

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Volume 96

NASHVILLE, TENN., THURSDAY, NOVEMBER 20, 1930.

Number 47

Tennessee Baptists Meet in Annual Conclave

GREAT MEETING HELD LAST WEEK IN NASHVILLE

They were waiting, some 750 of them, when the gavel fell and President J. T. Warren called the Tennessee Baptist Convention to order. Singing and enthusiastic interest opened the way for a splendid address from President Warren in which he stressed the place and functions of the convention and called for genuine co-operation.

Officers

The convention had no mind but to re-elect the moderator and clerk, J. T. Warren and Fleetwood Ball, respectively. Mrs. N. B. Fetzner was re-elected statistical secretary, and O. E. Bryan, treasurer. R. Kelly White and J. G. Hughes were elected vice presidents. E. Floyd Olive of Nashville welcomed the convention messengers and Leland W. Smith of Fountain City responded and the body was ready for work.

The editor introduced a fine group of new pastors who have come to our midst since the last session of our convention. We are not sure of our list and may have omitted a name. They were: Wiley Roy Deal, First Church, Maryville; W. F. Hinesley, Tabernacle, Chattanooga; W. Henderson Barton, Edgefield, Nashville; D. N. Livingstone, Ridgedale, Chattanooga; W. R. Rigell, Central Church, Johnson City; C. F. Clark, Highland Park, Chattanooga; Geo. S. Jarman, Kingston; Roscoe C. Smith, First, Erwin; Homer G. Lindsay, Covington; H. C. Compton, Cumberland Gap; Mark Ferges, Newbern; J. H. Hughes, First, Chattanooga; H. L. Smith, Clinton; A. L. Crawley, Humboldt; J. W. Jent, Huntingdon; Ralph Gwinn, First, Columbia; D. W. Picklesimer, Summerville; A. C. Weaver, Memphis; W. J. Cambron, Fayetteville.

Executive Board Report

The recommendations of the Executive Board were presented by L. S. Ewton, chairman of the Board. Quite a discussion was precipitated by that which recommended co-operation with the Home Board in the employment of a general evangelist, but a motion to strike out the recommendation (7) was defeated by a big majority. These recommendations are as follows:

Recommendations

1. We recommend that the Christmas offering of 1930 be given to the Tennessee Baptist Orphans' Home, as usual.
2. We recommend that the special day for Christian Education in May or June, 1931, be given to the co-operating Baptist schools in Tennessee and that each individual or church remitting these funds be requested to name the school to which such funds shall be sent.
3. We recommend that, during the State Convention year of 1930-1931, Tennessee Baptists divide the Co-operative Program funds 50 per cent for State causes and 50 per cent for South-wide causes, as follows:

State Causes	
State Missions	18%
Orphans' Home	8%
Memorial Hospital	5%
Carson and Newman College	5%
Union University	5%
Tennessee College	5%
Nashville Hospital Debt	3%
Ministerial Education	1%
Total	50%

Southwide Causes

(Subject to change of Southern Baptist Convention.)

Foreign Missions	25	%
Home Missions	11	2/3 %
Relief and Annuity Board	3	1/2 %
Education Board	1	2/3 %
Southern Baptist Theological Seminary	1	2/3 %
Southwestern Bapt. Theolog. Seminary	2	8/15 %
Baptist Bible Institute	1	19/20 %
W. M. U. Training School	0	4/15 %
American Baptist Theolog. Seminary	0	1/2 %
New Orleans Hospital	1	1/4 %
Total	50	%

4. We recommend that all designated funds be sent to the causes to which they are designated without any changes whatsoever, and that such funds be not charged against the causes in settlement of Co-operative Program accounts.

5. We recommend that the charter and by-laws of the Executive Board be placed in the minutes of the Tennessee Baptist Convention to come from the press in the near future.

6. We recommend that this Board request the churches to give special emphasis to honest and equitable budgets, the every-member canvass, and spiritual stewardship during the coming year, with the definite purpose of enlisting our people and enlarging the Co-operative Program in Tennessee.

7. We recommend an earnest, continuous effort of the Executive Board to eliminate, as far as possible, the destitution in Tennessee through pastoral evangelism and pastoral missions. We recommend that our Executive Board look with favor upon the suggestion of the Home Mission Board to put an evangelist in each State to be directed by the State and paid fifty-fifty by the State and Home Mission Boards. As we understand it, the Home Mission Board is awaiting suggestions from the states.

8. We recommend that special doctrinal emphasis covering the basic principles of Baptists, in the spirit of Christ, be given by the workers of the Executive Board during the coming year; and that we request all Baptist pastors to give special doctrinal emphasis in order to meet the strong incoming tide of blighting heresies that is sweeping our good state.

Following the adoption of the report of the Executive Board, the Education Department reported through its secretary, W. D. Hudgins. His department recommended:

1. That all educational agencies of the state work together to secure a complete organization in every association looking toward the promotion of denominational work.
2. That the plan of the education department to educate our people be approved.
3. The taking of a census of all non-cooperating churches, the holding of educational programs in these churches and the effort to enlist them.
4. The promotion of instruction in church finances, by the laymen, looking to better financial methods and better salaries for pastors.
5. The continuance of a fund for free books for preachers.
6. The promotion of the summer schools for preachers, three of them during the coming summer.

7. The request for continued co-operation from the Sunday School Board.

8. An expression of appreciation for the workers who volunteered their services without pay to do so much work during the past year.

The recommendations were adopted.

Surprise Given Secretary Bryan

One of the most pleasant surprises ever staged in Nashville was that prepared for Secretary O. E. Bryan on the 11th when the Nashville Baptist Pastors' Conference, through the courtesy of the First Baptist Church, gave a luncheon in his honor. The dining room of the church was decorated for the occasion, Harrison's and Joy's florist shops contributing quantities of beautiful cut flowers for the occasion. The meeting was announced as a "Fellowship Dinner" for the pastors who were attending the Tennessee Baptist Pastors' Conference and about 200 plates were served. Not until the toastmaster announced the purpose of the meeting did the honored guest, Secretary Bryan, know what it was all about.

President O. F. Huckaba of the Nashville Conference introduced Secretary I. J. VanNess of the Sunday School Board who presided. Mrs. Harris of Knoxville, president of the Tennessee W. M. U., and Miss Mary Northington, secretary, expressed

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Baptist Pastors Meet

The editor sat back during most of the sessions of the Tennessee Baptist Pastors' Conference and his heart swelled with pride and gratitude to God for the splendid band of excellent young pastors in our midst and for the really great messages which they brought to the conference. We would gladly reproduce every one of the great messages if there were room in our always crowded columns. We have to content ourselves, however, with giving a very brief report of the splendid program in which "The Pastor" was the theme.

Pastor Sam Edwards of Cookeville led in the opening devotions, speaking on "The Church, a Divine Institution." R. E. Guy of West Jackson Church, where he has served for about a decade, spoke on "The Pastor as an Executive," pointing out the needs for executive ability on the part of the pastor and discussing some of the vexing problems that demand a pastor's skill and talent. R. W. Selman of Chattanooga delivered a great message on "Changing Pastorates," pointing out the dangers of frequent changes and mentioning some legitimate reasons for making changes.

TUESDAY AFTERNOON

"The Pastor and His Message" was the theme for the afternoon. A. L. Crawley of Humboldt led the devotional, speaking on "God's Prophets." He stressed the nature of the preacher's message and urged loyalty to the gospel in all preaching. "The Pastor and His Study" was discussed by W. R. Deal of Maryville, and he stressed the vital need for wise and continuous study in order to be able to present constructive and instructive messages. E. P. Baker of Memphis stirred the audience and won general approbation of his message on "The Pastor in His Pulpit." He unloak-

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Baptist and Reflector

(Continuing Baptist Builder, Founded 1834)
Published Weekly by
EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION
O. E. Bryan, Corresponding Secretary and Treasurer

JOHN D. FREEMAN, Editor

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Entered at Postoffice, Nashville, Tenn., as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized March 4, 1921.

Advertisements—Rates upon request.
Terms of Subscription—\$2.00 a year in advance
Budget Price—\$1.50 payable monthly or quarterly in advance.

Send all remittances to the Baptist and Reflector, 161 Eighth Avenue, N., Nashville, Tenn.

Editorial

Dont get blue; get busy.—John Lake.

Our people are making God a deferred creditor.—J. J. Hurt.

The Kaiser was an insult to Christian civilization.—Henry Waterson.

Hurl the lance of truth through the shield that shelters crime.—Pat M. Neff.

There is nothing we need so definitely as to get back to the Cross.—J. H. Anderson.

It is not ours to fit the Gospel to our age, but to fit the age to the Gospel.—W. R. Pettigrew.

A highbrow is a man whose learning has outrun his intelligence.—Carter Helm Jones.

"It is better to have loved and lost" than never to have had your soul thrill to a childhood love affair.

Christ did not give the Great Commission to a board; He gave it to His churches.—J. B. Lawrence.

We too long have been making missions look too much like a wheelbarrow in an automobile parade.—R. G. Lee.

So often we give things to Jesus Christ and withhold ourselves, the very thing He so much needs.—Mrs. R. W. Selman.

Enlistment means self-denial and cross-bearing—work in a scriptural church and submission to its ordinances and program.—O. E. Bryan.

The crowd that cries, "You cannot enforce the prohibition laws!" is composed of those who mean, "You shall not enforce the law.—Livingston T. Mays.

The convention was greatly honored by the presence of Dr. and Mrs. J. H. Snow of Johnson City, two aged in years but young and dynamic spiritually.

Rain? Sure it rained throughout our State Convention! It always rains during the second week of November, so why not move up or back one week for our meetings? That would enable us to miss the same date used by all our bordering states save Arkansas.

One sure proof of the width of Christian love is found in the annual resolutions passed by our state conventions praising the press for generous space, when the fact is the entire reports published in the secular press wouldn't cover half the space given to Al Capone or to a football game.

It was mighty good to have with us in our convention Mrs. J. H. Anderson, known to hosts as Mrs. Janie Cree Bose. She is one of the choicest of God's handmaidens, and has added much of strength and grace to the leadership of our W. M.

U. Of course her honored husband was at his post of duty.

The two patriarchs of our convention were J. M. Walters of Morristown and J. H. Grime of Lebanon. Their sturdy bodies and flowing white beards were marks of distinction. Both have served for more than fifty years in the ministry. We missed from their sides beloved J. T. Oakley, O. L. Hailey and the venerable J. Pike Powers, all ministers of more than half a century of service.

Due praise should be given Edward E. Rutledge and his charming wife for the manner in which they served the convention by directing the music. They are experienced musicians and soul-winners. Our churches can do no better than to have them in revival meetings. And then there was Joe Canzoneri, whose solos added to the spirituality of the meetings. We thank God for consecrated, modest, spirit-filled, faithful workers of their kind.

Brother and Mrs. R. C. Hunter of Johnson City were two messengers to our convention who added strength and dignity to it. Old in the school of experience but young in spirit, they know how to help in every worthy cause of our denominational life. No handsomer, grey-haired veteran is to be found than "Brother Bob," and surely there is no more charming matron than Mrs. Hunter. They show what beauty and attractiveness Christ imparts to them who follow Him through many years.

The blatant presumption of John J. Burke, Secretary of the National Catholic Welfare Association, in rebuking President Hoover for congratulating the Lutherans in the recent public message to their 400th anniversary celebration, reminds us that the Pope once made the Emperor of Germany (Henry IV) hold the stirrup of his saddle while "his holiness" mounted the horse. That was because the German ruler had done something that displeased the prelate. And that same wild fanaticism would compel President Hoover to crawl on his knees and kiss the toe of the Pope's shoe—if it could!

REVERSION TO TYPE

The latest news from our "high and mighty" educational directors is to the effect that the public schools will be turned into factories for match-making, in which the boys and girls will be taught what to expect of one another in the marriage relationship, how to choose mates, how to know intellectual equals, and such. The idea in the minds of the experts is to reduce the number of divorces. But what we cannot grasp is how machine-made marriages are going to be happier than those produced by Nature. Some Orientals do not have so many divorces as do we, but just look at their standard of life, their moral level, their spiritual and economic attainments! This seems to be but another of the evolutionists' efforts to break the heart of man and reduce him to the level of the thoroughbred beasts!

OVERSIGHTS AND APOLOGY

It is impossible for one to catch every single thing in our annual conventions that ought to be mentioned. We come, therefore, with this word of apology for oversights. We failed to mention the fact that President E. L. Atwood of Tennessee College was one of the speakers to the report of the Education Committee. We failed to mention the fact that the convention voted requesting Dr. R. G. Lee to prepare his address on Foreign Missions for publication in our columns. Our attention was called to the fact that, in introducing the news pastors, we inadvertently failed to present, as we should have done, Brother Jere Brannon of Watertown. No doubt there were other oversights. For each and all, we are penitent and beg to have the brotherhood be patient while we learn to have a brain big enough to observe everything that passes.

It is now not a case of closed doors on foreign fields, but of closed hearts in our churches—closed to the voice of missionary appeal.—R. G. Lee.

Our Last Convention

Once more Tennessee Baptists have met in annual convention. First Church of Nashville, aided by the other Baptist churches of the city, entertained the body in a great way. The fear in the hearts of some about entertainment vanished before the messengers began to arrive and many more fine homes were proffered than there were messengers to fill. The attendance was larger than usual and a splendid spirit prevailed.

There was a noticeable absence of problems. Only once was there a real convention discussion and that when the school problem was before us. Then the "fireworks popped" and forensic talent was on display. Baptists have a great number of good speakers, both lay and ministerial, and when aroused they can meet any situation in a splendid way.

Unity

One was struck by the evident unity among our brethren. On minor matters there was division of opinion, but on all important things there was no evidence of rupture. The nearest we came to any such was during the discussion of the mountain schools when veiled intimations of possible rupture were made by some of the ardent friends of these institutions. Whether on minor or on major matters, the body was united and the vote was nearly always unanimous. The fine spirit prevailing throughout the associations during their meetings came to the convention. We are ready to present a bold front to the forces of evil that beset us on every side.

Progress

There can be no doubt that Tennessee Baptists are making progress. Reports from various parts of the state showed fine interest and pleasing growth in all phases of our work. In spite of the economic depression our contributions to the Co-operative Program showed a slight increase. The Orphans' Home had a substantial increase in receipts. State Missions also had an increase in receipts. Other institutions and departments brought pleasing reports, and best of all, the State Mission workers reported a great gain in number of converts and additions to the churches. Large numbers of churches reported the best year and the most pleasing growth in many years. We face the new year with a very bright outlook.

Problems

Two problems faced the convention and remain to trouble every loyal heart. The first of these is our State Mission problem. How shall we meet the growing needs of our state, needs that are pressing more heavily upon us as the industrial life crowds into our midst? The present income of State Missions is insufficient to provide for an adequate missionary force. The problem is being met in part by volunteer evangelists from among our pastors and by the great work being done in some sections by our splendid laymen. How we need three full-time missionary evangelists only our great-hearted, long-sighted Secretary can fully know!

The other distressing problem is our schools. What shall we do with our mountain schools? Can we do without them? Shall we surrender the fertile mountain sections to heretical schools, many of them financed by Northern capital? Shall we combine them into one school? If so, where shall this school be located? Who is going to provide the finances for these schools? These questions press upon us for answers, and we need much prayerful counsel before answering them.

Then there are our colleges. Only Carson-Newman is endowed to the extent that for the time-being it is meagerly provided for. Just how to provide sufficient endowment for the schools is the overmastering problem before us. The Executive Board was instructed to appoint a commission of nine men to study the problem and provide as soon as possible for solving it.

Outlook

Four things make the outlook appear far from gloomy and cause us to be optimistic:

1. The happy unity and brotherly spirit of the Baptists of Tennessee. "In unity is strength" is axiomatic; there is unity among our people; ergo,

we are strong, and in our strength can go forth conquering and to conquer.

2. **The enlargement of the number of co-operating churches.** This year a number of churches have adopted the budget, numbers of others have enlisted in the support of some of our causes, while perhaps the largest number on record have given to State Missions. As the co-operative spirit spreads, our strength grows and our harvest of souls enlarges.

3. **Willingness to give and take.** More and more our people are coming to appreciate what it is to be Baptists. As long as no fundamental doctrine is at stake, our people are showing an increasing willingness to join in even if the plan does not suit them. It is a tragedy when Baptists cannot face their problems honestly and then join in even when some "pet scheme" has to be sacrificed.

4. **Recognition of the need for a wider publicity.** The splendid report of C. D. Creasman on the Baptist and Reflector had its effect. Our people are awaking to the dire need for a wider circulation of their paper, and there is promise that such will be had. We anticipate a hearty response to the call for Baptist and Reflector Day in March. If our pastors will join the State Mission forces in promoting the campaign, we ought to secure from it a big increase in circulation, and that in turn will enlarge the vision of our people and greatly increase their support of our denominational program.

We rejoice as we face the present convention year. Let our prayers be for continued unity and harmony, for a growing interest in our evangelistic work, and in the promotion of our colossal, world-wide task. The convention at Nashville is our last until November 11, 1931, comes around. God grant us to see that day and to make it even more glorious.

CLARKSVILLE AND COLUMBIA

It was the editor's pleasure to spend Sunday morning with First Church, Clarksville, and together with his family to be guests for dinner in the home of Pastor and Mrs. John A. Davison. A fine congregation heard the message on "High Noon with Baptists," a special and inspiring part being made up of the young men of the Young Men's Bible Class of which M. P. Brothers is the efficient teacher. This class grew out of the meeting held with the church by Louis Entzminger some months ago. It is made up almost exclusively of men who were not attending Sunday school before the class was organized and is filling a big place in the church life.

At night it was our pleasure to preach for Second Church, Columbia, and during this week we are going back and forth preaching for them each night in an enlistment program which Pastor L. M. Laten has planned. This church is growing rapidly and is having the hearty co-operation of First Church in its effort to provide church life for the industrial population of one big end of the city.

LOUIS J. BRISTOW OFFERS RESIGNATION
Great Hospital Head to Lay Down Irides Duties To the Hospital Commission.

Dear Brethren: For more than a year I have been seriously considering retiring from hospital work, and Mrs. Bristow and I had reached a conclusion in the matter. However, I was chairman of the Committee on the American Hospital Association and the American Protestant Hospital Association, which held their annual meetings in this city last month, and as such had a heavy correspondence and many exacting duties. Also the matter of the El Paso Sanatorium came up, as you know, in June, and I was engaged for probably half my time for nearly three months out there. After the meetings of the National Hospital Associations I sent my resignation to Doctor Groner to become effective December 31st, or at such time as the commission may secure my successor.

