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A Great New Year's Message

Following Evangelism With Enlistment

By O. E. BRYAN

"Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20).

HE SECOND CLAUSE in the Great Commission, quoted above, is teaching which leads to enlistment. "Teaching them," new disciples, "to observe," or do, "all things" commanded by Christ. This is a longer and sometimes, we think, a harder teaching process than the evangelistic teaching in the commission which leads to discipleship. Most of our churches are in desperate need of such enlistment teaching.

Baptists have succeeded well in winning souls to Christ, for which we are truly thankful, but they have not succeeded so well in the Christ-given task of enlistment. Real enlistment is more than signing a card, lifting a hand, joining an organization or reaching a mere man-made standard. It is actual conformity to the commands of Christ and is, therefore, spiritual in its nature.

Many of the unenlisted are, no doubt, regenerated, but were neglected at the Christ-appointed time for enlistment, immediately following regeneration. Most of our church failures grow out of the failure to enlist in our churches many saved, educated, wealthy and influential people. Not all of the inactive are shiftless or unsaved. The main trouble with them is, they were neglected by the older church members at the most plastic time in their Christian development. Yet, if one has an experience of grace, that person can be enlisted, though the longer it is put off the harder the task.

1. We are to teach them to observe until they are enlisted in prayer

Jesus both commanded and taught His disciples to pray. "After this manner, therefore, pray ye, Our Father, which art in heaven" (Matt. 6:9). "Ask and ye shall receive" (John 16:24). "Pray that ye enter not into temptation" (Luke 22:40). "Men ought always to pray and not to faint" (Luke 18:1). The prayer life of Jesus is a beautiful teaching example both for public and private prayer. To know how to follow the Lord in His prayer life is one of the most important lessons to be learned by new disciples. We are to teach that no strong Christian character has ever blessed the world who did not know the blessed secret of prevailing prayer. More is promised to prayer than to learning, tact, diplomacy, wealth and physical force all combined. Not to pray means inevitable failure in the Christian life. Our most colossal failures are failures to pray. "Lord, teach us to pray" (Luke 11:1).

We are to teach new disciples to form the early habit of telling everything to Christ in prayer; their fears, their hopes, their plans, their aims, their sins, their failures, their victories, all of these and more; that He is their best Friend and safest Counsellor; that He has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). We are to teach them that when they have the inclination to pray, it is evidence that their Advocate, Jesus Christ, is pleading their cause at the right hand of the Father, and that the Holy Spirit is interceding in their own hearts, pleading with them that they come closer to God in supplication.

2. We are to teach them to observe until they are enlisted in Bible study and meditation

Disciples should be taught the command of Christ

to "search the scriptures, for in them ye think ye have eternal life, and these are they which testify of me" (John 5:39). Teach them to say with the psalmist, "Thy word have I hid in my heart that I might not sin against thee" (Psalm 119:11) and "Thy word is a lamp unto my feet and a light unto my path" (Psalm 119:105). Teach them that early Christians "Received the word with readiness of mind and searched the scriptures daily" (Acts 17:11) that "As new born babes desire the sincere milk of the word that ye may grow thereby" (1 Peter 2:2, 3), that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). Every new convert should own a Bible. If one is not able to purchase a copy of God's Word, the church should furnish a copy. It would be far better that the young Christian go hungry for bread than that the soul be starved for the bread of God's Word.

Let us teach the spiritual value of the quiet hour alone with the Word of God each day. In this way the disciple can read and let God speak through His Word; then lift a silent prayer to the Father in the name of Christ and thus commune with God in spiritual devotion. Nothing can take the place of such worship. Certainly all of us should study the scripture in the Sunday schools and in the other teaching services of the churches, but as helpful as these exercises may be, they cannot take the place of the quiet season alone with God. Let us dig down into the Bible and bring out its valuable treasures in order to enrich our own lives as well as the lives of those who are looking to us for instruction.

3. We are to teach them to observe until they are enlisted in the church

We are to teach that Christ has a church in this world and that He commanded His disciples concerning matters of discipline. "Tell it to the church" (Matt. 18:17). All of us need the kind of discipline described in the New Testament. Church restraint should be so conducted as to hold all of us closer to God and to each other. We need the loving watch-care of the church. For a Christian to undertake to live out of and apart from a church is a direct contradiction to the plain commands of Christ. Christians should be taught that a religious tramp is as objectionable as any other kind of tramp. Concerning the New Testament disciples it is recorded, "They that gladly received his word were baptized and the same day there were added unto them about three thousand souls—and the Lord added to the church daily such as should be (R. V. were) saved" (Acts 2:41-47). "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). "And so were the churches established in the faith and increased in numbers daily" (Acts 16:5). Teach the doctrines of the church, the government of the church, the discipline of the church, and the symbolism of the ordinances of the church. Teach that the ordinances are church ordinances, and in order to receive them one must be properly related to the church. Why should the church be responsible for the ordinances if it has no control over them? Teach them that no one is truly enlisted who disregards the divine order of the church or who does his good deeds apart from a church.

4. We are to teach them to observe until they are enlisted in teaching others the symbolism of the ordinances

Jesus commanded His disciples in the Great Commission to baptize new disciples, and at another time He commanded them concerning the Lord's Supper "This do in remembrance of me" (Luke 22:19). The two church ordinances, baptism and the Lord's Supper, are great teaching symbols when administered in their original and only New Testament order. The ordinance of baptism portrays the death, burial and resurrection of Jesus Christ and preserves in beautiful symbol the great essential doctrines of the vicarious death and the bodily resurrection of Jesus Christ. The ordinance of the Lord's Supper teaches in symbol that Christ's body was broken and His blood was shed for our sins. It pictures in symbol the essential doctrine of the substitutionary atonement of Jesus Christ, how God offered His Lamb bleeding as a substitute for whosoever will accept the terms of the gospel. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). Both of these ordinances are teaching symbols, not saving sacraments. Baptism symbolizes regeneration, the new birth, the spiritual birth, hence we baptize but once because we are regenerated but once, and the one baptism should not come before but follow after regeneration. The Lord's supper symbolizes the sustaining and keeping power of the crucified, buried and risen Christ, and hence, we observe the Lord's supper often because Christ sustains us continually.

The three cardinal doctrines taught in the two ordinances are the vicarious death, the substitutionary atonement and the bodily resurrection of Jesus Christ. These three doctrines are the heart of the gospel. "How that Christ died for our sins according to the scriptures, that He was buried and that He rose again the third day according to the scriptures" (1 Cor. 15:3, 4). These vital doctrines symbolizing the whole gospel are taught in the simple object lesson of the ordinances when they are properly administered. Not baptism, not the Lord's supper, but Jesus Christ saves. While the ordinances as such are not essential to salvation, these vital gospel doctrines are essential and should be taught and preached as Christ has given them, for "the gospel . . . is the power of God unto salvation to every one that believeth" (Rom. 1:6). All of the gospel is pictured in the two ordinances. In them Christ has given us His own picture of His vicarious death, His substitutionary atonement and His bodily resurrection.

Christians should not destroy the likeness of their Lord's death, burial and resurrection, but should keep these teaching pictures sacred and in memory of Him. Let us observe the ordinances in their original order and symbolism at any cost for the vital gospel truths they hold and teach. Much harm has been done by wrong teaching concerning the ordinances. Millions have gone astray at this point. Sacerdotalism is at the base of many subtle heresies. On the scriptural observance of the ordinances hangs the only hope for the Christian union. Then let us hark back to the Bible for a fresh study of the ordinances and let us teach others to observe these monumental truths in their New Testament order. This is vital enlistment. Baptists have lost multiplied thousands of fine members because they have not effectively taught new converts the true meaning of the church ordinances.

5. We are to teach them to observe until they are enlisted in testimony for Jesus

"Ye shall be witnesses unto me" (Acts 1:8), said Jesus. The first generation of Christians made much

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Editorial

GREETINGS

Owing to the crowded condition of this issue, due to four full pages of advertising in addition to our regular business, we are leaving out some copy. Our editorials are giving place to other copy, especially to the first of a series of great articles by Dr. A. U. Boone. Be sure and see that your pastor and other preacher friends get these articles.

The Young South had to be omitted, but will appear next week. Dr. Bryan's article, page 1, is a great New Year's message for us all.

The editor extends to one and all a hearty

HAPPY NEW YEAR.

★ ★

We have made a new arrangement whereby the paper will be off the press one day earlier than usual. Hence all copy to appear in one week's paper must be in our hands by the previous Friday noon. Take notice.

★ ★

READ THE SPECIAL PAGES

We are giving this week the first of the series of four-page Bible Lesson Supplements. Be sure and study these, for they will greatly aid you in the preparation of your Sunday School lessons. Once each quarter we are to furnish this supplement. Owing to a regulation of the Post Office Department we were unable to run it as a separate sheet, as we announced some time ago we would do. This is a fine piece of publicity. If you become interested enough to want to go to the Holy Land during 1933 write your editor. He is preparing to furnish the trip at the lowest cost ever made available to tourists.

★ ★

Preachers' Column.

We begin this week a new column for our readers, especially for the preacher readers. It is being contributed by Dr. A. U. Boone of Memphis, a man whose experience in the ministry has covered practically every phase of our denominational life. From the rural field to the largest city church, he has gone in his work as pastor. From the details of church business, up through association, State Convention and Southern Convention, his denominational labors have carried him. From the bedside of the lowliest poor to that of the very rich his ministry of love has taken his footsteps. Out of this vast and rich storehouse of experience he is to give us preachers some splendid observations, advice, suggestions, illustrations and sermonic material. Can a preacher afford to miss these articles? Not if he values information that takes a lifetime to gain. For the price of the Baptist and Reflector for one year, one could not purchase a book containing that which he is giving free through our columns. Renew at once if your time has expired, and get your friends to do likewise. Your laymen will have a higher regard for their minister if they will read these articles week by week.

★ ★

"All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius, and I record my opinion that the prohibition amendment is the greatest step in progress taken by America since the freeing of the slaves."—Upton Sinclair.

The Preacher's Column

By A. U. Boone

I

Foreword

Through an arrangement with our good editor I am to give some words in the Baptist and Reflector to my ministerial brethren. It is hoped that our dear Lord and Master may so direct that these words shall be of some help, particularly to the younger men. The field is a very broad one and I am to take advantage of its great scope. As a good friend of mine used to say: "I can take a crack at creation." It is proposed that this column shall contain advice, exhortation, illustration, outline and any other thing that may be interesting and profitable to the ministry. Pray with me, my dear brethren, that He may lead me into fields of usefulness in this undertaking and that some blessings may come to those who shall be kind enough to read that which I write.

Advice

Upon the threshold of our thinking it must be understood that I am not urging anyone "to do as I do, but to do as I say." This course is supposed to be the one usually followed by the preachers. However, the counsel that I propose to give comes from a study of the Scriptures and from observation and experience. That which is written on this subject I have tried in some measure to do and to be.

We stand on holy ground in the presence of duty, conscience, life and eternity. He who would be a minister of the Gospel must have definite convictions and experiences, and these must be as holy as it is possible for them to be. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Men are not only called of God into the ministry, but they are also to follow that call after they have entered the ministry. "If any man will come after me, let him deny himself, and take up his cross, and follow me." This undoubtedly includes the preacher and we must follow him every step of the way.

That one who speaks for God to the people must strive to have clean hands and a pure heart and a conscience void of offense. The work will be hard enough without the handicap of a crippled life. Surely the preacher must be more willing to "lay aside every weight and the sin which doth so easily beset us." He must be an example in all things that have to do with life, and he must keep himself "unspotted from the world." Oh, that our brethren everywhere might hear the imperative call of God for holiness. Listen to the voice of the Scriptures, "Be ye clean that bear the vessels of the Lord."

The Bible is the preacher's textbook. Be it far from any of us to underestimate the value of any good book. History, poetry, philosophy, biography, science and even some fiction may be very useful as sources of information and in the training of the mind and heart. Indeed, the people expect the minister to be a learned man, and oftentimes he will be expected to give some evidences of culture. The world of literature gives unlimited material for illustration and elucidation. Literary references appeal to many people, and they will awaken an interest in the great truths which may be illustrated; but the Holy Scriptures must be the source and the authority in connection with the proclamation of the Gospel. Above everything else the preacher must know his Bible, and be able to use it in persuasive appeal and as "the sword of the Spirit." "Thus saith the Lord" must be the slogan for the man of God.

The preacher must consider the intelligence as well as the iniquity of the people. If he would win a soul to Christ, through grace, and cultivate him for service, the work must be intelligently done. He who would declare the whole counsel of God must be careful in his expressions. Sincerity and simplicity should be to him as guardian angels. It is imperative that he should use the language of the people. This does not mean that one should make use of slang or condescend to the errors of speech as he hears them on the street, but it does

mean that he should use good English and express himself in clear sentences so that the hearers may know what he is trying to say. Failure to do this is the weak point in many a sermon. The idea does not go through the words to the heads and hearts of the people.

A good example of successful teaching and preaching is found in Nehemiah where it is said, "They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Some one related in my presence the story of a visit to Spurgeon's Tabernacle. The great preacher was reading from the fifth chapter of Matthew, "He opened his mouth and taught them." His comment on that passage was, "Oh, that the preachers would open their mouths when they undertake to speak." On another occasion a father took his young son to hear this same man of God, and as they walked away the young boy said, "Father, I do not think Mr. Spurgeon such a great preacher. All he does is to pick out a pretty chapter in the Bible and tell what it means." That was preaching. Scriptural preaching, and I would to God that more of it might be done in that way. It would impress and it would last.

Too much self-confidence is perilous in the pulpit. Humility and modesty are beautiful elements in the Christian ambassador, but I venture to say that the divinely called man must have some strong positive notes in his personality. He must have confidence in his own ability to deliver the message. Many years ago I was asked to give the charge to a young man who was being ordained. The theme that came to me was faith, and the thought that developed was that there should be a large field for its operation. So the young man was told that he should have faith in God, faith in the Word of God, faith in the people of God and faith in himself. The last clause must be understood to mean that he should humbly, yet confidently, believe that God depends upon him to do the work assigned him and that he will be able to do it.

The time comes when the preacher "has the floor," and he must speak as a real ambassador with authority. Once upon a time the sacred battle cry of God's people was "The sword of the Lord and of Gideon." The battle was victorious because God was honored and God's servant was in confidence and cooperation toward God and had some necessary faith in his own ability to stand the test. The Almighty magnified the personality of Gideon. Today the witness must give his own testimony; there is individual responsibility for every leader in Zion. God is depending upon him and with confidence and assurance he should go to the task.

It is well to speak the word. Few people like to hear an essay read as a sermon. A man has made some real progress when he can safely leave his notes at home. This will mean more time and care in preparation, but it will pay. If it is perilous to preach without notes, it also is perilous to preach with them. Sometimes an unfriendly breeze will blow the "thirdly" out of the window and then the tragedy follows. When a minister's mind and heart are "saturated" with his theme he should not be cramped in its delivery. A thought may come to him "on his feet" that may be worth its weight in gold. Unexpected sparks may fly from the anvil which God can bless with great power and force. As one becomes accustomed to the pulpit, he should also become accustomed to immediate impressions from the Spirit, which groan to be uttered. The people want to hear a message from the heart and life of the preacher, and they have a right to the best he can give.

It is well to avoid "party politics." The minister of the Gospel is bound to declare the value of good citizenship and the importance of law observance. He must make deliverance on all the principles of righteousness, but all this can be done in a way that may be impersonal and non-partisan. Some wholesome instruction can be given at such times as the public mind is not inflamed. Politics is a dangerous thing, and God's man must be careful how he lines up with a group which may betray him later on. There is a place here for some good honest thinking and there is room for some differences of opinion, but all will agree that ministers must be "as wise as serpents and as harmless as doves."

The cause of Christ may include many things, but it is greater than any other thing. It is safe to say

that it is well to beware of the kaleidoscopic movements of political seasons and sensations. After all our Lord meant much when he said, "My kingdom is not of this world." In this land every man should remember that he is a citizen, and every preacher has his civic duties to perform, but many a time an honest servant of God falls into needless complications and lives to regret having formed certain alliances and having spoken in his haste. The word here written is one of warning and caution. In the last analysis "every one must give account of himself to God."

Shall it be hastily assumed that every preacher is a man of prayer? Is it unnecessary to exhort the brethren to realize that "prayer is the Christian's vital breath?" Alas! many tragedies of the pulpit and of the pastorate can be accounted for in the failure at the throne of grace.

"O, what peace we often forfeit,
O, what needless pain we bear,
All because we do not carry
Everything to God in prayer."

We have only to read the words of the Master and His immediate followers to know the value of this high and holy privilege and duty. A great battle cry was once much used. It was this: "To your tents, O, Israel." This generation should have another battle cry, "To your knees, O, preachers." LET US PRAY.

The New Testament minister is sent from God to do a specific work, and that work is to preach the Word, to be instant in season, out of season, reprove, rebuke with all long suffering and doctrine. O, Watchman, upon the walls of Zion, the future destiny of human souls is in some sense dependent upon those whom God has called to preach the Gospel. Brother, can there be anything more important than your work and mine "while the days are going by?"

LET'S THOROUGHLY FINISH THE TASK

By F. F. Brown, Executive Secretary

The results of the Every-Member Canvass November 29-December 6, thus far reported, have been most gratifying. To every one who had any part in making the movement a success we desire to express our deepest appreciation.

The thing about which we are most vitally concerned at present is that every church shall continue its work of enlistment until every member has had a good chance to respond to the call of his church and denomination. To stop short of this is to fail in carrying out the real purpose of the movement, even though you may have reached your financial objective. The primary aim in launching this movement was the complete enlistment of all our people.

