, we drove out in all directions and had lunch with them.

Then, Mrs. Head, who was the leader of one of our Young Matrons Groups now lives there, so she asked Miss Laura, Miss Fannie and me to dinner. How we did enjoy that! Manilla is beautiful. Again we were in an elegant hotel. Now we are on our way back to Hongkong. Rumors are very conflicting about the situation. If ultimatum is not reached by tonight we may not get to Canton as they have threatened to bomb Canton, we hear. I hope it is all a mistake as we want to see Dr. William Wallace from Knoxville and Harold Snuggs. The day we had in Hongkong going down we went to Happy Valley and took quite a number of pictures of Henrietta Hall Shuck's grave. It is a beautiful place.

In three days we leave for India. Have not seen nearly as much of our missionary work as we hoped, but most of it is in the interior. If you could see China's millions not knowing anything but hard labor, no day of rest, you would long to send a message of hope beyond this life. The women do all the work. As our boat unloaded they were there with babies strapped on their backs with iron hooks, not over six weeks old. They moved boxes almost as big as an auto, while crated sewing machines were child's play. They run all the big barges, using poles. They are all called "Mary," I think Martha would be more appropriate. If we get to Canton I will put it in my next letter.

Wish you were with me. Much love,

Emma Byrne Harris.

CHEERING ECHOES CONCERNING SPECIAL TITHING CAMPAIGN

By J. T. Henderson, General Secretary

The State Secretaries that have been contacted express themselves as in hearty accord with this campaign and ready to give it their loyal support. The following comes from a State Secretary and is a sample of what has come to us from a number of others: "You may be assured that I will do what I can to promote this valuable movement and I hope it will be completely successful."

M. S. Shivers, Chairman of the Brotherhood of the Central Association in Georgia, writes: "It will be a great pleasure to me to help with the Special Tithing Campaign. I will shortly appoint the Committee as suggested and help in any other way I can to put the matter over. I have believed for a long time that this is the only way to pay the debts and put over Kingdom matters."

The pastor of one of the livest churches in the South and assistant moderator of a leading association writes as follows: "You can count on my working the plans for Layman's Day, October 17. I shall ask the Chairman of our Finance Committee to have charge of the service and suggest that about five of our best tithers give short testimonies. We now have 25 per cent of our membership tithing and our goal is at least 50 per cent. We will also gladly do all we can to foster this tithing movement in our association. I shall bring the matter before our association, which meets with my church next week."

H. F. Latimer, Brotherhood Secretary of Florida, says: "We are getting substantial men to head up our Tithing Committees in the associations. These committees are charged with the responsibility of getting speakers for the churches on Layman's Day, October 17. I am co-operating heartily with these committees. At the closing session with a study class of men, I presented the matter of tithing. I first requested all who were already tithing to stand, and then called for a few brief testimonies by them. I next invited all who were not tithers to stand as an indication that they would adopt the policy. All the rest of the class promptly stood, making it unanimous for this company."

It is hoped that every pastor can be present on Layman's Day. As it is "Layman's Day" and as a consecrated layman makes a special appeal to other laymen, perhaps one or two zealous laymen, who are tithers, should be selected in advance to make addresses of about eight minutes each regarding the blessing that tithing has brought to them. It certainly will be wise for the pastor to follow with a forceful and earnest appeal. He should then call upon all who are already tithing to stand, and give them the opportunity to offer a brief testimony of not more than two minutes each. Following this he should invite those who stood at the first, to stand again and urge all who will enlist as tithers to stand with them. Be sure to make a poll of those already tithing and of the new tithers.

Literature regarding this Special Tithing Campaign may be secured from your State Headquarters.

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Imparts Color and Beauty to Gray and Faded Hair
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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR SEPTEMBER 12, 1937

Memphis, Bellevue	1674
Bristol, Calvary	1126
Nashville, First	1086
Memphis, Temple	1055
Memphis, Union Avenue	927
Knoxville, First	852
Knoxville, Fifth Avenue	812
Nashville, Grace	801
Maryville, First	570
West Jackson	554
Memphis, Seventh Street	447
Etowah, First	407
Murfreesboro, First	360
Union City, First	334
Humboldt, First	316
Martin, First	286
Cleveland, Big Springs	286
Cookeville, First	226
Milan, First	207
Gatlinburg	200
Rockwood, First	195
Walter Hill, Powell's Chapel	143

By FLEETWOOD BALL

W. C. Boone, pastor, First Church, Jackson, and party have returned from several weeks' vacation in Europe.

—B&R—

L. B. Campbell has resigned the pastorate at Canton, Miss., and accepted the care of Gentilly Church, New Orleans, La.

—B&R—

To take up studies at Mercer University this fall, F. M. Pickern has resigned the church at Bridgeboro, Ga.