The Hospital has been in operation about five years. We have an unusually strong staff and an excellent organization and there is no reason why it should not continue to prosper. I am not unappreciative of the cordial co-operation you have

given me nor do I undervalue the denominational hospital in our work, but I am, by inclination and desire, a preacher rather than a business man and necessity has made it incumbent upon me to operate the hospital primarily as a business enterprise rather than a denominational benevolent institution.

Fraternally,
Louis J. Bristow, Superintendent.

A WORD FROM NASHVILLE

I am sure the daily papers have given attention to the situation in Nashville, owing to financial failures which have involved some of our banks and institutions. I wish you would let me say that the accounts of the Sunday School Board are not involved in these failures, or other complications. Our accounts are with the American National Bank, the strongest and most stable in this section, and in no way involved in our present situation, save to be a source of strength.

It has been known to some that I have been a director in one of the largest of our banks. The Sunday School Board has had no accounts with this bank, and my connection is purely personal, my holdings being barely enough to enable me to qualify as a director. This bank is now merged with the American National Bank, forming a great banking institution second to none in this section, and I automatically became a director in this institution through the merger. If my name can help to reassure my fellow citizens, I will count it a privilege to so serve.

I am glad to be able to make this statement, if it is needed, and to fully reassure the denomination.—I. J. VanNess.

"FOR LOVE'S SAKE"

The Tennessee W. M. U. has ordered "For Love's Sake" to sell to its members for use during the Week of Prayer. The price is 25 cents. Please send cash with order, for we do no business on credit. No books can be returned.

MARTHA

By Mrs. M. E. Parmelee

"O Martha, come and sit with me
Upon this easy seat;
The glories of the sunset, see;
The hills, the shady street.
I made this sky to glow for you;
Enjoy this lovely treat."

"O Lord, I am too busy, see—
To stop and view the sky;
I have a task you gave to me;
I'm late and I must fly!"

She found the task had been well done
By some one nearer by.

"Come, Martha, give your nerves a rest;
They tingle with your rush.
Sit quiet now, your hand in mine,
Where green grass grows so lush.
Look calmly at this world of mine.
I made these beauties, rare,
For rest, enjoyment and for ease;
Come child, and take your share."

"I have a meeting to attend,
Where I must make a talk;
And all my energies I bend
To do the good I ought."

Some listened to her glowing words,
But they were soon forgot.

"O Martha, see this opening rose;
I gave its fragrance rare
For thee, my child; see how it grows
And opens to the air."

"Dear Lord, I cannot stop today;
I know a soul so sad,
That I must hasten on my way
And try to make her glad."

The soul, she found had been solaced,
With some new-fangled fad.

Foreign Mission Board



VIGOR OF CHURCHES ABROAD

1,407 churches with 161,059 members own 1,004 houses of worship; gave last year \$472,820.00 and baptized 13,250 converts. 643 of these churches are self-supporting. There are in addition 3,313 out-stations which are potential churches.

EXPANSION

Contrasted with 1919, the Board has 117 more foreign missionaries and 1,429 more native missionaries. Although we have now 160 less schools, we have in our schools 5,655 more students. Our work viewed from every angle is more than twice as large as it was eleven years ago.

DIMINISHING RECEIPTS

The budget the Board voted at its October meeting for next year is \$280,000.00 below the budget for this present year. It is \$75,000.00 less than the budget for 1919.

Our receipts from January 1st to October 1, 1930, are \$182,743 below the receipts for the corresponding period last year.

Southern Baptists are giving less now for foreign missions than they did in 1919.

WHO CAN ANSWER?

How can we provide for this expanded and growing work on the declining gifts made by Southern Baptists? Must we give up our expansion?

Should not Southern Baptists be eager to support adequately a mission work as vigorous and thriving as this?

FOREIGN MISSION BOARD
of the
SOUTHERN BAPTIST CONVENTION
RICHMOND, VIRGINIA

TENNESSEE PASTORS' CONFERENCE

(From page 1.)

ed the pretenses of those who think they should make of the pulpit a platform for displaying their oratorical ability or a stage for the enactment of cheap dramatics and crude comedy. W. R. Pettigrew of Springfield delivered a great address on "The Pastors' Message." He emphasized the need for the pastor's making the theme of all his messages "Jesus and Him crucified, risen and reigning," and uttered a ringing challenge for pastors to give up foibles and current topics for a plain, fearless, loving presentation of the whole gospel. J. G. Hughes of Union City then led in an interesting Round Table, during which various problems of pastors were discussed.

TUESDAY EVENING

The evening program opened with a devotional by J. C. Stewart of Watertown, one of our rural pastors, who spoke on "Opportunity and Responsibility." He mentioned the so-called small pastorate as a challenging opportunity and appealed for men to make their pastorates big enough by making themselves big enough for any pastorate. Carter Helm Jones of Murfreesboro spoke on "The Pastor as a Man," bringing a telling message in which he charged the pastors to be on their guard against laxness in conduct, finances and morals. A. F. Mahan of Etowah defended the rights of the preacher to full citizenship, to enter actively into civic and civil affairs and to ring clear on any political issue in which great moral principles are at stake.

WEDNESDAY MORNING

C. F. Clark of Chattanooga led the opening devotions. A. M. Nicholson of Orlinda spoke with much wisdom and earnestness on "The Pastor and His Association," urging the pastors to recognize their responsibility for the associational program. W. Henderson Barton of Nashville spoke on "The Pastor and His Denomination," bringing out the mutual relations between the two and inspiring the conference by recounting the manner in which our doctrines and polity are spreading through our co-operative and free system. Arthur Fox of Morristown closed the session with a ringing message on "Our Common Task" in which he held high the task of aiding Jesus Christ in making saints. He emphasized the absolute need for a separated ministry, a consecrated and spirit-filled ministry.

It would be impossible to describe such a meeting. It is a source of great good and more perfect understanding among the pastors of the state. Any wise church will gladly pay its pastor's expenses to the convention, just to have the instruction and inspiration of the great program of the Pastors' Conference. Only J. L. Dance of Knoxville was unable to attend, and only J. H. Delaney of Sparta was prevented from arriving in time to have his part on the program.

R. E. Grimsley of Nashville was elected president and Fleetwood Ball of Lexington was re-elected clerk. The spirit of the whole conference was unusually good and the meeting adjourned with a sincere prayer by A. F. Mahan of Etowah.

TENNESSEE BAPTISTS MEET IN ANNUAL CONCLAVE

the appreciation of the Union for Dr. Bryan's splendid services. John L. Hill spoke on behalf of the laymen, stressing the sturdy integrity and persistent loyalty to duty of the denominational leader. D. A. Ellis of Memphis spoke on behalf of the pastors of the state, characterizing Dr. Bryan as "O-ur E-xcellent B-rother." Then the editor had the exquisite pleasure of presenting to him a handsome Gladstone bag as an expression of appreciation and love from Nashville Baptist pastors. Dr. Bryan, with a voice choked by emotion, responded in a few well-chosen statements. A handsome bouquet of American Beauty roses was given Mrs. Bryan.

The wonderful thing about the service was the enthusiastic and unanimous entry of the congregation into the spirit of the occasion. From scores, who later expressed their opinions to the editor, came the statement: "It was the most fitting, timely and well-deserved honor I ever saw bestowed."

Due credit was given Secretary Bryan for his economy and efficiency which have resulted in keeping Tennessee Baptists out of the Slough of Despond caused by debts and for enlisting numbers of churches in the Co-operative Program. Recognition of our increase in gifts in spite of the hard times was had and the program ended with an inspiring fellowship.

WEDNESDAY AFTERNOON.

The body convened promptly at two o'clock. C. M. Pickler led the devotional service. The Tennessee College Glee Club sang two songs to the delight of the convention. R. Kelly White read the report of the Committee on Christian Education. J. H. Sharp of Sevierville read the report of the special committee appointed a year ago to make a survey of the secondary schools of the state. The committee recommended:

1. That the convention foster one academy in the mountain section of East Tennessee; that Harrison-Chilhowee Academy be selected because of its standing and more valuable property.

2. That in financing these schools this year, the convention authorize making Education Day in the Sunday schools a special day for these schools with a special offering to be distributed on the basis of the survey the committee had made.

The report on Christian Education was adopted without discussion. Then the Education Program of Tennessee Baptists was called, but a motion was made to adopt the report of the special committee on academies. J. H. Sharp spoke to his report. He told how he and a brother worked a week cutting timber for ten dollars, and when they gave the money to their father, he gave half of it to help found Chilhowee Institute. He mentioned the great men who have gone out from the mountain schools. Roy Anderson, principal of Chilhowee, spoke next, disproving the argument that our mountain schools are no longer needed. A. L. Todd spoke approving the mountain schools, but objected to the part of the report approving the adoption of secondary schools as a policy. Brother Sharp claimed that the report did not bind the convention to such a policy, and held to his position. Arthur Fox spoke against the abolition of any of the schools, or the setting up of a preferred school in the group. He denied that one school is more strategic or important, and pled for consideration of them all, holding that Smokey Mountain and Cosby are more important than Chilhowee, if comparisons are to be made.

A. L. Todd offered an amendment "Providing against the convention's going on record as approving the secondary school or schools as a permanent policy. S. P. White moved that the report be recommitted and the motion carried. President Watters of Union gained the floor and spoke of the imperative need of an education program in our state. He mentioned the dire need of our colleges, especially Tennessee College and Union. In a territory of 6,000 Baptist churches, only one standard senior college in which laymen and preachers may be trained, and that one is Union. John Davison moved that a committee of nine be appointed to study the education program and report next year. John L. Hill objected that a year will be too late and his suggestion was accepted by the mover, instructing that they report at this session, and the motion was carried.

WEDNESDAY NIGHT

With the main floor of the auditorium filled, the song service began at 7:30 with Joe Canzoneri leading. W. F. Powell, pastor-host, led in prayer, after which the congregation, overflowing by this time into the balcony, fairly shook the house with "I've Anchored My Soul."

President Warren called for special announcements, and the Committee on Committees reported giving the committee of nine to report on the school situation, naming A. L. Todd, John L. Hill, R. K. White, D. A. Ellis, J. J. Hurt, W. M. Wood, Charles E. Wauford, C. W. Pope and A. T. Allen.

President W. W. Hamilton of the Bible Institute was given a special place on the program and spoke for all the seminaries, stressing primarily the work of B. B. I. A duet from First Church sang the hymn, "Glorious Hope," the words of which were written by Dr. E. C. Dargan not long

before his death, a copy of which will be given elsewhere in our columns.

John Jeter Hurt of Jackson, the appointee, preached the annual sermon. F. J. Harrell of Dyersburg read the Scriptures and led in prayer. The text of the sermon was from 1 Kings 20:28, the theme being "Our God is a God of the valleys as well as the hills." Copy of the sermon will be published in our columns. President Warren pronounced the benediction.

THURSDAY MORNING

T. N. Hale of Dresden conducted the devotional service. The clerk read the journal which was approved. Telegrams from the Kentucky-Tennessee Club of the Southwestern Seminary, the Chamber of Commerce of Elizabethton inviting the next session of the convention, and from A. J. Holt of Florida were read. F. J. Harrell moved that telegrams of fraternal greetings be sent other state conventions in session.

J. H. Sharp reported for the Special Committee on Mountain Schools, bringing in the revised report. The recommendations had been changed to the following: (1) That a committee be appointed to continue the study of the mountain school situation with a view to ascertaining the possibility and advisability of making these schools wards of the state convention. (2) That the special offering in the Sunday schools on Christian Education Day be designated to the mountain schools. The report was adopted without dissent.

R. G. Lee of Memphis read the report on Foreign Missions. He called attention to the reduction in the operating expenses of the Foreign Board; to the terribly lopsided distribution by the churches of their total budgets, only a very small part of which goes to Southwide causes; to the smallness of our foreign mission gifts as compared to the Adventists; to the encouraging reports of last year from our mission fields. He then spoke to the report bringing a clear, definite, ringing message on the condition of our mission work, and closed with a burning appeal for more concern about our foreign mission work.

C. D. Creasman read the report of Denominational Literature, setting forth the dire need for a wider circulation of the Baptist and Reflector. The small circulation was attributed to the lack of system in the paper office, and it was recommended that the Executive Board be urged to formulate some plan for enlarging the circulation. Brother Creasman made a ringing speech on behalf of enlarging the circulation of the paper, urging as his personal opinion that we should have a printing plant at the Orphans' Home and a business manager for the paper.

R. N. Owen read the report on State Missions. It pointed out the need for a more virile program for reaching our fields of destitution and for the enlarged circulation of the Baptist and Reflector. Secretary O. E. Bryan then addressed the convention on the subject of State Missions, defining the work and sphere of the Executive Board. He mentioned many things for which we should be grateful, our harmony, the increase of 700 baptisms in spite of the fact that we have had 10 less missionary pastors. He spoke of our unfinished task of evangelism and enlistment and drew a striking and forceful comparison between New Testament evangelism and the spurious, free-lance, high-pressure, sensational, commercialized evangelism which is dying of its own weight. G. M. Savage of Jackson made a plea for more loyal support of the Co-operative Program and for a fifty-fifty distribution between local needs and outside causes in our churches. I. N. Penick spoke on behalf of personal service, called for volunteer workers, and offered two weeks of his time without thought of remuneration. W. J. Stewart read the Orphans' Home report and spoke to it. He emphasized the need for the work, the opportunities for enlargement, the present growth and successes of the Home and appealed to the convention to continue its support of the work.

Lloyd T. Householder of Cleveland reported for the seminaries and yielded his time to Prof. J. L. Price of Southwestern Seminary and Prof. G. S. Dobbins of the Southern Seminary. Both brethren gave splendid messages shot through with optimism concerning the future.

THURSDAY AFTERNOON

W. M. Griffitt conducted the devotional service, after which J. Carl McCoy of Nashville read a splendid report on Home Missions. Secretary J. B. Lawrence of the Home Board was introduced and spoke to the report. He emphasized the fact that loyalty among Baptists means loyalty to every enterprise we have, our one budget, one Co-operative Program. "Our great trouble is lack of loyalty, spirit and power on the part of our people," he asserted, and warned again the seepage of modern free thought into our pulpits.

President J. H. Garnett spoke for ten minutes on the work of the Negro Seminary, and appealed for continued aid for the school. Sutton E. Griggs of Memphis spoke on the danger now threatening us from the delusion on the part of the negroes who think that the National Congress can aid the negroes against the will of the South. They think that something can be done. This delusion causes them to take their minds off themselves; hence they do not realize their weaknesses. It also causes them to ignore the Anglo-Saxon method of seeking reforms. He mentioned the two problems in removing the delusion: (1) Differences in attitudes of the two races. (2) The inability of our educational system to meet the needs of the negro race. He closed by asking that Tennessee Baptists join hands with the negro leaders in removing this delusion.

John A. Davison of Clarksville reported on the Co-operative Program. He presented a clear and impressive report which was adopted without discussion. The editor then introduced a resolution asking for a special subscription movement in March of next year.

Special Paper Campaign

The following are the resolutions which the convention adopted concerning the paper campaign. We sincerely trust that numbers of our people will bear them in mind and enter with whole hearts into the campaign.

Resolved:

1. That the month of March, 1931, be designated as enlargement month for the Baptist and Reflector.
2. That the entire State Mission force be asked to co-operate in promoting this campaign for subscriptions.
3. That the Senior B. Y. P. U.'s (senior departments of Sunday schools or Y. W. A.'s if there are no unions) be asked to lead in the campaign and to solicit the subscriptions acting under the direction of Mr. Hudgins, the head of the Education Department of the State Board.
4. That the Executive Board be asked at its December meeting to perfect plans for the conduct of this campaign.
5. That every pastor be asked to enlist his church and departmental officers in the movement, to direct his young people in it, and to give the morning service of the special Baptist and Reflector day, or a part of it, to the consideration of the paper and to the support of the effort to secure subscriptions. The resolutions were unanimously adopted.

Mrs. R. W. Selman of Chattanooga read the report of Woman's Work and delivered a stirring appeal on behalf of our mission causes.

Livingston T. Mays of Dickson read the report on Temperance and Social Service. The report showed the gigantic cost of the old liquor regime with its three-billion-dollar annual toll of money, its 100,000 deaths from alcoholism and its 300,000 court trials per year. It cited the revelations by the United States Senate concerning the activities of the liquor forces, especially the Association Against the Prohibition Amendment.

Mr. D. M. Siler, a prohibition administrator, was recognized and given ten minutes by special vote. One million gallons of distilled spirits and 6,000,000 gallons of beer were made in Tennessee before the prohibition amendment went into effect, he showed. He exploded the utterly false report about the cost of enforcement by showing from Commissioner Doran's report that for the past nine years the cost of enforcement has been \$213,178,489, while the collections from fines, confiscations and forfeitures have reached the sum of

\$460,502,960, a net profit for the Federal government of nearly 247 million dollars.

Harriman Wins

The Committee on Nominations brought in its report. The meeting had been invited by Harriman, Elizabethton, Knoxville and Chattanooga, with Chattanooga receiving the recommendation of the committee. John A. Davison of Clarksville was chosen to preach the annual sermon with Sam P. Edwards of Cookeville alternate. A full list of boards and committees will be given later. The time will be Wednesday after the second Sunday in November. Before final vote on approval of the report was taken, J. B. Tallant of Harriman moved to substitute Harriman for Chattanooga and the amendment was heartily adopted.

By motion of W. C. Creasman, the clerk was instructed to send a message of greeting to a former president of the convention, Judge W. A. Owen of Covington.

THURSDAY NIGHT

A. H. Huff of McMinnville conducted the devotional service. R. H. Lambricht of Carson-Newman read the report on Sunday Schools. H. S. Lindsay of Covington told how an enlargement campaign in his church had succeeded. Lloyd T. Householder of First Church, Cleveland, told of the great work done by Missionary J. W. Christenberry, who serves Ocoee Association. A. F. Mahan gave his estimate of the value of the Preachers' Schools, and appealed for support of these schools during the coming year. J. H. Delaney told of the work done in Union Association by volunteer workers during the past summer.

Clarence Hammond of Knoxville read the report on B. Y. P. U. work. It showed an enrollment of 1,179 unions, 52,000 members and 128 standard unions. The year has been the best in number of study course awards, there having been a total of 9,303. W. D. Hudgins, presiding, thanked Brother Hammond for the report, he having taken the place of Henry J. Huey of Milan, who, at the last minute, was prevented from attending the convention. Miss Roxie Jacobs, Junior and Intermediate B. Y. P. U. worker, spoke, giving a clear definition of the place and sphere of B. Y. P. U. in our churches. Frank Collins spoke of "The Need for District Organizations in Our Training School Work." He delivered one of the most telling messages of the convention.