We have now reached the great danger zone in which so many of our churches in the past have met defeat. The temptation to stop short of the goal, because the last lap of the race is exceedingly difficult, seems to be well-nigh irresistible. But making this last lap is absolutely essential to complete success. This is true of individuals as well as of the churches. That last lap is the crucial test. In spite of every difficulty, we must not fall down here.

We shall lose immeasurably if at this time we fail to utilize to the last degree the well-trained organization and the fine spirit of enthusiasm among our people in finishing this task thoroughly while we are at it. Should we make the fatal mistake of allowing this unusual interest to be dissipated before we finish it, it will be exceedingly difficult to bring our people up to this point again soon.

Therefore we would urgently insist that all of our organizations, state, associational, and church, remain intact, and that they continue to function just as effectively as they did in the preparation for and in putting on the Canvass. It is even more essential now. Very few churches, I fear, will be able to report 100 per cent enlistment. Let every unenlisted member be re-worked again and again, tactfully, to be sure, prayerfully, lovingly, until he is completely won, not for the sake of his added shekels, but for his own spiritual enrichment and for the glory of God.

And then, doubtless, it will be discovered when the final check-up is made that some church or churches in almost every association failed to get in on this movement at the time appointed. How necessary it is now for that associational committee

to concentrate its efforts on those churches which failed. If the committee is wise and tactful, it may render invaluable service to those churches now. It may take several months of patient, persistent effort to accomplish your purpose, but it is well worth while. The fact that the situation may be difficult and delicate furnishes all the greater challenge. Do not stop until you have seen it through. Oh, the thrill of it!

Perhaps it will be found that some whole associations, for one reason or another, has been left out. Here is real work for the state organizations, which should be ready to serve all the associations anywhere, in any way, at any time, they possibly can.

As we face the New Year with its uncounted opportunities and its gigantic tasks, we shall need the sympathetic cooperation of every one of our four million Southern Baptists, as well as a stalwart faith in Jehovah and in the power of His might, if we would promote effectively His cause and Kingdom on the earth.

"Broad Versus Narrow"

Mrs. J. H. Dew

If any of these articles should go through the editor's hands and find a place in any religious paper, I am especially anxious that no one will think I claim anything new for them. I am not concerned about that at all, but in my heart my one desire is to try to arouse our preachers and laymen to go back to gospel teaching and preaching.

If one has convictions, especially about Scriptural truths, he is called narrow and intolerant. But if, like the teacher who wished to please the School Board, one can teach "the round or the square theory" about the shape of the earth, he is liberal and broadminded and altogether fine. There is a great deal of this kind of talk going on today, and it is largely in connection with Bible teaching or denominational differences. People will argue well enough about all general affairs of life, but when they come to talk about spiritual matters, or Bible teaching, they get mentally out of proportion and do not know it.

Dr. T. T. Eaton in "Faith and The Faith" says: "The trouble is some people are broad where they ought to be narrow and narrow where they ought to be broad." My experience is that folk who call others narrow are usually ignorant about the teaching of the Bible and of our great denomination, and the less he knows and believes the broader he claims to be. It is far better to know you know and be narrow about it and dogmatic, than to be so broad-minded that you know nothing and believe nothing. We should be as broad in our love and sympathy as the world. We should be broad in our thinking; should think a matter through until we arrive at the truth, and then be narrow enough to stand for that truth, for all truth is narrow. There are many so-called gods, but only one true God. Am I narrow because I worship that one God?

One has to be narrow to keep the Ten Commandments, because to be broad in your interpretation of them means that you condone stealing and lying and murder. Mr. Edison made many experiments, but arrived at one and only one conclusion about the matter in hand. He was narrow, and was right in being narrow, and should never be criticised for it. But, if one who has studied the Bible says that immersion is the only scriptural baptism, and has his study backed up by the scholarship of the world, here comes along one of these Broadminders, who could not turn to a passage of scripture on baptism to save his life, and says: "Oh, I've heard so much of it. So you think one must be a 'Ba(b)tist' to be saved. I would not be that narrow." They do not know that Baptists lay less stress on baptism than do any other people.

To very many, "It is a great slogan to be heralded as broad and liberal. There are people seeking shelter under the banner thus inscribed who are so narrow that you could push both eyes out with a tuning fork; and so afraid of being called narrow that cold chills run down the place where the spinal column ought to be."

Anthony Comstock was called narrow and bigoted because he tried to suppress obscene literature. The man who wants that kind of literature is called

broad and progressive. So it would seem that the conclusion of the matter is that rottenness in our teaching and preaching and practice is liberal and broad, but that which is sweet and savory and wholesome and good and pure and right and scriptural is bigoted and intolerant.

Surely if we are to be strong and effective we must have conviction, and let the world know what we stand for and why.

SOME BAPTIST BIBLE INSTITUTE FACTS

President W. W. Hamilton,
New Orleans, Louisiana

It was founded by Southern Baptists in Convention assembled.

It was not started by a small group and then thrust upon the denomination.

It came after a hundred years of prayer and work and sacrifice and longing.

It bought property on order of Southern Baptists, and spent far less than was authorized.

Its debt is due to unpaid pledges by our people and not to any unauthorized expenditures.

It has not shown a deficit in these last three most trying years when many have failed to keep going.

It has decreased its bonded indebtedness from \$300,000.00 to \$200,000.00, and its other obligations to \$83,900.00, including note and second mortgage.

It has the approval of the Southern Baptist Convention in its appeal, but has tried to keep out of the way of other special seasons and appeals.

It has back of its January effort a special action of the Convention Executive Committee, urging our people to not make it necessary to default.

It must secure \$48,436.50 during the January "Save B. B. I. Month" and on January 24, "Deliverance Day," or it is threatened with foreclosure.

It is wonderful how God has used and blessed the Baptist Bible Institute in its mission work in New Orleans and in all the Gulf Coast territory.

It is impossible to believe that Baptists will surrender the advantage they have gained and will turn back when such progress is being made in so many ways.

It has property which has been variously estimated at from a half million dollars on to a million, and which is adapted to the very work the Institute is doing.

Its property would not, at a forced sale now, bring its value, and Southern Baptists would be, according to law and also in honor bound, to pay to the creditors the amount lacking.

It is the "Child of Providence and Prayer," and in every emergency thus far has been taken care of by our Southern Baptist people, and they will not fail their Bible Institute this time.

Its alumni and faculty and students are praying, giving, and in many cases are sacrificing even to the amount of their total salary for January.

It can be saved by the offerings taken in January "SAVE B. B. I. MONTH" and on January 24, "DELIVERANCE DAY." Send all gifts before February 1. Envelopes and literature will be furnished when desired.

SO NEAR TO GOD

"So near to God am I
That if I stretch my hand
I feel it in His own,
And firm in love I stand.
No night of mine grows dark,
No path of mine grows wild.
So near to God am I,
His little child."

"So near to God am I
That if I whisper low,
He hears my whispering thoughts,
He knows before I know.
No power of mine is lost,
No good of mine denied.
So near to God am I,
His little child."

—Author Unknown.

To feel that God is over us in the hard severities of unmitigated justice casts us down and belittles us, but that He condescends to us in the gentleness of kindness holds us up and strengthens us.—Edwin Pond Parker.

NEW YEAR'S MESSAGE

(From Page 1)

of testimony. "They that were scattered abroad went everywhere preaching the word" (Acts 8:4). In practically every crisis, even before kings, Paul, the educated, cultured apostle, told how he met Christ on the road to Damascus. The persecuted Christians in the first Christian century put much emphasis on their personal experiences as related to Christ. In teaching new converts the things which strengthen Christian character, we should not overlook the value of personal testimony concerning how the Lord saved us. Such experience will ever be helpful both to the one who tells it and to the one who hears it. Many great revivals have started by some one telling his Christian experience. When the members of a church reach the place where they are willing to really tell the inner details of how God saved them, a revival has already started. How often does the average Christian relate the sacred facts of his own experience of grace? This message is needed. Tell it. "Let the redeemed of the Lord say so" (Psalm 107:2). Certainly if one has not been saved, he has no experience of grace to relate, but he may have if he will come to Christ in true repentance and faith.

6. We are to teach them to observe until they are enlisted in keeping the commandments.

Jesus said, "If ye love me, keep my commandments" (John 14:15). "Love is the fulfilling of the law" (Rom. 13:10). "Think not that I am come to destroy the law—I am not come to destroy but to fulfill" (Matt. 5:17). "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). "Therefore by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20). "I had not known sin but by the law" (Rom. 7:7). The two great commandments carry with them all that is in the law of the ten commandments and most of the things involved in the Great Commission. "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets". (Matt. 22:37-39).

To observe the first and great commandment given by Jesus would solve our spiritual relations to God. To observe His second great commandment would solve our missionary relations to all mankind. In keeping this first great commandment, one would also keep the first four of the ten commandments, and in keeping this second great commandment, one would at the same time keep the last six of the ten commandments. Like the character of Christ, the commandments exalt a perfect standard. The high positive standard of love as set forth in the two great commandments of Jesus eclipses all the negative standards in the ten commandments. Depraved as we are, our only hope is in the imputed righteousness of Christ. That Christ's exalted standard of perfect love is higher than we have ever reached is a constant challenge to us to struggle upward in the growth of grace. This high standard of love to God and man is the teaching we need to lift us out of our selfishness and to send us to every creature with the message of life. The message of love through Christ needs to be spoken so that it may be heard above the rattling machinery of our cold mechanical age. Love to God and man is the highest missionary motive.

7. We are to teach them to observe until they are enlisted in Christian living.

Jesus commanded His disciples, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16). Before this He said, "Ye are the light of the world" (Matt. 5:1). Followers of Christ are to let, not make, their lights shine. He said, "I am the light of the world" (John 8:12). "The true light which lighteth every man that cometh into the world" (John 1:9). They are to let Jesus shine into their hearts while they reflect His true light to others. As the beautiful cut diamond has no light within itself but is perfectly black, dead and invisible, in total darkness, yet it flashes back the faintest rays of light that fall upon its crystal bosom, so the Christian is to shine forth the reflected character of Jesus Christ.

Isaiah looked forward to the Christian age and said, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee" (Isa. 60:1). Christ, the true light, has risen upon the benighted world. Christians are to reflect His true light and shine forth the glory of the Lord. Isaiah saw the glory of the coming Lord and our relation to Him. As the countless dew drops hang on the blades of grass and the tips of leaves in the early morning catch the first rays of the rising sun and reflect them back in all of the glorious colors of the rainbow, while at the same time they mirror the full orb'd sun within their tiny bosoms glorifying the morning, so Isaiah saw Christians in our age shining forth the matchless glory of Christ. Let no obstacle come between the soul and the Saviour. Let no besetting sins tarnish or obscure the reflected light of the radiant soul which was redeemed to shed forth the love and glory of God in Christ Jesus.

8. We are to teach them to observe until they are enlisted in self-denial and cross-bearing.

"Then said Jesus unto His disciples, if any man will come after me let him deny himself and take up his cross and follow me" (Matt. 16:24). Self-denial is one of the outstanding marks of a true Christian. No one can follow in the footprints of Jesus without coming face to face with a cross. In the path of every Christian is a cross. He may shun it, he may walk around it, he may ignore it, or he may take it up. Follow Jesus. Our Lord lays no Christian cross on any unwilling soul. He seeks willing volunteers. The Christian duty that one knows he should do yet dreads to do, feels unworthy to do and wishes some one else would do, is his cross. There it is! Take it up! "Must Jesus bear the cross alone, and all the world go free? No, there's a cross for every one, and there's a cross for me."

To actually enlist a new convert, he must be brought to the place where he is willing to lay down selfish things and take up his cross and follow the unselfish Christ in self-denial. When our people share in any large degree the spirit of Christ in self-denial and cross-bearing, the world missionary problems will be solved. If the money that is wasted by Christians in this age in non-essential self-indulgences could be turned into missionary treasures, they would be full to overflowing. May the Lord give us the spirit of the cross.

9. We are to teach them to observe until they are enlisted in missions.

To make disciples of all nations is the missionary task commanded in the Great Commission. The high standard of the Golden Rule is the true measure of the missionary spirit. "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). To apply the Golden Rule would be to preach the gospel to every creature. When Christ came into the world, our ancestors were roaming the primeval forests of Europe semi-civilized. Paul and other missionaries, at tremendous cost, preached the gospel in Europe. Because of this fact, our people owe their progress largely to Christian missions. It is now time for us to tell the gospel story to others at any cost. Let us remember that the Golden Rule should work both ways, and any rule that does not coincide with the Golden Rule is not a true missionary standard. How necessary, then, that new converts be enlisted in our Lord's missionary program for all nations. While the soul is tender with the divine experience of regeneration fresh in memory is the opportune time for missionary enlistment. The saved are to tell the gospel story to others and they in turn to others until the knowledge of God covers the earth as the waters cover the sea.

10. We are to teach them to observe until they are enlisted in personal soul winning.

New born Christians are to join in the quest for souls. They are to make disciples. The first impulse of one who is saved is intense anxiety for the salvation of others. There is no joy that surpasses the joy of winning a soul to Christ save one's own experience of regeneration, and sometimes the joy of soul winning approaches closely the joy of the new birth. Nothing else more clearly guarantees the continuation of Christian joy and usefulness than a fixed purpose and continuous effort to win others to Christ. We are to be fishers of men. Who can forget the thrill that came in landing his first fish?

Who can forget the joy that came in winning his first soul? When we consider the far-reaching value of a single soul in view of the price paid on the cross of Christ; when we consider the far-reaching value of the consecrated life of a saved individual; when we consider the immortality of the soul; when we consider the sufferings of lost humanity in this world; and when we consider the condemnation of all unbelievers in Christ and the future sufferings of all the unsaved, we can begin to realize what it means to win a soul to Christ. "He that winneth souls is wise" (Prov. 11:30). Christ the great Shepherd condescended to seek the lone lost woman at the well and the lone lost young ruler. Let us follow in the footprints of the good shepherd seeking the lost of all classes.

11. We are to teach them to observe until they are enlisted in God's plan of giving.

Our Lord said, "Freely ye have received, freely give" (Matt. 10:8); and again, "Give and it shall be given you, good measure, pressed down and shaken together and running over shall men give into your bosom" (Luke 6:38). "Remember the words of the Lord Jesus how He said it is more blessed to give than to receive" (Acts 20:35).

We are to share the fellowship of Christ's suffering, and His giving is inseparably connected with His suffering. "God so loved . . . that He gave" (John 3:16). Certainly we cannot afford to give less under grace than was required under law. Abraham gave the tenth as a moral obligation before the law of Moses was established, and Christ said in regard to tithing, "These ought ye to have done and not to leave the other undone" (Matt. 23:23). Our Lord went far beyond the law and approved the widow's gift when she gave all. He also appealed to the rich young man to give all. He "sat over against the treasury and beheld how the people cast money into the treasury" (Mark 12:41). He still observes our giving and knows every Ananias and Sapphira among us.

The Master Teacher

This article, which is already too long, is only an introduction to the enlistment teachings of Jesus. There are more than one hundred direct commands of Jesus to His disciples to be found in the New Testament. These commands deal with practically every Christian duty. A thorough study of them would require a large volume.

Jesus Christ stands far above all of the rest of the world's great teachers. He taught as one having authority. He taught in simplicity. He taught the scriptures. He taught in the common places. He taught by parables. He taught by symbols. He taught by asking questions. He taught by answering questions. He taught through the most effective approach. He taught by example. He taught single individuals and He taught great multitudes. Let us review and put into practice the many neglected commands of our Lord and Saviour, the great Teacher. "Never man spake like this man" (John 7:46).



That the word "and" is found 46,227 times in your King James version of the Bible?

That the name of God (Jehovah or Lord) appears 6,855 times in the Bible?

That cocaine was first used in surgery in 1884?

That the letter "e" is used more often than any other letter in our alphabet?

That the executive heads of five movie studios in Hollywood, Cal., each receives not less than twice the salary of President Hoover, and one receives five times as much as the President's salary plus his expense allowance?

That Osceola, the famous Indian Chief of Florida, was the son of a Negro woman?

That there is a river in the world which actually flows on-to the sea even when its bed lies 260 feet below sea level? (The Orinoco in South America, at one place runs with such velocity through a narrow channel that its bed has been cut down 262 feet below sea level, giving it a depth at that point of nearly 800 feet at low stage.)

The First Disciples

By O. W. Taylor

SUNDAY SCHOOL LESSON, JANUARY 10, 1932

Scripture: John 1:35-49. Golden Text: John 1:29

Daily Bible Readings

Monday: The Baptist's Estimate of Jesus (John 1:19-28). Tuesday: The Baptist's Introduction of Jesus (John 1:29-34). Wednesday: The First Disciples (John 1:35-49). Thursday: The Disciples at Work (Matt. 10:5-15). Friday: The Test of Discipleship (Matt. 10:32-39). Saturday: The Disciples Commissioned (Matt. 28:16-20). Sunday: Jesus Our Sin-Bearer (Isa. 53:4-12).

Introduction: Jesus has grown to manhood, been baptized, and been tempted in the wilderness. Returning from the temptation to the scene of the Baptist's labor, He begins His public ministry. In two days are gathered around Him six men, the nucleus of the New Testament church.