—B&R—

W. T. Granade, an eminently useful pastor at Statesboro, Ga., recently went to his Heavenly Reward.

—B&R—

L. L. Henson died on Aug. 25, at Orleans, Mass. He is a native of Benton, Ky., and has held pastorates in Kentucky.

—B&R—

O. L. Weir of Livermore, Ky., is being assisted in a revival by W. G. Potts of Whiteville, Ky. The work began Sept. 13.

—B&R—

M. R. Regan has resigned the care of the church at Smithview, Ky., and has moved to Louisville to live with his mother.

—B&R—

A. M. Gregory of Eagan has resigned that pastorate to do the work of an evangelist. We regret his leaving Tennessee.

—B&R—

D. H. Hall, Jr., of Miami, Fla., did the preaching in a revival in the First Church, Blytheville, Ark., Alfred Carpenter, pastor, resulting in 36 additions.

—B&R—

Carl K. Potter has resigned as Director of the Gambrill Street Church, Fort Worth, Texas, and accepted the duties as assistant pastor of Central Church, Little Rock, Ark.

—B&R—

J. L. Wallace has resigned at Miles, Texas, to accept a call to the church at Franklin, Texas, where he was pastor 15 years ago.

—B&R—

Frank H. Leavell, of Nashville, supplied at Portland Sunday, Sept. 12. Lofton Hudson began his pastorate there Sunday, Sept. 19. It is a happy church.

—B&R—

A. B. Pierce has resigned the pastorate of West Laurel Church, Laurel, Miss., to accept a call to the church at Crystal Springs, Miss.

—B&R—

N. L. Roberts has resigned as Professor in the Woman's College, Hattiesburg, Miss., to do post-graduate study in Southwestern Seminary.

—B&R—

Evangelist M. F. Ham and Singer W. J. Ramsey are holding a huge tent meeting in Louisville, Ky. The tent seats 4,000 people and is filled every night.

—B&R—

J. A. Stewart of the First Church, Wetumpka, Okla., has been called to the care of the First Church, West Point, Miss. He is a native of Ireland.

—B&R—

His many friends in Mississippi and elsewhere are in deep sympathy with R. A. Cooper over his almost fatal automobile accident. He is in Blue Mountain, Miss.

By THE EDITOR

An appreciated visitor to the office last week was Bro. H. W. McNeely, Orlinda, moderator of Robertson County Association.

—B&R—

C. H. Franks, West Helena, Ark., has closed a great revival at Wardel, Mo., in which there were 65 additions, 56 of them for baptism. The work at West Helena is going well.

—B&R—

The many friends of Miss Kathleen Manley and Miss Ruth Walden, missionaries to Africa, will be happy to know they arrived home safely on Sept. 8.

—B&R—

We are glad to report that Mrs. Mary Lee Turner, Nashville, sister of Mrs. Douglas Ginn, office secretary in the W. M. U. Department, is recovering splendidly following a recent illness.

—B&R—

John A. Davis, pastor at Spring City, was recently invited to the church on Thursday night and was there presented with a banquet and an old-fashioned pounding. The church has gone from one-half to full time preaching.

—B&R—

Pastor William Beasley of First Church, Cumberland Homesteads, writes that their work is going along well. They hope soon to have their tabernacle finished. In revivals Brother Beasley has baptized 5 converts at Bear Cove and will have about the same number for baptism at Clear Creek.

—B&R—

The Chapel Baptist Church, Springfield, Tenn., William Lewis Baker, pastor, has just concluded a gracious revival. The preaching was done by Bro. Norris Gilliam. There were 28 additions to the church.

Sept. 5 was a fine day for us at Hopewell. The pastor welcomed one person by profession. Added to this was the coming of one of our finest young men, Bro. Hugh Widick, who came saying the Lord had laid on his heart the call to the gospel ministry. One of the dreams of the pastor was realized on that day. This young man enters Union University to prepare himself for his call. May God bless him is the prayer of his pastor and the many friends who know and love him.—Lewis Baker.

The brotherhood will pray for the rapid recovery of Dr. F. F. Brown, pastor of the First Baptist Church, Knoxville, who has recently undergone a major operation in a Knoxville hospital. The Lord be with him.