J. H. Anderson of Knoxville read the report on Laymen's Work. The report cited the work of the field men of the Southern Brotherhood and urged the appointment as soon as possible of a full-time laymen's director in each state. It gave illustrations of the development of churches as a result of the work of the Brotherhood and named some of the gratifying results. He then spoke briefly to the report. He appealed to the preachers to meet the challenge of the present trying economic situation. He praised the women, the laymen and other workers of our churches. J. W. Watts of Etowah followed with an account of the work being done by the Brotherhood of First Church of his town. One of the things they have is a daily prayer meeting. They have held 1,119 prayer meetings, 7 revivals, had 356 converts, organized one church, and traveled more than 10,000 miles, all at their own expenses. Brother Young of Columbia told of their brotherhood; and Mr. Hudgins closed with a brief reference to some other brotherhoods and their works.

The report of the special Commission on Education was read by John L. Hill. It set forth the fact that we are in business of Christian Education to stay, acknowledged responsibility for all our colleges, and recommended the appointment of a commission to provide for the future of the schools. Secretary Bryan objected to the last recommendation on the ground that it violates the charter of the Executive Board, and urged that it not be passed. John L. Hill defended the report; C. F.

SPLIT 50-50 WITH NON-ESSENTIALS AND HELP THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS.

Clark of Chattanooga moved an amendment that the commission be appointed by the Executive Board. E. Floyd Olive spoke for the report on the ground that the schools be turned loose to operate outside of the Co-operative Budget. John Davison moved to amend the amendment to provide that the Executive Board be instructed to appoint a committee of nine members to work under the supervision of the Board in the promotion of the work of the colleges. A long and heated discussion followed, but in the end the amendment was adopted and the committee was left to the Executive Board.

(Turn to page 6.)

MUSCLE BOUND

By A. Schaeffer, Jr.



"Beef ain't health," McClusky used to tell his teams. "Many a guy who can swing a sledge ten hours a day is put to sleep for good by a bug you can only see through a microscope. Take it from me, the bird who looks like Hercules ain't necessarily healthy; he's just muscle-bound."

Uneducated, McClusky was, and a relic of the times when prize fighters bellowed from the middle of a saloon that they could lick any one in the house, but his intimate knowledge of burly brutes who were the idols of their day lent inestimable force to his opinions. A shrewd man, McClusky, respected alike by faculty and students for the aura of the past that clung to him and for his keen mind.

"Strength ain't no use without brains," was one of "Mac's" favorite remarks, and he had little use for the athlete who would not take care of himself when the season was over.

"Just think a minute," he would explain, "here you've all been training hard for several months. During that time you've accustomed yourselves to doing a lot of hard work every day, and stoking in a lot of food to provide the necessary energy. But now that the season's over, the necessity for building up all that strength is over, too, so don't go on eating at the same rate you have been. If you do, you'll get hog fat, and once you're in that condition it's a heck of a job to take it off again. That's the reason so many ex-champs puff up like balloons—no exercise and lots of good food put on the fat, and the fatter a guy gets the lazier he gets, and the lazier he gets the less he feels like exerting himself, and the result is that a 180-pound Apollo becomes a magician an' turns himself into a butter ball."

"So don't start loafing tomorrow. Keep on exercising for a month or so yet and taper off. Do a little less each time—every other day is enough—and watch your food a bit and you'll find that as you take less and less exercise you'll need less and less food. Get eight hours' sleep a night, eat plenty of fresh vegetables and exercise regularly. That sounds simple, doesn't it? But you'd be surprised to know how many people agree that this is good advice—and then don't follow it."

"And think how many diseases it prevents. Tuberculosis, for example. There's a disease that kills more people between the ages of 18 and 45 than any other disease—the age you fellows are in now. And what do the tuberculosis associations advise to prevent it? You took the words out of my mouth—fresh air and sunshine, rest, good food and regular exercise. And if the old chassis begins to squeak, don't spend a couple of weeks wondering what it might be, but hop into the buggy and go right over to the family doc and find out."

"Not even prexy can give you better advice than that, no matter how much you pay for it. There's only one other thing I can add: Christmas is coming and you'll be asked to buy this and contribute to that. Some of the things will be worthy and some won't. If you have a chance of only one, though, don't forget to buy a wad of Christmas Seals. They're only a penny each; they are sold all over the United States; the money is used for public health work."

"And now a merry Christ, enjoy a good holiday, and I'll be seeing all that's left of you next year."

FRIDAY MORNING

Edward E. Rutledge of Murfreesboro led in singing "Amazing Grace" and A. L. Crawley conducted the devotional service. After the journal had been read and approved, Robert Lake Ferguson of Dresden sang a solo, accompanied by Mrs. Edward E. Rutledge. The Historical Society reported through John D. Freeman, calling attention to the action taken by the convention of a year ago concerning the manuscript of Dr. O. L. Hailey and gave the report of what was done by the Executive Board at its meeting last June.

O. W. Taylor of Halls read the report of the Committee on Ministerial Relief. The report stressed the value of and the need for relief work in looking after aged or disabled ministers, their widows and dependent orphans. It also accounted for the resources and income of the Board and set forth the fact that after December 1st of this year all the receipts from the Co-operative Program will be used in relief work. H. F. Vermillion of the Board spoke to the report, explaining at length the Service Annuity Department. It was brought out by questions that the Board has taken \$23,000 of its interest from endowment funds to finance the promotion of the department. The report was adopted after a number of pertinent questions were asked. Upon motion of W. C. Creasman, the hospital report was ordered printed in the minute as a matter of information.

No report on obituaries being present, the clerk was instructed to prepare one for the minutes. Dr. W. F. Powell spoke tenderly and beautifully of Dr. G. C. Savage, a deacon of First Church, who passed to his great reward last April, and read a memorial to the noted scholar and physician, which was written by Hight C. Moore. President Warren told of the relation between him and the Savage family. His grandfather taught Drs. G. C. and G. M. Savage. Dr. G. M. Savage baptized Dr. Warren's mother when she was a 12-year-old girl.

P. E. Burroughs was asked to pay a tribute to Dr. Dargan as a member of First Church, Nashville, of his wide sphere of denominational activities, of his call to the presidency of Southwestern Seminary, of his interdenominational touches and of his work as preacher and author. H. F. Burns added a word about Dr. Savage. John L. Hill also paid glowing tributes to Drs. Dargan and Savage. P. W. James spoke of Dr. Dargan and made an earnest appeal on behalf of the Service-Annuity Board's work.

E. L. Atwood paid a tribute to beloved Charles H. Byrn of Murfreesboro, a loyal Baptist, fine counsellor, peacemaker and hospitable friend of men. The editor had the distinct pleasure of mentioning beloved W. H. Hicks of Doe Valley fame and I. N. Strother of Memphis and Nashville. L. S. Ewton of Nashville led in a memorial prayer. N. M. Stigler of Brownsville read the report of the Committee on Resolutions and the report was adopted. The journal was read and approved. J. H. Delaney moved that the secretary be instructed to include in the resolutions a statement of appreciation for the courtesy of the railroads in extending to the Orphans' Home free freight on provisions sent during a special week in November.

W. C. Creasman made an explanatory statement about the school situation and called for a united and optimistic spirit as we face the future. John J. Hurt urged that the clerk rush the minute off the press. President Warren voiced his deep appreciation for the attendance, more than 120 messengers having remained to the very last, asked for a large attendance next year and expressed his gratitude to W. C. Creasman, chairman of the Program Committee, for his efficient work.

Dr. W. C. Golden brought a ripple of laughter when he praised the president and others for making the convention such a success and declared, "I'm so glad I didn't die when I was injured."

Secretary Ball read the scriptures (Rom. 8:28-30 and Phil. 1:3 and 4:8) which were included as a part of the telegram from Dr. A. J. Holt of Florida. The convention adjourned with prayer by W. C. Creasman, to go to the dining room of First Church where a delightful luncheon was served to the remaining messengers and friends through the

courtesy of the Nashville churches. President Warren led in the closing prayer and finis was written at the end of another chapter of Tennessee Baptist history.

A MORE SERIOUS STATEMENT ABOUT THE FOREIGN MISSION BOARD

Last spring the Foreign Mission Board made a serious statement to the denomination about its condition. It is necessary now for it to make a more serious statement, if that is possible.

In spite of the financial difficulties at home and the disturbed conditions abroad, the work in all our fields has made during the past year most encouraging progress. God's favor manifestly rests upon our foreign mission efforts.

On account of the falling off in receipts the Board found it impossible to meet its current running expenses on the amount of money received. The receipts from January 1st to October 1st were \$182,743 below the receipts for the same nine months' period during last year. From the nature of the work it is impossible to contract it suddenly because agreements must be made for the year, and to bring missionaries home would increase temporarily the expenses of the Board.

The Board in seeking ways out of these extremely trying difficulties has proceeded upon the presumption that the denomination wished all of its prosperous foreign mission work continued. So the Board at its meeting in October made another effort to adjust its expenses to its income, and at the same time keep the work abroad afloat. It did everything short of closing some of its fields. It appropriated for 1931 \$1,111,803 which is \$280,000 below the amount appropriated for 1930. This reduction seems to represent the absolute minimum to which our work as it is at present laid out can be compressed. It does not abandon any fields, but it does slow down the activities of virtually every missionary we have in all the world. This can be seen from the fact that our receipts at present have dropped to the level of our receipts in 1919 when the 75 Million Campaign was launched, and yet we have now 116 more foreign missionaries and 1,429 more native workers to support than we had then.

Two phases of our financial problem confront us. (1) The payment of our debt; (2) the securing of an income large enough to meet the necessary current expenses. The debt must be paid as soon as possible, but our thriving work abroad must be supported in the meantime.

It is probable that on account of the present business depression, we shall not be able to reduce the debt as rapidly as we have been doing. For this reason we are suspending temporarily but not abandoning the practice of applying 10 per cent of program receipts to the debt. We hope this suspension will be for only a part of the year 1931. We will resume that practice at the earliest possible moment. We are expecting to reduce very materially the debt during 1931 for "All moneys received from designated gifts for the debt, plus moneys received from the sale of real estate, plus any sums which the Board may find that it can appropriate in excess of the budget appropriation, shall be applied on the indebtedness."

Overwhelmingly important and necessitous as is the payment of our debt, Southern Baptists must realize speedily that the most pressing of all our needs is for money enough to meet our budget on current expenses. The acute need is for money on which to keep our work alive.

Southern Baptists have through the years employed two methods of supporting their Foreign Mission Board—namely, the Co-operative Program and specially designated gifts.

Last year Southern Baptists gave to the Foreign Mission Board through the Co-operative Program \$686,416, and through designated gifts \$503,672. The designated gifts so far during 1930 amount to about the same as they did during 1929, but Program gifts are far less than they were for the corresponding period last year. It is manifest that the life of the Foreign Board hangs in a very serious way upon both of these methods of giving to its support. Everybody ought to give to the Program. We are anxious to see not only the Foreign Mission Board, but all the objects of the Pro-

gram receive adequate support. We know there are some who can and who will wish to make special gifts to our Board. Such special gifts are made usually for the support of either a foreign or native missionary. These special designations must be received if we keep our work off the rocks. We urge that no one take away from his Program gifts in order to make special gifts to us, but point out the solemn fact that unless these special as well as Program gifts are made to our Board in very large proportions, our Board will suffer further embarrassment.

Has not the time arrived when Southern Baptists should awake to see that they are gradually throttling their foreign mission work? We have forced the missionaries to bear the strain thus far. There is a limit in time and extent to which they can bear it. They have experienced a net loss of 100 in their number in the last three years. How much farther shall we ask them to go? Why should the missionaries be called upon to sacrifice more than any other and all other Southern Baptists? Shall not Southern Baptists match the sacrifice of their missionaries with a corresponding sacrifice and devotion?

We appeal to Southern Baptists that out of their love for foreign missions they make adequate and prompt provision for their Foreign Mission Board. It must be prompt.

Passed by Foreign Mission Board, October 8, 1930.

L. HOWARD JENKINS,
HILL MONTAGUE,
W. THORBURN CLARK,
J. MARCUS KESTER,
H. M. FUGATE,
W. EUGENE SALLEE, Home Secretary.
T. B. RAY, Executive Secretary.
R. E. GAINES, President.

REMEDY FOR DROUTH

The drouth of the last few weeks suggest the following gem from B. H. Carroll of Texas:

"I have witnessed a Texas drouth. The earth was iron and the heavens brass. Dust clouded the thoroughfares and choked the travelers. Water courses ran dry, grass scorched and crackled, corn leaves wilted and twisted, stock died around the last water holes, the ground cracked in fissures, and the song of birds died out in parched throats. Men despaired. The whole earth prayed, 'Rain, rain, rain.' O heaven, send rain! Suddenly a cloud rises and floats into vision like an angel of hope. It spreads a cool shade over the burning and glowing earth. Expectation gives life to desire. The lowing herds look up. The shriveled flowers open their tiny cups. The corn leaves untwist and rustle with gladness. And just when all trusting, suffering life opens her confiding heart to the promise of relief, the cloud—the cheating cloud—like a heartless coquette, gathers her drapery about her and floats scornfully away, leaving the angry sun free to dart his fires of death into the open heart of all suffering life. Such a cloud without rain is any form of infidelity to the soul in its hour of need."—Baptist Tabernacle, Paducah, Ky.

Do you know the remedy for the drouth? There is a remedy, and one that will never fail. Listen to and meditate upon it as given in God's Word: "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence upon my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:13.)

The terrible drouth and other distressful conditions about us need not surprise one. We need look no further for the cause than among our own people. See them desecrate God's holy day—business wide open on Sundays, God's house forsaken and His people given to pleasure-seeking even on the Sabbath. The surprise is, with these sins committed by those who call themselves Christians, that we do not have worse conditions and more suffering than we do have, and unless there is a turning of God's people back to God we shall have. Study your Bibles and see this lesson in God's dealing with His people in all ages.—Bulletin, First Baptist Church, Columbia, Miss.

Zacchaeus the Publican

(A Business Man Converted)

SUNDAY SCHOOL LESSON, NOV. 30, 1930

By O. W. Taylor

Scripture: Luke 19:1-10. Golden Text: Luke 19:10.

Introduction: Jesus is on the final lap of His journey to Jerusalem and the crucifixion. He and His disciples have entered and are passing through Jericho, about twenty miles northeast of Jerusalem and the largest city in the valley. Blind Bartimeus has just received his sight. Zacchaeus wishes to see Him who has performed that miracle, and is prevented by the milling crowd. But, seating himself in a sycamore, he sees the Saviour and the Saviour sees him. It is a time of **seeing**. Bartimeus sees for the first time, perhaps. The crowd sees a miracle. Zacchaeus sees the Saviour, and the Saviour sees him. And that day Zacchaeus sees spiritually for the first time. "Let there be light." The spirit and generosity of Zacchaeus are in refreshing contrast to the selfishness and covetousness of the rich young ruler in last Sunday's lesson. Both "ran" to Jesus, but how different the result to each!

I. Zacchaeus the Business Man (Vs. 1-2)

1. **A Publican.** The publicans were revenue officers employed by the Roman government in the collection of taxes. Of these, there were two main classes: (1) General receivers, who had deputies in each province, and were accountable to the king for the revenues of the Empire. (2) The under-deputies, publicans of the lower order, who were required to pay to their superiors a specified sum in taxes, and were allowed to keep as their own all that they could raise above this. The publicans could raise assessments at will. They assessed every piece of taxable property, including every article of merchandise carried along the road. As a class, they were notorious for their extortion and greed, and were looked upon as common thieves and pickpockets. Being asked which is the most cruel of beasts, Theocritus said: "Among the beasts of the wilderness, the bear and the lion; among the beasts of the city, the publican and the parasite." For a Jew to be a publican was interpreted as treachery against his countrymen. Zacchaeus was "chief among the publicans," a tax commissioner, directly responsible to the Crown, and with deputies under him. He belonged to the most ardently hated class of men on earth.

2. **"Very rich."** Zacchaeus appears to have been a sharp, shrewd, alert business man, with a keen judgment which could be relied upon to make business "go." He was prosperous and "sitting easy" relative to material matters. He was like the Jew who, being asked, along with some Gentiles, to give a brief discussion of his business troubles, arose and said, "I don't know any," and sat down. No doubt part of his wealth was amassed in honorable ways, but verse 8 seems to indicate that part of it had been secured unjustly. Perhaps the sting of an awakened conscience was one thing that moved him to seek to see Jesus.

II. Zacchaeus the Seeker (Vs. 3-4)

1. **Curiosity and conscience.** "And he sought to see Jesus who he was," points to curiosity. He had, of course, heard of Jesus and His mighty deeds. He had heard of the blessing that came to Bartimeus. He had a normal and natural curiosity to see that Man; so he sought to see "who he was"—that is, to distinguish Him from the crowd. But, in the light of Zacchaeus' joyful reception of Christ (verse 6) and of his reference to his former defrauding (verse 8), one is impressed that it was more than mere curiosity that moved him to endeavor to see Jesus. Had he not heard that Jesus was "the friend of publicans and sinners?" (Matthew 11:19.) Had not his conscience been smiting him? Had he not heard testimony to Christ? This writer believes that it was at least the **beginning** of his conviction and of his sense of spiritual need which entered into Zacchaeus' movements that day. Though possessing material riches, his soul was poverty-strick-

en. That day he hoped against hope, perhaps with a not clearly defined longing, that something might come of his seeing Jesus **beyond** sight.

2. **Trying and failing.** "He sought to see Jesus who he was; and could not for the press, because he was little of stature." That milling crowd, made up of the citizens of Jericho and of travellers from everywhere on the way to Jerusalem for the Passover, and excited over the healing of Bartimeus, effectually prevented the short Zacchaeus from seeing Jesus. He was not high enough to see the Highest. This is analogous to the spiritual stature of every unregenerate man. In himself, whatever his excellency otherwise, he is **not high enough to see the Highest**.