I. A Question of Interpretation

Are the five men in our lesson examples of soul-winning and conversion or of enlistment in public, active discipleship? Andrew and John (probably) and Philip "followed Jesus." Two of these, with others, were later bidden "Follow me," and did so, when evidently salvation was not involved, but already possessed (Matt. 4:18-22; Mark 1:14-20). From the term itself, then, it cannot be shown to have meant salvation initially. Is not "follow" a service-word? Nathaniel was already "an Israelite indeed, in whom is no guile" when he met Jesus. This must be a spiritual, not a natural, description. He was like the aged Simeon, who certainly had the Spirit of God in him (Luke 2:25-32). If Nathaniel's contact with Christ here was not the point of his salvation, may it not also be true of the others? If these men were not already saved, they carried into the New Testament church a baptism before conversion, for all had been baptized by John (Acts 1:21-22).

Again, rightly responded to, the Baptist's ministry issued in "**a people prepared for the Lord**" (Luke 1:17). This was more than preparation for salvation. It was a preparation in salvation, for it involved repentance, faith in the coming Christ, and the remission of sins (Matt. 3:8; 21:31-32; Mark 1:4; Acts 19:4). Evidently these five had rightly responded to John's ministry, hence were already saved. They were "prepared" for active, public discipleship or service. But, even as John for awhile (1:31-34), they did not know Jesus in the flesh. The conviction came to them that "that Man yonder" was the Messiah in Whom they had trusted. Their contact with Him was that of recognition and of enlistment in His service. If one draw soul-winning lessons from this, let him clearly state that it is in principle only. Our lesson directly bears on service-discipleship. This type of discipleship is one of the crying needs of the day.

II. Pointing Out Jesus (1:35-36)

1. **The Pointer:** John the Baptist. To be a pointer to Christ is the duty and high privilege of all the redeemed. This is the function of missions. A pointer to Jesus; are you serving as such?

2. **The Pointing.** Both the ministry and the message of the Baptist unfolded the theme, "Behold the Lamb of God that taketh away the sin of the world." He interpreted Jesus as fulfilling the redemptive types and prophecies of the centuries. The center of his theology was the cross. No one points to Jesus of whom this is not true. The chief direction in which some point is toward money, business, and pleasure. Others, by life, testimony, and service, major in the direction of Jesus. What is your major direction?

3. **The Pointed.** Christ was pointed out and men were pointed to Him. Sinners were pointed to Him for salvation and saints for inspiration and service. Identification of Christ, as in our lesson, is not needed by some saints today, but many need to look toward Him for inspiration and application in service. The challenge of Jesus is not only "Believe in me," but also "Follow me."



III. Exemplary Allegiance (1:37-38)

The example of "the two disciples" is worthy of emulation.

1. **Responsive.** They "heard" the truth, and their souls said, "Amen." Confronted with the truth of Christ, some "just sit and blink like a toad in a hailstorm," and that is all. Wanted listeners who sway and responsively look in the direction the messenger points! There would be no more unenlisted church members.

2. **Alert.** "They followed," and that at once. They translated truth into action. Their orthodoxy was of the head, heart, and hand, which is the only genuine kind. When it came to an issue in the New Testament day, men left kindred, occupation, and possessions to follow Jesus. In a similar issue, we would do the same today, if Christ had a larger place in our hearts. A traveling man advised a slow taxicab driver to visit Florida, saying: "It would be a thrilling experience to listen at the turtles whiz by you." This describes the lethargy of some who profess to know the name of the Lord.

3. **Definite.** "They followed Jesus." Their allegiance was not abstract. Following Jesus means something. The five men in our lesson followed the personal Christ, but this did not mean that they decried creedal conviction and statement concerning Him, as is the fashion of many today. Indeed, the Christ they followed was doctrinally set forth in their minds in Bible terms (1:45,49), and thus experienced as the embodiment of that truth. Jesus said of the Scriptures, "they testify of me" (5:39). Hence, it is folly for one to talk about following Jesus and, at the same time, be contemptuous or biblical creedal statements concerning Him. "Had ye believed Moses, ye would have believed me" (5:46-47). If this is true of Moses, it is true of the rest of the Scripture. True, one may intellectually follow a creed without following Jesus; but he cannot follow Jesus without heeding with his head, heart, and hand that creed which is made up of Bible teaching. The very personality and work of Jesus are "according to the scriptures." To "follow" means to obey the Book, "ever looking unto Jesus." This would solve our doctrinal, practical, social, and evangelical problems. "And Jesus turned, and saw them following." What does He see today?

IV. Learning by Experience (1:38-42)

A creed is spiritually valueless unless it issues in the personal experience of Christ. Not in disregard of, but through the truth proclaimed in the Book and by John and lodged in their hearts, the two disciples had experienced Christ in salvation, and now they experience Him in communion and enlistment in service.

1. **A Revealing Quest:** "What seek ye?" Whether in the search for salvation or for further experiences of Christ, this question must be settled. Is it money as an ultimate issue or popularity or social advantage or mere self-satisfaction that actuates our religious quest? Is it the Christ of human imagination or the Christ of the Book Whom we seek? Or do we seek the biblical Christ for spiritual reasons and for the glory of God? And do we seek Christ in order to express Him in life? "What seek ye?" The dominant bent of life in the face of this question reveals what is on the inside of us.

2. **A Satisfying Test.** "Come and see." They "abode with Him that day," and the soul-satisfying assurance came that Messiah was actually on earth in person, and that their faith in Him was justified and justifying. This is Christ's challenge to both saints and sinners: "Put me to the test of experience." - If we abide with Christ, the consciousness of God-in-Christ dwelling with us comes (14:23). "We have heard Him for ourselves, and know," sounds in the soul (4:40-42).

3. **An Obeyed Behest.** In Andrew's soul came the urge, "I must let brother know about this." So he "first findeth his own brother," etc. The implication is that he later "found" others. Philip, under this urge, "findeth Nathaniel." It is a time of finding, and all because communion with Christ gave them something to tell and the urge to tell it. This is the secret of missionary zeal toward both saints and sinners. If Nathaniel is the same as Bartholomew, Philip "found" an apostle. Andrew "found" a man who had three thousand conversions under one sermon. Finding, urged by fellowship with Jesus, touches time and eternity in its fruitage!

V. An Appraising Eye (1:42;47-49)

In our lesson are unfolded the Masters' eyesight, insight, and foresight. Jesus sees:

1. **Destined Character.** The Simon who first stood before Jesus was seen as destined to become a rock-man. Instability was to give way to solidity. Here is encouragement for us. Despite present defeats, Jesus sees His own as destined to victory. He sees them progressively to be formed in His own likeness here and to be completely in that likeness in the coming day.

2. **Earthly Location.** He saw Nathaniel under the fig tree before the latter ever saw Him. Christ's words to him seem to imply that Nathaniel had been praying. The next revelation was Jesus! Would that in every place where Jesus sees us, we could be seen in the spirit of prayer! But, whether in the place of sin or suffering or sorrow or service, Jesus sees us there. This is awesome to disobedience, but gladsome to obedience. "The eyes of the Lord shall be upon thee for good."

3. **Present Development.** Nathaniel was seen as "an Israelite indeed, in whom is no guile." Every development in character which, by divine grace, we reach and every advancement in service which we make, Jesus sees and approves and shall reward. Mortally wounded, an old chieftain raised himself on his elbow and said: "I am not dead, my children; I am watching you to see you do your duty." So is Jesus.

4. **Spiritual Capacity.** It was to the spiritually developed and developing Nathaniel that Jesus said, "Thou shall see greater things than these." If the other four had already attained or would attain to this measure, the words would apply to them as well. It is the "Israelites indeed, in whom is no guile," who see "heaven opened, and angels of God ascending and descending upon the Son of Man." Have you heard "the rustle of an angel's wing?" The way to "grow in grace" is revealed in the Scriptures. "The eyes of the Lord are in every place, beholding the evil and the good." They are looking now!

Are we definitely enlisted in active discipleship? If so, there is no limit to our possibilities, as limited by the divine will, and as interpreted in heaven's light. Jesus went from hated Nazareth to sit on the great white throne! Out in the world-field are both saints and sinners to be reached. As the proclaimed truth points out Jesus, let us hear and follow and abide with Him and then go out to find and bring men to Him. Ever and anon "the heavens shall be opened," the angels shall "minister to the heirs of salvation," and men shall say, "We have found Him of whom Moses in the law and the prophets did write."

QUESTIONS

- Does our lesson bear on soul-winning or on enlistment in active service?
- How and whom did the Baptist point to Jesus?
- How does this now apply?
- What attitude toward the truth is illustrated in our lesson?
- What kind of orthodoxy is exemplified?
- What is the meaning of the phrase, "follow Christ," as set forth in Scripture?
- How does the question, "What seek ye?" reveal us?
- What is involved in the invitation, "Come and see" in our lesson?
- What effect did communion with Jesus have on the disciples?
- What four things does Jesus see in men as here set forth?
- Discuss the present application of the words "seek," "abide," and "findeth" in our lesson.

THE SMALL CHRISTIAN COLLEGE

A broadcast in the interest of the smaller Christian universities and colleges of the United States went out recently over 120 stations—perhaps the largest hook-up ever arranged. It included a ten-minute talk by President Hoover, who is a graduate of a small Christian college; by Dr. Finley, associate editor of the New York Times, and Mrs. Preston, widow of the late President Grover Cleveland. The second half hour of the broadcast was devoted to the presentation of the small colleges in nine divisions, each covering several states. The director of the regional broadcast in each of these divisions was a president of a Christian college. This is the first time that the case for the small Christian college has been presented directly to the whole people of the United States. The participation of President Hoover was a significant indication of his belief in the value of the small college.—Canadian Baptist.

Selling Virtue For Money

By H. BEAUCHAMP, Dallas, Texas

It is exceedingly unfortunate that there are people in this country who are willing to sell virtue for money. The most precious thing men or women possess is virtue. It means virile manhood and pure womanhood. Its value cannot be measured in dollars and cents. It is priceless. Virtue is an anglicized Latin word. To the Latins it meant a man. The Savior said, "What is a man advantaged if he gain the whole world (of material wealth) and lose himself?" (Luke 9:25), his soul, his manhood and his, or her, virtue. And yet, there are those so sordid, selfish and debased that they would barter away the character and virtue of our American manhood and womanhood for paltry dollars.

The New York World said January 26, 1931: "Representatives of brewers and distillers told The World correspondent today that their principals would be willing to pay \$1,125,000,000.00 annually in federal taxes to return to pre-prohibition protection." (Quoted by Mrs. Poole, National President of the W. C. T. U.) Irene du Pont argued for licensing and taxing the sale of beer, alleging that it would relieve his companies of \$10,000,000.00 corporation taxes annually. What do these brewers, distillers, and du Ponds care if American manhood, womanhood and childhood are debauched, impoverished and turned into criminals if only they may get money out of it?

"Oh," some will say, "bootleggers will sell liquor anyway, why should not the State get a revenue from its sale?" If the bootlegger sells liquor, the blame of the curse it brings rests on him alone; but if the State licenses the liquor dealer, then the State as a whole (which means society) is responsible for the debauchery of character, poverty, crime and disease which results from this infamous traffic—the greatest breeder of crime and misery known to human history. One has sunken to the lowest possible level of degradation who, for any amount of money, is willing to sell character and virtue to a brewer or any one else. To rob a bank, a train, a home, or even to kill a few people, as much as we deplore such crimes, are virtuous acts compared with granting a license to brewers and distillers to go into a wholesale debauchery, impoverishment and the making of criminals of our American manhood, womanhood and childhood. No human being ever committed a meaner, baser or more degraded act than to say to a liquor dealer, "If you will pay me so much, I will sell you the privilege to prey on the virtue and manhood of the American people, and give your nefarious business the dignity and sanctity of the State's endorsement and protect you with the strong arm of the law while you are at it."

A train robber, as base as he is, is a good Sunday school boy compared to a man who will do this despicable thing; and though the robber's haul runs into thousands of dollars, he will not do one tenth of the harm that results from licensing a liquor dealer to ply his character-killing trade.

A human character from which the virtue and manhood have been sapped by liquor is so repugnant to God's righteous nature, that He forever bars it from His holy presence, declaring no "drunkard shall inherit the Kingdom of God" (1 Cor. 6:10); and such is the Heavenly Father's high complacency in the making of man, the cap-sheaf of His creative handicraft, that, with unmistakable justice, He pronounces His eternal curse upon those who would debauch him by fostering the liquor business for gain or otherwise, saying, "Woe to him that buildeth a town with blood, and establisheth a city by iniquity. . . . Woe to him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken" (Hab. 2:12,15).

If the brewers and distillers would agree to pay all the expenses of the Federal government, including the army and navy, and that of all the States thrown in, for the privilege of debauching American

Here is a plain, blunt, fearless indictment of the enemies of human character, social uplift, economic welfare and national honor. The author of this article has not minced words, nor sought to veil his meaning under ambiguous words and sentences. He shoots straight to the heart of the issue now before us. We ask every reader to give his words an honest reading. Furthermore, we ask that you send your copy to some voter who is espousing the cause of the liquorites with this article marked. Write us, giving name and address of any liquor-influenced politician and we will mail him a marked copy.—Editor.

manhood with their "beverage of hell," as Sam Jones used to call it, it would be an expensive and foolish bargain for us to make. America can't afford to sell the virtue and manhood of her people for money.

The man or woman who, in church on Sunday, joins in the prayer, "Lead us not into temptation," and then in the week goes to the polls at the behest of some conscienceless and designing politicians and votes with the liquor crowd to bring back the legalized liquor traffic to this country to prey on human character, is either a deluded fool or a pitiable hypocrite, and over such as he the devil in hell undoubtedly rejoices and claps his hands for glee.

Every decent man or woman, who is a lover of humanity, not to say a church member, should spurn with indignation the plea of the oily-tongued politician, who says, "It is more important to support our party and our candidate, even though they are wet, than it is to look out for the virtue, manhood and sobriety of human beings." Such politicians are, wittingly or unwittingly, the agents of the pit. They are the greatest enemies of human society that walk the face of the earth, and are most probably, directly or indirectly, employed, or influenced, by some big liquor slush-fund drawn from the pockets of brewers, distillers and the wine growers of Europe. If not that, then, with covetous eye, they are looking out for the emoluments of office as a reward for their "party regularity." In any event, they merit the supreme contempt of all real lovers of humanity.

But selling out to the liquor interests is a fool's bargain, even from a financial point of view. In the old saloon days this writer knew a certain small town which had two saloons, from the licenses of which there was derived annually \$2,600.00 in revenue. One night a young man became very drunk in them and at a late hour sallied forth to go to his home in the country. On a lone country road he met the old family physician returning from a call, and in his drunken condition the boy imagined the doctor was an enemy and shot him to death. The old doctor was really one of the best friends the boy and his family had, and one of the most highly respected and best loved man in the county. In the several court trials that followed it cost the State more than \$23,000.00 to bring that boy to justice, and must have cost his father a very large sum in addition, to say nothing of the fact that one of the most valuable men in the county was foully murdered. It was a sadly losing bargain in the State.

With that incident as an argument, it was an easy task to persuade the voters at the next election to drive the whole foul brood of saloons forever from their county, much to their moral, spiritual and financial advantage. Such incidents were multiplied innumerable throughout the country until after taking care of the criminals, paupers, insane and diseased left on their hands by the saloons, the voters of this country, first in the States and then in the whole Nation, decided that the infamous traffic was an insufferable nuisance and an intolerable economic burden, and by an astounding majority, voted it out of the entire Nation, and may it please God, forever.

The present trend with certain politicians seems to be toward an amendment to the Volstead Law, increasing the alcoholic content of liquors at present allowed and permitting the sale of light wines and beer. They won't get away with that, for we have a big, safe dry majority in each House of Congress, including a number of true and tried prohibition leaders, who are faithfully looking after the best interests of our people. Any man, who is not a fool, can see that what the wets would give us would simply be saloons under another name to become centers of crime and rendezvous of the lawless element, and would not curb the bootleggers either. Licensing the liquor traffic will never remove the bootlegger curse. It doesn't in Canada, or England, never did with us, and never will.

THE GOING OF A FORMER SECRETARY By O. E. Bryan

The death of Dr. J. W. Gillon, pastor at Shawnee, Okla., brings grief to a wide circle of faithful friends in Tennessee. For almost a decade he served this state as Corresponding Secretary of the Executive Board.

First, let me say that his going is a personal loss to your present secretary. We have been warm friends through the years. When I was secretary in Kentucky and Dr. Gillon in Tennessee we were often thrown together in conferences and councils both State and Southwide. We usually saw problems in the same light. Let me say for him that he was a splendid executive—fearless and aggressive.

He was truly a denominational statesman with far-reaching vision and deep conviction. He had no compromise to make with evil in any form; his orthodoxy was never questioned. He did more, perhaps, than any other man west of the Mississippi river to keep the Southern Baptist Convention from joining with the Inter-Church World Movement in their missionary program.

As a preacher he was outstanding. As I have gone over Tennessee to the many associations, I have attended but few of these meetings where some references were not made to Dr. Gillon's sermons in the years gone. He left his stamp on Tennessee as a great preacher. He was a commoner and knew how to adjust himself to the conditions that confronted him. As a pastor in Shawnee his closing years were perhaps the best in the preaching line as he was pastor of the church which most of the students of the Baptist University attended. This position has given him wide influence in molding the coming generation of western ministers.

In closing let me say that Tennessee as a whole feels a loss in the home-going of this very able and efficient brother in the ministry and extends to his companion and children her heart-felt sympathy.

I had a long visit with him at the Birmingham Convention. He knew then that he was nearing the end of the battle. We talked over the strenuous life of denominational servants. He had never been entirely well since his vigorous activity in Tennessee. We shall always be glad we took time to talk over common trials and victories. His untiring and enthusiastic service remains as a benediction to those of us who still are trying to "carry on."

