

BAPTIST

"Speaking the Truth in Love"

and REFLECTOR

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Number 1

GOD'S DRAMA OR PLAN FOR THE AGES

By L. A. LAWLER

It seems to me that we are living down the stream of time far enough to begin to see the drama that is being played all around us, if we have studied the Bible closely and are watching the many things that are going on.

God commanded Adam to do two things: To inhabit the earth and subdue it (Gen. 1:28; 9:1). The first command has been well nigh fulfilled. Every part of the earth that is habitable has people on it.

The second command is well on its way to fulfillment. Only two insignificant places are yet unexplored, and three exploring parties are about that task right now. If God wants the poles inhabited, He will raise up a race of frigid people to live there.

Time and space have been subdued by means of the telephone, telegraph, wireless, and the radio.

Modes of travel have changed from three or four miles on foot per hour to thirty to eighty miles in automobiles and two hundred and fifteen to four hundred miles per hour in the airplane.

Men are visiting in the heavens to a height of more than eleven miles, clear out of sight of mother earth and returning safely to tell of the awful temperature of the elements, from which the invention of man has protected them. At their highest height they have been in constant communication with people on the earth.

Men are diving into the ocean hundreds of feet to salvage old sunken ships and other treasures hidden in the deep.

Mighty ocean steamers sail the seas and afford all the comforts of the most modern home, including the daily paper.

Television will soon be common. Think of sitting in your own home and seeing and talking to a friend hundreds of miles away!

Phonograph records preserve and reproduce the voice of one who has been dead for many years.

Through the use of powerful telescopes, men look in on the moon and stars, measure their distances, know their paths and schedules long years, even centuries, in advance.

Medical science has advanced till physicians and surgeons almost make a man over. Only a few diseases still baffle their skill.

Men tell us that scientific invention has just begun. Who knows that God will not reveal the law of the clouds to some man who can harness that law and use it for the benefit of mankind? No man knows where all this will end.

When we see all this mad rush for supremacy, we are prone to say, "What fools!" But man is only doing what God has commanded him to do. And yet, why should man be more diligent about subduing the earth than God's servants are about giving it the gospel?

God is pleased with advancement, but is displeased with the abuse of it. To the man of the world these inventions mean, "Go faster! Go faster!" To the thoughtful Christian they mean the first gleam and prophecy of immortality.

These commands were given to man as man apart from the plan of redemption. The gospel is not concerned with the ongoing of these things, but with the fitting of the soul of man to enjoy that of which these things are the material counterpart, namely: Immortality.

Enjoyment of immortality is based on repentance and on a living faith in Christ, Who shed His blood on the cross, was buried, and "rose again for our justification".

WHY?

"If radio's slim fingers can pluck a melody
From night, and toss it over a continent
or sea;
If the metallized white notes of a violin
Are blown across a mountain or a city's
din;
If songs, like crimson roses, are culled
from thin blue air—
Why should mortals wonder if God
hears prayer?"

—Selected.

In I Cor. 15:51-54 Paul sets forth the doctrine of immortality, not only of the soul but also of the body. And he says that these things must be.

In Rev. 20:6 we read: "Blessed and holy is he who has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Now if God's people are to be raised from the grave, put on immortality, and reign a thousand years on the earth with Christ, we can begin to see the foregleams of immortality in all these attainments of which we have been speaking. God intends for them to mean to the natural man what a foretaste of glory is to the soul in regeneration.

But immortals will need no machines. Their ears can hear a whisper around the universe. All the angelic and heavenly music will be clearly heard. Immortal eyes can move with the swiftness of the morning light. To praise Christ and enjoy their inheritance with Him as King of Kings and Lord of Lords, to be heirs of all that He possesses, and to carry out His commands, will be their eternal joy in His peaceful reign. Then will come the bliss of that eternal sonship in that heaven of everlasting joy, when God, the Father, shall unveil Himself and dwell among His people.

... "It doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as he is" (I John 3:2). "Eye hath not seen, nor ears heard, neither have entered into the heart of man the things which God hath prepared for them that love Him" (I Cor. 2:9).

Huron, Tenn.

Our economic life is full of cancers today, much of them having their origin in political incompetence and dishonesty. When the people "operate", these cancers will gradually disappear—and not before.—Selected.

There is no gold at the end of the rainbow, just hard work.

Baptist and Reflector

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Editorial

"You can't injure others without injuring yourself."

* * *

"Today's troubles are tomorrow's hazy memories. Time is a great healer."

* * *

"If the printing of the Congressional Record were abolished and the newspapers quit sending reporters to the capitol, how long would it be before Congress would quit talking?"

* * *

Ominous Signs

The Catholic Times tells of the formation in Toledo, Ohio, of a temporary Catholic organization known as The Free School Association. Its purpose is to seek state aid for Catholic parochial schools and other institutions doing similar work in any permanent program adopted by the State Legislature for school relief. A resolution adopted by this body will be sent to the members of the Legislature.

The organization claims that it does not seek a share in general or in special taxes, but for what it calls a just share in taxes to be created.

The appeal for state aid will be made on the ground that Catholic schools have helped the state by teaching morality and religion and by the education of large groups free of cost to the state, thus saving money for the taxpayers. In other words, for the help that Catholic schools have been to the taxpayers, let the taxpayers repay them with a share in special taxes yet to be created. Presumably, it is expected that the help which the Catholics are to the taxpayers and that which the taxpayers are to the Catholics will become equalized.

Adopting the same logic, Baptists and other religious bodies in a given state could petition the Legislature for help for their schools. Carry the idea a little further, and they could ask for state aid to their churches, because they are a great help to the state along moral and religious lines. Both their schools and

Special Notice!

It has been decided to extend the time of our special offer beyond December to Jan. 10. During this period you can subscribe or renew for the Baptist and Reflector or send it to some friend or loved one or to some needy person or shut-in, a whole year for \$1.50 in advance. Let our pastors put forth very special efforts to enlist their people as subscribers to our state Baptist paper, which is true to the faith and unhesitatingly dedicated to our Baptist kingdom enterprises throughout the earth, and the reading of which will make better Christians, better Baptists, better workers in the service of Christ, and, therefore, better citizens.

Act today!

their churches train thousands of boys and girls without cost to the state.

But Baptists and many others do not believe in violating the principle of the separation of state and church which would be involved in asking for such aid. Catholics, however, believe in the union of the two and have no hesitancy in asking for such aid, when it is diplomatic to do so. Their action in Ohio is in keeping with their settled belief and philosophy.

The daily papers recently carried the announcement that the Pope hoped for a resumption of diplomatic relations between the Vatican and the United States. These relations were broken off in 1867 by President Johnson when the Pope said that no Protestant churches would be allowed in Rome. The present Pope is more liberal in his views than some of his predecessors. If diplomatic relations between the United States and the Vatican should be resumed, the Papal Nuncio at Washington would become an ambassador and the United States would then send an ambassador to Rome.

Nothing would please Catholics better than for Ohio to grant the state aid asked for their schools and for the United States and the Vatican to resume diplomatic relationships. It would be a consummation for which long they have sought, if by sudden or by slow means they could bring about in our country a union of church and state with themselves as head over all.

But God forbid that this shall ever be! God forbid that there shall ever be a union between anybody's church and the state!

* * *

Tithing Under The Law

In previous studies it was pointed out that the fact that ancient nations tithed is presumptive evidence of the fact that God wrote tithing in the moral constitution of the race.

And it was seen that Abraham and Jacob tithed long before the law, thus evincing that the practice was not legalistic in origin. Moreover, if Abraham, the type of believers, could pay tithes to Melchizedek, the type of Christ and do it voluntarily as a matter of grace, then believers today can pay tithes to Christ without its being a matter of Mosaic legalism. In the present study we consider tithing under the law.

Moses incorporated tithing in the law, but did not create it. The nations of antiquity tithed. Abraham and Jacob tithed centuries before the law. The Sabbath was not created by the law, but incorporated in it. It dated from the creation. So Moses in the Ten Commandments only said, "Remember the Sabbath day to keep it holy" (Exo. 20:10-11), thus evincing it as already well known. Moses only reaffirmed the obligation in a legal setting. In like manner he spoke of tithing as already well known and reaffirmed the obligation in a legal setting (Levit. 27:30).

Under the law the tithe-idea was given a three-fold extension. There was what is known as the Tithe Terumoth, devoted exclusively to the worship and service of God (Levit. 27:30-31; Num. 18:21). There was what may be called a religio-social tithe, devoted to social ends with a religious flavor (Deut. 12:17-18). Then there was a tithe every third year, devoted to the Levites and to the poor generally (Deut. 26:12; 14:22-29). In addition the Jews also made offerings. Their giving amounted to as much as one-third, while we sometimes grumble when asked to give as much as one-tenth.

Under the law those whom we would now call ministers tithed out of the tithes which were given them (Num. 18:21-26). Farmers tithed (Deut. 14:22-29; II Chron. 31:5). If under the law farmers could do this, they can do the same under grace—if they want to. So can all others.

The second and third tithes were special tithes created by the law, and they ceased when the dispensation of law ended. But the Tithe Terumoth, like the Sabbath principle, was in force ages before the law. This was the tithe of Abraham and Jacob. This was the tithe which was incorporated in but not created by the law, and did not cease when the law ended.

Under the law to withhold tithes and offerings from God was robbery of Him (Mal. 3:8-10). Did incorporation of the tithe in the law make the withholding of it from God robbery of Him or was it robbery before? And was the withholding of offerings not robbery of God until offerings were incorporated in the law? If withholding these was not robbery until they were incorporated in the law, what kind of crime was it before? Does not human law specify a penalty for robbery because it is robbery already? The same principle holds here. If so, then withholding tithes and offerings is

still that robbery against which Malachi inveighed.

That Malachi was speaking to people under the law, does not set aside this fact. A revelation to people under the law cannot be ruled out as inapplicable to Christians, unless it can be shown to be purely legalistic. If so, much of the Old Testament which we have been claiming as belonging to us we must no longer claim. But principles of eternal right are neither created by law nor ended by it. If "offerings" have been taken from under law and put under grace, without smacking of legalism, where is the proof that the same thing is not true of "tithes"?