3. **Climbing and seeing.** "And he ran before and climbed up into a sycamore tree to see him: for he was to pass that way." The "sycamore tree" was an Egyptian fig tree of the banyan family. Such trees were planted along the highways, and, with their leaves like the mulberry and their far-spreading branches, afforded grateful refreshment to pilgrims. Short, perhaps pudgy, prosopous Zacchaeus, ardently hated, and no doubt exposed to the ridicule of the crowd, why did he "run before" in that undignified manner? **"To see Jesus."** Zacchaeus, what about your office where you receive taxes over there in Jericho? "I have locked up my office to see Jesus; and if any of my deputies comes in, he can either wait till I get back or join the crowd." Yes, before any one can hear the Lord's "abide" (verse 5), he must lay his dignity aside. And to see the Lord of righteousness, he must not mind, for a while, to close his place of business. And to see the Master's face, he must "climb up" above such things into some tree nurtured by sovereign grace. This is, of course, said in spiritual terms, and contains a lesson for sinners and saints. For salvation or for service, one must positionize himself, in humility and faith, beside God's highway on which "Jesus of Nazareth passeth by."

III. Zacchaeus the Host (Vs. 5-7)

1. **A self-invited Guest.** "Zacchaeus, make haste and come down: for today I must abide at thy house." Zacchaeus received more than he had hoped for from Jesus, and so do we (Eph. 3:20). This was the only time, so far as recorded, that Jesus ever thus invited Himself. But one is impressed that Jesus' self-invitation was His response to Zacchaeus' **heart-invitation**, as suggested by the fact that Zacchaeus received Jesus "joyfully." But who put that invitation in the publican's heart but Jesus Himself? "He calleth His own sheep by name and leadeth them out." (John 10:3.) "'Twas grace that taught my heart to fear, and grace my fears relieved." Once Zacchaeus made haste to perceive, and now Jesus bids him make haste to receive.

2. **A joyful host.** "And he made haste and came down and received him joyfully." "The chief of the publicans" was to lodge "the friend of publicans and sinners." The most-talked about Man on earth was going home with one of the most hated men on earth! Zacchaeus could now ask those questions that were struggling in his bosom for utterance. Would you not like to entertain that blessed Guest? The self-righteous might turn up the nose and say that Jesus had "gone to be a guest with a man that is a sinner," but what did Jesus and Zacchaeus care?

IV. Zacchaeus the Convert (Vs. 8-9)

The explanation of the whole incident recorded in our lesson is found in the Golden Text: "For the Son of man is come to seek and to save that which was lost." Because Jesus was doing this, He put the hunger in Zacchaeus' heart, and then proceeded to satisfy it. Jesus was "the friend of publicans and sinners," not that He approved their sins, but that He might win them. Soul-winners should take a lesson from this. Was Zacchaeus saved that day? Two things indicate it.

1. The word of Zacchaeus.

(a) "The half of my goods I give (am going to give) to the poor." We know not what time it was nor what conversation had passed to lead up to this, but the implication is that several hours had passed. No doubt Jesus had unfolded the plan

of salvation in Himself and the moral obligations salvation imposes. Zacchaeus voluntarily decided to give away half of his wealth. For a close-fisted Jew to reach such a decision indicates a **revolution** within. Learn the lesson that when Jesus takes hold of the heart of a man, it makes him turn loose his money for the glory of God. Contrast the rich young ruler. There are many professed Christians and church members who need to climb a sycamore tree to see the Saviour. (1 John 3:17.)

(b) "If I have taken anything by false accusation from any man, I restore (am going to) him fourfold." The language itself ("ei" with the indicative) does not imply whether Zacchaeus had or had not secured unjust gains. But the very fact that he **brought the matter up** indicated that, in some measure at least, he had been guilty. He imposed upon himself a restitution double beyond what Jewish law demanded (Ex. 22:4-9; Num. 5:6-7), and classified himself as amenable to a law which pertained to **thieves**. Such a spirit of acknowledgement and of restitution surely must have sprung from a regenerate heart. Regeneration makes a man straighten up the past, so far as he is able to do so.

2. **The testimony of Jesus.** "This day is salvation come to this house, forasmuch as he also is a son of Abraham." Jesus said that **salvation** had come to Zacchaeus, and explained the reason of it as lying, not in Zacchaeus' generosity and restitution, but in the fact that he was "a son of Abraham." Certainly this did not mean that Zacchaeus was saved because of **natural** descent from Abraham (Matt. 3:9; Romans 9:7-8), but because he "walked in the **steps of that faith of our father Abraham**." (Rom. 4:12; Gal. 3:6-9.) Zacchaeus was saved by **grace** and then demonstrated it by his **pace**. Jesus had sought and found "that which was lost." When one's heart becomes regenerated and adjusted to God, his money becomes consecrated to the kingdom.

QUESTIONS.

(1) What occupation did Zacchaeus have? (2) What reputation did the publicans have in that day? (3) What motives influenced Zacchaeus in his desire to see Jesus? (4) What hindrances did he have and how did he overcome them? (5) What moved Jesus to go home with Zacchaeus that day? (6) Why did the people murmur because of it? (7) What proofs do we have that Zacchaeus was saved that day? (8) Why was he saved? (9) To what extent does salvation fruit in restitution? (10) What is the mainspring of the consecration of wealth to the glory of God?

When we talk of happiness, understanding, contentment, and spiritual satisfaction, we are thinking of the real variety which comes only through long years of hard work, study, and meditation, of suffering and self-sacrifice. There is no other way to attain them. Whoever does not know the lonely twilight trail to Gethsemane, and the rugged pathway to the very summit of Calvary, has simply missed the mark. Enlightenment comes from burning the candle of life until the very heart is scorched by its glow. I tell you that the modern Sir Galahad wants the Holy Grail on a platter of silver. He does not want responsibility—and responsibility is devoid of meaning to him who will not meet it and manfully assume it—which the church and the faithful preacher put up to him in this day of the great conflict of cultures.—E. E. Violette, in *The Christian*.

Some preachers are invisible six days of the week and incomprehensible on the seventh.—Carter Helm Jones.

Tennessee Central Railway

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THE NEWS BULLETIN

IN NEW YORK

By W. D. Powell

When I find a few days between engagements, I go to New York to study in the Research Missionary Library. It is one of the finest in all the world. The employees are so intelligent and helpful that a great deal can be accomplished in a few days. The supreme question seems to be the study of the decline in gifts to foreign missions, indeed to missions in general.

There is a reason. Dr. Fosdick said recently that the flood was simply an overflow of the Euphrates, since silt deposits five or six feet deep have been discovered in some of the ancient ruins. In the New York papers the Riverside Church still bears the name Baptist. This building cost \$5,000,000 and is very beautiful. The main auditorium seats 2,500. I was carried up twenty stories and found church activities on every floor with provision for serving meals from thirteen different kitchens. They have 500 in Sunday school, and hundreds are unable to get seats at the regular preaching services.

I regretted my inability to attend the dedicatory service at Powell's Chapel. That was the second church I aided in organizing when I began preaching back in the early seventies. This is the fourth house of worship they have built. The letter asking me to be present was one month in overtaking me. On the day they held their dedication I raised \$18,000 and dedicated the church in Newport, Ky., where H. C. Wayman is pastor. This was my 731st dedication. Brother Murray erroneously states in his recent article that my family went to Cuba with me.

FOREIGN BOARD REPORT

The report of the Foreign Mission Board for the part of the year ending November 1st, is in hand and shows a decline in total contributions for that board of about \$50,000, about half of it being in designations. Last year the receipts from May 1st to October 31st were \$38,630.43, while this year they are \$262,834.62. This shows a total decrease of \$23,047 in designations and \$29,500 in Co-operative Program funds.

Tennessee had her part in the offerings and went from \$20,724.72 last year to \$21,708 this year, a gain of almost \$1,000. In the designations there was a decline of \$166.72. In the Co-operative Program a gain of \$1,250. Last year \$100 was designated as special on the debt and that sum was not matched this year. Only Florida, District of Columbia and New Mexico of the other states show increases in total contributions to foreign missions for this Southern Convention year.

TENNESSEE COLLEGE AIDS STUDENTS

One of the interesting reports of the work being done in our midst has come to us from Tennessee College of Murfreesboro. It is also of note because it reveals the intrinsic worth of young people of our day and answers in part the persistent propaganda of the crowd that seek to make it appear that young people of today have lost all the high attributes of character that made their forefathers famous.

According to President E. L. Atwood, from July, 1924, to July, 1930, Tennessee College loaned students—girls, of course—on their own individual notes the sum of \$25,744. Of this amount, \$14,579 has been repaid, the bulk of the balance being due from students who either have finished their work or are still in school. From the Student Aid

Fund \$18,432 was loaned during the same period, and of this amount \$15,480 has been repaid, leaving a balance due the fund from students of \$2,951. There is on hand a number of old notes made prior to 1924, the amount being \$8,356, of which \$1,531 has been charged off, leaving a balance due the loan fund of \$9,776.

OLD PASTOR WRITES

We are giving this word of commendation because it came from a former pastor of the editor's, Rev. J. E. Brown, of Kenneth, Mo.:

"I have just finished reading all the editorials in the Baptist and Reflector of October 30th. I have thought for some time that I would write and let you know how I appreciate the paper. But being very busy, I have neglected doing so. Especially do I appreciate this last week's paper. The editorial, "Out of the Past—Warning," is one of the best I have ever read. All the editorials measure high in this week's paper, but this one is unusually good. The paper means much to me, and I want to thank you for what you are doing."

W. M. U. INSTITUTE AT TAZEWELL

The Cumberland Gap W. M. U. held a two days' institute in the Tazewell Church, November 6th-7th. Miss Mary Northington and Miss Ruth Walden lectured alternately at each of the four sessions. A fine audience from New Tazewell, Cumberland Gap and Tazewell societies was present, growing with each session. Good news spreads fast. Mrs. L. C. Kelly, president of Kentucky W. M. U., and Mrs. R. P. Mahon of Pineville Baptist Church, were welcome visitors.

Miss Mary or Miss Ruth alone would have proven an inspiration, and the two coming together surely gave the interested audience a double treat which will not be forgotten very soon by those present. They certainly did "Put the Miss into Missions" during those four fine sessions. They were overnight guests in the delightful home of Mrs. James P. Kivett, one of the most loyal Baptists in the world, the historic Greystone Inn of Tazewell.

Mrs. Perry E. DeBusk of New Tazewell has been the successful superintendent of the Cumberland Gap W. M. U. for the past year, and in spite of the fact that she is not as strong physically as she could be,

yet she has been tireless in her devotion to her office and has proven herself an efficient, wide-awake leader, ever on the alert to use every opportunity for the interest and advancement of the W. M. U.

The Cumberland Gap W. M. U. has the honor of holding the first institute of this kind, the next one being in January of the new year. They are truly instructive, educational and inspirational.—Mrs. Norman Cunningham, Secretary-Treasurer.

FLOWERS FOR LITTLE MOTHER

By W. W. Hamilton, Baptist Bible Institute, New Orleans

"Little Mother" was the name the children gave to her, and when her life suddenly came to a close as the result of an automobile accident, they were beside themselves with grief. On every Sunday during these years since her death they have taken flowers to her grave, after first taking them to the church. What a beautiful evidence of their love has been this weekly visit to Mother's grave!

"Mother would prefer that we give the money to the Bible Institute instead of spending it for flowers." This is the thought which has come to these devoted children, and on a recent Sunday the purpose to carry out Little Mother's desire was made known to the president of the Institute. What could they do in memory of Mother that would be more pleasing and more worth while than to help a young woman prepare herself for better service to the Master?

Money thus invested in the Baptist Institute will not only be a love gift in the name of "Little Mother," but it will help in giving training to Christian workers, and will at the same time be causing heaven to rejoice over souls won to our Lord Jesus Christ. There are many opportunities for establishing memorials at the Bible Institute, living and abiding memorials. Surely such gifts would not only be pleasing to our loved ones, but also to our Lord Jesus Christ.

RECOGNITION FOR SEMINARY'S SCHOLARSHIP

By Chas. F. Leek

The sound Christian scholarship of the Southern Baptist Theological Seminary at Louisville, Ky., has once more received due recognition, this time by the International Council of Religious Education, which selected both Dr. John R. Sampey and Dr. A. T. Robertson as members of its original American Standard Bible Revision Committee of twelve. The committee held its first meeting in New York City, April 15, 1930, at

which time it added two other Bible scholars to its membership.

The original committee consisted of Dr. E. C. Eiselen, Garrett Biblical Institute, Evanston, Ill.; Dr. A. R. Gordon, United Theological College, Montreal, Quebec; Dr. J. A. Montgomery, Philadelphia Divinity School and University of Pennsylvania; Dr. John R. Sampey, Southern Baptist Theological Seminary, Louisville, Ky., and Dr. C. C. Torrey, Yale University, New Haven, Conn., in the Old Testament Group, and Dr. W. P. Armstrong, Theological Seminary, Princeton, N. J.; Dr. H. J. Cadbury, Bryn Mawr College, Bryn Mawr, Pa.; Dr. Edgar J. Goodspeed, University of Chicago, Chicago, Ill.; Dr. James Moffatt, Union Theological Seminary, Louisville, Ky.; Dr. James Hardy Ropes, Harvard Theological School, Cambridge, Mass., and Dr. Andrew Sledd, Emory University, Emory, Ga., in the New Testament Group.

Drs. Sampey and Robertson were placed on the sub-committee on organization and procedure. This committee recommended that two more Old Testament scholars be added to the Old Testament Group in order that both groups be equal in numbers. Dr. Robertson made the report for the sub-committee. Dr. J. M. Powis Smith, University of Chicago, and Dr. Julius Bewer, Union Theological Seminary, were recommended by the general committee as additional members to the Old Testament Group. Dr. Sampey was chosen chairman of the Old Testament Group for a period of one year.

The International Council of Religious Education has secured a renewal of the copyright of the American Standard Bible for a period of twenty-eight years from April 3, 1929. The ownership of the copyright was secured in 1929 from Thomas Nelson and Sons, original owners and publishers. "No revision or emendation of the present text shall be made within a period of five years" and "all changes in the text shall be agreed upon by a two-thirds vote of the total membership of the committee," according to reports.

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| 11. Earl Vaughn. | 22. Marshall Black. | | |

THE YOUNG SOUTH

The Happy Page for Boys and Girls

Send all contributions to "The Young South," 161 Eighth Ave., N., Nashville, Tenn. Letters to be published must not contain more than 200 words.

JONAH IS RIGHT!

Dorothy Conits of McDonald, Route 2, writes: "I am eight years old, and in the fourth grade. I go to school at Apison where we have seven teachers. I go to Sunday school at Antioch almost every Sunday and sure like to go. Every week when our Baptist and Reflector comes I want to read the Young South page the first thing. I certainly enjoy it."

"I think the answer to the riddle, 'Who Was He?' was 'A Whale.'" When the whale swallowed Jonah, there was the living soul in him for three days. I was not told the answer, but had to think a long time; then I remembered studying the Sunday school lesson about the whale swallowing Jonah.

"Think the answer to the Bible question No. 2 is Moses, who could not have a tombstone."

Dorothy has given us the answer about "Who Was He?" It takes study to do lots of things, and we are happy if we can get our boys and girls to study things that are worth while. Simple riddles sharpen the wits; that's why we want some more good riddles. She did not give the correct answer to the Bible question. Let somebody else try it.—Editor.

Laurah Hall of Greeneville sends an answer to the riddle about "Whitey on Whitey," but fails to get the last part of it correct. The answer may be a white cow in the cotton patch or a white sheep. See Roxie Lyon's answer.

We thank Laurah for a riddle about a strange tongue:

Over the water and under the water;

Through the water and across the water;

But never drinks a drop.

WHITEY IN WHITEY ANSWERED

Roxie Lyon of Bluff City, Tenn., writes: "I am a girl, fourteen years old and in the eighth grade at school. I read the Young South every week, and am sending the answer to the riddle of November 6th issue. I guessed it myself and hope it is the right answer."

"There was a white man in a white house and the white man looked out of the white house and saw a white sheep in a white cotton patch. The white man told his white dog to run the white sheep out of the white cotton patch. The white dog knocked white cotton on the white sheep and the white man picked the white cotton off the white sheep."

(That's fine, Roxie. You are a good guesser. Now we guess that you must have lived on a farm.—Editor.)

THE BOY WHO CARRIED HIS FATHER IN HIS POCKET

By Margaret T. Applegarth

One day when the Lord High Chancellor said, "Tut! Tut! that's all wrong!" the king of the Land of Nod agreed that yes, it was, but how could you teach boys to think differently. Which led to a long conversation, and it was only at the end of the third hour that the king finally chuckled and said: "Of course, Hiram, the thing for me to do is to have another contest. It's the best thing I do! You leave it to me; and all the fathers in the kingdom will be thankful. I admit that I've stressed women and children first rather too often. It's high time the poor fathers had some attention."

"Poor fathers is the way to say it," sighed Hiram. "I'm glad you

are willing to co-operate, Sire."

"Co-operate!" repeated the king. "What an enormous word! I like plain words better. Couldn't you have said 'help'?"

"Presumably so, your majesty, presumably so."

And off went the Lord High Chancellor very much amused at the dear simplicity of his lovable monarch. As for the king, he began framing a letter saying there would be an interesting opening in the Royal School, with all tuition paid, for any boy in the kingdom who demonstrated satisfactorily to the king on Monday the third of November that he could carry his father in his pocket.

Such a buzzing as swept the Land of Nod the next morning when the letter was made public!

"But that is impossible," almost everybody cried.

The tailors, however, rose to the occasion and began designing strange garments with pockets so long that they went from shoulders to heels, and there was a brisk trade in "Paternal Pocket Pants," as they were called, but the fathers looked at them rather anxiously: "Will they hold?" they enquired. So then the tailors had to add extra cloth everywhere; and it became rather an expensive matter for the families eager to have their sons enter the contest. And yet it would seem a small expense, really, if the boy should win, for the Royal School was a wonderful institution, fitting its scholars for higher positions than any other school in the world could do.

When the third dawned, the courtyard was cleared of all the usual pots of shrubs and plants to make room for the fathers and sons, and when they began arriving it was too comical for words. "Like a three-legged race!" cried Hiram, wiping his eyes.

"Oh, dear me!" cried the king, wiping his.

"This is absurd!" cried the fathers, trying hard not to fall down.

"I'm glad it's only for one day!" cried the boys, wearily.

Whereupon the king came out on his little platform and sat on the throne, saying as solemnly as he could that it was not for one day only, but that the winner must be able to prove that he could carry his father in his pocket with gratitude and ease every day. Quite a murmur arose, and it was noticed that certain fathers and sons decided it was useless to stay any longer, since the fathers detested the strange pockets and the sons felt it would be a great nuisance to have to walk so gingerly—for how could they play baseball or football or tennis? There-

fore the audience thinned out considerably at once, and gradually others left also as they interviewed the king, discovering that they did not qualify. It was finally narrowed down and four boys, each of whom was absolutely alone, curiously enough.