IF I WERE A VOICE

If I were a Voice—a persuasive Voice
That could travel the wide world through,
I would fly on the beams of the morning light
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the Right—in blame of the Wrong.

If I were a voice—a consoling Voice,
I'd fly on the wings of the air;
The homes of Sorrow and Guilt I'd seek,
And calm and truthful words I'd speak,
To save them from Despair.
I'd fly, I'd fly o'er the crowned town,
And drop like the happy sunlight down
In the hearts of suffering men,
And teach them to rejoice again.

—Selected.

If Ezra made up the Pentateuch from traditions and scraps, and succeeded in palming it off on his own people as the genuine work of Moses, could he also have deceived his bitter enemies, the Samaritans? No, they would have exposed his pious fraud. —J. B. Tannehill.

Two eminent historians differ 6,000 years as to Babylon, and yet the Bible must agree with both of them! Bah!—Tannehill.

The Land of the Bible Then—and Today

By SAMUEL H. CUFF, *Managing Director,*
Travel Institute of Bible Research

Here is a "dream trip" to the scenes of the International Uniform Lessons for this quarter.
It will be second only to visiting the land yourself.



This is to be a story of the Land as it is today. It is being written in the hope that it will bring many thousands closer to Christ and closer to His teachings. And there never has been a time since He died on Calvary when there was a greater need for his teachings.

In our work, both in the United States and in Jerusalem, it has been our privilege to accompany many hundreds of Christian men and women when they visited the sacred Land. Without exception they found a new inspiration. Their Bibles became vivid, and living. His teachings were brought closer. The difficulties of adjusting those teachings to modern demands vanished as mist before the rising sun.

To see the land as Christ saw it. To stand on the actual spots where He once stood and to follow in His footsteps throughout the entire land.

In this story, it is our aim to take you on a "dream trip" to the Holy Land—to let you visit in your mind the scene of each International Sunday School Lesson during the current quarter. You will find it inspiring. It will make each lesson more vivid—alive—forceful.

In order to gain the maximum from our descriptions, I suggest that you preserve this article, preferably in your Bible. As you study each lesson you will find it intensely interesting to read how the Land in this particular locality appears today. You will obtain a clearer picture of the lesson and the situations which prompted the teachings. It will be much easier to apply those teachings to our modern world.

So come with us—for a dream trip. It is afternoon. Our giant ship has left Phaleron Bay and is steaming majestically toward Beirut. We have been refreshed in body and mind by days at sea on the palatial liners of the P. & O., Cunard or Fabre lines and are looking forward eagerly to the days ahead in the Holy Land. The islands of the Greek archipelago are both to right and left of us.

There is one especially which attracts us. Like the others, it has huge cliffs of solid rock which tower over the blue waters of the Aegean Sea like battlements. It is the island known to all Christians by the name of Patmos, and it was there John received the Revelation. In all, the island is only ten miles long and six miles wide. Today the huge monastery of St. John crowns the hill back of the port (Scala) and with its towers and battlements resembles an ancient fortress.

The first lesson of 1932 is found in John 1:1-18. There the apostle tells the story of the Son of God coming to earth. As he sat on the rocks of Patmos and gazed out to sea, no doubt his thoughts turned backward to those glorious years he spent with the Saviour. Now as we gaze at Patmos we too can turn back our thoughts to the teachings which have meant so much to us.

But we do not stop at Patmos. Interesting though it is because of the association with John, a still greater interest lies ahead. Beirut, the Gateway to the Holy Land, will be reached the following day, so, as the sun sinks into the sea behind us, we take one last look at Patmos and turn our eyes eastward.

The world famous S.S. Aquitania of the Cunard Line will carry hundreds of Christians across the ocean this year.



ing of the disciples took place east of the Plain of Esdraelon, and continued on to the southeast of the Sea of Galilee, thence around to Bethsaida on the north.

Today the fertile valley of the Jordan is still tilled by peasants, shepherds watch their flocks, and on the Sea of Galilee the fishermen still stretch their nets as they have done for thousands of years. During the spring of the year the Jordan is a glorious flood of water bringing new fertility to the land. Each tree, shrub, and blade of grass seems awakened with new life. The natives who now inhabit the land are of almost pure Semitic blood, but of course they are not of the Jewish religion. Ever since the wave of Islam swept the land they have been worshippers of the Mohammedan faith. These natives, in all probability, are very similar types and possibly direct descendants of the ones our Lord knew and loved so well. We shall meet many of them as we follow the Jordan southward and then cross the hills to Jerusalem.

The lesson for January 17 is based on the story of Jesus and Nicodemus as related by the apostle John (John 3:1-16). The city today has many homes which are not unlike those the Saviour visited; the stone fences and roads are almost identical, and in some cases have remained unchanged. There are, of course, many churches and mosques that were not in the city as our Lord knew it, but the general appearance, probably, has not changed a great deal.

The exact location within the city where Nicodemus visited Jesus is not known, however there are many

typical homes still existing that will give us the required background. During the week of the Passover the Jewish residents of the city conduct the ceremony in exactly the same manner as they have for more than 3,000 years. This is one of the times they appear at the Wailing Wall in large numbers to lament the destruction of the Temple and the dispersion of their race. Originally the wall was a part of Solomon's Temple, but now it forms the eastern wall of the Mosque of Omar area and, as such, is a holy place for the Mohammedans.

There is so much to see in Jerusalem that it is difficult for us to leave, but the next lesson takes us to Samaria. The lesson for January 24 is the story of the Samaritan woman (John 4:9-26) and takes place outside the city of Sychar at Jacob's Well. Samaria was the land immediately north of Judea and south of Galilee, yet its residents were not of the Jewish faith. It was an arid country like all of Palestine, and water was a precious possession and wells were owned by the community. Jacob's Well was dug by Jacob and, according to legend, bequeathed to the Samaritans who cherished it highly. It is one of the very few artesian wells in Palestine. Today it still exists and still furnishes water to the thirsty. The stones about it are worn with time. Innumerable thousands have refreshed themselves from its waters and rested by its side, just as Jesus did on the day of our lesson.

Drink at Jacob's Well

In appearance the well is not radically different from the wells one sees on the older American and European farms. The diameter of the well is about five feet. Around it a wall of natural rock is built to a height of about three feet and every day the native women could be seen drawing their water supply in earthenware vessels.

As a general rule these earthenware vessels are not glazed. The water slowly seeps through the pottery and evaporates, thus keeping cool both the vessel and its contents.

For our next lesson, that of January 31, we must proceed still further northward to the shores of the



Sifting wheat from chaff is still a household task in the land which has stood still for centuries.

Sea of Galilee. This lesson (John 6:1-13, 48-51) tells the story of Jesus feeding the multitude. The scene probably was on the northeastern slope of the Sea of Galilee during the spring. The grass was green and John speaks of the mountains. The Sea of Galilee, like the Dead Sea, is lower than the level of the Mediterranean, but unlike the larger body of water it is not excessively salty. The water is slightly brackish, but nevertheless it is commonly used for drinking. The scene of this lesson is one of loveliness and beauty. With a background of dark hills the multitude rests on the green velvet of the plains, the sea sparkling in the sunlight just as we see it today on our dream trip.

From Galilee to Jerusalem

Now we must retrace our steps to Jerusalem for the sixth lesson of the year, that of February 7. It is John 8:31-36, and again we see Jesus in scholarly discussion with the Jews. These discussions may have taken place in the temple itself or possibly beneath the shade of one of the multitude of olive trees. As we wander through the city we shall see innumerable spots, all of which He visited, and any one of which may have been the exact spot where He said to the world, "The truth shall make you free" (John 8:32).

As in all ancient cities, the streets of Jerusalem are narrow and winding. Squat houses are built close to both sides of the road. Travelers on foot, donkeys laden with all manner of burdens, herds of sheep and goats, camels, and even modern motor cars wind their way through the streets, while the residents, behind closed doors and windows, seem to be oblivious to the outside world. Ancient olive and fig trees nod lazily and provide refreshing shade for the wayfarers.

If we were to visit Jerusalem this spring—at the time of the Passover—the scene would be not a great deal different from the one which met Christ's eyes when He came to Jerusalem to give us the passage used in the lesson for February 7.

In Jericho, women still sit before their doors and make bread as their ancestors have done for thousands of years.



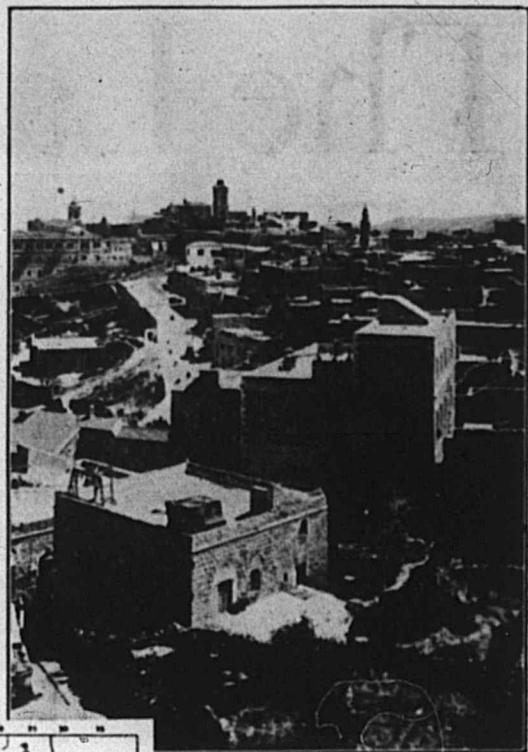
Likewise the setting for the lesson of February 14 is within the city of Jerusalem. It is the story of the man born blind as told in John 9:1-11, 30-38, and as we visit Jerusalem it will be easy for us to picture the group walking down the stony road on that memorable Sabbath morning. We shall see the blind beggar groping toward the pool of Siloam on the outskirts of the city to the southeast. The streets are narrow and winding. On either side are low walls of stone by which the beggar guides himself. We shall wonder whether some of these very stones were not touched by His hands—whether some of these walls did not provide a place for Him to rest during the heat of the day.

Now we must leave the city again and go in imagination into the countryside where the sheep still graze as they have for thousands of years. For although the lesson for February 21 (John 10:1-16) probably was spoken within the city, the parable will be made more vivid by a visit to one of the flocks that shepherds still tend among the hills. In the land today, even as in the time of our Lord, sheep are one of the most important of the domestic animals. Among the rocks and hills and on the desert there is a comparatively limited amount of food, even for these hardy animals. The good shepherd guides his flock to the fields of plenty. The indolent or ignorant suffer

their sheep to be lost. As we look at flocks the words "The Lord is my shepherd" will take a new significance—for a shepherd in the land of the Bible either gives life or destroys it.

To Bethany. Beyond the walls of Jerusalem to the southeast, lies the village of Bethany where Lazarus lived with his sisters, Mary and Martha. Our lesson for February 28 is one of the most beautiful in the entire Gospel of John (John 11:32-44), and on our visit to Bethany it will seem as if time had turned back 2,000 years and we too were among the witnesses to one of the greatest of Christ's miracles. Bethany has changed little throughout the ages. Squat buildings of stone and rough wood still house the natives. A well, centuries old, still supplies the water that women carry in earthen jars, just as did Mary and Martha when Jesus came to visit them. Flocks of sheep can be seen in the distance. The tinkle of camel bells heralds the approach of a caravan, yet the village does not awaken. The caravan, like the years, will pass by Bethany.

Today the village of Bethany is known by the Arabic name of El' Azariyah. Only about thirty families comprise the entire population, in spite of the fact that its location on the eastern slope of the Mount of Olives is an ideal one from many standpoints. In the time of Jesus the village probably was more prosperous and more thickly populated, as it was a favorite retreat not only for the Saviour but also for many residents of Jerusalem.



From the hills, we look down upon Bethlehem before we enter it. The "Wise Men" followed this road nearly 2000 years ago.

worshippers of Allah. During the Crusades Jerusalem was several times in the possession of Christian troops, once for more than eighty years, but it was not until December 9, 1917, when General Allenby entered the Jaffa Gate at the head of a British Army, that the Land came under the rule of a western Christian government.

The long Mohammedan occupation, however, probably is responsible to a large extent for the preservation of the land, the buildings, and the customs. Europe would have modernized it. But today Jerusalem is still a city of the East and a city of the past. As a Holy City of Islam many mosques have been erected of course, and the huge dome of the famous Mosque of Omar is the outstanding figure of the skyline; but the homes of the people have changed but little. They live as their fathers, grandfathers, and great-grandfathers. It is not difficult for us to picture Jerusalem just as He saw it.

Jerusalem as He Saw It

Our lesson for March 6 is found in John 13:1-15 and is the beautiful story of Jesus washing the feet of his disciples. As every one knows, this took place at the conclusion of the Last Supper. The traditional site of this event is marked today by the Tomb of David (a Mohammedan property) and it is visited each year by many thousands of Christians. But in-

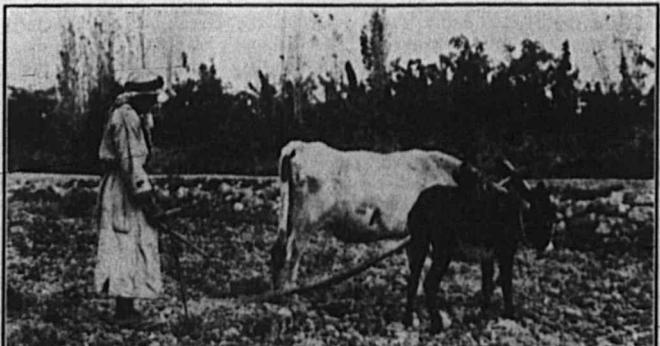
During the Mohammedan invasion much of the village was destroyed but it is claimed by many that the home of Mary and Martha as well as the sepulcher of Lazarus are still preserved. During our dream trip we shall visit them—a house of stone and rough timber, a sepulcher of native rock. Their authenticity does not concern us. We know we are walking the very streets He walked—finding rest where He found it. We are visiting the village that was dear to Him.

And now, once more we follow the winding road into Jerusalem. We are about to reach the climax of our dream trip. One of the supreme inspirations of our Christian lives is about to be given us; and as we enter the Sheep Gate (now called St. Stephens Gate) we bow our heads reverently. It is spring. The season of the Passover is here, and we follow in His footsteps.

The scene of the last four lessons for the quarter lies within the city of Jerusalem itself. They are lessons of tremendous interest to every Christian, and we shall understand them and their settings better if we review briefly a part of the turbulent history that has left its mark on the city.

The Jerusalem Jesus knew was of course governed by the Roman procurator, Pontius Pilate. It was distinctly a Roman colony at that time, but during the succeeding one hundred and fifty years two revolts against Roman authority were put down with customary ruthlessness and many buildings were destroyed. In the year 326 A.D. the emperor Constantine, having embraced Christianity, started the task of establishing authentic sites and erecting churches to commemorate the various acts of Jesus while He was on earth.

For approximately three hundred years after Constantine the Roman emperors vied with each other in glorifying the Holy City with all manner of memorials. Then came the Moslem wave from the East, bringing the newborn religion of Islam. Christians and Jews alike fell before their fury and Jerusalem was established as a Holy City for the



Crude plows drawn by many different kinds of animals are still used to till the land.

teresting though it is, the background we seek is not available at the site. We must seek an ancient home in Jerusalem so that we may see exactly the surroundings which existed on that day nearly 2,000 years ago.

We shall not walk far before we reach a home or an inn which in general outline and structure is prob-

ably a counterpart of the one our Lord and His disciples honored. Like all the ancient houses of the city, it is built entirely of stone. On the roof are the distinctive domes with which all Christians have been familiar since story-book days. The entire structure encloses a courtyard which is the central meeting place for the family.

The Last Supper was held in a room on the second floor which, in the house we are visiting, is reached



Jerusalem today as it appears from the Mount of Olives. The dome in the foreground marks the Mosque of Omar built on the traditional site of Solomon's Temple.

by a stairway from the courtyard. Floors and ceiling of stone, worn smooth by centuries; an archway leading to the roof;—as we gaze upon this room occupied today by guests of the "good-man" who is our host, we can almost imagine time has been turned back to the day when "a man bearing a pitcher of water" guided Peter and John to the scene of the Feast.

At the conclusion of the Supper, according to custom, the Saviour and His disciples left the room where they had eaten and probably sat upon the roof, overlooking the city. This is the setting for the lesson of March 13, which is the story of Jesus comforting His disciples as told in John 14:1-18.

On our dream trip, the stone pavement of the roof is bathed in moonlight. The city lies at our feet, resting in the cool of the evening. On other roofs, many family groups can be seen, because the Feast of Unleavened Bread has ended and the roof is the porch to a Palestinian family. The twelve listen while He comforts them. And we read again those words of comfort and find in them a new significance. They become a personal message—a message direct from Him.



Fishermen stretch their nets in the Sea of Galilee in the same way as the Disciples who became "fishers of men."

Now the supper is over. Night has fallen, and under the blazing stars of the East we follow in His steps across the city. When the hour is late we reach Gethsemane. The city sleeps. Into this very garden He went alone to pray and to suffer for the sins of the world. Probably there can be few greater inspirations for any Christian than to stand on this hallowed ground.