We gladly claim Mal. 3:1-6 as applicable to us, because it foretells the coming of Messiah to the temple in the Messianic day and of the purification of the sons of Levi to "offer unto the Lord an offering in righteousness". A study of the chapter shows the offering here in mind to involve the giving of one's substance. Here we have the terms which were used under the law, "sons of Levi" and "offering", transferred to the Messianic day and put under grace without smacking of legalism in the least. Just one thing remains, "tithes". Has it been left behind?

We gladly receive Mal. 3:16-18 as applicable to us, in its revelation of the consummation of the Messianic day. But what about Mal. 3:7-10, which comes in between Mal. 3:1-6 and 3:16-18? Do we propose to claim the promise, "pour you out a blessing, that there shall not be room to receive it?" Do we propose to claim the promise, "rebuke the devourer for your sakes?" Would we fain claim the words, "shall be a delightsome land, saith the Lord of hosts"? If so, we must accept the conditions attached to them, which are to give "tithes and offerings". In fact, in the chapter the promises are directly and immediately connected with "tithes" only, because both God and the prophet knew that if people honestly brought their tithes into the storehouse, the offerings would follow as a necessary consequence. Will we admit as applicable to us the first and second parts of this chapter from Malachi and accept also the middle part of the chapter in its gracious promises and even go so far as to admit as applicable to us one of the conditions thereof, and that is "offerings", and then rule out as inapplicable the first mentioned of these conditions, which is "tithes"? Do we propose to appropriate God's promises, but adopt a selective specification of the conditions upon which we expect them to operate?

But such differentiation between divinely proclaimed conditions will not do. We must either accept the conditions as God lays them down or not claim the promises connected with them. If withholding "offerings" from God was robbery and the law did not make it so, then withholding "tithes" was the same, and these things are still true. If the first and last parts of Mal. 3 relate to

Special Request

Baptist and Reflector makes these special requests of its readers and friends:

1. For reasons which cannot here be given, but which are at once recognized as convincing when known, we are asking that if it can be avoided stamps not be sent in payment for subscriptions or other items. We prefer not to receive stamps at all, but if it be needful in rare instances to send them, do not send them in amounts beyond ten cents or at most fifteen cents.

2. We are especially urging those who subscribed to the paper on credit during the associational period and have not paid their subscriptions, please do so at once. We feel that sufficient time has elapsed by now for these to send in the payment for their subscriptions and help us to bring our lists up to date for the New Year. Your prompt attention to this will be very greatly appreciated. Please do not overlook it. We are counting on you.

Yours sincerely,

BAPTIST AND REFLECTOR.

the Messianic day, and if the middle part in its promises also has an application to the Messianic day, by what Scripture and logic can it be shown that the item of "offerings" conditional to the promises is applicable, but not the first mentioned and primarily emphasized item, "tithes"?

Mal. 3:7-10 had its application to people under the law, but it also looked forward and has an application to people in the Messianic day.

* * *

DON'T STAY BURIED

This story isn't ours, but nevertheless it is a good one:

A farmer had an old blind horse which had outlived his usefulness. One day he fell into an old well. The farmer looked in and saw him standing deep in the water. There seemed to be no way to get him out, as he was quite useless, and the well abandoned and dangerous, the farmer ordered his men to fill up the well and leave the horse buried in it.

The men began to shovel dirt into the well. But the horse was not willing to be buried. When the dirt began to pour in upon him he began to shake it off and tread it under foot. As the well was filled up the horse came nearer and nearer to the surface, and when the men finished their task the horse walked out into the pasture.

The very things which conspire to bury the lion-hearted these days, are used by them to lift themselves out of difficulties and into the light. The very last thing one should do is to agree to stay dead and buried.—*Sentinel*, Fairmount, Minn.

EDITORS AND MISTAKES

An editor probably gets more blame for a mistake than anyone on earth. A little typographical error can cause more fuss than a jackass in a tin barn.

You may have heard that yarn about the country editor who wrote a flowery obituary when the town miser died. The town miser was influential and had many relatives. The editor did the best he could with the material at hand and he finally concluded by writing that the man had gone to his last resting place. Then the printer made a mistake of setting the type so it read to the effect that the man had gone to his last "roasting" place. The proof reader muffed one and the fracas started.

The editor doesn't get a fair break on this mistake business.

When a garage man makes a mistake, he adds it to your bill.

If a carpenter makes a mistake, well, it is probably just what he expected.

When a preacher makes a mistake nobody knows the difference.

When a judge makes a mistake it becomes the law of the land.

When a doctor makes a mistake, we send flowers.

But when an editor makes a mistake—
GOOD NIGHT!

—News, Wayne, W. Va.

* * *

THANKS

I thank Thee, Lord, that Thou hast done
Such wondrous things for me;
That Thou through love such soul hast won,
And given liberty.

I thank Thee for both friends and home,
For land and country free;
And for the loved ones I hold dear,
They all are gifts from Thee.

The roses and the lilies fair,
Are wondrous to behold;
And for the music in the air—
Its glories are untold.

I praise Thee for the birds and trees;
For brooks and mountains high;
For heavenly echoed sweet refrains,
When God and man are nigh.

—E. Arvad McKissack

Men scanning the surface count the wicked happy; they see not the frightful dreams that crowd a bad man's pillow.—Tupper.

Every man must make up his mind to two things: First, that he can do but little; and, second, to do it.—Trumbull.

When men grow virtuous in their old age, they are merely making a sacrifice to God of the devil's leavings.—Swift.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
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The Cokesbury Marriage Manual. By William H. Leach. The Cokesbury Press, Nashville, Tenn. 159 pp. Copyright 1933 by Whitmore and Smith. Price not indicated.

This book is edited by William H. Leach, editor of *Church Management*, author of *Church Administration*, *Cokesbury Funeral Manual*, etc. Book I lists nine marriage ceremonies from as many sources. Book II has a discussion of the minister's service before the marriage, the conduct of the wedding, his continuing ministry, and anniversary services. Book III gives the pronouncements of churches on marriage and a bibliography on it. Book IV is unique in such manuals in that it gives the laws of the various states respecting marriage. Here is a manual it will pay the preacher to buy.

What Shall We Say of Christ? By Sydney Cave. Fleming H. Revell Company. 241 pp. \$1.50.

In his discussion the author follows the outline: I. What Did the First Christians Say of Christ? I. Do the Gospels Bear Out the First Christians' Testimony? III. Some Modern Criticisms and Perplexities.

As the publishers say, it "is an inspiring and assuring study". The author's scholarship is combined with reverence and his loyalty to the Bible is more marked than we sometimes find in similar discussions. While they will not agree with every statement in the book, orthodox evangelicals will in the main, enjoy reading it.

The Gist of the Lesson. By R. A. Torrey. Fleming H. Revell Company. 157 pp. Copyright 1933. 35c.

Dr. Torrey himself has been dead for several years. But he left behind such copious notes, that his work is perpetuated under his name. This is a splendid and handy treatment of the International Sunday School Lessons and follows the usual lines of Biblical and expositional excellency which have marked this work in the past.

Points for Emphasis. By Hight C. Moore. The Sunday School Board of the Southern Baptist Convention. 239 pp. Copyrighted 1933. 50c.

This is the seventeenth volume of "Points for Emphasis" from the pen of Dr. Moore. This is one of the very best brief, yet com-

prehensive, treatments of the International Sunday School Lessons published. As fine as it has been in past years, it is even better for 1934. Here is a handy exposition of the Sunday School Lessons you will want to buy.

Doran's Ministers' Manual. By Rev. G. B. F. Hallock, M.D. Harper and Brothers. 654 pp. Edition 1933. Copyright 1933 by Harper and Brothers. \$2.00.

This is the ninth annual volume of this work and it follows the same general lines as its predecessors. Here are sermon outlines and seed thoughts and illustrations for the morning and evening services throughout the year. Also a brief treatment of the Sunday school lessons and outlines for prayer-meetings talks. Christian Endeavor Society topics are listed. Bulletin board slogans are given. Stories for relaxation moments are given.

Sermons for special days and occasions are indicated.

Choice bits of poetry are found. Used as a spur rather than as a prop, this book ought to prove of large value to the busy minister. It is an improved edition of this standard work.

Mother's Story Box. By Mary Constance DuBois. The Abingdon Press, 150 5th Avenue, New York. Price, \$1.00.

In "Mother's Story Box" Miss DuBois has unearthed for both children and parents a veritable treasure. David's question, "Are there any animal stories in the Bible?" set Mother to thinking. Her children loved animals, and her task now was not only to make that love and interest a "link" between the "Here and Now" and the "Long Ago", but also create a love and interest in the Book of books. Her plan was perfected. From her "Story-Box" she brought forth stories of today's animals which were found in the Biblical lands and times, and thus God's Word was made more realistic, yet held in all sacredness.

Such stories that appealed to David and Nancy and Joy would delight any child. Indeed, what child would not like to hear of "The Thirsty Camels", "The Wise, Wise King and the Wee, Wee Ant", "The Ravens and Their Guest", "Little Brown Faithful", "The Stray-Away Sheep", and others which any Mother can use to "help her form a golden link of love, binding the child-heart to the Sacred Page"?

"When the facts themselves are eloquent of a truth, there is no need to rush to aid with words; for time will give it a thousand tongues."—Arthur Schopenhauer.

With all its drawbacks life is still a splendid adventure.

Be times good or bad, thrift is still a virtue.

PUBLIC OPINION

The Baptist and Reflector does not necessarily concur in all the opinions expressed under this heading. An open forum allows diverse views to be presented.

THINK OF A PREACHER SMOKING CIGARETTES

Or using tobacco in any form, as to that matter. And perhaps his wife dipping snuff, the worst form of using tobacco, except cigarettes; and their children, sure, if right for the parents, right for their children, coming on in their footsteps, as examples for their Sunday school classmates and the other young people of the church.