Number one said: "I'm the born image of my father; his pictures at my age are as alike as two peas in a pod; so I thought maybe if I put my hands in my pocket it would be as if my father's hands were there!"

But the king could not accept that makeshift, so the boy left.

Number two said he had written his father's name on a piece of paper and had put it in his pocket! But although the king was amused at the ingenuity, he said it was only a ruse and could not be accepted.

Number three looked somewhat crest-fallen and said maybe his was only a ruse, too, for he pulled out his father's name on a piece of paper, feeling that was an excellent solution, but the king preferred to see what number four had to offer.

To everybody's surprise number four pulled out some money—silver and copper pieces; "This is my father," said he, "and I'll tell you how! Father is a poor man; he spends his days being a gardener for a rich family. His hours belong to that family, his muscles belong to that family, his energy belongs to that family, because they want him to make them the most beautiful garden in the Land of Nod, and he has done it, too. Every waking moment he dreams of that garden; he is always to be found there working. So when he gets his wages in a pay envelope at the end of a week, it's just as if that money were his hours, his muscles, his brains and his energy. Certainly it's all the best there is of father! So when he gives me my spending money for the week, it's really a part of himself. I see dad in every blessed thing I have, anyhow, because it's his money which buys them; I see him in the heat, the light, the books, the furniture, the clothes, the food. In fact, he gives his life for me, doesn't he, every time he gives me anything? So that's how I carry him in my pocket! Every day, too!"

The king's face became very beautiful to see. "My dear boy," he said, "my dear boy! What a wonderful discovery you have made. I am sure my entire court and my entire kingdom will agree that you have won this contest not only cleverly, but wisely and reverently. For the fact of the matter is that the Lord High Chancellor has been telling me that he has been worrying for some time over the careless way in which the boys and young men in this country squander their money. He says people need to realize what money is and how to use it if the future of our land is to be prosperous and a place of general contentment. I hope that you will specialize in finance when you attend the Royal School. You're a boy after my own heart."

The boy gulped. Then he squared his shoulders and did this brave and

difficult thing: "Sire," he said, "I see I shall have to tell you the truth. For I wasn't clever enough to figure this out alone, for it was my mother who suggested the idea to me. So maybe I'm not worthy to be the winner!"

"More than ever worthy," cried the king. "For you have just displayed your fine sense of honor, and earlier your sense of gratitude. Such a boy can go far. Shake hands with me, sir! I'd like you for a friend."

"I'd like it, too," said the boy, as simply as that!—The Baptist.



"Who's that new girl I seen you with last night?"

"That ain't no new girl; it's my old girl painted over."

Yum Yum

Women—also college or high school assorted nuts. Big earnings, pleasant girls to take orders for delicious occupation.—Ad in Richmond Times-Dispatch.

"Hello! What's your rush?"

"I want to catch the 5:30 train."

"But you've got half an hour."

"That's true, but I have to count upon being held up on my way to the station by three or four saps who want to know what's my rush."

The Man We're Looking For
"Yes, ma'am, I repair and re-cover umbrellas."

"Fine! Go to Mrs. Dinklesproof at 123 Tobasco Street and recover a pearl-handled umbrella. When you come back, I'll give you some more addresses.—Pathfinder.

Some Calling

Father: "I greatly disapprove of that young Simpson, and one particular reason is his lack of industry in his calling."

Daughter: "His calling? Why, he calls seven evenings in the week!"—Presbyterian Advance.

"Radio!"

Husband (feeling a twinge in the back while he is tuning in the wireless receiver): "I believe I'm getting lumbago."

Wife: "What's the use, dear? You won't be able to understand a word they say."—Epworth Herald.

Sure!

A cynical-minded gentleman was standing in front of an exhibition of local-art talent labeled "Art Objects."

"Well," he announced to the attendant in charge, "I should think Art would object, and I can't say that I blame her."—New South Wales Freemason.

Ganders Meet

The boys of one of Dr. Stryker's classes at Hamilton College got a goose and tied it securely in his chair and pushed the chair under his desk, just before his expected arrival. He entered, pulled out his chair, and saw the goose occupying it. "I beg your pardon, gentlemen," said he, "I didn't know you were having a class meeting!"—Christian Register.

He Cut Deep

Judge: "Well, here you are again, Snow Ball."

Snow Ball: "Yessah, Boss, Ah's back here afore you again, but dis time Ah has a cause."

Judge: "Well, what is it, Snow Ball?"

Snow Ball: "Judge, what would you do if some one steal your wife?"

Judge: "I'd cut her company, Snow Ball, and let it go at that."

Snow Ball: "Dat's jes' what Ah did—an' Ah cut him deep."

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Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

Miss Zella Mai Collicie, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE, NOVEMBER 9, 1930

Nashville, First	1549
Chattanooga, First	1254
Memphis, Bellevue	900
Nashville, Grace	753
Memphis, Temple	726
Memphis, Union	672
Maryville, First	646
Chattanooga, Avondale	612
Chattanooga, Highland Park	603
Memphis, LaBelle	540
West Jackson	513
Nashville, Judson Memorial	504
Nashville, Park Avenue	482
Chattanooga, Tabernacle	471
Erwin, First	468
Etawah, First	458
Chattanooga, Ridgedale	441
Chattanooga, Northside	421
Cleveland, First	411
Nashville, Lockeland	407
Chattanooga, Calvary	403
Paris	389
Memphis, Speedway Terrace	368
Memphis, Seventh	359
Chattanooga, Chamberlain Ave.	356
Memphis, Boulevard	352
Nashville, North Edgefield	340
Knoxville, Lincoln Park	337
Chattanooga, Central	331
Memphis, Prescott Memorial	318

ALL HONOR TO HOLLYWOOD!

Hollywood, Cal., is noted for its movie stars, but Hollywood, Shelby County, is celebrated for having the first class in Tennessee to finish the post-graduate mission study course. Those finishing this course are Mrs. E. L. Brown, Mrs. J. R. Burk, Mrs. A. L. Kinsey and Mrs. C. F. Holman. We congratulate these women upon their splendid work.

We have had splendid response to the work of the Sunday school during October, and we trust that each of the other two causes may be as faithful in putting on the group meetings and other phases of their programs during November and December. If we can get all the association to functioning through this definite organization, we will make over all of our work. In order to impress anew upon the hearts of our people the value of this work, we give below the general plan and some benefits being derived from these organizations in the associations that are pressing the program vigorously.

Plan of Organization

We use the same general organization, having a superintendent of Sunday school work, a president of the B. Y. P. U. and a director of laymen's work over each association. These in their separate lines correspond to the county superintendent. Then over each group of churches we have a group superintendent of Sunday schools, a group leader for the young people's work, and group director for the laymen's work.

Each association is divided into four groups of churches, using the same grouping for all three lines of work and giving to each line one month in each quarter for special programs. This prevents overlapping and confusion and at the same time gives each group of churches a meeting each month. The first month of the quarter is given to Sunday school work, the second month to laymen's work, and the third to B. Y. P. U. This means that January, April, July and October are the months given to the Sunday school work; February, May, August and November to laymen's work; while March, June, Septem-

ber and December are given to the B. Y. P. U. The plan is that in each line, Group 1 holds its group meeting on the first Sunday; Group 2, the second Sunday; Group 3, the third Sunday; and Group 4, the fourth Sunday. If there be fewer than four groups, let them take the Sunday corresponding to their group number, and the remaining Sundays might be given to work more general in its nature. The fifth Sundays should be given to the general associational gatherings, such as fifth Sunday meetings, associational conventions, etc. If there should be more than the four groups, let the fifth group meet on the first Sunday, Group 6 on the second Sunday, and so on. However, it is much better to have only four groups if possible so as to make the constituency large enough to give volume and enthusiasm to the group programs.

Sunday School Association

With the four groups of churches mentioned above we suggest the fol-

Why Not Do It?

In your Every-Member Canvass, Why not ask each family, or individual where only one member lives in a home, to add four cents per week to pay for the Baptist and Reflector?

Or better still, why not include the paper in your budget at 3 cents per week per home? Thousands will get the paper in this way. **LET EVERY CHURCH TRY IT!**

lowing corps of officers for the Sunday School Association:

A general superintendent for the entire association, a secretary, a treasurer, and as many leaders for the special lines of work as seems needful in that particular association. In most of the associations we should have a superintendent of teacher-training, a superintendent of elementary work, a superintendent of intermediate work, and a superintendent of young people's and adult work, leading in the work of the organized class. If needs demand, other general officers should be elected and instructed in their respective duties.

For the various groups we should have a group superintendent for each group, and in some associations we might have a full corps of officers similar and corresponding to the general officers of the association.

Officers and Their Duties

The Associational Superintendent:

If the associational superintendent is a man of vision and service and will give himself to the work of his association, there is no doubt as to the success of this particular work.

1. He should advise with the director of the layman's work and the associational president of the B. Y. P. U. in grouping and numbering the groups of churches. This is absolutely necessary in order to avoid confusion when we begin to deal with the various groups. Group 1 in any association should carry with it certain churches, no matter what line of work is contemplated.

2. He should select from each group of churches the best man to lead in the various groups, or call a meeting of the church in the various groups and have them elect their group leader. The care in securing

these group superintendents will determine the success of the work done.

3. It would be a fine thing to call these group superintendents together at a central place for conference. He might have lunch with them somewhere at a convenient place and spend the day planning the work of the association. It would also be a fine thing to have the state worker from that section of the state present to advise with them concerning the general plans, etc. At this meeting the plans and programs suggested by the state department should be gone over carefully and studied. After this has been done, the program for the association should be outlined and definite plans laid for the year's work.

4. He should study Sunday school work, and be able to lead his association in any program of work that should be put on. He should take the entire normal course of study, and at least the book on administration in the administration course. He should order a full supply of tracts on every phase of Sunday school work, and keep some on hand as well as to familiarize himself with what they contain, so that he may be able to suggest the help needed under all circumstances. These tracts can be secured without cost by writing to W. D. Hudgins, Tullahoma, Tenn.

5. He should equip himself with outlines, charts, maps and all other needed equipment for his work. It would be a fine thing if he could make a complete map of his association, locating all the churches and

should also co-operate in the rural work during the summer by making engagements for the worker and backing him in all the plans for the association. There are many other things that he can do, and these suggestions will be made from time to time through the suggested programs.

The Group Superintendent: The group superintendents bear the same relation to their respective groups of churches that the associational superintendent bears to the entire association.

They, too, should study their churches and locate in each church the leaders. He should visit every church in his group at least once each year, and better every quarter. He should keep in constant touch with both associational superintendent and the state workers. He should keep on hand a supply of literature and helps. He should study the work and be able to lead his churches to the highest standards. It is his duty to plan the meetings, make the programs, invite the speakers, and in every other legitimate way to make his meetings successful. If there be churches in his group that have no school, it will be his specific duty to help to get one started. He should select his key man for superintendent and then place in his hands some literature that will be calculated to interest him in the work. He should then report this fact to the associational and state superintendents so that they each may help him in getting a school started there.

He should also assist in gathering statistics for the general reports and in every way help to educate his people to the highest and best standards of church efficiency.

He should plan for the group programs on Sunday afternoons when his time comes and thus co-operate with all the other groups in the general program. He should arrange for training classes and other special work in keeping with the outline suggestions under the associational superintendent's duties as well as the general programs suggested from time to time.

We leave the other officers for the present.

This organization should function co-operatively with the same organization in B. Y. P. U. and laymen's work, each led by their own elected leaders and each using a different month as suggested above. We have in other tracts suggestions for a complete program for an association, the Sunday school organization doing its part in the entire program.

Some Things We Are Trying to Get Done in the 66 Associations

1. A pastors' conference in each association to meet twice each quarter, co-operating with the divisional conference in their quarterly meetings.

2. Fifth Sunday meetings. It is suggested by this department that two of the four fifth Sunday meetings each year be given over to campaign work when some layman or preacher go to every church in the association and speak on some definite line of work that is to be followed up in the afternoon by the church. It might be to put the Baptist and Reflector in all the homes of all the churches. It might be to aid all the churches in putting on the budget. It might be to start a great evangelistic campaign. It might be a stewardship program with a view to the enlistment of as many titheers as could be secured from all the churches. One special thing that should be done this year is to take a census of all the associations by churches and ascertain the conditions in all the churches with a view to rendering the help needed in that local church. All this should be reported back to the Executive Board of the Association and plans laid to give the help needed. In all the churches on these special days an offering should be taken for the Unified Program and definite instruction be given along this line.

3. Educational campaigns. We are urging that in every church during

1931 an all-day meeting be held and talks made along all the objects of the Unified Program and the Great Commission. This can be done by groups with teams going to every church the same week.

4. Deacons' schools in all the groups. If no more, an all-day deacons' school where we spend the entire day (four or five solid hours) teaching a book on the deaconship.

5. Training schools where needed and special stress placed upon the regular group meetings in all the groups in all the associations.

6. Helps furnished where needed along all lines. Some one should be designated for this particular thing.

RULES GOVERNING INTERMEDIATE EXHIBIT

For the Southwide Sunday School Conference

1. All exhibit material must be in by nine o'clock Monday morning preceding the Conference.

2. All awards will be made behind closed doors before exhibit room is opened. Blue ribbons will be placed on the best exhibits, red ribbons on the next best.

3. All exhibits must be numbered according to subjects exhibited.

4. The exhibit material will be arranged according to subject matter. All posters on a specific subject will be placed together.

5. All material entered must be designated as follows: (1) made by pupil; (2) made by officer; (3) made by teacher.

6. Not more than one poster from one department or person on any one subject will be exhibited.

7. The name of the individual, church and state from which the exhibit comes must be written on the back and NOT on the front of the exhibit. Names may be placed in full view after the award is made.

8. The names of all departments, with awards received, will be published in the next issue of the Counselor following the Conference.

B. Y. P. U. NOTES

Plans are being made for the big city-wide training schools in Knoxville, Chattanooga and Memphis for next season.

Broadway Church, Knoxville, is planning for a big enlargement campaign in their B. Y. P. U. work. They begin November 30th.

"B. Y. P. U. report for Oct. 5th: Present 84, on time 70, prepared lessons 62, taking study course 46, daily Bible readers 51, attending preaching 55, giving to church 63, offering 97c, visitors 13, new members 1, department grade 75. Compared with the record of the previous Sunday there was a gain of 13 in attendance, a gain of 12 on time, a gain of 13 prepared lessons, a gain of 6 taking study course, a gain of 4 daily Bible readers, a gain of 7 attending preaching, a gain of 16 giving to the church, a loss of 13c, in offering, a gain of 1 visitor, a gain of 1 in new members, and a gain of 6 in department grade. This is a good report, showing gains in most all points. May it be the same way next time."—Bulletin, First Church, Union City.

LAYMEN'S NOTES

Mr. Samsel writes concerning their work in that growing association.

Duck River organizes their Laymen by groups and are holding the regular group meetings.

Watch the paper for the report of the Laymen's work and then see to it that your church has a Brotherhood and that your association functions through the Laymen's organization.

Fine meeting at Providence, Salem Association, on Sunday, Nov. 9th. We spend the entire day teaching

four hours, the work of the church and its officers, including the deacons. A large bunch of men present with delegations from other churches. This association has asked for a campaign of all day educational meetings in every church the same week. This is being suggested for every association.

REPORT OF STUDY COURSE WORK FOR YEAR 1930
B. Y. P. U. Awards

Association.	Dip's.	Seals.	T't'l.
Beech River	11	11	11
Beulah	34	44	78
Big Emory	42	65	107
Big Hatchie	24	47	71
Bledsoe	9	12	21
Campbell Co.	28	36	64
Carroll Co.	3	3	3
Chilhowee	72	36	108
Clinton	72	26	98
Concord	83	18	101
Crockett Co.	10	7	10
Cumberland	7	7	7
Cumberland Gap	1	1	1
Duck River	26	36	62
Dyer Co.	26	63	89
East Tennessee	55	38	93
Fayette Co.	33	5	38
Enon	—	—	—
Gibson Co.	83	50	133
Giles Co.	17	—	17
Grainger Co.	27	29	56
Hardeman	28	50	78
Hiwassee	—	—	—
Holston	363	218	581
Holston Valley	2	2	4
Indian Creek	—	—	—
Jefferson Co.	186	128	314
Judson	19	41	60
Knox Co.	371	651	1022
Lawrence Co.	18	56	74
Madison Co.	45	120	165
Maury Co.	4	13	17
McMinn Co.	123	140	263
McNairy	—	—	—
Midland	12	22	34
Mulberry Gap	—	—	—
Nashville	413	431	844
New River	18	1	19
New Salem	10	—	10
Nolachucky	27	133	160
Northern	—	—	—
Ocoee	663	1124	1787
Polk Co.	18	18	36
Providence	10	—	10
Riverside	5	5	5
Robertson Co.	54	19	73
Salem	6	7	13
Sequatchie Valley	10	19	29
Sevier Co.	15	—	15
Shelby Co.	463	1311	1774
S. W. District	3	3	3
Stewart Co.	12	—	12
Stockton Valley	—	—	—
Stone	19	12	31
Sweetwater	38	16	54
Tennessee Valley	33	2	35
Union	17	6	23
Unity	—	—	—
Walnut Grove	—	—	—
Watauga	202	93	295
Weakley Co.	1	54	55
Western District	7	2	9
West Union	—	—	—
William Carey	13	10	23
Wilson Co.	76	79	155
Wiseman	—	—	—
Total	3971	5332	9303

Teacher-Training Awards

Beech River	10	58	68
Beulah	4	17	21
Big Emory	19	95	114
Big Hatchie	—	18	18
Bledsoe	9	26	35
Campbell Co.	8	50	58
Carroll Co.	1	—	1
Chilhowee	3	45	48
Clinton	19	88	107
Concord	11	93	104
Crockett Co.	—	—	—
Cumberland	2	43	45
Cumberland Gap	—	14	14
Duck River	4	41	45
Dyer Co.	1	15	16
East Tennessee	10	44	54
Enon	—	—	—
Gibson Co.	1	45	46
Giles Co.	1	4	5
Grainger Co.	45	91	136
Hardeman Co.	1	4	5
Holston	21	121	142
Holston Valley	1	6	7
Indian Creek	—	3	3
Jefferson Co.	5	31	36
Judson	—	—	—

Knox Co.	36	215	251
Lawrence Co.	—	34	34
Fayette Co.	3	14	17
Madison Co.	12	3048	3060
Maury Co.	2	6	8
McMinn Co.	1	49	50
Midland	—	—	—
Mulberry Gap	7	4	11
Nashville	81	483	564
New River	—	—	—
New Salem	—	55	55
Nolachucky	49	78	127
Northern	—	—	—
Ocoee	119	571	690
Polk Co.	—	10	10
Providence	—	—	—
Riverside	—	—	—
Robertson Co.	2	44	46
Salem	12	37	49
Sequatchie Valley	—	17	17
Sevier	—	26	26
Shelby Co.	87	541	628
S. W. District	—	2	2
Stewart Co.	—	—	—
Stockton Valley	—	—	—
Stone	4	22	26
Sweetwater	5	7	12
Tennessee Valley	—	7	7
Union	—	8	8
Unity	—	—	—
Walnut Grove	—	—	—
Watauga	32	122	154
Weakley Co.	2	6	8
Western District	12	15	27
West Union	—	—	—
William Carey	—	1	1
Wilson Co.	31	147	178
Wiseman	—	—	—
Total	669	6511	7180

In reporting the Sunday School Administration awards we give only the associations that report awards, as follows:

Big Hatchie	1	—	1
Campbell Co.	67	—	67
Chilhowee	14	—	14
Clinton	2	—	2
Cumberland Gap	1	—	1
Duck River	14	—	14
Dyer Co.	1	—	1
Giles Co.	9	—	9
Hardeman Co.	10	—	10
Holston	1	—	1
Jefferson Co.	1	—	1
Knox Co.	23	24	47
Fayette Co.	4	—	4
Madison Co.	6	6	12
Maury Co.	1	—	1
Nashville	7	18	25
New Salem	1	—	1
Ocoee	23	—	23
Robertson Co.	1	—	1
Salem	17	—	17
Shelby Co.	41	16	57
Stone	—	1	1
Tennessee Valley	20	—	20
Union	6	—	6
Watauga	15	1	16
Total	285	60	345

Church Administration Awards

Big Emory	1	—	1
Big Hatchie	1	—	1
Campbell Co.	3	—	3
Clinton	13	—	13
Grainger Co.	36	—	36
Holston	6	—	6

Jefferson Co.	—	1	1
Madison	—	7	7
Midland	12	—	12
Nashville	—	56	56
Ocoee	19	39	58
Polk Co.	12	00	12
Salem	—	1	1
Shelby Co.	9	—	9
S. W. District	—	1	1
Total	111	105	216

Stewardship Awards

Chilhowee	1	1	2
Clinton	20	—	20
Duck River	1	—	1
Grainger Co.	1	—	1
Hardeman Co.	2	—	2
Holston	1	—	1
Nashville	12	—	12
Ocoee	—	3	3
Sevier	26	—	26
Shelby Co.	2	—	2
Total	66	4	70

Total of all awards for year: Diplomas 5,202; seal awards, 12,012. Total, 17,214.