Gethsemane today probably is somewhat smaller than the garden our Lord knew. The site however is absolutely authentic and everything has been done to keep it unchanged. Ancient olive and fig trees shadow its winding paths. It is a haven for the weary, a tiny bit of the earth's surface made forever sacred. Dawn approaches. Shafts of yellow, violet, and red

It seems unfortunate that the exact site of Golgotha is not agreed upon by the authorities. Constantine, after he embraced Christianity, sent Bishop Macarius to Jerusalem in order to establish the exact location of both Calvary and the Tomb, and upon his report was based the choice of the present location of the Church of the Holy Sepulcher. Scholars as far back as 754 A.D. questioned the authenticity of this location and controversy continues to this day. During the nineteenth century, a theory was advanced that the location was to the north of the city at a site now known as "Gordan's Calvary." Still later another site adjoining the area of the "Tombs of the Kings" was advanced for consideration and many believe it to be the authentic Golgotha.

The Roads to Calvary

Of course, on our dream trip and also if we should visit Jerusalem in person, all these sites will be visited. The roads to all of them still remain as the roads described by the apostles. For part of the journey they are the same and whether we turn to right or left is of little importance in this day and age. The fact that we have seen these things with our own eyes, and walked the same ground Christ once trod, is sufficient. We have lived for awhile in the world as He knew it while He was on earth.

He is risen. What glory we shall find on this day that marks His resurrection, if we can be in the land where He lived. Our lesson for Easter Sunday is the glorious story as told by John (John 20:11-20), and in Jerusalem as in all Christendom it is a day of great rejoicing. Modern Jerusalem is unlike the Jerusalem of old on this occasion. Instead of a small band of followers hiding in obscure homes, thousands upon thousands lift up their voices in rejoicing.

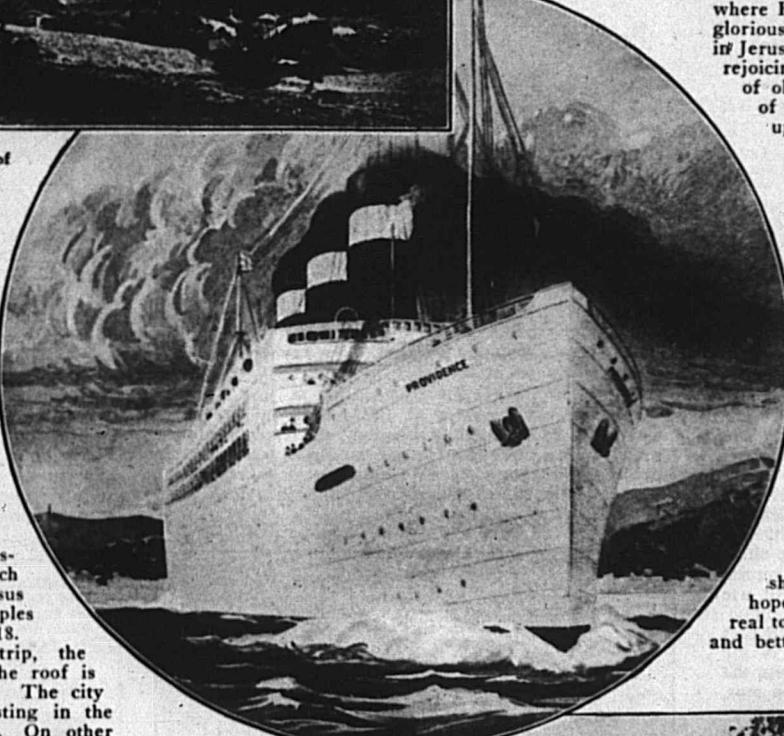
Christians from all over the world have traveled thousands of miles in order to be in the Holy City on this day.

As in the case of Calvary the location of the tomb has not been authenticated. Each of the sites selected for Calvary includes a site for the sepulcher, and on Easter Sunday thousands of Christians will be worshipping His name at all of them.

Throughout the land we shall see many tombs which, in design, are almost identical with the hallowed one. As the Scriptures tell us, it was hewn out of rock and before it a stone was rolled. On our dream trip we shall see such tombs. We may enter if we wish and then as we read again the story as told by John, a new and deeper understanding is sure to result.

Our dream trip is ended. We have visited the scenes for the first lessons of the year.

Now the Land fades into the distance as our ship steams toward the West—and home. We hope these descriptions have made the Land more real to you. We hope they have given you a clearer and better understanding of His teachings. If they



The S.S. Providence of the Fabre Line is one of the greyhounds of the sea most of our parties use.

pierce the sky above the Mount of Olives. In our mind's eye we see men with lanterns approaching. The disciples awake. Judas betrays Him. Peter, in anger, cuts off the right ear of the high priest's servant. The march to the seat of judgment has begun. In the time of Jesus the palace of Pilate was joined to a tower in the Temple area by an arch. Beneath the arch was a courtyard where prisoners were brought before the Governor. Today the Temple has been replaced by the Mosque of Omar and the site of Pilate's palace is occupied by an orphanage. The courtyard has become part of a thoroughfare.

Our lesson for March 20 is the story of the crucifixion as related by John (John 19:17-22, 25-30). On our dream trip we shall walk from the courtyard before Pilate's house and follow the path He followed on the day of crucifixion. On either side we see the low stone houses with white domes glistening in the sun. Under our feet will be stone pavements. In every step we will find an inspiration.



The fig trees provide both shade and food for the Palestinians.

have helped, we are thankful and our work is well done.

It is our hope also that you have come to realize the infinite benefits which can be gained by a visit to the Land itself. Never before has there been a greater need for Christ's teachings. Never before has there been a greater need for Christian men and women to have a deeper understanding of them.

You have an opportunity to journey across the sea to the Holy Land and there to follow in His footsteps. You are asked to come closer and look upon the world He saw while on earth. But unlike the pilgrims of

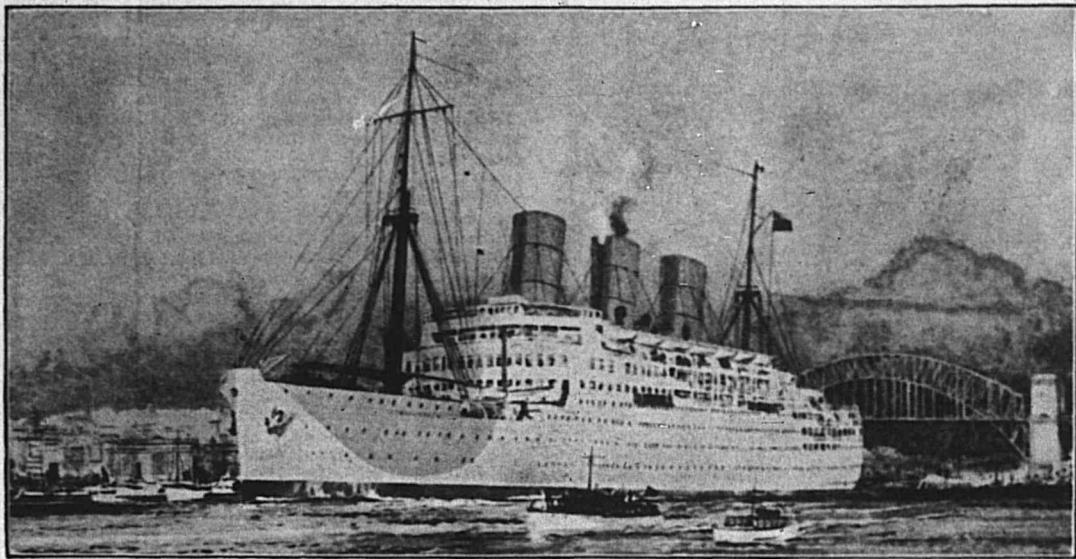
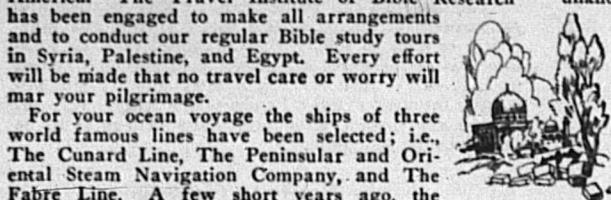
old, you will not be asked to undergo hardships or discomforts. Your path will be made easy. Your trip will be a fascinating adventure, a fruitful holiday, and an inspiration that will remain with you always.

Groups of pilgrims are now organizing under the auspices of the leading religious publications all over America. The Travel Institute of Bible Research has been engaged to make all arrangements and to conduct our regular Bible study tours in Syria, Palestine, and Egypt. Every effort will be made that no travel care or worry will mar your pilgrimage.

For your ocean voyage the ships of three world famous lines have been selected; i.e., The Cunard Line, The Peninsular and Oriental Steam Navigation Company, and The Fabre Line. A few short years ago, the

the pyramids, the Sphinx, and the famous museums. Throughout our entire study tour in the Holy Land, Bible scholars in the field of archaeology will be our guides and interpreters. These men are members of the staff of the Travel Institute of Bible Research, university graduates. The native dragomans who are so unsympathetic with Christian travelers will be unknown to you—on your pilgrimage.

En route to the Holy Land and return our voyage will be a glorious vacation. Frequent stops will be made for sightseeing in both Northern Africa and Europe where all arrangements for our comfort will have been made. The exact stops vary, of course, with the pilgrimage selected, but, as a general rule, they include Madeira, The Azores, Lisbon, Algiers, Sicily, Naples, Athens, Istanbul (Constantinople), Marseilles and Paris.



All of the famous P. & O. liners bring passengers from the four corners of the world—who tell us of distant lands as we glide through the Mediterranean.

luxuries of the ships of these famous lines would have been considered fantastic dreams, but today they are realities.

The world famous Cunard Line is known to every one, all over the world. The famous red funnel with its black smoke cap has been the mark of leadership on the seas since the days of sailing craft. On our pilgrimages we use the three outstanding ships of this famous fleet—the Aquitania, the Mauretania, and the Berengaria—and nowhere in the world are there finer ships manned by better crews.

The Fabre Line, on whose ships many pilgrimages are made direct from New York to Beirut is the largest of the French steamship companies. From the home port, Marseilles, Fabre ships sail the seven seas, serving passengers from all over the world and giving that fine, hospitable service which is so characteristic of the French. We use three Fabre Line ships; i.e., the Providence, the Patria, and the Sinaia. And on all of them you will find luxury, comfort, service and companionship which will make your pilgrimage a memorable holiday.

In the Mediterranean many of the parties will know the luxury of world traveling on the famous ships of the P. & O., as the Peninsular and Oriental Steam Navigation Company is known. A British line sailing from English ports to both Australia and India, every ship is the carrier of adventure and romance. An Indian officer—an Australian bushman—a diamond merchant from South Africa—any or all of them might be our companions as these huge ships sail to the far flung corners of the Empire. Of course every comfort and luxury known in shipbuilding is provided. World travelers demand it and on the new turbo-electric ships Strathnaver and Strathaird, which most of our parties use, even the most exacting will find more than they anticipated.

The study tours in Palestine, Syria, and Egypt are arranged to cover all the places most interesting to Christians. Sidon and Tyre, Baalbek, Damascus, the Sea of Galilee, Cana, Nazareth, and Shechem are visited in a journey north of Jerusalem. While making the Holy City our headquarters a complete itinerary not only of the city itself, but also of the surrounding towns and villages is arranged. Jericho, the Dead Sea, Bethlehem, Hebron, Morastah, the Valley of Elah, Kirjath Jearim, and others too numerous to mention—all will become as familiar to you as your native country. The journey to Egypt is made by rail, so we see the land the Children of Israel crossed on their exodus from the land of the Pharaohs. And, of course, while we are in Egypt, we shall visit



The Golden Gate still stands—surrounded by the ruins of ancient grandeur.

The prices include all necessary expenditures—even the visas on passports. The only additional costs may be for personal expenditures such as gifts, mineral waters, laundry, and tips. All meals, both afloat and ashore, hotel rooms, railway and steamship passage, motor cars, admission charges to museums—all are included in the one low price.

This year a call is being issued for one thousand Christian men and women to journey across land and sea to visit the Holy Land. Eleven tours have

been arranged—which will be made up entirely of Christian companions. The dates for sailing from New York, the duration of each tour and its cost are listed below.

No.	Feb. 4 . . . 53 days	\$650	June 4 . . . 52 days	\$735
38A	March 5 . . . 53 days	\$725	44 June 25 . . . 62 days	\$650
39	March 3 . . . 57 days	\$735	45A July 2 . . . 55 days	\$735
40	April 2 . . . 55 days	\$735	45B July 2 . . . 55 days	\$650
41	April 16 . . . 60 days	\$635	45C July 2 . . . 48 days	\$595
42	May 4 . . . 57 days	\$795		

Independent tours can be arranged for those who want special itineraries or who do not care to go with the regular parties. These will be arranged with typical Travel Institute thoroughness. These will include the regular study tour of the Holy Land under the staff of the Institute and may also include any part of the world. For these independent tours any steamship line may be used.

Will you be with us? One of the supreme inspirations of your Christian life awaits you. A better understanding of the Scriptures will increase your capacity for service immeasurably. The way has been made easy.

What would it mean to you to be in Jerusalem on Easter morning? What would it mean to you, to return to your home bearing a stone which might have been touched by His hands? This is possible.

When the world famous Cunarder Aquitania sails from New York on February 4 and again on March 5, a goodly company of Christian men and women will be starting their great pilgrimage. They will follow the long road to Calvary on Good Friday. They will lift up their voices in rejoicing on Easter morning in the Holy City itself. The land will be glorious with the magic hand of spring. A joy indescribable awaits them.

Why don't you decide now to be one of them? Parties are now organizing which will be happy to include you. The cost is low—but the return in blessing and happiness will be immeasurable. Do not delay longer. Do not postpone for another year the great voyage you have always dreamed about. Decide now you will write for full particulars.

A booklet describing the tours in detail will be sent to you upon request. Write for it today—now. A letter or a postcard will be enough—or the coupon below may be more convenient. But for your own sake—and for the sake of those who look to you for guidance, decide now you will leave no stone unturned to make this inspiring trip. Send the coupon now.

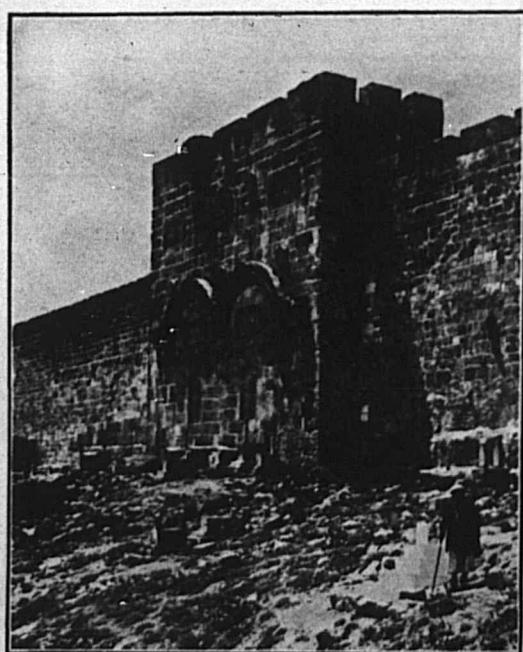
BAPTIST AND REFLECTOR
161 Eighth Ave., North
Nashville, Tenn.

Please send me booklet describing your tours to the Holy Land which are directed by the Travel Institute of Bible Research. I hope to be one of those who will go this year, but I do not obligate myself in any way.

Name.....

Address.....

In Lydda, as in all Palestine, the domes of the roofs glisten like alabaster in the noonday sun.



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FIELD WORKERS

Miss Zelia Mai Collier, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.SUNDAY SCHOOL ATTENDANCE,
DECEMBER 27, 1931

Knoxville, Broadway	700
Nashville, First	691
Knoxville, Fifth Avenue	665
Elizabethhton	607
Nashville, Belmont Heights	522
West Jackson	520
Chattanooga, Calvary	520
Knoxville, Euclid Avenue	509
Nashville, Park Avenue	489
Chattanooga, Avondale	484
Ewing, First	467
Ewing, First	424
Nashville, Eastland	423
LaFollette	367
Chattanooga, Tabernacle	347
Paris	319
Knoxville, Deaderick Ave.	310
Knoxville, Lincoln Park	300

B. Y. P. U. NOTES

The Calvary youngsters are doing good work now under the efficient leadership of Miss Edna Earl Rosenheim, Miss Gibbons and Lucy Ingram.

Mrs. Myrtle Townsend reports growth in the B. Y. P. U. at Richardson's Cove, Sevier County. She is planning some definite work for her young people.

Bellevue, Memphis, is planning another large training school soon. Miss Janie Bilderback has written for help and reports a larger attendance upon their local B. Y. P. U. at present.

Mr. J. M. Gregg, Central Church, Johnson City, writes for all kinds of help and reports progress in all his unions. They are doing some fine work at Central and we rejoice with the church.

Among the many beautiful messages coming from hundreds of friends over the state none we value more than the one coming from the Juniors of Paris, Tenn., First Church, "John Porter Workers."

Mrs. Hazel Davis, Carter, Tenn., writes: "Our union is going to be standard right away and we would like to have blank to make the report." Surely this blank was sent at once and congratulations.

Mr. Roscoe Miller, director of Erwin B. Y. P. U., Calvary Church, writes for help in a training school right away. They seem to be doing good work up there and we are anxious to help. We have so many demands, however, that it is going to be impossible to furnish workers for all the churches asking help of us. We will, therefore, have to depend upon a lot of volunteer help this coming year.

JAMES A. IVY GOES TO A PASTORATE

We are sorry to lose Mr. Ivy from our field force, but we are glad that he is to be located near our state so we may borrow him for our work in Tennessee every now and then. He becomes pastor of West Asheville Church on January 1. We congratulate this church and predict rapid growth of their work.