Possibly the suffering attending the breaking away from the habit, this tobacco drug disease, might be a justifiable reason for the old minister of the Gospel, and his wife too, to go on with it their few remaining years, but this writer has seen a man of seventy quit it. But if not going to be stopped he should take it in the manner least conspicuous and least harmful, which is chewing, and he should always be ready to deprecate the habit to those with whom he comes in contact, just the same as if it were the opium habit or disease. Opium and tobacco, and the drug disease produced by each of them, are more closely akin than any other two of the class. While the harmful effects of tobacco may not be altogether as bad as opium yet the principle involved is the same, and one as far from being justifiable as the other. The majority of opium users we ever knew about in this country also used tobacco, so doubly diseased; and a large percentage, almost all, also alcoholics. Alcohol by far the worst of the three; and no difference how taken, whether beer, wine, brandy, or whatever the dilution may be, it is alcohol just the same, and does the same alcoholic damage to health, morals, and money.

"Euphoria," the polite name of the effect produced by these three and all other intoxicating drugs; meaning a feeling of well being, etc. What the user is after primarily, and this good feeling and the dread of the miserable feeling and pain when the diseased condition produced by them calls for another dose, are the only two reasons why the addict of either of them continues to spend his money for them. He may, and often does, offer other excuses, which he may, or may not, believe to be truth as to why he goes on taking them. If he believes his excuses to be truths he is lying to himself, and believes his own falsehoods to be truths; a thing so easy for any of us to do about any wrong thing we do that we intend to keep on doing, or things we really know we ought to do that we are not doing. No, the drug users reasons for continuing the drug or drugs are just two; the euphoria produced and the pain of being deprived that he dreads, the few exceptions are those in whom the drug disease has progressed to where he can no longer live without them. That some addicts get

(Continued on page 5, col. 3)

Answers To Questions

By G. M. SAVAGE

Recently I received a letter from a woman in Mississippi, a cultured and educated woman, who has been for a number of years teacher in high schools, submitting to me certain questions. Some of those questions and answers I give in this article. Her questions show that she is a very honest, careful reader of the Bible. In my acquaintance with her I am convinced that she is one of the most careful readers and wants to know the truth.

The Scriptures she selects in her search for truth are in Hebrews. Her question is a general one, "Where did these instances take place?"

Question 1. Hebrews 1:3, which reads: "When He had purged our sins sat down on the right hand of the Majesty on High." The answer given to this is, On the Cross. "Purged our sins" means washing or clearing the slate of sins committed in disobeying the Law on account of which the human race was lost. Christ was made of a woman, born under the law to redeem them that were under the law. There could have been no salvation for the human race if they had not been redeemed from the curse of the law. This was necessary to make salvation possible for any.

Question 2. Hebrews 2:9. "That He by the grace of God should taste death for every man." This was His death on the cross when He released the claims of the law making it possible for people to be saved. Properly this transaction was redemp-

Question 3. Hebrews 7:27, which reads thus: "For this He did once when He offered up Himself." The answer to the general question is on the Cross. The blood of the sin offering during the Levitical priesthood was carried into the holy of holies in the Mosaic Tabernacle, type of the holy of holies in heaven where Jesus is now. The Levitical priest went into the holy of holies in the Mosaic Tabernacle once a year with the blood of the sin offering to make atonement for himself and for his people. Now Christ has gone into the holy of holies in heaven to make atonement for those who come unto Him for salvation. This is what He is doing now. The atonement as may be seen from I Peter 1:1 is a progressive work made for each one who comes to Him for salvation and is performed as indicated in the holy of holies above. Atonement is therefore different from redemption.

The force of the word *once* marks the contrast with the Levitical High Priest who went into the Tabernacle once a year. The man who is eighty-five years old now would

have had the atonement made for him in the Mosaic tabernacle eighty-five times, but the atonement that he receives from Christ was made just once. That was when he repented and believed. One who comes to Christ and receives the atonement never comes under the curse of the law any more.

The answer to question 5 based on Hebrews 9:24 is *In Heaven*. Hebrews 9:24 reads: "For Christ has not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Notice that the *holys* of holies, or most holy place, in the Mosaic Tabernacle, where the Levitical High Priest entered once a year with the blood of the goats, or sin offerings, was a type of the most holy place in heaven, where Christ is now entered with His blood to make atonement for the sinners that come to Him.

Question 6, based on Hebrews 9:26, which reads: "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. The *World* here means the world from Adam to Christ, for you read that the law and the prophets were until John and from that time the kingdom of heaven is preached. The world was divided into two portions, from Adam to Christ or the law Dispensation, or the Old Covenant, and from Christ until He comes again is the gospel dispensation, or the New Covenant.

It is true that the blood of Christ alone cleanses from sin from the beginning to the end of the world, that is from Adam until Christ comes again. It was impossible for the blood of bulls and goats to wash away sin. Christ alone has been the meritorious cause of Salvation from the foundation of the world and will be to the last—till He comes again. This is salvation viewed from the divine point of view but the exercises required of men are different in the two dispensations. The statement that we all have heard made so often that sinners in the law dispensation were saved as sinners are now saved, the former looking forward to the death of Christ, the latter looking back to the death of Christ. For this statement there is neither Scripture nor reason. Even Peter, James and John and all the disciples did not understand the death of Christ after being with Him three years, though so often plainly instructed by Christ. For they were cast down and thought that all hope had gone when Christ died because they all along were expecting Him to set up a kingdom right away.

Question 7, Hebrews 9:28, which reads: "So Christ was once offered to bear the sins of many." *His bearing the sins of many* meant their forgiveness and salvation. The sins of those who are forgiven are separated from them as far as the East is from the West. Christ on one occasion plainly said: "If you believe not in Me ye shall die in

your sins." This explains why the word is many instead of all. Though Christ tasted death for every man does not mean every man's sins are forgiven whether he believes or not.

The 8th question based on Hebrews 10:10, which reads: "By the which will we are sanctified through the offering of the blood of Jesus Christ once for all." The question is what does the word *all* mean. The answer is, for all time, forever.

Question 9, based on Hebrews 10:12, which reads: "But this man after He had offered one sacrifice for sins forever, sat down on the right hand of God." *This man* means Christ. He offered that sacrifice on earth when He died and was buried and was resurrected. Sat down in the holy of holies where He is now.

Jackson, Tenn.

THINK OF A PREACHER SMOKING CIGARETTES

(Continued from page 4)

to this point seems to be well proven concerning alcohol and opium, but not so positively with tobacco.

The use of tobacco is so common in this country that we don't think so much about it, and he who would present the facts is ridiculed as a crank. In some countries, and in some sections not so far away, he who would call attention to the evils of alcohol, especially wholesome(?) beer, and delightful(?) wine, gets the same treatment; and of course the same rule would be applied in countries where a large percentage of the people used opium or some of its preparations. When a disagreeable fact cannot be otherwise suppressed, laugh it out of court.

Yes, think of a preacher smoking cigarettes.—H. C. Sanders, M. D., Stantonville, Tennessee.

"HOW LONG SINCE YOU SAW HIS FACE?"

"You tell me that God is your Father,
That you have been saved by His grace;
But what of your daily communion?
How long since you saw His face?

"Your citizenship is in heaven,
E'en though on this earth you roam,
What, then, of the Father's business?
How long since you heard from home?

"You yielded your life to His service,
Declaring His will your choice,
But what is your latest communion?
How long since you heard His voice?"

—Selected.

Besides the guilt of sin and the power of sin, there is the stain of sin.—Nathaniel Culverwell.

SUNDAY SCHOOL LESSON

By THE EDITOR

JANUARY 7, 1934

The Gospel of The Kingdom

Scripture: Matt. 2:1-12. Golden Text: Matt. 2:21.

Readings: Jno. 1:1-14; Matt. 1:18-25; 2:13-18, 2:19-23; Luke 2:41-52; Isa. 9:2-7.

For six months our studies will be in the Gospel of Matthew on the general theme, THE GOSPEL OF THE KINGDOM. Matthew writes of Jesus as King. Appropriately he begins his Gospel with the genealogy of Jesus as "the son of David, the son of Abraham." And also in our lesson the wise men come seeking Him who is "born King of the Jews."

I. Wise Men Seeking Christ (verses 1, 2)

These were Magi "from the east." This meant a country such as Persia or Babylonia. In such countries was a class of learned men who were variously students of the stars, physicians, soothsayers, dream-interpreters, etc. The wise men in our lesson belonged to the better class of these and majored in the study of the stars, and that for a religious reason as the lesson shows. They are seen to have been worshippers of the true God, seeking further light, and finding it. The true preparation for the study of nature is to have the mind upon God.

Palestine was under Roman rule. Herod, a part Jew, an Idumean (Edomite) by birth, an able but cruel ruler, reigned over the province of Judea. Verse 1 means, not the exact time when Jesus was born, but the general period associated with His birth. Joseph and Mary had left the manager for a "house" (verse 2). Verse 7 with verse 16 indicates that the Magi had first seen the star two years before. Probably it first betokened that Jesus should be born and then that He had been born, whereupon the Magi started for Jerusalem, a journey of several weeks.

Various natural interpretations of "his star" which guided the wise men have been offered. The facts concerning it support the view that "it was a special miracle signifying this supernatural event" (birth of Jesus). There is good reason for believing that the Wise Men were not unacquainted with the prophecy of Balaam (Num. 24:17), which had led to the idea that a special star would signalize Messiah's birth. Zoroaster in Persia (1,000 B. C.) and Confucius in China (555,478 B. C.) had

prophesied the coming of a Deliverer from the woes of mankind. In the period in which Christ was born there was a general expectation throughout the world of the birth of this Deliverer. The Roman poet Virgil in his *Elegiac IV* speaks of it. In some way God by a star signalized to the Wise Men the birth of Jesus. Men are never so wise as when their learning and observation reveal some star to lead them to Christ. We need less dependence upon the unaided "light of reason" and more following of the heavenly starlight.

II. An Evil Man Troubled Because of Christ (verses 3-8)

The inquiry of the wise men troubled Herod because he feared a pretender to the throne. "All Jerusalem" was troubled because they feared Herod would be incited to cruelties additional to those he had already perpetrated. From jealous fear, according to Josephus, Herod had two years before murdered leading Pharisees. Later he slew those who predicted his loss of the throne. He had, in order to make his throne secure, murdered his best wife, his sons, his benefactors, and the flower of the nation. No wonder he was disturbed over the question of the wise men! He who is evil morally or doctrinally is disturbed over the revelation of Christ as *He is*. Well might Herod fear; for Bethlehem's Babe was destined some day to sit upon the throne and judge the world.