—B&R—

During the year that Vernon Sisco has been pastor of Holly Grove Baptist Church near Brownsville, 52 sermons have been preached, 86 conversions and 50 of these baptized since the revival in August.

—B&R—

President L. R. Scarborough announces that Southwestern Seminary has had the most glorious opening enjoyed by this institution in recent years. Before the close of the first week the enrollment has reached a total of four hundred nineteen, which is more than were enrolled at the end of the first half of last year.

—B&R—

N. A. Spencer of Hornlake, Miss., did the preaching in a recent revival in the Mallory Heights Baptist Church, Memphis, L. B. Kenley, pastor, in which there were 11 professions and additions for baptism. Mallory Heights is making definite plans for a new church building and hopes to begin its construction right away.

—B&R—

In a recent revival in the Yale Baptist Church, Memphis, J. E. Daughtry, supply pastor, in which the preaching was done by Evangelist and Singer P. A. Stockton, Benton, Ark., there were 46 conversions and 10 by letter and some 75 or more reconsecrations. R. F. Wilmoth, Miss Edith Smith and Miss Mary Tankersley of the local church had charge of the music.

—B&R—

In the news note in last week's paper concerning the length of time that Deacon T. H. Farmer has been a subscriber to the Baptist and Reflector, it was erroneously stated that he first subscribed for it in 1887 when the date should have been 1877. We would like to have the names and addresses of all those who have been subscribers to the paper for 25 years or more. Write us about it.

—B&R—

In a recent meeting in the Friendship Baptist Church in Bledsoe Association in which Pastor H. D. Burns of the Liberty Baptist Church, Liberty, did the preaching in his second revival engagement there, there was a large attendance and a fine church revival. In the revival in the Gladeville Baptist Church where he is pastor and where he did the preaching and Bud Anderson led the singing, there were 8 additions.

—B&R—

Pastor T. C. Singleton, Nashville, preached at Holt's Corner Baptist Church at both hours on Sept. 12. The various organizations in the church are functioning well. It is reported that the church gave more to missions during the year than any other church in Duck River Association except Lewisburg. The church sent 14 to the Baptist Training Union meeting at Springfield.

—B&R—

The Baptist Standard (Texas), F. M. McConnell, editor, in its recent issue was adorned on its front page with a picture of Dr. Geo. W. Truett, pastor of the First Baptist Church, Dallas, Texas, and President of the Baptist World Alliance, and its pages enriched with deserved tributes to him in celebration of his forty years as pastor of the First Church, Dallas.

With the Churches: Memphis—Bellevue welcomed 15 additions; Temple welcomed 14 by letter and 4 for baptism. **Knoxville**—Fifth Avenue received 1 for baptism. **Rockwood**—First received 1 by letter. **Murfreesboro**—First welcomed 5 for baptism and 2 by letter. **Cleveland**—Big Springs received 3 by letter. **Nashville**—Grace, Pastor Ewton welcomed 1 for baptism and baptized 3.

—B&R—

A great meeting was held recently at Blooming Grove Church, in Cumberland Association. There were about 30 professions of faith. Pastor Hamby baptized 23 on the 9th and others were expected to follow them into the church. Pastor Hamby plans a three-day meeting in October leading up to their offering for State Missions. How good it would be if every church could do something like this.

—B&R—

Bethel Baptist Church in Robertson County, Philip Shelton, pastor, was recently blessed in a revival in which there were 16 additions, 14 of them by baptism and 2 by letter and in which the preaching was done by O. F. Huckaba, pastor North Edgefield Baptist Church, Nashville. Dr. W. F. Powell of the First Baptist Church, Nashville, is to assist Bro. Huckaba in a revival at the North Edgefield Church beginning Sept. 26.

—B&R—

The Lord is blessing the ministry of Pastor T. A. Purcell of Cumberland Association. On Sept. 12 in the service at Cumberland City there were 6 conversions. In a recent meeting there were 10 additions. In a meeting at Dodsonville, Robert Earls, pastor, in which Bro. Purcell did the preaching, there were 9 professions and 6 additions. Following this a meeting began at Alva Baptist Church, Southside, where he is pastor with Noel Smith doing the preaching.

—B&R—

While on his vacation, Dr. William Herschel Ford, pastor of the Broadway Baptist Church of Knoxville, Tennessee, preached on consecutive Sundays in the First Baptist Church, St. Petersburg, Fla., Central Baptist Church of Miami, Fla., First Baptist Church of Greer, S. C., and the Capitol Avenue Church of Atlanta, Ga. Rev. William McLean Grogan, assistant pastor, filled the Knoxville pulpit in the absence of Dr. Ford.