THE SOUTH-WIDE CONFERENCE JUST AHEAD

Don't let the time slip up on you. The Conference will meet now in a few days and we want a large crowd of our young people to go to Atlanta to the South-wide Conference. Hotel "Piedmont" has been assigned to Tennessee delegation, but of course you can put up anywhere you please. We would like to know who are going as early as possible so we may notify the committees there. A most excellent program has been arranged and a good time ahead for all who may be fortunate enough to go. We

have the railroad certificates for any who want them. Write us for any information and we will gladly help you all we can.

NEW COURSES OF STUDY

The new courses of study will be out about March 1. The leaflets have not been printed as the books are not ready, but we have the list and can give such information as may be needed in planning for the training schools for March. A large number of books have been added to the senior course and will be available by that time. No seals ready yet nor books so be sure to plan to take up these books during the March study work.

A GIFT TO CHRIST AT CHRISTMAS

By W. W. Hamilton

Baptist Bible Institute, New Orleans

A South Carolina woman read an article in which was the following statement: "We recall the fact that the original meaning and purpose of Christmas was to give gifts to Christ." "There are so many other times and occasions on which we may give love gifts to our relatives and friends. There was never a time in the world's history when Christ's cause needs the whole gift as now."

This good woman then said that in order to make a real Christmas for Christ she wanted to send her love gift to the Baptist Bible Institute. The example of this friend of the Institute, if followed by the Baptists of the South, would not only free the Baptist Bible Institute from its indebtedness, but would lift the crushing burden from the Foreign Mission Board and the Home Board and every enterprise dear to the Saviour who gave himself for us.

BIG MEETING AT CENTRAL POINT

Young People at Work

A wonderful revival was conducted at Central Point Baptist Church, closing December 3. Although the revival lasted less than two weeks great results were reported. Men and women that had spent their lives in sin were converted. Several were added to the church and it was greatly revived. The earnest and faithful work done in the meetings and the sermons preached by the ministers in charge will, no doubt, result in great good that will carry on down through the years.

The services were conducted by Pastor A. J. Watkins of Talbotton and Rev. Joe Wolfenbarger of Corryton.

Central Point Junior G. A.'s met at the home of their leader, Mrs. B. F. Moore, December 4. The Junior G. A.'s were recently reorganized, electing the following officers to serve for the ensuing year: Sybil Moore, president; Minnie Bell Hodge, vice-president; Helen Morgan, secretary; Monilee Galyon, treasurer; Katherine Roach, pianist; Norma Hodge, chorister. A membership committee was appointed to solicit new members and to keep up the attendance of the present members.—Mrs. B. F. Moore.

LAYMEN'S NOTES

Rev. John A. Davis reports splendid results from the Every-Member Canvass in both his churches. Others make similar reports.

Signs of progress are manifest all over the State now in the men's work. Let every church organize the men and give them a definite place in the church and denominational program.

Mr. C. J. Beard also writes for helps and books on the laymen's work with a view to informing himself on all lines of the laymen's work.

Mr. W. F. Crabtree, Caryville, writes for helps on the laymen's work and states that the men are becoming interested in this work in both the local brotherhood and the associations and groups.

Mr. J. H. McCart writes from Oakdale:

"I have just been elected president of our laymen's work in our church and would like to have some literature about the organization and suggestive programs for the year of 1932. If you can furnish me with this information it will be greatly appreciated by me."

Rev. Dewey Nichols is doing a very wise thing by taking the correspondence courses through our department. He is a young minister who has not had day school advantages and is not ready yet to go away to school, but is trying to improve himself by studying at home. We furnish him the books free as he needs them. The only thing we charge is an examination on the books studied and the books go into his library. Hundreds of our preachers should be doing the same thing.

1932 A GREAT YEAR FOR MEN

Never before have the men seen their place in the work of the churches as they are at present. The coming year with all the possibilities for service brings added responsibilities to our men. We trust every man may find a place in his church program and give himself to the whole program in a new way. We wish for all our men the most successful business year they have had. Many have had failures and losses on every hand, but they have taken their misfortunes with faith and courage. Men that love God can stand misfortunes as no others can. It is our judgment that the Christian business man's time is just ahead. The man who gives his time to the Lord's work and bases his business on the principles of stewardship will come into his own sometime real soon and will be the man of the hour in every line of activity. Nothing will so hearten men in their business as activity in their church program and bringing the religious principles into their business.

TENNESSEE'S GOAL FOR 1932

Tennessee Laymen's Brotherhood

Motto: "Quit You Like Men"

Goal Set

1. Three hundred local brotherhoods reporting to the Tullahoma office.

2. One-half of the associations organized and holding their group meetings as suggested on another page of this tract. Four reaching standard some time during the year.

3. Campaigns in as many as five associations for special objects. Using the fifth Sundays where possible.

4. A complete census of all the associations by churches to determine conditions of all churches not reporting to associations with information reported to Executive Boards of associations. The men in all associations backing a campaign of education and enlistment for a larger missionary program, supporting preacher schools.

5. One thousand volunteers giving their time to help in putting on the denominational programs in all the churches. At least five from every association that is organized.

6. Two hundred classes taught in stewardship with as many as 2,000 awards the same.

7. The men supporting the Every-Member Canvass in all churches and associations.

PROGRAMS

LAYMEN'S MONTHLY MEETINGS
SUGGESTED OUTLINES

This series of programs should cover an entire year and should be logically related. It carries the program from the local church covenant to the world-wide enterprises fostered by Baptist churches.

Suggestion No. 1
General Topic, "Church Covenant"
Director Presiding
1. Devotions led by church clerk.

2. Reports from all officers in writing, with suggestions.

3. Address, "The Church Covenant, What It Means to Me."

4. Address, "The Church Covenant, What It Requires of Me Concerning My Duty to the Church."

5. Special music "Quartet."

6. Address, "The Church Covenant, What It Requires of Me Concerning My Home and Family."

7. Address, "The Church Covenant, What It Requires Concerning My Relation to Others."

8. Song, "Blest Be the Tie That Binds."

Adjournment.

SUNDAY SCHOOL NOTES

HAPPY NEW YEAR TO ALL!

The New Year is now upon us and the record of 1931 is history. We have failed in many ways to measure up to our aims for the past year and have made many mistakes, but altogether our records show much progress. Our friends have been loyal and the workers true. Hundreds over the state have helped us to make our record possible and it has been the biggest and best year of all our history. Now in the spirit of our 1932 program let us "forget the things of the past and look forward." We have had many failures and many successes, but let us forget them all alike and turn our eyes to the "fore" and press toward the mark set for 1932. We covet your continued interest and cooperation and most of all your prayers. In spite of the terrible conditions through which all have been living during the past few months, we believe there are better things ahead. If we people will only come down to earth and live within our incomes, and recognize God's ownership of all we have and use our talents, our ability to serve, our influence and our money to the good of humanity instead of trying to store up and to spend for our own selfish interests, we will have a new world. This old world is not half as bad as a lot of people tell you it is anyway. When did we ever have a Christmas when the people were so universally interested in the one who has nothing as this year? When did we ever know of such bountiful supplies furnished the poor and needy as were given into the store houses this year and distributed to them unfeelingly? When were the people more ready to help in every good thing than now? When did the world at large think about fundamental things as they are thinking today? When did we ever have as many people attending Sunday school and church as today? Then why should we give up and quit the task when the Promise Land is just up the valley? Not we. We are just getting ready to go up and possess the land. We beg of all to join in the new program and help us to put over in Tennessee for the education of our people in the fundamental doctrines of God—the winning of the lost to Christ, the training of the saved to serve and the enlistment of all in the Lord's great program of world-wide missions from the neighbor across the street to the lost in China. Now, may this "New Year" be your happiest and most successful of all your life up to now.

GOALS FOR TENNESSEE BAPTIST SUNDAY SCHOOL, 1932

"This One Thing I Do"

A summing up of the goals set by the four regional Sunday School Conferences held in the state during the week of October 26 to 30, the total becoming the goals for the state during 1932.

1. Ten per cent gain in enrollment over 1931 which means that we must add 22,000 to our present enrollment. There are 750,000 Baptists not being taught.

2. One hundred and fifty new Sunday Schools organized by the local churches through their personal missionaries.

(Continued on Page 18)

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.

Hymn for 1932: "Jesus Shall Reign."
 Watchword for 1932: "He Shall Reign" (Luke 1:33)

THE 1932 YEAR BOOK

Have you seen the 1932 Year Book? It is the most complete book ever issued by our union. It has been sent free to the presidents and young people's counsels. It is free also to the circle leaders. To all the rest of us it is 10 cents a copy.

It may be used as a mission study book this year and credit will be given for a book on methods and a seal will be awarded on the second card. The entire book must be read and at least three hours given to class work to count it a mission study.

Order your Year Book from W. M. U., 161 Eighth Avenue, North, Nashville, at 10 cents per copy.

QUESTIONS ON THE YEAR BOOK

1. What is the Union Watchword? What is the 1932 watchword and hymn?

2. Who is the president of the W. M. U. of the S. B. C.? The Corresponding Secretary? Young People's Leader? Name similar officers of the Tennessee W. M. U.

3. Give the chief aims of the W. M. U. as found in the Plan of Work.

4. Name the books in the first and second mission study courses.

5. Give five stewardship suggestions.

6. Give five plans for meeting apportionments.

7. What is the graded W. M. U.? Give ages for each organization.

8. How many subscriptions must be secured for denominational periodicals?

STANDARD OF EXCELLENCE

Now is the time to order your standard and begin marking it in January. Appoint one person as "Keeper of the Standard" and see that it is marked every month. Paper standards may be secured from the W. M. U., 161 Eighth Avenue, North, Nashville, for 10 cents. Cardboard standards come from W. M. U., 1111 Comer Building, Birmingham, and are 25 cents. Order one today for each organization. The "Sunbonnet Baby Standard for Sunbeams" is kept only in Birmingham and is 25 cents.

TREASURER'S RECORD BOOK

The record books for our treasurers are ready, but we are waiting to get the list of new officers from the reports. Our experience has taught us that we lose many of them if we mail them to the old officers. Some women are thoughtless and careless so the books are not passed on.

Be sure and see that your list of new officers is on your report to your superintendent. If you forgot to do this send a card to W. M. U., 161 Eighth Avenue, North, Nashville, with the list of officers for 1932.

BEAUTIFUL PROGRAM IN SOUTH PITTSBURG

The Woman's Missionary Society of South Pittsburg gave the program on "The Star Again in the East" in a most effective way. They invited their husbands as honor guests and had their meeting in the evening.

Christmas decorations were in evidence and the room was most attractive. Mrs. W. R. Irish was in charge of the program. Those on the program were in costume and they gave their part from memory.

It was a program from Royal Service and the suggestions were followed in making it worthwhile.

No program would be dull if the leader would take pains to follow suggestions and really work to make the meeting interesting. You too will get something out of your program if you will put something into them.

QUESTIONS ON "EUROPE AND THE GOSPEL"—GILL

1. What are the essential characteristics of Baptist European work?
2. (a) Why did Christianity make a steady march westward?
 (b) How do you account for the white man's supremacy despite the fact that he is in the minority?
3. Give the significant geographical facts of Roumania.
4. What territories did Roumania acquire after the World War? From whom?
5. Give an account of Baptist progress in Bessarabia.
6. What are the outstanding characteristics of a Spaniard?
7. (a) Name the departments through which our work is carried on in Spain.
 (b) Who are the secretaries of these departments? Tell something about each.
8. (a) Who were the following in Hungarian history: Stephen, Hunyadi, Kossuth.
 (b) What is "The Hungarian Problem"? State in a sentence or two.
9. Give the origin of Baptist work in Hungary.
10. (a) Who are the Slavs?
 (b) What Slavic groups make up Jugoslavia?
 (c) What problem does this create?
11. Discuss Baptists in Jugoslavia.
12. (a) Had the gospel been taken to Rome before Paul's going?
 (b) Who were the Waldenses?
13. (a) What historical event made it possible for Protestants to carry the gospel to Italy?
 (b) Who was the first missionary to Italy sent out by our Foreign Mission Board? Give date.
14. (a) What do you know about Dr. George Boardman Taylor?
 (b) Why was the recent treaty between the Italian government and the Vatican of significance to Protestants?

DECEMBER FIELD WORK

December is usually our "off" month for many women do not care to have meetings close to Christmas. This year it has been a busy one on the field.

The Week of Prayer was spent in Memphis. The fourteen churches visited in five days were an inspiration to your secretary. Mrs. Lyman Leatherwood, Shelby County superintendent, planned the week's work and assisted us in most of the meetings. Eagerly are we waiting to hear the amount of the offering.

Thanks to the N. C. & St. L. pass. We jumped back from Memphis for a half day in the office and then went on to East Tennessee.

Sunday was spent in Oneida with Pastor T. H. Roark and his good people. A lovely church building has been erected and the "people have a mind to work." A missionary society was organized in the afternoon. This is the only one in the association. They have no superintendent and they are so far from any society that the work is hard. Pray for them.

A night bus trip brought us to Harriman, where we caught a three-twenty train in the morning for Newport. Miss Kathleen Mallory had spoken in Newport on Sunday evening so was there ready for our East Tennessee Institute. She was an inspiration to our people. Tuesday morning she visited Cosby Academy, and while we were in the Jefferson County meeting she spoke to the Carson-Newman students.

The three institutes of the week, East Tennessee, Jefferson County and Clinton, were well attended. We are sure we will have better societies because of these days together. Mrs. J. Frank Seiler and Mrs. R. L. Harris were a real help in these institutes.

Saturday evening Miss Walden, who was with us in the institutes; Miss Mallory and your secretary went in the bus to La Follette. A truck "side-swiped" our bus and we were all covered with glass, but fortunately no one was seriously hurt. Miss Mallory said this was her first accident in her twenty-two years of W. M. U. traveling. We were indeed grateful for our escape.

Although we were two hours late Rev. and Mrs. Seale were waiting to give us a royal welcome. How it did rain that Sunday, but the people came to church in La Follette. Miss Mallory spoke at the 11 o'clock service and in the afternoon. We taught classes in the morning and assisted in the afternoon service.

We were all sorry to see Miss Mallory go back to Birmingham, for she was a great help to us.

Sunday night this scribe spoke in Caryville and the next day we had an institute for Campbell County which was splendidly attended.

Quarterly meetings occupied the next two days. Grainger County meeting was at Mouth of Richland. Much interest was manifested by those in attendance. A revival was in progress and five girls were converted that day. Mrs. Virgil Adams, our East Tennessee young people's leader, was a great help that day.

Thanks to that pass. We again jumped back to Middle Tennessee, where we assisted in the program for the New Salem Association at Brush Creek. Brother B. P. Roach, former missionary from China, brought an inspirational message.

After a little stay in the office we were glad to go home—Clarksville—for Christmas to mother. It was a joy to sleep in the same bed for a week and to be with all our brothers, sisters, nieces and nephews. There were eighteen of us at home.

On Monday we met with the W. M. S. in Clarksville and planned for our convention which meets there March 22-24. Plan now to attend.

Back in the office now. The last day of the year we go to McMinnville for the Salem W. M. U. Institute. We end 1931 busy and happy. May 1932 bring to each one of us blessings from the Giver of all good gifts.

"Let us work and pray,
 And be busy every day,
 In the vineyard of our Lord."

GIFTS THAT COUNT

We were blessed in being lovingly remembered this Christmas by friends and loved ones. One unusual gift we received was a letter from a missionary society in West Union, Ill. It has been eleven years since we had seen these friends, yet each woman wrote a few lines of appreciation of the work we did years ago. It touched us more than anything we received.

We so seldom think of saying "thank you," "we love you." One New Year's resolution let us all make: to show our appreciation of those we love.

We read recently of a woman who when dying was told by her husband how much he loved her. Her reply was: "I knew it, but it is worth dying just to hear you say it." Her poor starved soul had longed to hear those words through the years. Give the flowers to the living in 1932.

INSTALLATION SERVICE

By Annie Baggott

Third Baptist Church, Nashville

(This service was so effective we asked for it for publication. It can be adapted for W. M. S.—M. N.)

The Y. W. A. has duly elected for the ensuing year the following officers, who will take their places as their names are called (names called).

It seems to be a Divine plan of God's that the new take place of the old after a certain period. This is true in His creation. Not because the

new is better or richer, for surely the grass on yonder slopes in the spring is as beautiful to the eye as the white-covered snow peaks are in the winter. Those beautiful flowers which have faded and died away after several months of giving their fragrance and beauty in the garden did not die because those next year will be more beautiful and fragrant. It's just that the new takes place of the old. The same is true in the orchards; the trees each year give forth their fruit from their leafy boughs that the new next year may take their place. It's God's Divine plan. Neither does the Y. W. A. elect new officers each year because there are more loyal, more talented and more capable girls to be found to occupy the offices of our Y. W. A., but because we feel God is also leading us in the act of electing new officers each year in a similar way to which He deals with His green pastures, orchards and flower gardens.

New Officers—Y. W. A. has recognized in you a loyal devotion and the possession of intellectual equipment and heart culture which will enable you to perform the duties to which she has called you. Remember this is the Master's call and that it is done for Him. The members have vested you with authority and imposed upon you a responsibility which is not trifling and for which you are accountable unto God, your Superior Officer.

The old officers will instruct you in the details of your offices—presenting you with the golden key of office. (New officers are seated facing audience. Old officers are seated on the front row in the audience, and go forward each in turn, turning over her key of office to her successor.) (Presentation on this order).

New president, my successor, your duties are (See Y. W. A. Manual for list of duties of each officer). And I now present you with the "Golden Key of Office."