Herod gathered the chief priests and the scribes, the authorized copyists, classifiers, and interpreters of the precepts of the law "and demanded . . . where Christ should be born." Some when in trouble because of their own "cussedness" have recourse to the instructors in the Word of God and little use for them at other times. The experts in the law could tell where Jesus was born, but knew not Him who was born there. Many are "well up" on the Bible historically and geographically who are wholly ignorant of it spiritually. Herod also called upon the Wise Men to help him find Christ, ostensibly that he might worship, but in reality that he might kill Him. Wickedness is often hidden under pretended righteousness.

Herod thought there was no loophole in his plan. But God, who had been left out, directed the Wise Men "into their own country by another way." Angered by the failure of his plan, Herod murdered all the children in Bethlehem from two years

old and under—all except Jesus, who was either on the way or already in Egypt. God "maketh the wrath of men to praise him, and the remainder of wrath he will restrain." Finally, at the age of seventy Herod died of a loathsome disease, but Jesus "ever liveth."

III. Seeking Men Finding Christ (verses 9-11)

The Wise Men courteously "heard the king," and then left him to go to the King. We are to be courteous when the world addresses us, but, having listened, we are then to pursue our way to Christ and for Christ.

Apparently the star which the Magi had seen in their eastern home had been for awhile lost sight of. Men do not see the star of Christ while the world is talking but when they are going in the direction of Christ. The star was suddenly seen in the sky, went before them, and then remained poised over the house in Bethlehem where Infant Deity was. "And when they saw the star they rejoiced with exceeding great joy." Their souls must have been in tune with God thus to have rejoiced. The star which they had seen in the east in their distant home and which they had followed, was now pointing to Bethlehem's Babe. The Wise Men came into the house and found Him. Then they no longer needed that other star to guide them; they had found "the bright and morning Star."

These men acted on the information they had and that which they gathered on the way. They followed the light which was given them and it led to the "true Light." In every age men who honestly do this find "the day dawn and the Daystar in their hearts." "We would see Jesus," for "lesser lights are paling."

IV. Worshipping Men Giving to Christ (verses 10-12)

That the Wise Men "fell down and worshipped" Jesus, is not adequately explained as a mere act of Oriental civility and tribute customary under such circumstances. This was involved and more than this. The record indicates that, not only in diplomatic courtesy, but also in spiritual response their hearts answered to "the King of the Jews." What a beautiful sight! Some of the wisest men on earth (tradition says there were three of them) fell down in both outer and inner worship and tribute before Bethlehem's Babe! Down in humility before Jesus is where wisdom finds its true lustre. And that Babe in Bethlehem is not rightly interpreted until He affects us as He did these men from the mystic East.

It is noteworthy that although "Mary his mother" was there, these men worshipped only that Babe. In the very infancy of Jesus was ex-

emplified the fact that He and not Mary is to be worshipped. New Testament Christianity respects and honors Mary, but worships only the Son of God born of her.

Satisfied and worshipping, the Magi "presented . . . gifts; gold, frankincense, and myrrh." Such gifts to infant kings or reigning kings were customary on the part of those who were affluent. But in a visit of such significance and in a homage of such a character, it seems not unreasonable to believe that God providentially directed the gifts of the Wise Men to symbolize three things respecting Infant Deity. If so, look upon the gold, the symbol of Deity in manifestation, as a recognition of and tribute to the Deity and Royalty of Jesus. View the frankincense, symbol of the ineffable in Christ fully known only to God, and of worship and praise, as signifying the worship and praise "so justly due thy holy name." And see the myrrh as pointing to the coming ransom-death of Jesus. These views do not seem to be out of keeping with the deep significance of the circumstances of that occasion.

When some star leads us to Jesus and when we interpret and worship Him truly, we are then moved to give to Him liberally. It then becomes a delight to give ourselves, our service, and our means in view of His Deity, in the glory of what is inexpressible in Him, and under the constraint of His wondrous cross.

QUESTIONS

- From what angle did Matthew write of Jesus?
- Who were the Wise Men from the east?
- What was the object of their journey?
- How interpret the star which guided them?
- Why was Herod troubled because of Christ?
- How did he fail in his plan?
- How did the Wise Men find Jesus?
- What did they do when they found Him?

Lesson for Jan. 14, THE BAPTISM AND TEMPTATION OF JESUS (Matt. 3:13-17, 4:1-11).

PROSTATE GLAND SUFFERERS

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A. NEWMAN BEADLE
Dept. B. R.
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SUNDAY SCHOOL LESSON

By THE EDITOR

JANUARY 14, 1934

Baptism and Temptation of JesusScripture: Matt. 3:13-17; 4:1-11.
Golden Text: Heb. 2:17.

Readings: Matt. 3:1-12; 1 Tim. 6:3-10; Jas. 1:12-18; Heb. 4:11-16; 2:11-18.

Jesus has grown to manhood and is ready to begin His public ministry. John the Baptist has been preparing a people for the Master's use. Our lesson begins with the coming of Jesus to John to be baptized.

I. A Significant Fact (3:13-15)

The coming of Jesus to John was significant:

1. *In Time:* "Then." The initiatory work of John in making "ready a people prepared for the Lord" (Luke 1:17) had issued in the repentance and the baptism of multitudes. The time for Him to enter upon His public ministry came and "Then cometh Jesus." For instrumentality to carry on His work, Jesus comes to prepared people. Were there more preparation of the John-the-Baptist type, we should hear more often, "Then cometh Jesus."

2. *In Purpose:* "Be baptized." In relation to Christ John baptized "that he should be made manifest to Israel" (Jno. 1:31). By it Jesus was publicly separated unto His ministry and indicated as the Messiah. The same spirit which translates righteousness into obedience to other privileges and duties is to do the same in the matter of baptism. All along the line, "thus it becometh us to fulfill all righteousness."

II. A Revealing Act (3:16-17)

Jesus was earnestly obedient to baptism, walking some sixty miles to submit to it. "Thus it becometh us." In the baptism of Jesus we see:

1. *Baptism Illustrated.* Note the elements that enter into it as therein set forth.

(a) Proper administrator. For baptism Jesus came to "the Baptist," who alone was authorized to perform it. For baptism today people should come to Baptist churches through which this authority is perpetuated.

(b) Prepared subject. Baptism neither made nor helped to make Jesus the Son of God, but only declared it. Of ordinary mortals also, John baptized only those who brought forth "fruits meet for repentance" (3:8). No infants were baptized, but only those who were already, or at least professed to be, children of God. Baptism is not procurative, but only declarative and symbolic.

(c) *Immersion.* John baptized "in Jordan" or other places where "there was much water" (3:6; Mark 1:5; Jno. 3:23). Jesus came "unto Jordan to be baptized." In Greek verse 16 says Jesus "immediately went up from the water" (apo tou hudatos), and Mark 1:10 says, "immediately coming up out of the water" (ek tou hudatos). He went up from the water by going up out of it, since He was in it. "In," "out of," and "from" the water combine in New Testament baptism, and only immersion meets the requirements (Acts 8:37-39; Rom. 6:3-4).

2. *The Messiah Consecrated.* In the act of baptism and through the descent upon Him of the "Spirit in the bodily form of a dove" (Luke 3:22), Jesus was publicly manifested to Israel and consecrated or set apart to His public ministry. For this and to set an example of obedience and to identify Himself with the people whom John had prepared for Him, Jesus submitted to "the baptism of repentance" (Mark), though He Himself needed no repentance.

3. *The Trinity Indicated.* At the baptism of Jesus, the Spirit descended upon the Son and at the same time the Father's voice was heard from heaven. For the first time in history, the Trinity, often foreshadowed and intimated before, was explicitly revealed. So in baptism today this same Trinity is indicated; for men are baptized "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

III. A Decisive Test (4:1-10)

This is seen in Satan's temptation of Christ.

1. *The Locality.* It was in the desolate Judean desert west of the northern end of the Dead Sea. Wild beasts were there (Mark 1:13). Matthew says that Jesus "was led" by and Mark that "the Spirit driveth him into the wilderness" to be tempted. He was compellingly urged by and was also voluntarily submissive to the Spirit. If the Spirit constrains us into the place of testing, it is because of the issues that are to follow. When a test is thus prescribed, we are submissively to meet it and demonstrate the victory of grace in it. Jesus was tempted in this wilderness forty days (Luke 4:2). The recorded temptation was the climax. A siege of temptation under the devil is a desert experience; but if we victoriously meet it, the angels come to bless us at the end.

2. *The Reality.* First, there was an assault from without. A fair

treatment of the Biblical account does not support the view that Jesus' temptation was merely subjective or inward and that he threw the struggles of His soul "into story form" and used "the picturesque figure of Satan to make the account more vivid." Two beings, the devil and the Divine One, were involved. Jesus was and is "without sin" (2 Cor. 5:21; Heb. 4:15). Evil suggestions, therefore, could not have come from within, but from without. Suggestions can neither speak nor act of themselves. "The tempter came unto him." There was also a challenge within. Unless there was an actual appeal, it was a temptation in name only. Jesus was "tempted in (at) all points like as we are, yet without sin" (Heb. 4:15). To be tempted is not sin, but voluntary yieldedness to it is. Jesus did not yield. So "he" is able also to help them which are tempted." The points of temptation were three. These were: "the lust of the flesh, the lust of the eyes, and the pride of life" (1 Jno. 2:16).

Our foreparents in Eden faced the same (Gen. 3:6). The first Adam was undone; the second Adam won. All the temptations which men have to face are included under these heads.

(a) "The lust (desire) of the flesh." This is the desire to enjoy things. In itself this is legitimate. But Satan seeks to get men to satisfy desire in illegitimate ways. For Jesus to be hungry and to make bread were in themselves legitimate. But Satan wanted Him to lift Himself above the common humanity and also to satisfy Himself in independency of God. It is better to starve than to satisfy the flesh in this way. Carry the idea further, and the door is opened to all the immoralities and the selfishness with which mankind is afflicted.