—B&R—

The Lord recently blessed the ministry of Evangelist J. H. Thomas, Halls, in revivals, in North Mississippi, one at Cold Water Church near Collierville, Tennessee and the other in a neighboring church, Cary Chapel, near Mt. Pleasant, Mississippi.

The Cold Water meetings continued 15 days. There were 18 professions of faith, 17 baptisms, 24 additions to the church, and some 60 people publicly consecrated their lives to Christ. We were at Cary Chapel 10 days. There were 14 conversions, 15 baptisms, 16 additions to the church, and about 30 consecrated their lives to Christ.

—B&R—

It was the pleasure of the members of the Gallatin Baptist Church, Gallatin, Tennessee, to have Dr. Selwyn Smith, pastor of the Virginia Avenue Baptist Church, Louisville, Kentucky, with them in a series of evangelistic services from August 29th through September 10th. There were nineteen additions to the church, ten by baptism and nine by letter. The messages of Dr. Smith were deeply spiritual and were inspiring to both old and young. We rejoice that it was our privilege to secure him for the meeting. With the pastor's heart in his presentation of every message, he left the pastor and his people rejoicing in their work together.

The Gallatin Baptist Church congratulates the Virginia Avenue Baptist Church upon securing such an able leader as their under-shepherd. We thank them for the loan of their pastor.—W. Dawson King.

—B&R—

WEST BROADWAY BAPTIST CHURCH LOUISVILLE, KENTUCKY

Dear Dr. Taylor:

Will you express through the columns of your paper the very deep and abiding appreciation of the members of West Broadway Baptist Church of Louisville, Kentucky for the generous gifts toward the reconstruction of our church house, made necessary by the devastating flood of January, 1937?

Also, on behalf of all the churches in the Ohio valley we thank God for the thoughtfulness and generosity of our Baptist brethren of the Southland. — Gratefully yours, E. F. Estes, Pastor; E. J. Lucas, Moderator.

—B&R—

Mosheim, Tenn.

Dear Bro. Taylor:

I give some results of our work that you may pass it on through pages of our paper.

Following a good meeting, in which the pastor, J. T. Carter, did the preaching, Brown's Springs Church had the pleasure of greeting Bro. and Sister Oscar Nelson back for a very pleasant visit, the fourth Sunday in August. Bro. Nelson brought a very helpful message at the eleven o'clock hour, after which a sumptuous luncheon and delightful hour of fellowship were enjoyed immensely in the new church basement. To see the church basement completed, which was started while Bro. and Sister Nelson served Brown's Springs, was gratifying to the former pastor and his wife.

As fruits for the labors of Warrensburg Church and their pastor, J. T. Carter, at the close of their revival, the Lord blessed them with twelve additions to the church; six young people dedicated themselves to the Lord for special service; and the church licensed Bro. Luther Reed to preach the Gospel. The church was built up in the faith and resolved to go forward in Kingdom work.

Words fail me in an endeavor to express what my needy heart felt as I labored with Bro. John McGregor and his good people in Fairview community and church during their revival. We felt the presence of God's good Spirit working mightily in our hearts. We saw about thirty-five souls gloriously saved; the church revived substantially; some united with the church by letter, and thirty-two by baptism. As their visiting preacher, I was really at home with their pastor and his consecrated wife. In my goings up and down have not found a more beautiful home. Neither have I found a young pastor and wife more devoted to their church and to their Lord. They are doing constructive work with an appreciative church.—J. T. Carter, Pastor, Brown's Springs, Baileyton and Warrensburg.

BRIEFS CONCERNING THE BRETHREN

Called

E. M. Loveland, Calvary Church, Vernon.

E. F. Moffitt, Aliceville, Ala.

Will W. Wear, Coushatta, Miss.

W. D. Ogletree, Calvary Church, Birmingham, Ala.

W. P. Hall, Biltmore, S. C.

B. B. Powers, Second Church, Columbia, Tenn.

Resigned

Claude B. Bowen, Educational Secretary, Foreign Mission Board.

E. M. Lovelace, Fieldton, Texas.

Sedley Entzminger, First Church, Apopka, Fla.

W. W. Britton, Southern Baptist Sanatorium, El Paso, Texas.

Ben R. Stripling, Zeigler, Ill.

Norman L. Roberts, Zeigler, Ill.