HOLY LAND

Twentieth Palestine Tour—April 11 to July 6, 1931—Shorter if desired—Conducted by Dr. and Mrs. Ray Allen—\$940 to \$1125, complete—England, France, Egypt, Palestine, Syria, Lebanon, Turkey, Greece, Italy, Switzerland, Germany, Holland, Belgium—Fine accommodations—Modest rates—Early registration necessary.

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THE CHURCHES AND PASTORS NEED SERVICE ANNUITY

WHY THE CHURCHES NEED IT

1. The church that participates in the Service Annuity will attract better pastors thereby.
2. Any pastor of any church will serve better and preach better if he has the security which it affords.
3. Any church will improve in its respect for itself if it co-operates with its pastor to provide this protection.
4. Any neighborhood will have increased respect for a church that has provided protection for its pastor and his family.
5. It gives the church the privilege of co-operation with its pastor and with the Relief and Annuity Board to insure that the pastor and his family will not become indigent.
6. It saves the church from the liability of having a broken down or aged dependent minister to care for. Several churches are greatly burdened now with such cases.

WHY PASTORS NEED IT

1. To provide against a physical breakdown. The most robust preachers sometimes break down.
2. To provide old-age income. All preachers grow old if they live long enough.
3. To provide income for their widows and orphans in case of the pastor's death. They all die; sometimes unexpectedly.
4. To enable them to serve and to preach without worry over the future of themselves and theirs.
5. To save themselves and their families from becoming objects of charity when disability or old age comes.
6. To gain for themselves a larger measure of public respect, given because of their prudence in this matter.

For information concerning Service Annuity Contracts address H. F. Vermillion, Managing Director Service Annuity Department, 1226 Athletic Club Building, Dallas, Texas.

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

WOMAN'S MISSIONARY UNION

President Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer Miss Mary Northington, Nashville
 Young People's Leader Miss Ruth Walden, Nashville
 Young People's Field Worker Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

FOR LOVE'S SAKE



"Witnesses . . . unto the uttermost part." (Acts 1:8.)

REPORT OF COMMITTEE ON 1930 WEEK OF PRAYER FOR FOREIGN MISSIONS

The committee to whom is assigned the responsibility of suggesting plans for the December Week of Prayer for Foreign Missions could not fail to realize the sacredness and far-reaching importance of the task; certainly your committee of this year does. We have approached the work with humble and prayerful hearts, I trust; and after careful and deliberate consideration we beg to offer the following recommendations:

1. That December 1-5, 1930, inclusive, be observed as the Week of Prayer for Foreign Missions; and that the Woman's Missionary Societies be urged, wherever possible, to have a meeting on each of these five days.

2. That in our plans and programs we earnestly seek to emphasize the greatest and all-sufficient motive for missions—namely: Obedience and grateful love to our Lord and Master.

3. In keeping with this idea, we recommend that our slogan be, "The love of Christ constraineth us." (2 Cor. 5:14.)

That the poster for use in connection with our Week of Prayer shall link up our slogan with our missionary task, and that it be so planned that it will include and appeal to our young people

4. That, as has been our custom for several seasons, we have a booklet prepared for program material.

We recommend, further, that in this booklet there be also some additional material, such as helps for appropriate devotionals and two or three appealing stories.

5. We recommend that we accept as the financial goal for our 1930 Lottie Moon offering the sum of \$200,000; and with aching of heart because all the many and urgent needs could not be included in this year's plans, after prayerful consideration, we recommend that the causes or institutions, in the preferred order as listed, be given the amounts suggested, if the 1930 offering will enable us so to do.

Suggested Objects for 1930 Lottie Moon Offering

1. Salaries of the 40 missionaries returned by 1928 offering ----- \$ 32,000

2. Salaries of the 60 missionaries returned by 1929 offering -----	48,000
3. Cantonese work in Shanghai -----	20,000
4. W. M. U. work on foreign fields -----	15,000
5. Salaries and outgoing passage of 20 new missionaries, 15 of whom shall be women. The president and secretary of W. M. U. in conference with the secretary of the Foreign Mission Board to select the 20--	28,000
6. Building at Budapest, Hungary -----	20,000
a. Church building in Japan (to be used for Shimomoseki unless its building has been provided; in that case, for Hiroshima) -----	4,000
b. Dormitory for Girls and School Directory, Buenos Aires -----	8,000
c. School and church building at Victoria, Brazil--	20,000
d. Repairs on Yang Chow Hospital -----	5,000

The 6 preferred objects (amount fixed), total-----\$163,000

The 4 objects a, b, c, d (subject to prorate), total---- 37,000

Grand total ----- \$200,000

6. We recommend that if the offering shall exceed \$200,000, the disposition of the surplus shall be referred to the Executive Committee in conference with the Executive Secretary of the Foreign Mission Board.

Respectfully submitted:

Mrs. A. J. Aven, Mississippi; Mrs. W. C. Jones, North Carolina; Miss Blanche S. White, Virginia; Mrs. B. W. Vining, Texas; Miss Margaret Stem, Alabama; Mrs. Carter Wright, Alabama, Chairman.

"LOO DEH"

About fourteen years ago in the northern part of Shantung province a Christian man passed along the country road one day. He heard a faint cry as of some one in distress. He went nearer and nearer to where the sound was and presently he saw before him on the edge of the path a small, dirty bundle. He slowly unwrapped it and there he saw a tiny little baby girl. Attached to this bundle was a piece of paper and on it was written "Loo Deh," which means in English "Ruth." The date of her birth was also given, so he found her to be just a few months old. Her body was thin, her bones hardly covered with flesh, showing that she was almost to the point of starvation. In his imagination he could hear the song:

"Rescue the perishing; care for the dying,
 Snatch them in pity from sin and the grave."

He literally carried out the meaning of this song. Tenderly he picked up the little babe and clasped her close to his breast. Since he had no home of his own to which he might take her, the next best place he knew of was a Christian hospital. So, after traveling for some days on boats, rickshas, and walking part of the way, he finally came to Yangchow to the Southern Baptist Hospital. There he took little Ruth and left her under the care of the splendid doctors and nurses. He asked them to do all they could for her and told them he would pay what it

cost. The Christian man returned often to see her.

In the meantime one of the missionaries at Yangchow, Miss Hazel Andrews, visited the hospital frequently. She found little Ruth and soon the little babe had won her way to Miss Andrews' heart. Months passed by and Ruth was visited almost daily by the missionary. By this time Ruth was getting much stronger and her bones were filling out with flesh. She needed a home where she might go—yes, a Christian home. After much insistence on the part of Miss Andrews the Christian man finally gave his consent for the missionary to take her. He knew that she could care for Ruth much better than he. How happy the missionary was to take her to her own home!

Through the years Ruth has been taught at home daily in the Scriptures. She has had, too, the Christian training with the Chinese girls in the Julia McKenzie Memorial School at Yangchow. All who read this story will rejoice to hear that during the early part of the year in 1929 Ruth accepted Christ as her Saviour. How Miss Andrews' heart rejoiced in the church that day as Ruth confessed Him before men! Later she was baptized and received into the fellowship of the church. Ruth is still in school. Will you G. A.'s not pray daily for her that she may live for Jesus, and, if it is God's will, that He may call her to be a Bible woman to go out among her own people and tell many about Jesus?

Would you like to hear another chapter of this story?

In March, 1929, while most of our missionaries were out of the city, Miss Andrews was taken very ill with diphtheria. At that time the Yangchow Baptist Hospital was closed, and all of our missionary doctors and nurses were here in America. They could not be sent back, as funds were insufficient to take care of their salaries and supply the hospital with the necessary equipment. Miss Andrews became worse and worse; her fever ran higher and higher each day. There was not even a trained, graduate native physician to call when a doctor was so much needed. So our beloved missionary, Miss Andrews, Ruth's foster mother, at the end of the fifth day's illness, passed on to her eternal home.

The Yangchow Hospital is still closed! A clinic is now being carried on by Dr. Ethel Pierce and Miss Edna Teal (nurse) who have recently been returned by the Lottie Moon Christmas offering. I know that you G. A. girls will pray with us that God may put it into the hearts of the people to give so that the hospital may be re-opened in the near future. In this way the gospel may be given to thousands of others who have never heard of Jesus. "Pray ye therefore the Lord of the harvest that He may send forth laborers into His harvest."—Irene Jeffers, Yangchow, China.

INTERIOR CHINA BAPTIST MISSION

(This is fine material for your monthly program. Use six women to give six testimonies.—M. N.)

Dear Friends: I was so happy over a meeting this week that I want to tell you all about it. A joint day of prayer and fasting was announced for the women from our four Baptist centers in this old city of five hundred thousand people. The meeting began at 10:15 with singing and prayer; then we had a testimony meeting until 12:30. The women were asked to go to the front and face the audience as they spoke. They responded promptly; not a minute was lost. Tseh Sao, neatly dressed in black silk, praised the Lord for joy in His service and answered prayer for her family.

The next was a Cantonese sister with gold filling in her teeth and a beaming countenance. We did not understand her words, but every one

present knew that she was praising the Lord from a full heart. A plain little woman in blue with gray hair and a sweet grandmother face, praised the Lord for answered prayer for her sister. Si Tai Tai, who makes me think of "The million-dollar wife," said she used to be very indolent and did not enjoy reading her Bible, but she began to pray about it and the Lord answered her prayer. Now she loves to read and study His Word and is an humble voluntary worker for Him. Next was a "pong dun dun ti" grandmother, who always wears a smile. She praised the Lord for answered prayer for her family. A little woman in blue silk praised the Lord for leading her to the church and back to God, even though He had to do it through adversity.

Fan Si Niang, dear little mother of six precious children, said her little nine-year-old girl was asked to tell the story of Moses before the Sunday school for the next Sunday. She was not at all willing, saying she could not do it. One day her mother found her alone kneeling in a corner. We all pray at family prayer, but I realized that I had not taught that child to take her troubles to Jesus, so I praise Him that He taught her Himself. Mrs. Fan is a busy teacher.

Mrs. Tung who weighs about two hundred and fifty pounds, praised the Lord for answered prayer in dealing with the soldiers and for the saved ones among them. She had worked among them daily.

Chang Sao, eighty-two years of age, said she had been quite ill, not able to eat for three days, so she felt sure the Lord was going to take her home, and she wanted so much to go, but here she was as hearty as ever. She had walked the ten li out to this meeting and would walk back at the close of the day. She praised the Lord and would praise Him more when He took her home to heaven.

Lan Sao praised the Lord for two converts in the village in which she had been working. P Lao Sao, a big happy faced grandmother, said: "I am very ignorant, but I must praise the Lord for many things. He gave me strength to walk the three miles here today."—A plump sister clad in neat pongee, praised the Lord because He had used her to win a woman for Him. A dignified old lady, with plasters on her temples, said she used to spend her time seeking after happiness and never found any until she believed in Christ. He has given her happiness in all forms even down to grandsons. A plain little woman in threadbare garments, with a child in her arms and a shining face, praised the Lord for supplying her every need. Dear old Chen Sao confessed to having followed afar off but praised the Lord she was near Him now. Chang Sao, with a bright happy face, told how the Lord had kept her in peace and quietness, when a bomb had dropped near her. A young woman from the country said: "I cannot talk much, but I must praise my Heavenly Father." Another said: "I prayed for my husband and he is going to church now." Dear old Tswa Sao, for thirty years a temple recluse, with beaming face, praised the Lord that she had learned to trust and pray to the true God. A sister in patches praised the Lord because He had kept her home (a mud hut) from falling down during the rains. The homes of her next-door neighbors had fallen, so they knew hers had been kept because she does not fail to go to church. Mrs. Ning, an educated woman, who used to be one of our teachers, praised the Lord for this meeting; said she had been looking into her heart and saw lukewarmness there. She wanted to be warm-hearted.

Thus they testified for two hours. It was good to be there.

The remainder of the time was given to confession and prayer. All went away with joy and praise in their hearts and on their lips.—Mrs. W. W. Lawton,



THE HEROIC AMID DIFFICULTIES

(Digest of sermon preached by S. M. McCarter before the Holston Association at its recent meeting and published at their request.)

Text: "He went down and slew a lion in a pit in a snowy day." (1 Chron. 11:22.)

This statement of the word of the Lord presents three great fundamental truths which I want to call your attention to this morning.

Our Task

Every organization that is in being today must have a reason for its existence and a task to perform. This is so with our churches and the different denominations. No church or denomination will be in existence very long if it is minus a task.

The church Jesus founded was given a living task which is essential to its life. His word was and is today, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20.) Christ in these words shows that the task of the church is threefold:

1. We are to make disciples in all the world. No church will go down into the pit and perform this task unless its members have a definite conviction and believe with all their hearts three great truths.

(1) That man by nature is a sinner and in danger of eternal ruin and hell. We must not offer any excuse for sin. It is here and is a lasting fact. We came into this world with a sinful nature. (Ps. 51:5; Rom. 5:12; Eph. 2:1, 2.)

(2) That the gospel is the only message that makes known God's plan for man's salvation. There is a growing tendency to teach that the religion in any nation is the best religion for that nation. That means that the Chinaman can be saved by Buddhism, India by Brahmanism and Europe and America by Christianity. But this is not so; the gospel tells us of God's plan for man's redemption and the task of giving a whole gospel to the whole world belongs to the church. The gospel only contains the principles of Christianity, and if applied will save the world from sin and in Christ.

(3) That the church is the only divine institution to give the gospel to all the world. The church cannot give this task over to lodges, orders and other organizations, for the commission was not given to orders, but to the church.

2. We are to baptize them. This specifies who is to be baptized, but we are not going to discuss baptism this morning, but say only these three things about it: (1) A proper subject, a saved individual; (2) a scriptural act, immersion; (3) the scriptural authority, a church.

3. We are to teach them. Here is another pit, but we can go down into it and make our regular services of the church do the work. We have too much machinery and not enough of oil, and so we seem to be having more noise than work. The church is to do the teaching.

4. We are to enlist our churches in maintaining our local and denominational work. To do our local and denominational work well, we must at least keep three facts in mind, for they are scriptural.

(1) We must recognize that a church is a sovereign within itself. The sovereignty is not in an association, nor the State Convention, nor the Southern Baptist Conven-

tion, but in the church. I do not know when we will learn to start our programs in our churches instead of in our associations and conventions. I do know we will never enlist our people by coming down the line from our great Southern Baptist Convention, but when we learn to go up the line from the churches to the agencies of our convention. As long as we make the Southern Baptist Convention, our State Conventions, and associations independent bodies, that is independent of our churches, that long we will fail to enlist our churches in the work of the Lord anything like they should be enlisted. We are trying to enlist with the cart before the horse, but this situation can be solved.

(2) Baptists will co-operate when we understand each other and our program. If our program is in the New Testament, and it is, then our churches must find it, and we will co-operate in carrying out that program to the ends of this earth. The program must start where Christ put it—in the churches.

(3) The enlisting of our membership must be done by the churches if it is scriptural and to be permanent. We would not be misunderstood, for we love our denomination and every denominational leader and worker. It is not their fault, for they are doing their best to carry out the instructions of associations, conventions and boards, and we are rushing most of them to untimely graves.

5. We are to get our churches on the scriptural plan of supporting the financial work of our churches and of the denomination. We will never support the work of our churches as we should, until we get our people to giving on the basis of the tithe. Melchizedek said, "Blessed be Abraham of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave a tithe of all." (Gen. 14:19, 20.) Jacob said: "And of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28:22.) Likewise Leviticus 27:30-34, and Malachi 3:8-10.)

From these verses we lay down the following propositions without discussing them: (1) The men giving the tenth, being representative men, presupposes their religious observance to be representative. (2) The offering being a tenth in each case implies a common law or duty. (3) God would not put the desire into the heart of man to obey Him, and yet make it uncertain as to how and when we have performed our duty. (4) God, to whom we are debtors, does not leave it to us to assess our own indebtedness. This would be poor law in business. What would our states, counties, and nations do if we were left to assess our own property?