(b) "The lust (desire) of the eyes." "Sheweth him all the kingdoms of the world and the glory of them." This is the desire to have things. This, too, in itself, is legitimate. But Satan wanted Jesus to act in independency of God and to engage in a short-cut method of kingdom conquest. In brief, he wanted Christ to get, but with all His getting to leave God out and to disregard spiritualities. A whole host of evils afflict men today because they have met this temptation and have yielded. How men need to take to heart the injunction, "... with all thy getting get understanding!" We are authorized to get, but not to get on the devil's ground in order to do so.

(c) "The pride of life." For Christ to cast Himself down from the pinnacle, either amidst the crowd on the temple porch or into the sheer depth of the valley below, and remain unharmed, would be a sensational exhibition of power and dem-

onstration of Messiahship, and at one bound the goal would be reached. This was the devil's logic. This is the desire to do things carried to extremes. But "God assumes no responsibility when He is not consulted." Jesus would not use power independently of God. He would not of self-will run into danger or take a needless risk, nor employ the principle of fleshly sensationalism, though dressed up in a religious guise, to advance His kingdom.

The desire to enjoy, to have, and to do, gratified independently of God and grounded in self-will, is what Satan lays hold of to lead men astray.

3. *The Finality.* This was not the end of temptation for Jesus, for Satan only "left him for a season" (Luke), but it was the end for the time. And never again was there such a Satanic onslaught as this. Ever afterward there stood out in the clear the principles on which Christ proposed to advance His kingdom. Jesus resisted the devil and the devil fled from Him. And He did it by a method open to any child of God, the appropriate use of the Word of God coupled with trust in God.

IV. A Blessed Rest (4:11)

"And the angels came and ministered unto him." When the Christian overcomes temptation instead of being overcome by it, then come such peace and rest and joy! Many a Christian, if he would speak, could thus tell of the touch of angelic hands.

QUESTIONS

1. Give the setting of the lesson.
2. When, why, and how was Jesus baptized?
3. Why was Jesus tempted?
4. How was He tempted?
5. What was the first temptation? The second? The third?
6. What was the method of Jesus in overcoming Satan?
7. Do angels still minister to the children of God?

Lesson for January 21, JESUS BEGINS HIS MINISTRY" (Matt. 12-25).

Sunday School Literature

The Sunday School Literature published by the Union Gospel Press, of Cleveland, Ohio, follows the International Uniform S. S. Lesson Topics it believes and teaches Holy Writ in the

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NOTICE—The Bible Expositor and Illuminator, beginning Jan. 1, 1934, will continue to be a Quarterly in Monthly parts of 64 pages each. The three parts are sent quarterly in an envelope.

THE NEWS BULLETIN

SWORD DRILL WINNER LICENSED TO PREACH

Charles Cox Jones, member of the Forest Hill Church, Forest Hill, in Shelby County, was given a license to preach by that church at the Sunday morning service, November 19.

Young Jones won second place in the Southwide Intermediate Sword Drill Contest for Tennessee in 1931. He is a product of the Baptist Young People's Union and is now president of the Senior B. Y. P. U. in his home church.

He came to the decision to enter the ministry without any special appeal or outside urgency. Very calmly he came to his pastor one morning and announced his decision.

He desires to finish high school and enter college and then the Seminary. He is a senior in high school this year.—Sibley C. Burnett.

BAPTIST WORLD ALLIANCE EXECUTIVE COMMITTEE MEETS

The Executive Committee of the Baptist World Alliance met in the Board room of the American Baptist Foreign Mission Society at 152 Madison Avenue, New York, on the morning of November 14, 1933.

President John McNeil of Toronto, Canada was in the chair, and General Secretary Dr. J. H. Rushbrooke of London, England, and Associate Secretary Dr. Clifton D. Gray of Lewiston, Maine, were in attendance.

Among those present were: Dr. F. W. Simoleit, vice-president from Berlin, Germany; Dr. Gladstone Kopple of Madras, India; Dr. W. B. Lippard, editor of "Missions"; Dr. A. W. Beaven, president of Colgate University and Dr. James H. Franklin, Foreign Missions Secretary of the Northern Baptist Convention.

The Southern Baptists were represented by: Mr. Robert H. Coleman of Dallas, Texas; Dr. McNeill Potate of Raleigh, North Carolina; Dr. T. B. Ray of Richmond, Virginia, and Dr. Arch C. Cree of Salisbury, North Carolina.

A matter of supreme interest before the Executive Committee was the time and place for the next meeting of the Baptist World Alliance. A very urgent and appealing invitation was presented by the Baptists of Germany, seconded by a letter from the Minister of Foreign Affairs of the German Government, assuring every courtesy and facility for the comfort and efficiency of the meeting of the Alliance in Berlin. Practi-

cally the entire day was taken up in the discussion of this matter and at the close, sympathizing with the needs of the Baptists of Germany and Central Europe and recognizing the obligation of the stronger Baptist groups to lend their strength to the weaker groups, it was unanimously agreed that the Baptist World Alliance be called to meet in Berlin, Germany on August 4-10, 1934. Dr. Rushbrooke returned to England on November 15th and will tender our Baptist papers at an early date further information concerning the meeting and its program.

Another item of great interest considered by the Executive Committee was the persecution and other handicaps suffered by Baptist groups in several countries. In this connection a communication was telegraphed to the President of the United States seeking the sympathetic approach of our Government to the Russian Government in the interest of religious liberty. It is hoped that this expression of Christian interest in the Christians of Russia will have some weight on the pending negotiations for the recognition of the soviet government by the United States.

The Executive Committee mourns the loss of Dr. W. J. McGlothlin, President of Furman University, as a member of the Executive Committee, and appointed a special committee consisting of Dr. T. B. Ray and Dr. Arch C. Cree to prepare a suitable memorial resolution for the records of the Alliance and the Baptist press. Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, Louisville, Kentucky was elected to fill the place of Dr. McGlothlin.

COMMENDING EVANGELIST MCKINLEY

This church (Exmore, Va.), its pastor, and members of surrounding churches of other denominations, eagerly look forward to having Evangelist H. Evan McKinley, a Baptist and an inter-denominational worker, of 407-Sixth Street, Southwest, Washington, D. C., return here for another revival meeting in the not distant future.

Brother McKinley played many musical instruments, did the work of evangelistic singer and preacher, and proved to be a Spirit-filled man of marked ability in soul-winning, in the revival meeting held with this church (in Accomack Baptist Association of Virginia) from November 15 to December 3, 1933. From the first there was scarcely a service held

without lost souls coming to Christ and backsliders returning to God. On many sides people told this pastor that this was one of the greatest, most talked about, far-reaching, and effective evangelistic campaigns ever held in this vicinity. The more Brother McKinley preached against every form of worldliness, and the more he ignored the clock, the greater became the attendance and the interest deepened. Large numbers were saved and reclaimed. It somewhat reminded me of a Sam Jones or a Billy Sunday campaign, throughout.—Charles J. Sheets, Pastor.

RESOLUTIONS

Mrs. William A. Moffitt and Family,
1908 Vine Street,
Chattanooga, Tennessee.

Dear sister and family,

Whereas, our dear Lord has seen it best to call home his servant, your husband, father, and our beloved brother and former pastor; and

Whereas, his going has cast a sadness over our church, to all of whom he was a true shepherd and pastor, and over all the Christians of Dayton, with whom he was a friend and neighbor; and

Whereas, we know that our loss is his eternal gain, and that he is now with the Lord in the Glory, where he will receive the reward given to those who were faithful, patient, and long suffering in their short sojourn here; and

Whereas, we feel that our brother's daily walk and life was worthy of our emulation in order that we may gain a similar reward when we shall appear with him in the presence of the Lord at the end of our pilgrimage,

Therefore, be it resolved by the First Baptist Church of Dayton, Tennessee, that we tender to each of you our heartfelt sympathy in your bereavement and our prayers that God may always hold you in the hollow of His hand.

Be it further resolved that a copy of these resolutions be furnished the local press and the Baptist and Reflector.—Yours in His name, First Baptist Church of Dayton, C. E. Toliver, Mrs. Amanda Townsend, James Abel, Committee.

"A boy announced at the dinner table that his class at school was to have a clean-up contest."

"A clean-up contest!" exclaimed his mother. "And yet you come to the table with those hands?"

"I know, mother, but the contest doesn't start until next week."

Tickling Sensations

Farmer Upstate (writing to college president): "That boy Josh, of ours, writes me that he is in love with his Alma Mater. Ma don't think she sounds like the kind of girl we would like for a daughter-in-law, so you break it up, will you? Use money if necessary, but not more than five dollars. I have written the young scamp that I'll cut him off without a cent, if he does any fancy elopin' act."

* * *

All day at the beach Bobby had been asking questions and his elder brother was beginning to feel the strain. Looking out over the water the inquisitive one asked: "Why doesn't the sea dry up, Billy?"

This was too much for Billy. "Because it's like you—it can't," he said disgustedly.—Boston Transcript.

* * *

Mistress (interviewing applicant for the position of cook): "And can you cook French dishes?"

Cook: "Oh, yes, mum. I understand all those foreign dishes."

"Indeed! Tell me what you can do?"

"Well, mum, I can cook French beans, Brussels sprouts, Dutch cheese, German sausage, Jerusalem artichokes and Spanish onions."

Bronchial Troubles Need Creomulsion

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

If all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, and attacks the seat of the trouble.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis, and is excellent for building up the system after colds or flu. Your own druggist is authorized to refund your money on the spot if your cough or cold is not relieved by Creomulsion. (adv.)

THE YOUNG SOUTH

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

ELSIE VISITS MISS MATILDA By Alta Halverson Seymour

"Where are you going, Lillian?" demanded Elsie.

"Who wants to know?" returned Lillian impudently. "You can just mind your own affairs, Miss Elsie Waters, and I'll mind mine."

"Have you finished your studying? Though I know perfectly well you haven't," said Elsie sharply. "You know you ought to get your Latin before you go anywhere. And you know mother doesn't like you to go to shows on school nights."

"Well, who said anything about going to a show? You're entirely too ready to jump at conclusions. Do your own Latin, why don't you, if you're so anxious to have some studying done around here?" And with this parting shot, Lillian made a dignified exit.

Elsie sighed as she pushed her books away. "I'm too discouraged to study. I think I'll run down the hill and have a talk with Miss Matilda. Perhaps she can help me find some way to manage Lillian, though I doubt if it can be done."