B. B. Powers, Powell's Chapel Church, Walter Hill, Tenn.

GRANDVIEW BAPTIST CHURCH NASHVILLE

Dear Brother Editor:

I have been in three good meetings this summer. The first one at Una, a few miles out of Nashville; the second was at Eagleville, Tenn. Dr. J. C. Miles, Professor in the American Baptist Theological Seminary, Nashville, is the able pastor of both these good churches. The third was with Bro. Joe Canzoneri and his people at Bogue Chitto, Miss. They are a heroic little band and were kind enough to allow my mother, who lives five miles away, to "entertain" Mrs. Kyzar and me.

I was impressed afresh with the hunger of the people for the simple gospel, but very few lost people go to church any more. A few were saved, some were reclaimed and others rededicated their lives to Him and His services in their churches. The fellowship with all of them refreshed me. Blessings on pastors and people.

We are now well into our eleventh year here at Grandview. The Lord has been good to us and we have made some progress. Our revival meeting begins Sept. 26 with Dr. C. F. Clark, Highland Park Church, Chattanooga, Tenn., preaching and John Carter, well known Nashville singer, in charge of the music. If you happen to read these lines won't you pray for them—and us—in these services?—J. R. Kyzar.

—B&R—

PRESCOTT MEMORIAL BAPTIST CHURCH

Memphis, Tennessee

Baptist and Reflector,
Nashville, Tennessee.

Dear Doctor Taylor:

I am sending you a few words regarding the revival meeting in which I assisted Rev. T. E. Rice and the National Avenue Baptist Church of this city. Bro. Rice is a member of Prescott Memorial Baptist Church and was called as pastor of National Avenue Church a few months ago. The church had seen hard times, had on their hands a heavy debt (for them); there had been dissention among the membership; some had left and moved their membership to other churches. They were discouraged and asked Bro. Rice to take the work,

which he did, without any salary at all, or even his expenses, being promised to him. We also agreed to help in the meeting without being promised one cent for our services. The membership totaled about sixty as near as could be determined The meeting started off well and the interest was deep during the entire two weeks we were with them. The Holy Spirit was manifestly present during the entire time. There were twenty-five added to the membership as a result and the church now seems to have new life and a new determination to go forward. Surely, Bro. Rice is God's man for this needy field. He works at his trade and preaches for them on Sunday.

Our work here at Prescott is going along nicely. We have had seven additions the past two weeks, three by letter and four for baptism, baptized two last Sunday night. At the morning hour we give an exposition of a chapter in the book of Philippians. At the evening hour we preach each Sunday on a "Great Bible Teaching." Last Sunday night the subject was "The Holy Scriptures." We quoted many passages of scripture and at the close of the day the remark was made that "you just can't beat the scriptures themselves, can you?"

We appreciate you and the Baptist and Reflector more than you will ever know.

Sincerely yours,
J. Carl McCoy.

"MY STATE FOR CHRIST"

By Walter M. Gilmore, Nashville, Tenn.

With the above caption for his theme, Dr. John D. Freeman, Nashville, Executive Secretary of the Tennessee Baptist Convention, has prepared an unusually stimulating special program in the form of a playlet for State Mission Day, October 24, which will be sent to every general Sunday school superintendent, whose name is registered with his State Sunday School Secretary, September 14. This program will be printed also in the October **Teacher** and **Sunday School Builder.** Free collection envelopes will be furnished by the State Baptist Headquarters on request.

This special State Mission Day Program is in perfect harmony with the general plan and purpose of the Co-operative Program and it is designed to furnish all our people, especially the rising generation, with accurate and thorough information about our State Mission work, which is so vital to the progress of the whole Kingdom program. For only as we build up a strong home base in men, means and morale will we be able to man and maintain our mission work on foreign fields.

The success of our whole denominational program is dependent upon the intelligent interest of our people in it. We are not interested in something about which we know little or nothing. Hence the tremendous opportunity at this time of interesting our people in winning our State for Christ by putting on successfully this inspiring State Mission Day program. The special offering, which is to be over and above the regular offering, will go to State Missions and will be used to provide gospel privileges and the Baptist message for areas in our State where these are not known and to aid weak, struggling Baptist churches in securing proper pastoral leadership, adequate building facilities, trained Sunday school, B. T. U., B. S. U., and W. M. U. workers.

CHURCHES CAPITALIZING COMMUNISM

O. L. Rives

This is no defense for communism. Neither is it a plea for compromise with communism. Nor yet is it a request for any sort of truce with this hellish monster. On the other hand, it is a suggestion as to how the churches should benefit by putting new vigor into their age-old program with something of the enthusiasm of its most powerful enemy of the present.