(Have each old officer in turn, vice-president, secretary, treasurer and any additional officers your auxiliary may have, present the duties of office to her successor.)

(Keys about three inches long, made of gold paper pasted on cardboard).

Solo: "Give of Your Best to the Master" (two stanzas).

Members of Y. W. A., competent officers count for much, but they cannot accomplish any great results without your loyal support. Will you members pledge to labor together with these officers and with God that the "world may know Him" and that "Jesus shall reign where'er the sun doth his successive journeys run"? (Make it known by saying "I Do").

Bow your heads while the new president prays for the fullest cooperation during the coming year.

Will our Y. W. A. counsellor please stand? (Counsellor who is seated at the head of the group of new officers, about four feet from new president, is handed large key about two inches long, made of wood or cardboard on which are as many hooks as there are officers to be installed.)

To you, our counsellor, is presented the large key, which you truly represent in our Y. W. A. It is you who opens our hearts, that we might give forth that greater love for our fellowman, and who has given us a vision of the need of young women's auxiliaries in helping to carry God's word to the ends of the world to those who do not know of Jesus Christ as the Saviour. It is you who carries us on in service for our Master, with the urge of our banner ever before us, "O Zion Haste," and so the officers of our Y. W. A. want to pledge their loyalty to you as you lead them in their Master's work by adding to your key their keys, that it might be stronger for our Master's work.

Pass Off. President leads new officers in placing their keys on the large key held by counsellor, taking their seats in the audience, entire group singing as they go, "To the Work."

Entire audience sings last stanza "To the Work."

Close with prayer led by counsellor. (Patterns for both large and small key may be had on request.)

9. What are the purposes of the Margaret Fund and the Training School?
10. How can the Year Book help your society reach the Standard of Excellence?

PROMOTION DAY PROGRAM

(January is promotion month. Adapt this program to use in your society.)

Third Vice-President Presiding

1. Processional—"Send the Light." (Pastor, president of the W. M. S., and third vice-president followed by those to be promoted, march in two's to the platform. The pastor and president, etc., take places at the front of the platform, and those graduating pass through the arch and take their places in respective groups. The other members of the Graded Union come in by two's, each organization led by the counselor and president—Sunbeams first, then Royal Ambassadors, etc., and take places at the front of the auditorium to seats reserved for them. All have organization colors on.)
2. Scripture—Psalm 72:1-9; 17:19. (Read by G. A. Queen or full ranking Ambassador.)
3. Purpose of Promotion stated by W. M. S. president.
4. Prayer—Pastor.
5. Promotion of Sunbeams—(While pianist plays Sunbeam hymn those to be promoted to Girls' Auxiliary pass through arch and stand by W. M. S. president.)
 - (a) Sunbeam leader presents certificates.
 - (b) G. A. president pins colors of green and white on new members (soft music being played at this time. Then she says): "Gladly we welcome you to our G. A. and to our experiences. A true G. A. seeks to follow the Star Ideals and in the Forward Steps she comes into close walk with Him and more familiar with His great plans. 'Arise, shine, for thy light is come.' Just as your life begins to glow with Light and sends its rays into the darkness just so should a flame glow in our hearts." (She leads them to places in audience with the G. A.'s. Old G. A. members sing their hymn "We've a Story to Tell to the Nations," as they join them.)
6. Promotion of Sunbeams to Royal Ambassador Chapter—(Pianist plays Sunbeam hymn as the boys to be promoted come through the arch and take their places by the W. M. S. president.)
 - (a) Sunbeam leader presents certificates.
 - (b) R. A. chief ambassador pins colors of blue and gold on new members. As he hands each new member a small Bible, he says, "This Book is a 'lamp unto your feet and a light unto your pathway.' It tells us how to treat others; teaches us the truths we need to know about God; brings us to know God our Father and Christ our Saviour; teaches us how to pray, and how to keep from sinning. You now enter upon the road of ambassadorship and as you study to rank as Page, Squire, Knight and Ambassador, may you realize what it means to be ambassadors for Christ."

(Ambassador-in-chief leads them to places in audience with other boys, as R. A.'s sing their hymn "The King's Business.")
7. Promotion of G. A.'s to Y. W. A.—(While a stanza or two of "O Zion, Haste" is sung by Y. W. A. members these go through the arch and stand by W. M. S. president.)
 - (a) G. A. counselor presents certificates.
 - (b) Y. W. A. president pins colors on new members. Then she takes her lighted green candle and lights those of the new members, saying, "They that are wise shall shine as the

brightness of the firmament and they that turn many to righteousness as the stars forever and ever." This God-given flame is entrusted to us to tend that it may burn brightly and dispel the darkness of the nations. To the Vestal Virgins was given the task of keeping sacred fires continually burning on certain altars. Christ calls us to a more sacred task. He bids every Y. W. A. member to brighten the flame in her own heart by sharing it with those all around the world who do not know Him. Our aim is to unite the young women of the Southern Baptist churches in an enduring missionary enterprise through which they shall show forth the beauty of holiness, by systematic Bible study and daily prayer; a radiant and convincing Christian life in all social relations; personal service for the spiritually and physically destitute around them; mission study and regular and proportionate giving to worldwide missions. "That in all things He might have the pre-eminence." If our light does not brighten the lives of others around us it will grow dim in our own hearts."

(Y. W. A. president leads these to places with other Y. W. A.'s)

8. Promotion of Royal Ambassadors to Places of Service in Church Life.
(As these pass through arch, the entire congregation sings "Loyalty.")

- (a) Pastor presents each boy with a copy of the church covenant. He talks to these graduates and urges them to take their places of usefulness in all the church activities. (They go with the pastor and take seats with him, indicating their willingness to stand by him and the church.)

9. Special Music. "How Long Must We Wait?"

10. Promotion of Y. W. A.'s to Woman's Missionary Society.

- (a) As the woman's hymn is sung, the Y. W. A.'s to be graduated pass through the arch and stand beside the W. M. S. president.

- (b) President pins on W. M. U. colors. "Now you enter upon a new and glorious task with those who are laborers together with God." May you find the lights of W. M. U. glowing brighter through prayer, through ministering to the needs around you through Personal Service; through a better knowledge of God's Book; in learning through Mission Study of the lights which Southern Baptists have kindled at home and in far away lands, and may you strive to keep these lights burning by your gifts. The task is not easy. It will require your best."

11. Short Message on "Loyalty to Christ and His Program" by young people's leader or third vice-president.
12. Prayer for Faithfulness in W. M. U. Work.
13. Benediction.

—Ruth Walden.

SUNDAY SCHOOL NOTES
(Continued from Page 11)

3. Thirty-five Standard Sunday Schools with sixty standard departments and 200 standard classes.
4. Eight associations reaching the standard program with forty organized and holding their group meetings each quarter—first month. Some effort made to organize all.
5. One thousand two hundred and fifty attending the four regional conventions with some representative from each of the organized associations. Three hundred attending the State Convention and Encampment.

6. Nine thousand awards and 400 schools using the six-point record.

7. Fifty Daily Vacation Bible Schools all reporting their work to the central office.

8. Teachers' and officers' institutes held in every county town sometime during the year.

9. Campaign of educational meeting in as many churches as possible teaching the fundamental doctrines of salvation, stewardship, giving, etc.

10. Ten thousand baptisms from the Sunday Schools with cooperative efforts on the part of every school in the whole church and denominational programs.

JANUARY—SUNDAY SCHOOL MONTH

The first month in each quarter being Sunday School month we trust that all other groups will stay off the field and give the Sunday School the right of way. We have a great program for January and every one should be interested in this Sunday School program. We give below our suggested program for the first quarter and especially for the first month of the new year. In addition to this we are continuing the campaign of stewardship and have a number of copies of the book, "Our Lord and Ours," left over at the low price of 10 cents per copy which we will furnish during these three months for classes in stewardship and will allow Seal No. 3 on the Normal Course; Seal "Investments in Christian Living" for Senior B. Y. P. U.; "Training in Stewardship" for Intermediates and the stewardship diploma or seal on the laymen's course. Let every pastor who has not already done so put on a class in this book and instruct your membership concerning the things that underlie the Every-Member Canvass and Tithing.

PROGRAM
Tennessee Baptist Sunday Schools for 1932

Motto: "This One Thing I Do."
Aim: "A Higher Standard Christian Service."

Scripture: Phil: 3:13.

First Quarter, "Setting Standards"

January—Forgetting the past. Taking an inventory of personal life, religious census. Readjusting organization to care for all possibilities. Setting the standard as a goal. Group meeting programs based upon "A Higher Standard of Christian Service."

February—Looking forward. Discovering new teachers and training same for the word organizing departments and classes for real progress. Visiting every prospect. Setting the standard goal in all units.

March—Viewing the world. Study of missions, observing mission day and giving liberally to Home and Foreign Missions. Doing some real mission work by assisting weak churches in their reorganization and starting new schools.

SUGGESTED PROGRAMS
For Sunday School Group Meetings, 1932**For January at 2 P.M.**

Group Superintendent Presiding

2:00—Devotions "Taking an Inventory of My Own Heart Life," local superintendent or pastor.

2:20—Reports from all schools in writing with verbal statements (if any church has no schools report condition and possibilities).

2:45—General theme, "The Standard as a Program," 15-minute talks.

1. The Advantage of the Standard as a Program.
2. The Enrollment, "How Build."
3. Discovering and Training Teachers and Officers.
4. How Grade a Country School "The Essentials and Methods."

3:25—Special music.

3:30—Setting Goals for Group and Local Churches.

3:45—Emphasizing the New Program.

3:50—Address, "The Advantage of a Sunday School in Every Community."

4:10—Setting time and place for next meeting.

MR. E. A. PATTERSON GOES TO TULSA

We are sorry to lose Mr. E. A. Patterson from Tennessee, but glad that he is going to be with our good friend, J. W. Storer, in that great church at Tulsa, Okla. May God's richest blessing attend him and his work there.

WARTRACE PUTS ON INSTALLATION PROGRAM

It was our joy to be with the Wartrace Church on Sunday, December 27th, and help to install the teachers and officers of the Sunday School. They had a most interesting service. A full report will be made by their secretary later.

MRS. W. J. BLOOMER BECOMES HOME DEPARTMENT APPROVED WORKER

Mrs. Bloomer of Belmont Heights Church, Nashville, has been made the approved worker for the Home Department in the Young People's and Adult Department of the Sunday School Board for Tennessee and we shall be glad to use her in any training schools where this department needs boosting. This need is most everywhere since so few home departments are functioning as they should.

D. V. B. S. PROGRAM FOR 1932

We are planning to cooperate with Dr. Homer L. Grice in a campaign of conferences and other lines of instruction concerning the Daily Vacation Bible School work in our state during February and March. If any churches desire a conference for one or two nights with their local workers with a view to putting on a D. V. B. S. and enlisting the local workers and giving them some definite instruction we shall be glad to get in communication with you and arrange for such a conference.

Mrs. Louise Carroll, Jamestown, Tenn., is doing some fine work among the people without Bibles and those who are unenlisted in Bible work. We have sent her a number of Bibles free for those whose families have none. This is a very fine thing to do and we shall be glad to cooperate with anyone who will secure the names of families without Bible by furnishing free Bibles through the gift of the Sunday School Board.

Mrs. Loy West writes for organized class literature and helps. She is building up a strong class at Oneida,

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BAPTIST SUNDAY SCHOOL BOARD, 161 8th Av., N., Nashville

BAPTIST S.S. BOARD 161 Eighth Avenue, North
NASHVILLE, TENNESSEE

AMONG THE BRETHREN

By FLEETWOOD BALL

D. V. Cason of Warrenton, Ga., has accepted the care of the church at McCormick, S. C.

—BAR—

H. C. Suttle of Martindale, Texas, has accepted the care of the First Church, Rock Springs, Texas, effective January 1.

—BAR—

L. L. P. Parker of Robstown, Texas, has accepted the care of the church at Arkansas Pass, Texas, and is on the field.

—BAR—

W. T. Turner of the First Church, Eastland, Texas, resigns to accept a call to the Park Place Church, Houston, Texas.

—BAR—

F. B. Thorn of Columbus Street Church, Waco, Texas, recently declined a call to the First Church, El Paso, Texas.

—BAR—

Harold Graham of Muskogee, Okla., has been called to the care of the church at Monrovia, Cal., succeeding H. H. Hulten.

—BAR—

Roy L. Hurst, pastor of the First Church, Paragould, Ark., resigned, effective January 15th. His plans have not been disclosed.

—BAR—

J. Seaborn Winn resigns as pastor of the First Church, Ashburn, Ga., to accept a call to the Woodlawn Church, Augusta, Ga.

—BAR—

J. E. Trice and wife, who for 20 years have been superintendents of the Baptist Orphanage at Arcadia, Fla., have resigned.

—BAR—

L. A. Byrd resigned as pastor at Whiteville Sunday, December 20th, after five years of eventful service. He goes to Henning.

—BAR—

After serving the church at Lyons, Miss., 18 months, H. O. Hearn has resigned to accept a call to Calvary Church, Bogalusa, La.

—BAR—

Prof. Hugh Foster of Hernando, Miss., was recently elected superintendent of the Sunday School there for the thirty-seventh time.

—BAR—

Approximately 100 Christmas and New Year's greeting cards received by this writer were tokens of thoughtfulness deeply appreciated.

—BAR—

The First Church, Matador, Texas, is fortunate in securing as pastor Arthur L. Jordan, who resigned the care of the First Church, Ralls, Texas.

—BAR—

Homer H. Waldrop of Jackson addressed a students' service Sunday night in North Edgefield Church, Nashville, O. F. Huckabee, pastor.

—BAR—

C. C. Matheny of Rutherford, N. C., has resigned the care of Alexander Church near that place to accept a call to Judson Church, Greenville, S. C.

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Southern Baptists: \$48,436.50 will prevent default February 1. Please send a gift, take an offering, observe "Deliverance Day" Sunday, January 24.

W. W. HAMILTON
President Baptist Bible Institute
New Orleans, La.

BY THE EDITOR

We appreciated a visit from Brother Elmer Fletcher of Mobile, Ala., just before the holidays. He is a former Tennessean.

—BAR—

Dr. R. G. Lee of Memphis will assist Brother E. L. Mitchell in a series of meetings at London, Ky., beginning January 18.

—BAR—

C. C. Sledd reports a good day at Ashland City. The Every-Member Canvass was put on and the 50-50 program adopted.

—BAR—

We appreciate a word from Brother R. H. Langford of Memphis, who reads our columns weekly at the Goodwyn Institute library.

—BAR—

W. L. Head is in a good meeting at Carson Hill, Ala. Seventy-six had united with the church up until the last day of the old year.

—BAR—

Mrs. Lillybelle King, for the past nine years secretary to Dr. F. F. Brown, First Church, Knoxville, died unexpectedly at the church on December 18.

—BAR—

President John W. Gaines of Bethel College, Hopkinsville, Ky., was a welcomed caller at the office last Monday. He is a prince of Baptist College Executives.

—BAR—

The many friends of Dr. and Mrs. F. F. Brown of Knoxville will regret to learn that Mrs. Brown is in the Fort Sanders Hospital in Knoxville for a major operation.

—BAR—

Pastor C. C. Sledd of Hollow Rock, Prospect Church, is happy over the emancipation of their church from debt. The building will be dedicated some time in the early spring.

—BAR—

A. U. Boone closed a gracious meeting with Pastor D. A. Ellis and McClain Avenue Church, Memphis, just before the holidays. There were 25 additions, 18 of them by baptism.

—BAR—

A. R. Gallimore, missionary to China now on furlough, is supplying at Savannah during the forced absence of Pastor I. N. Penick, who is in Florida recuperating his spent strength and depleted health.

—BAR—

Miss Ruth Walden, our efficient and tireless Young Peoples' Leader, spent a few days in the hospital at Memphis just before Christmas where she underwent a tonsilectomy. The remainder of the holidays were spent recuperating from the operation which proved successful.

—BAR—

The Arcadian, daily paper of Arcadia, Fla., gives a splendid report of the election of our Tennessean, W. D. Nowlin, as president of the Florida Baptist Convention at its recent session. A good picture of Dr. Nowlin accompanied the news story in the issue of December 17th.

—BAR—

Evangelist J. W. Hickerson of Fort Worth, Texas, recently closed a good meeting at Commerce, Texas. There were 102 additions to the Baptist Church, 64 of them by baptism. Beginning January 3rd Brother Hickerson will be with Pastor H. R. Long at Sulphur Springs, Texas.

Pastor John R. Chiles of Rogersville reports a great day in their church on December 20th. Three hundred in Sunday School and an offering of \$55 for missions. One was received by letter and one for baptism.

—BAR—

Central Church, Johnson City, is moving along well. Only two Sundays have passed since September when there were no additions. The Sunday School now runs above 700 in attendance. Pastor Rigell is optimistic as they face the new year's duties.

—BAR—

Tennessee furnishes presidents still. W. D. Nowlin, president of the Florida Convention, is a Tennessean; E. P. J. Garrott of Arkansas Convention is a Tennessean; W. J. McGlothlin of the Southern Convention and of Furman University is a Tennessean; W. C. Boone of Oklahoma Baptist University is a Tennessean; Presidents E. L. Atwood and J. T. Warren of Tennessee College and Carson-Newman College, respectively, are Tennesseans; M. E. Dodd, president of Dodd College, is a Tennessean, and so it goes.

NEW BOOKS REVIEWED

The Sunday School and the Church Budget, by Arthur Flake. Published by Fleming H. Revell Co., New York. \$1.25.