Miss Matilda had helped the Waters family with their spring and fall sewing ever since Elsie could remember, and the brisk little dressmaker was so interested in the everyday affairs of the girls and boys of the town that it seemed very natural to go to her with all sorts of difficulties.

"She never criticizes, and she always has some good suggestions," thought Elsie, as she ran down the hill and presented herself at Miss Matilda's door.

"Well," said the busy little lady, looking up with a smile of welcome, "and how does it go at the Waters' household with the lady of the house away?"

"Not very well," said Elsie, shaking her head as she sat down by the fire. "Lillian's the trouble, Miss Matilda. I feel so responsible for her, with mother away, and she won't listen to one thing I say. She's started going with a set of girls who do lots of things mother doesn't like to have us do—going to shows on school nights; staying too late at parties; letting the studying go to have more time for fun. And I can't do one thing about it. I've tried and tried."

"What have you done, for instance?" asked Miss Matilda, snipping away busily.

"Well, I've scolded until I can't think of any new things to say; I've threatened to write to mother—though I'd only do that as a last resort, of course. In fact, I don't

want to do it at all. I don't want to spoil mother's visit—she doesn't get away very often. And it seems as if I ought to have some influence with my own little sister. Here I'm a senior, and Lillian's a freshman, and apparently I haven't a bit of influence with her. That's all wrong, isn't it?"

"It certainly is," agreed Miss Matilda.

"Look at Jane and Barbara Rogers. Why, Barbara thinks so much of Jane, and wants to be like her, and takes Jane's advice. It certainly isn't that way in our family." Elsie sighed deeply.

"Do you show Lillian that you have confidence in her?" asked Miss Matilda, looking up with one of her quick glances.

"No, I don't," said Elsie decidedly, "because I haven't any."

"I was thinking of something my mother once heard a famous minister say, and she often said it to us children. This is it: 'You will find, if you think for a moment, that the people who influence you are people who believe in you.'

Elsie sat thinking for a moment, turning the statement over and over in her mind. "Yes, that's true," she said slowly, "I always have the feeling, for instance, that you believe in me, Miss Matilda, and you have a lot of influence, not only with me, but with lots of the other girls, and boys, too. We know you believe in us. I—I hadn't thought of it that way. I had been thinking this was all Lillian's fault, but you have given me something new to think of. I'm going to try it."

"Stop in in a day or so, and let me know how you're getting on," were Miss Matilda's parting words.

A week slipped by before Elsie came in again. "I didn't want to come until I could bring a good report, and it took me a little while to win Lillian over," she explained, smiling, "but now we're getting to be as good friends as Jane and Barbara Rogers. Why, Lillian's a perfect darling if you go at her in the right way." She beamed gratefully at Miss Matilda. "I've pinned that sentence above my dressing table," she said: "The people who influence you are people who believe in you." —*Girl's World*.

HOW MARY TELLS THE STORY

By Lily Rutherford Morris

"Well," said Mary, climbing the back porch steps and addressing her mother and sister Bess, who were preparing vegetables for dinner. "There pet, you certainly were not exposed

are the apples. I had to wade through mud almost to my knees and climb a dozen fences to get them."

The basket was flung on the floor with the same energy she employed in her speech, and the muddy shoes were stuck out for her mother's and sister's inspection.

"Why, I don't see any mud above the soles," said Bess earnestly. "How did you so marvelously protect the uppers?"

"Oh, I'm so glad," said Mrs. Stimson. "I was thinking of the silk hose you have on, Mary, and could see them all caked with mud when you said you had waded to your knees. Where did you go for the apples?"

"To the orchard, of course, mother. Where else could I have gone?"

"But you said you climbed a dozen fences. There are only two between here and the orchard."

"Oh, well," responded Mary, with a shrug. "It seemed like a dozen with a bushel of apples to lug over and a pack of dogs chasing you."

"Mercy! A pack of dogs?" from Bess. "Where on earth did they come from? I had no idea one could meet with such an experience on our own place."

"Well, I did, and I thought once that I should never live to get home. I'm dying for a drink and crazy for something to eat."

Mrs. Stimson paused in her work to listen to Mary's speech, then turned to the other daughter with: "Bessie, I think you had better call the doctor at once. He might relieve Mary's body sufficiently to save her mind, at any rate."

This brought a hearty laugh from both girls, and Bess picked up the half-bushel basket, not nearly full, to take to the kitchen. But she stopped short to ask of Mary:

"Where are the other apples?"

"The other? How many did you expect me to bring, pray?"

"You said you had a bushel. This isn't even a half-bushel."

"Fiddlesticks!" pouted Mary. "You are getting speech-prim, like mother. If you had to go through mud and water and over fences with dogs after you, you'd have thought it a bushel."

Bess smiled good-naturedly and passed on into the kitchen with the fruit.

"Mary," said Mrs. Stimson, "I'm concerned about all those ferocious dogs you encountered. To whom could they belong do you suppose?"

"Well," drawled Mary uncomfortably, "we have one, you know."

"Joe?" questioned the mother. "Well, that is a joke for sure. If all were as harmless as our decrepit

to the least danger. Did you recognize any of the others?"

"What difference does it make, mother, whose dogs they were?"

"You would know instantly if they belonged to anyone in this neighborhood," continued Mrs. Stimson. "I'm wondering how so many happened to be on our place this morning."

"Well," said Mary somewhat petulantly, "I see I'm in for a dog argument, so I'll be very explicit. There was a stray dog with Joe. I thought he might bite and it upset me."

"Oh," Mrs. Stimson exclaimed. "So there were only two dogs instead of a whole pack. And one of them our poor old pet, who has outlived his fighting energy. I don't blame you for distrusting the strange dog, but why not have said that in the beginning?"

"Oh, mother, don't scold, please!" And Mary rushed to her doting parent to give her an affectionate hug. "I didn't do any harm by it."

"To no one but yourself, dear. It does hurt the weight of your words, however, to converse in terms so exaggerated. How much better to inspire confidence than to invite disbelief. No one, knowing the situation as we do, could have believed that you waded through mud almost to your knees for apples, that with a bushel-basketful you climbed a dozen fences with a pack of dogs after you, and reached home in a dying and crazed condition."

From the kitchen came a loud, jolly laugh from Bess. "That was some experience, sis. I'm doing my best to relieve your hunger and thirst with sandwiches and lemonade."

"Good!" cried Mary cheerfully. "For that I'll forgive you and mother your chiding, and promise never to talk so foolishly again. But please hurry!" —*Girl's World*.

WHY FRET?

Are the trains too slow for you? Caesar, with all his court, never exceeded the speed limit.

Are your wages too small? In Europe people are content with having enough to eat.

Are the lights too dim? David wrote his Psalms by the light of a smoky torch.

Are you cold? The soldiers of Valley Forge walked barefooted on the ice and snow.

Something wrong with the steak? The children of India are starving for want of a crust of bread.

Are you tired? Jacob was tired when he dreamed of the angels of heaven.

Are you sick? Suppose you had lived two thousand years ago when sickness was fatal.

Are you poor? The Man of all men was not wealthy.

Why fret? Cheer up.—*Sunshine*.

EDUCATIONAL DEPARTMENT

Sunday School Administration

W. D. HUGGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

Field Workers

Jessie Daniel, West Tennessee. Miss Zella Mai Collie, Elementary Worker.
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

HAPPY NEW YEAR

We extend to all our friends and workers over the state a Happy New Year and pray that this year 1934 may prove to be the best of all the years up to date. If we will all pull together and help to put on the programs outlined for this year we will accomplish untold good for the world and extend the Kingdom of our Master to larger bounds than heretofore. We have never had such a fine spirit among our people nor did ever we have such challenging opportunities of service as today. It is up to us to prove ourselves. Let us fall into the spirit of this little poem taken from the "Intermediate Magazine" and take an inventory of our lives and answer this question as it applies to us individually.

This Year Is Yours

God built and launched this year for you,

Upon the bridge you stand,
It is your ship, aye, your own ship
And you are in command.
Just what the twelve months' trip will do
Rests wholly, solely, friend, with you!

Your log book, kept from day to day—
My friend, what will it show?

Have you on your appointed way
Made progress—yes or no?

The log will tell, like guiding star,
The sort of captain that you are.

Contrary winds may oft beset,
Mountainous seas may press,
Fierce storms prevail and false lights lure,

You e'en may know real stress,
Yet does God's hand hold fast the helm
There's naught can e'er your ship o'erwhelm.

For weal or woe, this year is yours,
Your ship is on life's sea,
Your acts, as captain, must decide
Whichever it shall be;
So now in starting on your trip,
Ask God to help you sail your ship.

—J. Back.

We appreciate the response given by our Sunday Schools to the call of the Orphans in our state. Many have sent in their gifts to this office and the same were turned into the Treasurer at Nashville. We trust that every one who had a part in this giv-

ing got a blessing for themselves and we assure them that the gift helped to feed and care for some who deserve this consideration.

We are praying for a great day at Loretto and like very much your suggestions for the program. We are about ready to enter our new building and possibly you will be the first to speak in this new House of Worship. This will be a joy. We have spoken in many churches for the first service.—W. A. Ward, Loretto.

REGIONAL S. S. CONVENTION IN APRIL

The plans are rapidly shaping up for the Regional Convention and we hope to put on the best program at each of these that we have ever had. Much time will be given to practical discussion of problems and future work. The time has been set for all of them but places not selected for all. No. 1 meets on April 2, 3 and 4. No. 2 meets at Etowah on April 4, 5 and 6. Each beginning at night and closing about 3 p. m. on the last date. No. 3 will likely meet at Watertown on April 11, 12 and 13 and No. 3 at Union City April 9, 10 and 11. The place for No. 2 has not been definitely fixed, but the church is planning to make invitations and there is likely no reason for not accepting the invitation given. Let everybody be making plans for these conventions and help to make them not only helpful but pleasant to all who attend.

W. H. Hodges, Spencer: "The Sunday School at Welchland is going in a great way. They averaged around 60 each Sunday during the past month." This is a Sunday School being promoted by the Spencer Church which is itself a Mission Point of but few years growth. This missionary spirit guarantees the success of the Mother Church at Spencer although she is still on the Mission Board. If our stronger churches had such a mission spirit we could take Tennessee for Christ without paid helpers.