Communism challenges the youth. It asks that they shall give their all, their life if necessary. It appeals to the heroic. It demands self-sacrifice. Jesus asked this nearly two thousand years ago, and continues to ask it, but His churches have been slow to catch up with Him. They have been so tardy in fact that young people are losing interest. Without a fault-finding attitude, our church program has become so puny in comparison with that of communism, so far as the inward urge and self-abandon toward sacrifice is concerned, that we are not surprised at the listlessness and indifference of our young people. Let our churches quit asking for mites in personal conduct, services and money of its members and begin to ask for mountains instead and we shall recapture the whole-souled allegiance of our youth.

Communism demands absolute loyalty to the organization. Many of our churches leave the matter to the individual member. Many of the members leave it to their whims and fancies. The reason the average church-membership means so little is that the average church insists upon so little loyalty. Depend upon it, our churches must make it mean something to the member or soon a disgusted world outside will pronounce sentence upon its worthlessness either under the leadership of communism or of something worse. The New Testament is as clear and positive in its teachings about how the church is to deal with its disloyal members as it is about the plan of salvation. Many of our churches have winked at border-line practices of its members until now the world is beginning to wink at the church.

Communism is fired with a passion for world conquest. It is missionary to the very core. Much of the interest of churches for world-wide missions is spasmodic and lukewarm. Many of our churches have no interest in missions. They care nothing whatever for souls they do not know. What will happen to them we cannot prophesy, but we do know this, the Christians of Jerusalem were scattered abroad by fiery persecution presumably because of their failure in missions (Acts 8:1). May it not be that God is allowing the threat of communism to become a stark reality here in our own land to warn us against our own failure and bring it down upon us in judgment if we persist in our disobedience? We preachers would do well to bring some texts from the book of Judges to our churches in these days.

Communism offers bettered social and economic conditions. Whether it is able to make good its offer is another matter, but it does offer them. The churches must offer them also. And the churches must make them good. And the churches can make them good. Not until, however, they first make them good inside their own group. It is foolish and fallacious to attempt application of the Bible's social principles indiscriminately. For, let it be remembered, the Bible was written to peoples in covenant relationship with God. This can mean nothing more nor less, in this day, than regenerated individuals (born from above by the Holy Spirit) who are members of New Testament churches. It is one of the Devil's dangerous and deadly delusions that men can bring utopia on earth and leave out Christ. When Christ's people bring it, so far as humanly possible, INSIDE the group or the church then it will be ready to burst and spread to the OUTSIDE of the group.

We shall do well, then, to quit bewailing communism's rapid spread and be alert to steal its thunder for the sake of Christ and His churches. For it does have a tremendous amount of thunder, otherwise it could not spread so rapidly. It is an idolatrous counterfeit of Christianity, of course. But a good counterfeit tries to be as near like the genuine and leave out the heart and substance as is possible. This is exactly what communism does with regard to real Christianity. This is why it is so dangerous. Churches might capitalize communism, in a word, by: first, constructing a youth program that will lift them out of themselves by its very vastness intensively and extensively; second, seeing to it that church loyalty is a practical reality instead of a hazy concept; third, praying for a world-wide missionary renaissance until it comes; and fourth, applying the social teachings of the Bible as among twice-born souls rather than attempting the same as among those who have never experienced the new birth. —Tullahoma.

FELLOWSHIP OFFERINGS AT LORD'S SUPPER

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION would be grateful to the churches if they would take a "FELLOWSHIP OFFERING" on the First Sunday in October, or on some other date more suitable to them, for the purpose of supplementing the meager checks which the Board is able to send out to its one thousand two hundred relief beneficiaries consisting of aged ministers and widows. Will not the pastors and deacons of our churches in your State give special heed to this request and send in through your State Secretary-Treasurer the amount that you realize from this offering marked, "For Ministerial Relief Special."

Many churches in the several states have taken these "Fellowship Offerings" at the Lord's Supper during the past year, but the many amount to only a scattering few when we think of the whole number of churches in our Southern Baptist Convention.

How reasonable a request this seems to be and how pleased our churches should be to respond to it. Surely there will be interest manifested by thousands of our churches and church members in providing something extra for the winter months to be sent to our needy veterans and to the widows of deceased veterans. A simple statement by the pastor one week in advance of taking the offering would insure worthy gifts.

Thomas J. Watts, Executive Secretary,
THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION
2002 Tower Petroleum Building
Dallas, Texas.