5. To suppose that God would ask of man an indefinite offering or gift would be to make this an exception to every requirement revealed to us in His Word and to reduce His Word to a set of unreliable rules or commandments. (6) A tenth of the land, of the herd, and of the fruit of the field are designated as being holy unto the Lord; therefore, to withhold the tenth is to rob God and be disobedient to His divine order and thus bring the curse of God upon us.

New Testament on Tithing

Does the New Testament teach tithing? To answer this question, let us ask two questions: (1) For what purpose did God command tithing in the Old Testament? For the sacred service and worship of God. Is this not why we give today? There is no change in the purpose of tithing. (2) For the support of the Levites and priests. To us it is for the support of our ministers and the preaching of the gospel in all the world. (3) or the support and maintenance of the principles for which God's children stand. It takes money to run the kingdom of God, if we are to have workers in

our churches for the kingdom of God.

2. Would God put it into our hearts to give and yet leave us in ignorance as to how much and when we are to give? This would be like renting a piece of property and saying, "I expect you to pay me something, but just how much or when, I refuse to say."

3. What does the New Testament say? Jesus said: "Woe unto you scribes, hypocrites and Pharisees, for ye pay tithe of mint, anise, cummin and have omitted the weightier matters of the law, judgment, mercy, and faith: these ye ought to have done and not to have left the other undone." (Matt. 23:23.) Paul said: "Therefore as ye abound in everything, in faith, and in utterance and knowledge and in all diligence and in your love to us, see that ye abound in this grace also." (2 Cor. 8:7, 11.) "Upon the first day of the week let every one of you lay by him in-store as God has prospered him." (1 Cor. 16:2.) With statements like these, would the tenant, renter or trustee be at sea to know my rate on rentals? If you were the renter the deal would be closed, and you would pay a definite amount. God is the owner of this earth and all things therein, and why not close the deal with Him that you will pay the tenth into the work of His kingdom?

I now place before you the following propositions: (1) Since the gospel gives a keener insight and sense of our indebtedness to God, why should it repeal the best way of expressing this indebtedness? (2) Why should the gospel cancel the giving of the tenth, when by giving the tenth we would enable the churches to spread the gospel in all nations? (3) By faith in Christ, we establish the tithe instead of making it void. Grace brings us into liberty of the gospel, and the grace of liberality becomes a grace of principle instead of a grace of disgrace. (4) In view of God's grace, love and mercy in the person of Jesus Christ, is it reasonable that we should give less than a tenth? The persons who oppose tithing, as a rule, do it to keep from the scriptures on the doctrine of tithing.

II. Our Difficulties

"He went down into the pit on a snowy day."

All I have said so far presents certain difficulties, but they can be solved, if we are willing to go down into the pit. The carrying out of the great commission, the enlisting of our church members and getting them to tithe, presents some problems, but these problems can be solved when we get back to our churches, for it is the church that must solve these problems. Some of these difficulties are: (1) Myself as an individual Christian; (2) to lead our people to stay on the main track, to be spiritual and spirit-filled; (3) to hold to the teachings of our Bible and have convictions to believe and practice its "Thus saith the Lord"; (4) to maintain a standard and methods that are scriptural in application to our churches and the work for which the churches are charged. We can go down into the pit, though it seems to be a snowy day, and solve every difficulty that faces our work. Let us face our difficulties and by His grace win victories.

III. Our Victories

"He slew the lion."

1. Our growth. We had our origin with Jesus Christ and from His day, or since He organized the church, we have been winning victories, and the day has not been when Jesus did not have His church in the world. But passing over great historical facts, I give you a bit of our growth since 1900. In 1900 we had 1,657,996 Southern Baptists; in 1910 we had 2,332,464; in 1920 we had 3,220,383; in 1929, 3,770,645. Today we have in the United States

9,136,021 Baptists, and in the world we have 11,505,922.

To our local church work in 1917 we gave \$10,182,872; in 1929 we gave \$31,695,818, a gain of \$21,512,945. To our denominational work we gave, in 1917, \$3,233,011; in 1929, \$7,641,339. We had in school property in 1917 \$23,151,413, and today we have \$63,364,556, a gain of over forty millions.

2. But what about our wealth and our spending? We are worth more than 95 billion in the South, and Baptists control one-eleventh part of this which is 8 billion. Ten per cent of this would be 800 million. What a victory it would be if all our Baptists would tithe and the question of workers, overlapping, too much machinery, and heading up in centralization would be solved. Let us talk less and give more for, as a rule, it is those who talk most who are not giving.

It might help you to know just how we do spend our money each year and Baptists are in the game. For movies, \$1,400,000,000; for automobiles, 14 billion; races and joyriding, 4 billion; for sports, including baseball, 2 billion; for tobacco and cigarettes, 2 billion; for candies and cosmetics, 4 billion; for hair-bobbing, 500 million; for furs, beads and soft drinks, 1 billion 250 million, and the Lord only knows how much for whiskey!

But here is the way we Americans spend a dollar and our Baptist people are walking in the front. Cost of living, 24½ per cent; luxuries, 22 per cent; waste, 14 per cent; crime, 8½ per cent; government, 4½ per cent; miscellaneous, 13 per cent; for churches we spend one-half of one per cent.

Let us, my friends, go down into the pit, face our difficulties and win our victories for the Lord, and after a bit we will receive our crown yonder in the glory land.

Obituaries
Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

TILLER

In memory of Sister Ivey Allen Tiller, who was born March 14, 1885, and died October 6, 1930.

She professed hope in Christ and joined the Baptist Church at the age of seventeen. She leaves a husband, nine children and a host of friends to mourn her death.

The church has lost a devout member, but our loss has been her eternal gain. May God's blessings be around the family and protect them. May they all gather together at last around the great white throne. She is gone, but not forgotten.—H. F. Merrell, Pastor.

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AMONG THE BRETHREN

By FLEETWOOD BALL

The First Church, Du Quoin, Ill., is to lose by resignation at an early date its pastor, O. L. Weir, who has not disclosed his plans.

The First Church, Lampasas, Tex., has called as pastor, A. F. Avant of Lometa, Texas; he has accepted and is moving on the field.

Unity Church, Gonzales, Texas, loses its pastor, W. A. Pollard, who resigned to accept a call to the church at Big Lake, Texas.

There were 90 additions to the church at Bastrop, La., H. M. Bennett, pastor, resulting from a revival held by Evangelist B. B. Crimm.

Sam H. Campbell has resigned as pastor of Southside Church, Montgomery, Ala., and moved to Dallas, Texas. He is available for work.

W. H. Gregory has withdrawn his resignation as pastor at Lonoke, Ark., and remains on the field, much to the delight of the saints there.

John E. White of Savannah, Ga., is presiding this week over the Georgia Baptist Convention in session at the First Church, Macon, Ga.

R. M. Dykes has resigned at Tchula, Miss., to accept a call to Alvin, Texas. Mississippi can ill afford to lose one of its good Dykes.

Dewey L. Riley of Harrah, Okla., has been called to the care of the Calvary Baptist Church, Shawnee, Okla., and it is believed he will accept.

Oklahoma Baptists are planning to observe 1932 as centennial year, it being the 100th anniversary of the beginning of Baptist activities in that state.

Z. E. Barron has resigned as pastor of Cherokee Heights Church, Macon, Ga., to accept a call to the church at Hapeville, Ga., the Orphans Home Church.

James P. Wesberry, who resigned at Soperton, Ga., to enter Newton Theological Seminary, has accepted the care of South Medford Church, Medford, Mass.

Evangelist Bryan Simmons and Singer Atley J. Cooper lately held a revival at Lumberton, Miss., resulting in 40 additions. W. D. Wallace is the happy pastor.

J. B. Rounds, corresponding secretary of the Oklahoma Baptist Convention, was recently elected to a similar place in the New Mexico Convention, but declined.

Henry C. Price, who lately resigned as pastor of the churches at Eastfork and Fernwood, La., has accepted a call to the church at Jonesville, La., and is on the field.

J. E. Outlaw has resigned as missionary of the Pawnee-Creek Association in Oklahoma to accept a call to the North Trenton Church, Tulsa, Okla. He is a Tennessee product.

The Oklahoma Convention will meet next year in Okmulgee with T. L. Holcomb of Oklahoma City to preach the sermon and C. Bowles of Ponca City, a former Tennessean, alternate.

The Arkansas Baptist Convention is in session at Fort Smith for the fifth time. The officers are: President, Otto Whittington, Little Rock; Vice Presidents, Perry Webb of Pine Bluff and L. D. Summers of Hot Springs; Recording Secretary, J. B. Luck of Magnolia.

There were added to Tabernacle Church, Chattanooga, W. F. Hinesley, pastor, 152 additions, 120 by baptism. The church is prospering greatly out of the recent revival.

W. C. McPherson of Eagleville, who is also pastor of the church at Auburn, has lately held his ninth meeting with the latter church at their request. It is an unusual record.

The First Church, Savannah, Ga., John E. White, pastor, is to have a revival beginning next Sunday in which Geo. W. Truett of the First Church, Dallas, Texas, will do the preaching, beginning Monday.

The First Church, Trenton, observed Sunday as home-coming day. The church covenant was read at the morning service and briefly discussed by the pastor, C. O. Simpson. The church roll was called.

Two former Tennesseans, Andrew Polter of the First Church, Enid, and C. C. Morris of the First Church, Ada, were shown deserved honor by election as vice presidents of the recent Oklahoma Baptist Convention.

Dr. J. M. McGlothlin, president of Furman University, Greenville, S. C., preached last Sunday at Druid Hills Church, Atlanta, Ga., while the pastor, Louie D. Newton, was supplying the pulpit for the First Church, Shreveport, La.

E. W. Province, president of Burleson College, Greenville, Texas, was a victim of amnesia last week. He disappeared, but was located at Crockett, Texas, in a dazed condition. A doctor says with a brief rest he will be normal again.

The alumnae of Blue Mountain Female College gathered in large numbers at Blue Mountain, Miss., Saturday and Sunday, Nov. 15th and 16th, to share in the celebration of the 80th birthday of Mrs. Modena Lowrey Berry, Dean of Women in that great school. Dr. W. T. Lowrey, the school's second president, preached the sermon of the occasion Sunday morning.

By THE EDITOR

Secretary W. R. White of the Texas Mission Board closed a two weeks' meeting with First Church, Waxahachie, Texas.

Marion Dunwoody, for eleven years head of the music department of Louisiana Baptist College, Pineville, La., died Nov. 6th.

Forty-three additions to First Church, Monroe, La., resulted from their recent meeting in which Millard Jenkins of Texas did the preaching.

Concord Association has planned for a good Fifth Sunday meeting to be held with Ward's Grove Church on the 30th. O. L. Nolen is moderator.

W. H. Gregory has been persuaded to withdraw his resignation from the pastorate of First Church, Lonoke, Ark., and will remain on the field.

Pastor L. B. Golden reports a great meeting with Seventh Church, Memphis. There were 49 additions, 36 of them by baptism and 13 by letter.

According to the Baptist Record, C. W. Stumph, corresponding secretary of New Mexico is going to return to the pastorate after his eight years of work in the secretaryship. He is a Tennessean who ought to be brought home.

Miss Margaret Owen of Covington, daughter of Judge W. A. Owen, has been chosen "Most Charming Girl" by the student body of Shorter College.

According to the report of the Home Board, its receipts for the period May 1, to Oct. 1 this year were \$5,500 ahead of those for the same period of 1929.

Carlyle Brooks reports a good meeting with Oak Park Church, Kansas City, Kan., a small church in a large mission field. He comes to our state again at an early date.

The brotherhood will remember in their prayers Brother Claude E. Sprague of Chattanooga. He has been seriously ill for several weeks and is still in a critical condition.

J. M. Price of Fort Worth, Texas, Gains S. Dobbins of Louisville, Ky., and W. W. Hamilton of New Orleans represented our three theological seminaries at the convention last week.

T. T. Martin of Blue Mountain, Miss., noted evangelist and author, was a visitor in Nashville the first of the week and conducted the devotional service for the Baptist Pastors' Conference.

Brother F. E. Elrod of Monterey died on the 15th after a long and useful ministry in the mountains of our state. He served for many years as a missionary colporteur under Dr. W. C. Golden.

Evangelist J. H. Thomas closed his meeting on the night of the 14th with Oakland Park Church, Kansas City, and is now at Quartet, Mo. There were 15 professions at the former place.

E. T. Miller of Memphis has recently closed a great meeting with the church at Canadian, Texas, where W. C. Harrison is pastor. There were 63 additions to the church, 35 by baptism.

S. P. White of Knoxville, E. P. Baker of Memphis, and Paul R. Hodge of South Pittsburg were appointed as the Program Committee for the Tennessee Baptist Pastors' Conference at its next meeting.

The good people of Arkansas ratified the amendment to their constitution providing for compulsory reading of the Bible in the public schools. This matter was referred to them in the recent general election.

Pastor N. V. Underwood of Rockwood has planned well for their revival meeting which began last Sunday. His father-in-law, J. H. Sharp of Sevierville, will do the preaching and Frank Grazaida will have charge of the music.

L. M. Sipes of Central College, Conway, Ark., has just led First Church of that city in a revival meeting, the third he has enjoyed with them. There were some fifteen additions. E. P. J. Garrott has been bishop of this flock for many happy years.

Clifton Bridges has resigned the work at Dover in order to accept the call of Tabernacle Church, Nashville. He has been in Dover for a long, profitable pastorate and had led in opening that section to the denominational life. He is a virile and energetic young pastor and is loyal to the faith.

The Fellowship Forum of Washington, D. C., has launched a straw ballot on several interesting questions, including recognition of the Vatican State and repeal of the Eighteenth Amendment. Their first returns show 105 votes for recognition of the Vatican State and 7,243 against; 981 for repeal of the Eighteenth Amendment and 6,945 against. You're missing some fine information if you do not take this magazine.

Lynn Claybrook has accepted the call of the church at Bolivar and began his work Sunday. He is a native of Tennessee, having been born and reared in Gibson County. He is a graduate of Union University and of Southwestern Seminary. We welcome him to his native heath and to the good field of Bolivar.

The church at Milan is trying out an experiment in the evening service. Beginning last Sunday their evening service will be held from 5 to 6 o'clock instead of from 7 to 8 as heretofore. They believe the changed hour will aid the church. And why shouldn't it? Where is there any scripture for the later hour and not for the twilight hour Henry J. Huey is the alert pastor?

The Second Quarter in the 1930-31 Session of the Southern Baptist Theological Seminary, Louisville, Ky. begins November 17th, when other ministerial students may enroll for the regular courses. Ministerial students who can arrange to do so, should communicate with President John R. Sampey at once and perfect plans to come. There are 380 in the student body.

We appreciate an invitation to attend the wedding of Dr. Thurston Rivers of Montgomery, Ala., to Miss Laura Croom Hill of the same city. The ceremony will be solemnized in First Baptist Church with Pastor John W. Inzer officiating. Dr. Rivers is a promising young physician and is the son of Dr. and Mrs. W. W. Rivers, who are known among Baptists because of their work at Orangeburg, S. C., and the Girls' College at Danville, Va., at all of which places Dr. Rivers was president.

OTHER PASTORS

Cleveland, First, Lloyd T. Householder. The Potter and the Clay; Down but Not Out. SS 411, BYPU 97.

Knoxville, Lincoln Park, A. F. Templeton. The People; Remember Jesus Christ. SS 337, BYPU 69.

Covington, First, Homer G. Lindsay. The Tithe; Hope for the Hopeless. SS 225, BYPU 76, by letter 2.

Cleveland, Big Springs, Samuel Melton. Prophets of Divine Punishment; Prophets of Hope and Promise. SS 239, BYPU 100, by letter 2.

Lafollette, Douglas Hudgins. Christ Our Substitute; The New Birth. SS 292, BYPU 105.

North Etowah, D. W. Lindsay. The Christian's Joy; Seeking God. SS 127, BYPU 62, by letter 1.

Kingsport, Calvary, J. L. Trent. The Christian's Resources; A Man with an Opportunity and What He Did. SS 237, BYPU 122, by letter 1, watchcare 1.

Mine City, Org Foster. God's Plan to Finance His Church, Charles C. Carlton; Where Are the Dead? SS 280, BYPU 47.

Rockwood, First, N. V. Underwood. Christian, Think Not Too High of Thyself! A Dream Come True (Pageant). SS 202, BYPU 35.

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Etowah, First, A. F. Mahan. Second Article of Our Faith; Office of the Holy Ghost. SS 458, BYPU 125.
Battle Creek, E. W. Stone. How May I know I Am a Christian? Pure Religion.

CHATTANOOGA PASTORS

Highland Park, C. F. Clark. The High Cost of Loving; Wages or Gift. SS 603:

Clifton Hills, A. G. Frost. Peace; Patriotism. SS 211, BYPU 102, by letter 1.

Brainard, G. T. King, supply. Christian Hope. SS 134.

Redbank, W. M. Griffith. Worthy Christian Service; As Still as a Stone. SS 273.

Summerfield, A. A. Pruet. Consecration; Come and Dine. SS 148, BYPU 53.

Northside, R. W. Selman. No Armistice; Bowed Together. SS 421, BYPU 61, by letter 1.

Rossville Tabernacle, Geo. W. McClure. The Church; Hungering for God. SS 292, BYPU 80.

Tabernacle, W. F. Hinesley. My Church; One Sufficient Refuge. SS 471, BYPU 120, by letter 1, for baptism 1.

Avondale, D. B. Bowers. Inside the Will of God; Will You Also Go Away? SS 612, baptized 1.

St. Elmo, L. W. Clark. Go Forward; Christ Our Sufficient Refuge. SS 362, BYPU 103, by letter 1, baptized 3.

Soddy, T. C. Peoples, supply. Prayer; Old-Time Religion. SS 58.

Eastdale, J. D. Bethune. God's Will; Procrastination. SS 198, BYPU 42.

Oakwood, J. A. Maples. Doing Our Best for the Master; The Mission of Jesus to the World. SS 116.

Ooltewah, R. R. Denny. David's Supreme Choice; Jesus the Only Saviour of Men.

Central, A. T. Allen. The Call of Calamity; The Voyage of Life. SS 331, by letter 1, for baptism 3, baptized 2.

Lupton City, H. M. Jenkins. Measuring God's Love; Christ Our Healer. SS 189, BYPU 21.

Oak Grove, Geo. E. Simmons. Giants and Pigmies; The Christ of the Cross. SS 207, by letter 1.

First, J. H. Hughes. His Cross; His Blood. SS 1254, by letter 2, for baptism 4.

Ridgedale, David Livingstone. The Deaconship; A Picture of Last Days. SS 441, BYPU 87, by letter 1.