This book is what its title indicates, a discussion of the mooted question of financing our church work through the medium of the Sunday school. Mr. Flake gives us herein much that we have already had, but presents the discussion in a unique way. He is "sold on his idea," and while he does not believe that the Sunday school, as a department, should be considered as financing the church, he does believe in and advocate strongly, that the Sunday school service is the only safe and certain place wherein the finances of a church can be taken care of.

He believes in the special offerings to be had outside the regular budget of the churches. He declares, "Emptically the Sunday school is not the church." However, he sees the Sun-

PRICE CORRECTION

We wish to correct error in the January TEACHER, page 5. The Divinity of Christ in the Gospel of John should read \$1.50 instead of 50 cents. Quiet Talks on John's Gospel should read \$1.25 instead of 25 cents.

BAPTIST SUNDAY SCHOOL BOARD

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day school organization as a church organization, hence competent to do whatever the church does. He denies that his plan is "the Sunday school financing the church," but holds rather that it is the church using the Sunday school to finance itself. The distinction is not readily seen by some who hold that there is a radical distinction between the work a church does in seeking to teach all, both lost and saved, the Word of God, and the church seeking to enlist its own members in caring for their financial obligations.

He then goes on to show the place of the officers of the Sunday school in handling the financial work of the church. Although he recommends that the church use the Sunday school in making its canvass for funds and in collecting these funds, yet he declares, "The Sunday school should be guarded against being exploited as a money-raising agency, and the superintendent should be the guard." That of course can only mean that the superintendent is to usurp authority over the church which has elected him.

The remainder of the book deals primarily with practical problems connected with the work of the Sunday school in acting as the financial agent of a church. It is the most complete discussion of the subject from the viewpoint of the advocate of the mooted problem we have seen. The book, coming at a time when the Southern Baptist Convention has voted to recommend the duplex budget for our churches and the duplex subscription card in the Every-Member Canvass, and to seek to increase offerings for missions and benevolences, seems to us to be untimely. However, it is meant to be for all denominations, and is worthy careful consideration.

Selected Sermon

THE CHRIST FOR TODAY By C. W. Pope

"My God will supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:19).

I. A New World

As I announce that text I wonder if you think I am old-fashioned and out of date. Perhaps you think I am quite presumptuous to attempt to convince a modern congregation that the Man of Galilee can supply all the needs of our modern complex life. Many people are saying today that Christ and His teachings were all right for His day; but they are no longer sufficient for the Twentieth Century.

Perhaps you will remind me that we live in a different world from that in which Christ lived, and that the teachings of Jesus were designed to meet the needs of His own day. Yes, our world is vastly different from the world which Jesus saw and knew. The farmers of today use tractors and reapers, and in Christ's day they used oxen and hand sickles. The fastest moving vehicle in Christ's day was a chariot drawn by horses; today we travel in steam-driven vessels, high-powered automobiles, or take an airship and circle the globe in ten days. When Jesus heard that Lazarus was dead it took Him two days to travel from that point to Bethany; today an ordinary automobile could travel that distance in sixty minutes. In Jesus' day the fastest way of carrying news was a letter in the hand of a man on horseback. Tonight you can turn the dial on your radio and hear a message from England or Germany. In Christ's day men thought that the earth was the center of the universe; today men have turned their powerful telescopes to the heavens and discovered that the sun is the center of our solar system and our earth is only one of several planets which float around it.

1. The Same Man in a New World.
The world in which man lives today

is vastly different from the world in which Christ lived; but the man who lives in the world is the same man with the same hopes, the same aspirations, the same needs, the same sins. The fundamental principles of human life never change in any country or age. You wear a different kind of clothes from those which Simon Peter wore, and you speak a different language from the language he used; and two thousand years from today they will wear a different kind of clothes from those you wear and perhaps speak a different language. But Simon Peter had a pair of lungs that breathed just as yours do, and two thousand years from today they will still have lungs and breathe just as you do. The fundamental functions of physical life never change.

The fundamental principles of spiritual life never change in any age. People sin and suffer and sorrow in every age and everywhere regardless of culture or education or civilization. Peter was impulsive and men are impulsive today. Thomas doubted and men doubt today. John loved Jesus and men love him today.

2. A Religion of Principles. Now the teachings of Jesus are all the proclamation of certain great principles. His religion is a religion of principles. He was not concerned with rules and fashions and customs. Rules are simply lessons by which principles are taught, and rules change with changing generations; but principles are eternal. Abraham observed the principle of sacrifice in religion by burning animals on altars. We have changed the rules to passing a collection plate on Sunday morning, but the principle is the same. How a lady wears her hair or her clothes would never have concerned Jesus so long as the principle of decency was not violated. Where people were saved, whether on the pew, at the inquiry bench, or at a mother's knee would never have concerned Jesus. He was interested in the fact that every soul needed to be born again—where made no difference.

Jesus did not say anything openly against slavery; but He taught certain great principles that dealt a death blow to the practice of slavery. Jesus said little if anything about war; but he taught certain principles that make war the crime of the nations. Practically all the teachings of Jesus are fundamental principles and will be as vital for man two thousand years in the future as they were when spoken. So long as men live, regardless of culture or civilization, they will always need air to breathe and food to eat. And so long as immortal souls live in carnal bodies with unholly ambitions and desires they will always need the gospel of Jesus Christ.

3. Jesus Faced Every Problem Which We Have Today. We speak of our complex civilization with its intricate, interwoven, many-sided problems. We may think that we have problems which mankind has never known before. But Jesus faced in principle every problem which we face today. The great problems then were sin and sex and prejudice and economics and lawlessness. And they are the problems today; they will probably be the problems two thousand years from today. Our world is a different world, but it is different only in trains and automobiles and ships and radios and airplanes. Human problems and human needs are the same.

II. Today's Problems

1. Prejudice. One of the great problems of today is prejudice—race class, national and individual prejudice. Prejudice has forever been one of the curses of humanity. It was not because Jonah lacked courage that he rebelled against the commission to preach to Nineveh; but rather it was because he cherished a deep-seated prejudice against the ancient foes of Israel.

Such a spirit of prejudice threatens the very existence of the human race today. It was national prejudice in 1914 that crucified the Spirit of Christ in Christian nations and plunged the world in its bloodiest war. It is national prejudice that has pro-

voked a navy building program among the nations and promises another war in the not far distant future. Intermingled with national prejudice is class prejudice and race prejudice—the murmuring of the yellow man and the black man against the domination of the white man; the clash between capital and labor.

Yet Jesus faced that same problem in His day: the prejudice of the Jew against the Roman, the Pharisee against the Sadducee, and both against the common people. Jesus faced the problem of prejudice and offered its only remedy: "Love your enemies and pray for them who despitefully use you." Why shouldn't we practice good will toward all classes and nations and individuals? There is more good in our worst enemies than we could love than evil in them that we should hate. It was because Jesus had no prejudice in His heart that He could take the short cut to Galilee through Samaria and talk to the woman at the well. It was because He had no class prejudice in His heart that He could dine with Zacchaeus, the converted publican.

2. Morals. Another great problem of our day is the problem of loose morals. It has always been a problem. Since the destruction of Sodom and the passing of Greece and the fall of Rome down to our own day of post-war liberties, the moral question has forever been a problem for right thinking people.

But Jesus faced it in His own day and dealt with it in a high and noble manner. He planted great white principles in degraded lives and set a new star of hope in hearts that were as black as night. Someone has told of a childhood experience of crossing a creek on a narrow foot-log under which the waters ran with a rush. When he looked down at the water he lost his balance and fell into the water. But he learned to pick out a small tree that stood just in front of the foot-log and keep his eyes on it and thus cross in safety. That has been the world's method of curing vice. It points to the wrecks and ruins along the way and says, "Look down at these! See what wrongdoing did for these." Jesus sets His high and worthy ideals before youth and says, "Look up and come on."

3. Sin. Jesus faced every sin which we confront today. Men have thought that the sin and doubt of our day are different and more difficult than those of Christ's day, and, therefore, require a different remedy. But our great big sinning world with its problems of doubt and sin and crime has no new principle of sin. Sin is the same actor in every age and in every country, but in a different role on the stage of the world.

When in 1472 the little gaunt-faced friar, Savanarola, came to the city of Florence, Italy, he found it given over to crime, corrupt government, vice and recklessness. Savanarola was appalled at the sins of the city and in the night dreamed that the Savior came to him and bade him save Florence from vice and corrupt government. Savanarola replied, "Lord, if I must I will preach; but why must I meddle with the government?" The Savior replied, "If thou wouldst make Florence a holy city you must give her a government that favors virtue." And Savanarola replied, "Lord, I will do thy will, but what shall be my reward?" And the Savior said, "The servant is not above his master. The Jews made me die on a cross and a like fate awaits thee."

Then in burning words he swept the city with the tempest of his eloquence. Up and down the streets and lanes he went and the city repented like Nineveh of old. On a certain day they went from house to house and gathered the immodest books and pictures and indecent literature and made a bonfire in the streets. Then forming a procession of men and women and children they paraded through the streets crying, "Christ is King! Christ is King!" The people of Florence were in nature and needs like the people of any city in any other day, and the Christ who met their needs and solved their problems is the all-sufficient Christ for the Twentieth Century.

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BAPTIST BIBLE INSTITUTE ITEMS

President W. W. Hamilton
New Orleans, La.

The fourteenth session begins on Tuesday, September 22, at 10:30 a.m. If students will write us the railway by which they come and the time of arrival we shall be glad to meet them and bring them to the Institute.

The annual opening address will be delivered at 7:30 on Tuesday, September 22, by Prof. J. Wash. Watts, head of Old Testament and Hebrew Department. Prof. Watts' subject will be "Secrets of the Sanctuary."

Up to the time of this writing the number of approved applications for admission is within eight of what it was last year at this same date. Those accepted come well prepared and highly commended.

Prof. A. E. Tibbs is expecting to add much that is helpful and practical to the Department of Religious Education. Night classes will enable many local workers to take training, and will increase the service rendered to our own immediate community.

Miss Vera Martin of South Carolina is to be in charge this year of "Kindergarten and Primary Methods." The course is primarily for those interested in children's work in the field of religious education. Exercises in planning programs for the kindergarten and for the cradle roll and also for sunbeams will be required.

The first faculty meeting for the fall will be held on Saturday morning, September 19, in the office of the president. The library force will be initiated on that same day in the afternoon. A committee of old students will be here in advance to give a glad welcome to the new.

Through the sacrificial gifts of a good woman the well-known "Mirror Room" will be furnished as a place of prayer. In this room the "Mission Band" was organized, and here in earlier years the students came for individual prayer and groups came for united intercession. It will be known as "The Prayer Room."

Rarely have our hearts been so disturbed as by the many applications from young people who wish to come for training. They are willing to do any kind of work in order to make their way through. A young Georgia woman who has donated her services in the Industrial Canal section, and who had much to do with making possible the first Baptist Church in St. Bernard Parish, needs enough money to enter school and buy books. What a privilege to help such a servant of our Lord!

THE NEWS BULLETIN

ORDAINED AT JOHNSON CITY

On the evening of December 16th Brother Lawrence Trivette was ordained to the full work of the ministry by a council called by Central Baptist Church of Johnson City. The following brethren were on it: Roscoe C. Smith, pastor First Church, Erwin; C. L. Bowden, pastor First Church, Elizabethton; Phillip D. Fletcher, pastor Second Church, Johnson City; B. M. Canup, teacher in Science Hill High School and pastor of rural churches; E. H. Brandon, chaplain at the Mountain Home; J. H. Snow, retired minister and writer, and Wm. R. Rigell, pastor of Central Church.

Brother Trivette stood a good examination and the church gladly authorized his ordination. He is a graduate of Carson-Newman College and for some time has been associate pastor of Central Church, giving much of his time to the Fall Street Mission which Central Church fosters.

JOHNSON CITY UNION

The Senior Unaka Avenue Church, Johnson City, is a wide-awake group of about thirty regular attending young Christians. They are a group of young people who have a desire to see God's cause go sweeping onward until a victory has been won. And, not only have they the desire to see it go on to victory, but they have within their hearts an earnest desire to help it along by personal contact. They are not content to sit idly by while others are carrying the load, but with a desire and a willingness that cannot be defeated, place their own shoulder under the load and help to carry it along.

For the past six months, under the splendid leadership of Brother Paul Roberts, the president, the union has gone forward by leaps and bounds. At least 75 per cent of its members will speak in public, or conduct prayer service. Ninety per cent will lead in prayer. Every member lends his support to the church in a financial way and 75 per cent are tithers.

The hand of the union does not stop when it reaches the bounds of the home church. One young man who received his B. Y. P. U. training in this union and also received his call to the ministry there is doing full time pastoral work on the Pacific coast. Another who began his Christian training in this union, now doing pastoral and evangelical work in this section, has seen more than 1,500 souls led to the Master in his meetings during the last two and one-half years.

J. W. King.

CITADEL SQUARE GROWS

From the bulletin of Citadel Square Church, Charleston, S. C., we take some interesting facts about their work for the year just closed. They have a unique church in that their Every-Member Canvass is for tithees and not for pledges of definite amounts. Under this plan their contributions are much larger than they were when they had the old plan of giving. On the thirteenth of December they had a great day with 51 additions at the morning service, 41 of them for baptism. There was no revival, but just persistent personal work done in a fine spirit by the workers of the church; 1,087 were in Sunday School that day. D. I. Purser, Jr., is their able and energetic pastor. There are more than 500 tithees in the church.

"YOU WILL BE OURS"

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

"Just five more payments, darling, and you will be ours." The young mother and father are thus quoted as they joyously look into the face of the precious baby which has come into their home.

The baby in our Southern Baptist family is the Bible Institute, and we

are happily looking forward to the time when we can say that every bond has been paid and the property has on it no further debt.

Just five more payments and the Baptist Bible Institute will be ours. The bonded indebtedness has been reduced from \$300,000 to \$200,000. The \$30,000 due the first of February will bring the amount down to \$170,000, and then in "five more payments" Baptists of the South can rejoice that this great missionary and training school is free from debt.

Help us bring this to pass by making January "SAVE B. B. I. MONTH" and January 24 "DELIVERANCE DAY." The debt is decreasing and the interest is decreasing. We must not fail with victory in sight.

HAMPTON REUNITED

On November 22 we began a revival meeting with the aid of Brother Stephen C. Grigsby of Mt. Olive Baptist Church of Knoxville. The meeting continued almost three weeks and resulted in 67 professions and in addition thoroughly united the church and created a general feeling of brotherly love and co-operation among the Christians of all the churches.

There has been for years a spirit of disintegration on the part not only of the Baptists, but especially the interdenominational elements. This feeling was completely overcome and the church enthused to a point where they are anxious to push forward in the cause. They have organized a mid-week prayer meeting which had been discontinued for years.

Brother Grigsby did most excellent preaching, bringing the plain Gospel of Christ and fitting it to the spiritual needs and conditions of the people. In all my more than 36 years of preaching I have not had the pleasure of working with a more consecrated and lovable brother in the service.

We have had baptismal services the past two Sundays and there are still more whom we are trying to interest. I have the B. Y. P. U. enlisted in a follow up visitation to enlist as many in the Baptist Church and Sunday School as possible, and where they cannot be interested in our church we will try to get them to unite with one of the other churches so that none of the effort expended will be lost.—George W. Countryman, Pastor.



Jesus in Our Teaching, by Clarence Ticker Craig. Published by the Abingdon Press, 150 Fifth Avenue, New York. \$1.50.

The author is professor of New Testament language and literature in Oberlin Graduate School of Theology. In this volume he seeks to furnish the Bible student with "a bridge between the work of New Testament scholars on the one hand and workers in the field of religious education on the other, and seeks to bring church-school workers 'face to face with the essential issues in interpreting the real Jesus.'

Chapter I deals with the "Dilemma of the Religious Educator." He finds himself confronted by radical changes which have resulted in many instances in turning "many schools of the old Bible into church schools." By this he means that the development of the child is uppermost in the minds of educators rather than the impartation of Bible doctrines. "The modern religious educator has rarely faced the frank question as to whether he really wanted to know the truth about Jesus."

Following the bent of his "technique" he has looked for what he could "use." The methods of the new religious educator in seeking to apply "scientific pedagogy" in the field of Bible teaching is flayed in a fine way.

Chapter II deals with "The Problem of Sources." The author realizes that we are confined almost exclusively to the Gospels for our information about the historical Christ. He then attacks the "Synoptic Problem." In this discussion he presents briefly the theories concerning the probable origin of the first gospel account and the relation of the other Gospels to it. "Oral Tradition" is investigated and also the fourth Gospel, or the book of John. He agrees with some critics that the Gospels contain "legendary elements."

The remainder of the book contains his discussions of "The Historical Portrait of Jesus," "Some Problems in the Life of Jesus," "What Jesus has for Different Ages," and "Modern Values of Jesus." The book is interesting because of the author's approach to the subject in a day when there is a growing conviction on the part of many educators that our present methods of teaching the Bible are more and more tending toward covering up the real Jesus and His ministry and substituting therefor cultural methods in which He is but an example.

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The Executive Committee of the Southern Baptist Convention makes the following appeal:

"The Baptist Bible Institute has maturing obligations February 1, 1932, of \$122,336.50. Of this amount \$48,436.50 represents interest and bond maturities that must be paid.

"In view of these maturing obligations of the Baptist Bible Institute, and in line with the action of the Southern Baptist Convention at its last session, the Executive Committee looks with favor upon the proposed campaign in January for \$48,436.50, as an absolute necessity to avoid default. We further recommend that a statement to this effect be prepared and delivered to Dr. Hamilton to be used at his discretion and also to be sent out from this office to the denominational press."

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