A FINE RECORD

We have just learned the following facts concerning the family of Mr. F. N. Sanders, Birchwood: Mr.

Sanders himself has been superintendent of the Sunday School at Birchwood for 21 years and has missed but very few Sundays in all that time. His wife is a faithful worker and leader. He has four boys, one of these is president of a B. Y. P. U. there; another president of a B. Y. P. U. at another place. This is a very fine record and there is no wonder that his boys are coming right along in his tracks.

GOOD WORD FROM ONEIDA

Bro. Thomas, pastor at Oneida: "I have been here only four Sundays but have had splendid response. The Sunday School is growing every Sunday and I believe that I am going to have the happiest pastorate that I have ever had." Bro. Thomas would not want to be quoted as saying some other things but I must add that he is having record congregations and has already in this short time made his way out into the country and has called a meeting to organize a Pastors' Conference and all other lines of associational work. We are to be with him on January 1st to aid in what way we can in bringing about this organization. We also plan to put on a Preachers' School in that section some time in the early Spring.

Mr. and Mrs. S. D. Knisley are teaching at Wartburg at present and as usual are working among the weaker churches of that section doing a wonderful lot of good. Sam writes for records and helps for a small church which he is helping and they are growing rapidly under his leadership. If our day school teachers all over the state would do this we would soon have our people educated in religious matters as we do in other books.

MEMPHIS PUTS ON CITY WIDE TRAINING SCHOOL

Following is the line-up for the City Training School to be held in Memphis January 15 to 19. Two periods will be given each night to the study of the books and a full 30 minutes period given to an address on Evangelism brought by Drs. J. L. Hill and J. D. Freeman. Dr. Hill will speak Monday and Tuesday nights and Dr. Freeman Wednesday and Thursday. The books to be taught are as follows:

First Division S. S. Manual, Jesse Daniel; Second Division S. S. Manual, W. D. Hudgins; Soul Winning, David N. Livingstone; Doctrine, Dr. J. D. Freeman; Teachers that Teach, Mrs. Blanche Hudgins; True Functions of the Sunday School, Zella Mai Collie; Secrets of Sunday School Teaching, Dr. W. W. Wil-

lian, Florida; Missions, Dr. Bateman of First Church.

Classes registering during the month in the Young People's and Adult Department:

Nashville—Signet, First Church, Max E. Mortimer, teacher; Kinozelian, Grace, Mrs. B. L. Bishop, teacher; Kinozelian, Immanuel, Mrs. W. D. Williams, teacher; Pals, Park Avenue, W. B. Walker, teacher.

Chattanooga—Ready, Birchwood, J. D. Bare, teacher; Lindsay, North Side, Mrs. D. W. Lindsay, teacher; Bâraea, Ridgedale, P. Goodner, teacher.

Memphis—Estherian, Temple, Ruth Stephens, teacher; Kingdom Builders, Long View Heights, A. P. Moore, teacher.

Springfield—Conquerors, Grace, A. E. Camsey, teacher.

Charleston—Glad Girls, Miss Jimmie Lou Cole, teacher.

Daisy—Fellowship, Dennis Piskett, teacher.

Dickson—Men's First, Dr. D. F. Nesbitt, teacher; T. E. L., First, Mrs. D. Edgar Allen, teacher.

B. Y. P. U. NOTES

As these notes are being written we are in the midst of the big Southwide B. Y. P. U. Conference at Nashville, and we are all thrilled with the inspiration this meeting is bringing to each of us. Not enough has been done yet to give a write up for this will be done by the proper ones selected to do so, and will come in notes next week.

Mr. Herman Harvey, Statesville: "We have completed our study course which was a real success. Only ten took the test, but they made fine grades, and many others studied who did not take the examination." We appreciate this fine work done, and hope the interest may continue to grow.

Miss Clara Lane, Kingsport: "We have just finished our selection of officers for the new year, and are planning to hold an Officers' Clinic. We will appreciate your sending us tracts and other helps for the various officers." This is a fine thing to do. If we ever get our work over either in the church, association or state we must realize the need of informing those who are to lead and train them for their respective tasks.

Mr. Joe Howren, Chattanooga, writes that plans are maturing rapidly for their City School; and asks for Mrs. J. E. Lambdin, Fred Dow-

ell, Roxie Jacobs and the writer to aid in the work.

Rev. Bernard Scates, President of Carroll County B. Y. P. U.: "Here is the B. Y. P. U. report for Carroll Association. We are only one year old and during that time we have increased from six Unions to fifteen from an enrollment of 139 to 350. Yet no Union is standard and there is much work to be done. The writer was re-elected president for this association, so any program and suggestion will be appreciated."

LAWRENCE COUNTY MEETING

Lawrence County B. Y. P. U. Association met in quarterly meeting December 10. Only three Unions were represented, but the following program was rendered:

Song Service—Jester Gray.

Devotion—Nellie Mae Davis.

1. In the Center of Battle — Eva Henderson.

2. Survey of L. C. Mission Fields —Mrs. L. C. Harris.

3. Enlisting Possibilities — Mrs. Florene Gray.

4. Business.

Song—Jester Gray.

Dismissal—Mrs. L. C. Harris.—

Pierce Hanson, President.

Bro. N. W. Ellis is conducting training schools in two small churches with a view to organizing Unions in each of them. If all our pastors would do this we would have B. Y. P. U.'s in every country church in the state. We will never have much else until we learn to discover and train the talent of our young people in the churches.

Glenmore Garrett, Sr.: "I am enclosing a list of the names of persons taking tests on "The Meaning of Church Membership" in my class at Pleasant View (Nolachucky Association) the week of December 11-15. You will note we had fourteen to take test at this church. I am sending also names of some who attended Dr. Fleming's class at Lebanon Church some weeks ago, but who could not come the night of the test.

"In our tests at Pleasant View were some from Alpha church and some from Lebanon. They wish their seals registered to their churches. This Pleasant View church has never had a training class, but a nucleus of young persons gathered from night to night with an interest which inspired the teacher very much. We shall organize a B. Y. P. U. soon."

Riverside Church, Memphis, organizes a B. A. U. and writes for helps. We would that every church might have a B. A. U. and train the men as we do others. This seems to be the only way to interest and help our men.

THE SOUTH-WIDE CONFERENCE

At the time these notes are being written the big Southwide Conference is on in Nashville, and we are having a great time. We have never attended a meeting that surpassed this meeting in high standing addresses and informational and helpful conferences. We have from Tennessee outside of Nashville more than 300. It is hoped that from this great meeting we will get good for all our Baptist people over the entire state. A full report of this meeting will be made in next week's notes and so we will not break in here with any kind of report of what was done only that we congratulate our young people upon privileges at this meeting. We also appreciate the hearty co-operation of our own young people in getting our leaders to this conference and especially do we value the work of the Nashville Organization. They did a most splendid job entertaining the conference. Plans are being made here for some definite and progressive work among our forces and we will give proper information and suggestions after same has been planned ready for action.

The young people are behind the 100,000 Club and the campaign for 25,000 subscriptions to the Home and Foreign Mission Journal. Tennessee has never failed to do her part in any worthy movement among our churches and denomination and will not fail here.

LAYMEN'S NOTES

Our laymen will take note that our regional conferences will be held in February this year instead of May as heretofore. The time was so late in the Spring that our men on the farms were busy and could not attend, so we changed the time back to February. The meetings will be held as follows:

No. 1—Knoxville, February 20.
No. 2—Athens, February 21.
No. 3—Murfreesboro, February 22.

No. 4—Humboldt, February 23. Let all our men get ready to attend these meetings for we are to have some of the outstanding speakers on the program. Also some periods of conference that will be greatly worth while.

NEW RIVER ASSOCIATION ORGANIZING FOR ACTION

"I am delighted to know we shall have you with us Monday, January 1, for our conference. I am sure it will help us much, for as you know there is not much doing in this association for the spread of the Gospel around the world, and that is the ultimate end of the organization we plan to start on that day. We can not hope for too much at the beginning, but I want to begin an or-

ganization that will put new life in this section. I think we have some of the most loyal people in our church I have ever known, and with them I shall roll up my sleeves and go to it." —W. M. Thomas, Oneida.

HUMBOLDT INVITES THE LAYMEN'S CONFERENCE

We are delighted to accept the invitation from the Humboldt Church and will hold our Annual Conference for Region No. 4 which comprises all of West Tennessee at this church on February 23.

"I am writing to acknowledge your recent letter, and to extend to you a cordial invitation to hold the Laymen's Meeting with Humboldt in February. Please advise me soon as to the exact date and the number you expect to attend the meeting together with the duration of the session. We are happy to have you, and will see that lunch is made available for those who attend the meeting.

"Our work goes well. We are coming to the end of the year with every cent the church owes anybody on earth paid in full—the first time

I am told for 25 years—and are taking a special memorial offering for the Co-operative Program and the Orphanage combined on next Sunday." —H. W. Ellis, pastor.

Taken from the 100,000 Club Bulletin:

Receipts from the Baptist Hundred Thousand Club show an increase every month. The receipts for November were \$11,806.49, an increase of almost \$4,000 over the previous month.

* * *

The Executive Committee, at its meeting in October, voted to give the Baptist Hundred Thousand Club full sway in January and February for a second campaign. The plan of organization will be the original one that was approved by the Convention last May. The necessary mechanism is now being put in order by the General Leader and all will be ready for the start the first of January. Details of the organization will be set forth in our next bulletin. There will be no change in the plan of operation.

New LOW FARES between all stations on the Southern Railway System



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ONE and ONE-HALF CENTS PER MILE for one way tickets good in COACHES

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... NO SURCHARGE ...

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WOMAN'S MISSIONARY UNION

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Leader.....Miss Ruth Walden, Nashville

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

1934

Watchword for 1934: "Be strong and of good courage . . . for Jehovah, thy God, is with thee."—Joshua 1:9.

Hymn for 1934: "All Hail the Power of Jesus' Name."

HISTORY OF YEAR'S HYMN

He hath . . . a name written: King of Kings and Lord of Lords.—Revelation 19:16.