Calvary, W. T. McMahon. Stewardship; A Betrayal. SS 403, BYPU 155, by letter 1, for baptism 3, baptized 4.

Chamberlain Ave., A. A. McClanahan, Jr. Christian Giving; The Passover. SS 356, BYPU 118, for baptism 1.

MEMPHIS PASTORS

Speedway Terrace, Wm. McMurry. The Christ of God and Christian History; Judge John McCall spoke. SS 368, by letter 3.

Boulevard, J. H. Wright. Dr. Stevens preached at both hours. SS 352, for baptism 26, baptized 9, by letter 4, professions 30.

Seventh Street, L. B. Golden. Inducements to Modern Youth; A Propitious Meeting. SS 359, BYPU 115, for baptism 25.

Capleville, J. R. Burk. Jesus the Prophecy of His Birth; Never Alone. SS 60, BYPU 53.

Whitehaven, W. R. Poindexter. The Christian Hope; How Shall We Escape If We Neglect?

Union, H. P. Hurt. Peace; One of Our Lord's Parables. SS 672, BYPU 452, for baptism 2, by letter 5.

Eastern Heights, W. M. Couch. Nothing but Christ; Lighthouses. SS 110, for baptism 1, by letter 1, profession 1.

Bellevue, Robert G. Lee. The World's Greatest Asset; The Highest Definition of Man. SS 900, BYPU 140, for baptism 3, by letter 2.

Calvary, J. G. Lott. At Thy Word I Will Let Down the Net. SS 290, BYPU 60, for baptism 3, by letter 2, by statement 2, professions 5.

NEW BOOKS REVIEWED

Sin and the New Psychology. By Clifford E. Barbour. Published by the Abingdon Press, 150 Fifth Avenue, New York City. \$2.00.

Psychology! The name to conjure with! And the worst device sin ever invented for the overthrow of reason, when it is placed in the hands of unbelievers. But there are psychologists, and **Psychologists.** One group, the "Bahaviourists," are telling the world that there is no such thing as spirit, that mind is matter, and that every act and thought of man is but a response to some form of stimuli.

Another group claim that these people are all wrong, and have set themselves to the task of discovering

Yale, W. L. Smith. **Spiritual Power; The All-Satisfying Christ.** SS 150, BYPU 18.

Prescott Memorial, F. W. Roth. **Parable of Talents; How Shall We Escape If We Neglect?** SS 318.

Longview Heights, U. V. Walker. **Jesus Heals the Leper; If We Confess Our Sins.** SS 54, BYPU 42, by letter 1.

LaBelle, E. P. Baker. **Unfaithfulness in a Crisis; Looking at the Cross.** SS 540, BYPU 268, for baptism 2, baptized 1, by letter 4, by statement 1, profession 1.

Hollywood, Arnold Weaver. **An Hour at Prayer; Power of the Holy Spirit.** SS 217, BYPU 88.

Central Avenue, E. A. Autry. **Progress and Promotion; Old Age.** SS 202, BYPU 107.

Merton Ave., S. P. Poag. **Romans 8:28; Soul Winners.** SS 200, BYPU 90, by letter 1.

Fisherville, O. A. Utley. **Stewardship; Obedience.**

Temple, J. R. Black. **The Two Kingdoms; The Ideal for a Home.** SS 726, BYPU 258, for baptism 3, baptized 3, by letter 5.

Durhamville, J. W. Mount. **Need of Laborers.**

NASHVILLE PASTORS

Seventh, Edgar W. Barnett. **Ownership; Some Men Who Loved the World.** SS 234, BYPU 59, for baptism 1.

Judson Memorial, Hight C. Moore, supply. **The Heads of All Things to the Church (Eph. 1:22); Building Up Yourselves (Judges 20).** SS 504, for baptism 1.

Inglewood, W. Rufus Beckett. **Origin of Missions; Weighed and Wanting.** SS 180, BYPU 41.

Tabernacle, L. P. Royer. **Holding Up His Banner; Brother Jenkins spoke at night.**

Park Ave., E. Floyd Olive. **None Excusable; The Greatest of All Days.** SS 482, BYPU 117, for baptism 4, by letter 1.

Grace, L. S. Ewton. **Tithing; Christ Is All You Need.** SS 753, by letter 4.

Third, Bunyan Smith. **The Glory of Tribulations; Signing the Armistice with God.** For baptism 1, baptized 2.

Calvary, W. H. Vaughan. **The Power of the Gospel; Acts of the Apostles.** SS 229, BYPU 50.

Grandview, Jos. R. Kyzar. **The Uplifted Christ; Doubts.** SS 265, BYPU 85.

Old Hickory, J. W. Roberts. **Grieving God's Spirit; The Friendship of Jesus.** SS 157, BYPU 55.

North Edgefield, O. F. Huckaba. **The Christian's Heritage; Worthless Weapons.** SS 340, BYPU 96.

Lockeland, J. C. Miles. **Satan; Good Housekeeping.** SS 407, BYPU 60.

Centennial, T. C. Singleton. **The Danger of Compromising; The Dreamer.** SS 168, BYPU 82, by letter 1.

First, W. F. Powell. **The Invincible Ally; Gold Stars.** By letter 1.

and revealing that within man which is responsible for his purposive strivings. These are characterized by the author of this book as the "New Psychologists because," says he, "they are dealing with something which is a possession of our generation but which was unknown in the past."

He presents a foreword and a sketch of the present situation in the science of psychology with special attention to the tenets of the New Psychology. Then he takes up the Christian doctrine of sin. **Psychic Evil and the Essence of Sin, Original Sin and the Unity of the Race, Temptation and the Unconscious Impulse, Confession and Repression, Forgiveness and Transference, Sanctification and Sublimation, and other subjects.**

Special attention is paid to the teachings of the New Psychologists concerning Psychoanalysis, which the author claims "is not so much a new science as a new method, a method of utilizing in the treatment of mental disease the results of modern research into the structure of the human mind." The origin of this strange doctrine is traced back to Pierre Janet of France and his hypnotic powers, to Freud, Jung, Adler, and others, and the peculiarities are pointed out, the fallacies exposed and the truth admitted. The conclusion arrived at throughout the study is that the Christian doctrine of sin and the ideas of the New Psychologists are about the same, save in manner of expression and in the backgrounds of study.

It is a great book, staunch in its defense of the fundamental principles of the Christian religion, and bold in its attacks against the mechanistic schools in philosophy and psychology. It is technical and difficult, but every one who wishes a new treatise on the subjects involved will find no better and very few as good.

Who Moved the Stone? By Frank Morrison. Published by the Century Co., 353 Fourth Avenue, New York City. \$2.50.

So strange and new is this book we allow the publishers to tell of it. They have not exaggerated it, for it is the most unusual volume we have ever seen on the subject. Editorial comment is given elsewhere in our columns.

"Who Moved the Stone?" does something which has never been done before. It takes one of the most awe-inspiring as well as one of the oldest mysteries in Christendom—the question of what actually happened to the body of Jesus Christ between the time it was laid in the tomb after the crucifixion and the discovery of the empty tomb on the Sunday morning—applies to this

mystery the tests of modern reasoning and modern psychological examination, and so arrives at a conclusion the more remarkable in that it is founded on deductive logic rather than on blind faith, tradition or hearsay.

This is not a religious book, and should not be treated as such. It is a remarkable study in historical analysis, written with the clarity and suspense of a popular mystery story. It treats a tremendous mystery which has been waiting almost two thousand years for the kind of handling the author has given it—tense, unbiased, scientifically precise in method.

The astonishing thing about "Who Moved the Stone?" is that it is not only not dull, but actually as engrossing as a regulation mystery story. The author examines all the known facts regarding the arrest of Jesus, his trial, his execution, and the evidence concerning what happened afterward, and brings the reader step by step toward the ultimate solution of the mystery from which the book takes its title.

It is a book toward which no intelligent reader can be cold, whatever his religious beliefs. It is neither pietistic nor iconoclastic. In its combination of deductive logic, dramatic story-telling, and fresh historical attitude, it is—in the most sober use of the phrase—a book without precedent. It has the sheer interest of a modern masterpiece of mystery fiction. It has a cast of characters whose resounding names have come down the centuries and gone around the world ten thousand times.

Ancient Mysteries. By George Johnson, National Bible Institution, Oregon, Illinois. Price 50 cents.

As the name indicates, this booklet is supposed to be an explanation of things of the distant past which people have wondered about; as to why races of people have different colors, who Cain's wife was, how extensive was the flood of Noah, the confounding of tongues, etc. This author was doubtless trying to help somebody; but it is another instance of "darkening counsel by words without knowledge." The Bible gives the true and even the most satisfying explanation of "the mysteries." It tells of them about all we need to know.—J. R. C.

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THE BAPTISM OF THE HOLY SPIRIT

By Rev. Russell Bradley Jones, in Watchman-Examiner

Text: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.)

The book of Acts, with its first century Christian experiences, has a vital and urgent message for the churches of this day. It would be well if all of our churches would come to this remarkable study of the Holy Spirit in control of the followers of the Lord Jesus and apply the lessons to present-day problems. We find in the first two chapters of this book the significant subject of the baptism of the Holy Spirit presented in a graphic and telling way. To this subject I desire to give attention.

A few words of caution here will not be amiss. The first is that we must remember that the Holy Spirit does not now come upon the churches of Christ in precisely the same manner in which he came at Pentecost. The situation then was far different from what it is now. Then Jesus had gathered together a little group of disciples who believed in him and trusted him for salvation, but who did not have the power to live as he would have them live. After his ascension to be with the Father he sent the Holy Spirit upon them all at one time in demonstration and in power. Now, however, since Jesus has ascended to the Father and since the Holy Spirit has already begun his dispensation on the earth he comes to us in the moment of regeneration and quietly takes possession of the individual soul. He no more comes in the same manner in which he began his dispensation at Pentecost, than Jesus comes into the heart now in the form of the babe of Bethlehem as he did at the beginning of his incarnate ministry. This difference must be recognized, else we are in danger of subjecting ourselves to some modern popular perversions of truth.

On the other hand, we must also be on guard against modern indifference which ignores the whole matter of the Holy Spirit's power. There are a great many today who call themselves Christians, who seem to think that the Holy Spirit and his power were confined to New Testament times. They fail to see that God desires to exert his power in our souls today as definitely and tremendously as he did in that day. Let us not think that the essentials of Pentecost cannot be experienced by each one of us, if we are surrendered to him.

What is the baptism of the Holy Spirit? It is not water baptism. If I should undertake to define this term, I think I could do no better than repeat the words of another. The baptism of the Holy Spirit means "burial and saturation of the personality in the influence and control of God so that the human person and the divine work together." (W. O. Carver.) In other words, to be baptized in the Holy Spirit means that God has complete possession of the personality and all of the man, while at the same time the man has complete possession of the power and all of God. It is a glorious privilege to be so baptized. We see this from a study of this remarkable section of the New Testament. Let us give some thought to the presentation of this subject in the first two chapters of the Acts.

The Promise

First of all, we find the promise of the baptism of the Holy Spirit (Acts 1:1-5). As I have already said the men and women to whom Jesus the Christ was speaking just before his ascension, were men and women who possessed his perfect salvation. Nothing could be added

to it. It was the salvation that he had perfected in his sacrifice on the cross, his burial in the tomb, and his resurrection from the grave. But these men and women did not yet possess the power to live as saved men and women ought to live, nor the power to witness and serve as saved men and women are expected to witness and serve.

And so the Lord Jesus repeats an old promise that the Holy Spirit should come upon them to empower them for the Christian life. Hear him say, "Wait for the promise of the Father, which ye have heard of me, for John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." It was a promise from the Master that the third person of the Trinity should come to indwell them and use them to the Saviour's glory.

This same promise of the Lord Jesus has been made by him to every one of his followers. In that day in which it was first made it could not be fulfilled until Jesus himself was glorified. You remember that he speaks to them of their future power, in the seventh chapter of John's Gospel. "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." (Verse 38, Revised Version.) And when you come to the thirty-ninth verse a word of explanation is appended: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified." But since his ascension and since Pentecost, this promise should be fulfilled at the moment of regeneration. In the nineteenth chapter of Acts Paul found Apollos and certain others who professed to be disciples. Seeing that they did not manifest the marks of true discipleship, Paul asked them the question, "Have ye received the Holy Spirit since ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Spirit." (Acts 19:2.) And we remember that they were instructed in the way more perfectly and were baptized and received the Holy Spirit. I think, therefore, that we have the right to expect this marvelous promise to be realized in every truly regenerated individual.

The Purpose

Next we come to the purpose of the baptism of the Holy Spirit. (Acts 1:6-8.) And the purpose is not in order that these disciples may realize their selfish desires. They asked Jesus if he intended at this time to restore the kingdom of Israel. That was what they wanted, that was what every Jew desired. The re-establishment of the political power of the great nation of Israel was a dream of those disciples as it was of all true Israelites. Jesus very quickly disabuses their minds of all the selfish phases of this by teaching them to know that the times and the seasons were reserved in God's authority. The power from God did not come upon them that they might gratify themselves. There was another purpose.

It was that they might have power to do a very practical thing for the Lord Jesus and the needy world. They were to witness for him, telling men and women what they knew about his saving grace and satisfying salvation. This witnessing was to be in Jerusalem and Judea and Samaria and unto the uttermost part of the earth. The Holy Spirit was coming upon them to make them all effective missionaries of the cross and the empty tomb.

I am very sure that we Christians of this day need to see the purpose of our Saviour in saving our souls

and giving us the Holy Spirit. He saves and baptizes us with the Holy Spirit in order that we may witness to him the uttermost. These early disciples learned his purpose from this time forward and never again did they resort to the errors of pre-Pentecostal days. Important it is that we learn this truth also. Millions are dying and going to a hopeless grave because we have forgotten the purpose that our Lord had in mind when he sent the Holy Spirit to dwell within us.

The Preparation

In the third place, we find the preparation for the baptism of the Holy Spirit. (Acts 1:9-26.)

There was first of all the rebuke from heaven. These men were about to make a serious mistake. They saw their Master ascend out of their sight and they stood there gazing idly into the heavens as though that was all that was required of them. And the two men from heaven came and rebuked their idleness. They also reminded them of their responsibility in the light of his second coming. This same Jesus would come again in like manner. Therefore, idleness must not be indulged.

In their preparation, there was prayerful waiting together. The Lord Jesus had commanded them to wait in Jerusalem and these men understood that waiting to mean giving themselves to much prayer, in order that there might be that spirit and that attitude on their part which would make it possible for the Holy Spirit to have his way with them.

Another thing in their preparation was their activity in completing the body of witnesses. The little group of twelve had been reduced to eleven because of the sin of Judas. He had lost his opportunity and was now numbered among the outcasts. Peter and the rest felt it was important that the full number twelve be re-established in order that there be not one lacking among the Master's witnesses. And so they pray to God, and Matthias is selected to be with the apostles.

While we Christians of this day must keep in mind the uniqueness and peculiarity of this Pentecostal experience, there are none the less some important lessons for us in connection with the preparation of these disciples for the outpouring of the Holy Spirit. If God is to use us in this day as the witnesses of Christ, we must not be idle, and we must keep close to him in vital communion, and we must emphasize that every individual believer assume his full responsibility. How important that these things be realized by us!

The Power

The fourth division of our Scripture sets forth the power of the baptism of the Holy Spirit. (Acts 2:1-36.) The Holy Spirit came upon them, after ten days of waiting, in mighty power. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and they were all filled with the Holy Ghost and began to speak with other tongues." This particular experience, as I have said and desire to emphasize lest we be deceived, cannot be repeated in the same manner in which it happened in that day. But we must also recognize that the Holy Spirit of power desires to take as vital possession of believers today as he did in that day.

This mighty power of the Holy Spirit was witnessed by the great throng of men and women attending the feast of Pentecost in Jerusalem. They saw that it was a real power because these disciples found it possible to talk in foreign tongues, delivering the message of salvation in the speech of the hearer. We must not make the mistake of thinking that they were jabbering in an unknown tongue that was not intelligible or understandable. No, they were speaking intelligently in the

tongues of the people to whom they spoke; just as if the Holy Spirit should give us power to witness to Jesus in the French, the German, the Russian, the Egyptian, the Spanish, and other languages known by men today.

Peter arose to explain the meaning of this power, and we have his marvelous sermon which, unfortunately, I have not time to discuss adequately. Let it be said, however, that Peter explained away the false mockery first of all. And then, appealing to Scripture, he showed that this power that had come upon them was in fulfillment of the prophecy of Joel made in the long ago (2:16-21). And then he went on to appeal to his hearers on behalf of Jesus of Nazareth whom they had crucified, whom God had raised up, who was the Saviour promised of old. Because of what he had done and because of his promise, the Holy Spirit had been poured out upon these men and women.

The Product

Finally, there is presented the product of the baptism of the Holy Spirit. (Acts 2:37-47.) And wonderful were the results that came from that outpouring. The first result we notice was that sinners were convicted, saved and enlisted in the work. On that day three thousand souls recognized their need of Jesus and were saved by him and became actively associated with the disciples. Speaking of these new converts we find in the forty-second verse these words: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This early church had no problem of enlistment. It knew nothing of men accepting Christ and then being lost to the church after that. There seems not to have been the taking of a name and the neglecting of the substance such as we have today. We today are finding it hard to convict sinners, to lead them to Christ, and to enlist them in the active work of our churches. We need to study carefully these chapters of Acts and see that the Holy Spirit always brings about glorious results and solves this problem completely. We read in our books about efficiency and enlistment, written by good and wise men trying to show us how to make servants of the Lord out of saved individuals. I fear we are reading the wrong books; the truth is to be found in the one book, the Bible. It shows us that if the Holy Spirit has charge the results are always what God would have them to be.

But there is another result we should notice. These early Christians were vindicated, united, active, devoted and successful. What a glorious company of individuals, the Holy Spirit having full possession of every one of them! And as the world looked on the world could find nothing of weakness that could justify criticism. There was no faction, there was glorious success. Day by day the Lord was adding unto that church those that were being saved.

These are the results that too often we seem to seek in vain today. Has it occurred to us that the explanation of our empty efforts may be that we have not been baptized in the Holy Spirit?

(This is the substance of a sermon by Mr. Jones that was broadcast over WFBR. The sermon was delivered in the University Church, Baltimore, Md., of which he is pastor.)

Some Shot

On a London rifle range, a woman who had never handled a rifle before hit the bull's eye with fourteen of her fifteen shots. It is not known what she was aiming at.

"Is Tommy's new dog a setter or a pointer?" asked Mrs. Jones.
"He's neither," replied Tommy's mother. "He's an upsetter and a dispointer."