We have for this year one of the most majestic and most stirring hymns which the world has ever known. It was published anonymously in 1779 by the Gospel Magazine in England, but the identity of its author was later determined through an acrostic poem, the initial letters of which spelled the name "Edward Perronet". Edward was descended from a French refugee, who had ministered to protestants in Switzerland and whose son, Edward's grandfather, had settled in England. Converted at the age of twenty-one, Perronet soon became a close associate of the Wesleys and for several years played a large part in their evangelistic revival. They later separated because of doctrinal disagreements but maintained a mutual affection and admiration. Perronet was a man of great courage and firm convictions and threw himself heart and soul into his life-long service for the Lord. He published three volumes of hymns and poems, but few have lived save the immortal "All Hail the Power of Jesus' Name."

"Coronation," the tune best known in America, was written late in the eighteenth century by Oliver Holden, most of whose life was spent in Charlestown, just across the river from Boston. Holden was by trade a carpenter but became a prosperous real estate dealer, in addition to which much of his time was given to the organizing of churches and the conducting of singing schools. This hymn tune was written just after the birth of his first child, which probably added greatly to the strains of deep joy throughout the hymn.

"Miles Lane," England's favorite tune for the hymn, is becoming more and more familiar in America. Having the same stately, majestic rhythm as "Coronation," it leads on to a magnificent climax in the four-fold repetition of "Crown Him!"

We are told of an experience which Rev. E. P. Scott had in India when he was determined to visit a certain barbarous tribe in spite of the warnings and pleadings of his friends. Led on by the urge of the Holy Spirit,

he came at last to their village among the hills. He was immediately surrounded and threatened with sneering looks and spears. Taking out his only weapon, his violin, he closed his eyes and sang "All Hail the Power of Jesus' Name," playing the accompaniment on his beloved instrument. Fully expecting to be killed, he opened his eyes to find that the song had conquered his foes, and before long they were listening eagerly to his story of the love of Christ.—*Claudia Edwards of Music Department, W. M. U. Training School.*

A MESSAGE FROM MISS HANNAH

Seinan Jo Gakuin
Kokura, Japan

November 11, 1933

My dear Friends:

How I long to share with you the loveliness of this November day. For as all the world knows Japan outdoes her very best in the fall of the year and one's heart is naturally filled with joy and thanksgiving as the harvest season draws to its close.

Especially are we grateful to those of you who in any way have helped in making the past year the good one it has been. I had hoped to write each of you but have at last given up in despair for lack of time and shall try to write in a general way of our work here at the school.

As you know the principal of Seinan Jo Gakuin, Mrs. J. H. Rowe, is now on furlough and I'm sure many of you have heard her speak during the past year. Perhaps she told you of the special meetings which are held each year in memory of Mr. Rowe. The first service was held this morning and was truly beautiful. Dean Hara spoke of Mr. Rowe's great love for Japan and un-failing devotion to duty. Mrs. Dozier spoke of the many years they had been friends and co-workers. The main speaker for this year is Mr. Tanaka, principal of the Lambrecht Training School in Osaka and we are expecting his messages to be most helpful.

The Y. W. A. has been especially active this term and has become the most popular organization in school, having its monthly meeting in the school schedule so that those who wish to attend are free to do so.

We have regular work until noon on Saturday, then there is a program by the English or music pupils. This is a very essential part of our work but it takes constant practice to give

the girls the help they need. I think I wrote some of you that our girls have won three first prizes since last spring in oratorical contests. This means a great deal to a school that is young and has to overcome prejudice and work beside far better equipped government schools. Miss Lancaster is untiring in her efforts to make the English work all that it should be and if any of you have plays or other material suitable for high school programs we would greatly appreciate your sharing it with us.

Yesterday was the music day and even the first year girls seemed to enjoy the numbers. We have one hundred and thirty-five of them this year, so in everything we have to remember that they are still babies in arms so to speak. But are they attractive! On last field day while watching the races I found two of them tugging at my skirt. "Come on Sensei and sit on our straw mat—it's lots of fun when it slides down the hill." I was so amused for in a year or two some of these same frisky little lambs will be too shy to even answer when a teacher speaks to them. But not now—we sat together and the boldest of them asked all the questions on record about Beikoku—the great rice country—America. It is a great joy to know that no matter what international difficulties darken the sky, the hearts of these little girls are filled with kindly interest and good wishes for their friends in Beikoku.

I have thought so often of the G. A. and Y. W. A. girls I met while home and wished that by some magic they could know personally their friends in Seinan Jo Gakuin.

Last month our W. M. U. of Japan met in Yawata, a city quite near our school, and after the first meeting of the convention we had a little party in the pastor's new home which had been built by faith and hard work after a fanatic had set fire to the former pastorage. Yawata being a great industrial city there is little in the way of beauty to show guests and nothing to give them for souvenirs, as is the custom in Japan. But the kindergarten children had made little boats with candles in the center and as Mrs. Kuroda began her welcome the lights were turned out and there in the darkness we waited until each had lighted her candle from her neighbor's. Soon we could see each other's faces—Mother Burke who has been with Mrs. Dozier these many years—Mrs. Mizumachi, the first president of our organization—Mrs. Hara, our new president—women from churches all over our convention sitting around low tables with thankful hearts that so much had been accomplished this past year. But by the time this reaches you Thanksgiving will be over and Christmas near at hand.

May I wish for each of you the

very happiest Christmas possible and a New Year filled with every good thing. The Red Cross stamp is the one being used in Japan this Christmas.

From all of us to all of you
Our very best "yoroshiku."

Most sincerely,
LOLITA HANNAH.

MRS. CARTER WRIGHT IN TENNESSEE

We are most happy to announce that Mrs. Carter Wright, Stewardship Chairman of the South and Field Worker of the W. M. U., will be in Tennessee from January 9th through the 25th. She will be accompanied in the following associational meetings by Miss Mary Northington and Miss Ruth Walden. In most of these meetings the 1934 Year Book will be taught, and all leaders of the women and young people are especially urged to be present in these meetings.

The following schedule will be carried out:

January 9—Nolachucky Association, with Morristown, First.

January 10—East Tennessee, with Newport, First.

January 11—Jefferson County Association, with Jefferson City, First.

January 12—Big Emory Association, with Trenton St., Harriman.

January 13—Sevier County Association, with Sevierville, First.

January 14—Clinton Association, with Clinton, First.

January 16-17—Knox County Association, with Knoxville, First.

January 18—Chilhowee Association, with Maryville, First.

January 19—Holston Association, Bluff City.

January 20—Watauga Association, Elizabethton.

January 21—Grainger County, Rutledge.

January 22—McMinn County Association, Athens, First.

January 23-24—Ocoee Association, Chattanooga, First.

January 25—Nashville Association, Nashville, First.

I WILL HELP YOU RAISE MONEY! . . .

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.

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GREATER PUBLICITY FOR FOREIGN MISSIONS

By Charles E. Maddry, Executive Secretary, Foreign Mission Board.

For a long time the Foreign Mission Board has felt keenly the necessity for wider and more detailed information and publicity for our foreign mission work. We believe it is still true that "where there is no vision the people perish, and the background and inspiration of all true vision is accurate and inspiring information."

The story of the sacrifices and triumphs of our missionaries, and of our whole foreign missionary enterprise, is one of the most thrilling and inspiring things we have ever read. A modern Book of the Acts of the Apostles is being written day by day before our very eyes, and so few people know about it. In every mail that comes to the mission rooms there are human interest stories of missionary service and heroism that would thrill and quicken and inspire our people if they could only read them.

Therefore, in an effort to fill this long-felt need for the dissemination of more intimate and inspiring information about the work of foreign missions, the Board at its recent annual session on October 11, created the position of Publicity or Editorial Secretary, and outlined the duties of the position as follows:

"It shall be the duty of this officer to assist the Educational and Promotional Secretary, write tracts, booklets, articles for the general press, the denominational press, and mission magazines. To prepare a graded series and cycle of mission study literature for children and young people. To represent the Board before conferences and gatherings of the W. M. U. and auxiliary groups, summer camps and assemblies of students and young people, and in all other ways possible, promote the welfare of the whole foreign mission enterprise."

Miss Inabelle Graves Coleman of Greensboro, N. C., was elected to this position, and begins her duties with the Board on November 1, 1933.

Miss Coleman is an A.B. graduate from the Woman's College of the University of North Carolina, class of 1918. She has done graduate work in Journalism and Sociology at the University of North Carolina and Columbia University, New York. For six years she was a teacher in the Greensboro High School, and was founded and faculty adviser of "High Life," the high school newspaper, which won national first place for six years at the Columbia University Interscholastic Press Association's annual convention. She taught for two years in the Woman's College of the University of North Carolina in the summer school.



INABELLE GRAVES COLEMAN

She has had wide experience as a newspaper writer, and was Department Editor for the Greensboro Daily News. For three years she was Young People's Secretary of the First Baptist Church, Greensboro, N. C., and comes highly recommended by her pastor, Dr. J. Clyde Turner.

Miss Coleman has written extensively for the various publications of the Sunday School Board, the Woman's Missionary Union of the South, and is the author of several mission study books.

We are happy indeed to announce that Miss Coleman is coming with our Foreign Mission Board, and we bespeak for her the sympathy and co-operation of all of our people.

FOUNDER'S WEEK AT MOODY BIBLE INSTITUTE

An interdenominational rally on Sunday afternoon, February 4, will open the Founder's Week Conference of 1934 at the Moody Bible Institute, Chicago. The historic Auditorium of Moody's day will be the meeting place. Amplifiers will provide overflow meetings with chief addresses.

The founder's birthday, February 5, will be observed as Alumni Day—the home-coming for former students—President Ferrin of the Providence (R. I.) Bible Institute, and Dean Moyer of Northwestern Bible and Missionary Training School (Minneapolis) appearing on the program.

Pastoral evangelism will be emphasized by Dr. M. E. Dodd, President of the Southern Baptist Convention, and Rev. Gustav F. Johnson, of the Swedish Gospel Tabernacle, Minneapolis. Bible study will center about Prophecy as bearing upon current and coming events.

As usual, the last day of the assembly, Thursday the 8th, will be Missionary Day, when moving addresses, the recounting of missionary

experiences, and testimonies by workers from many lands will bring blessing to the multitudes. Throughout the conference the great Institute Chorus will make its inspirational contribution in anthems and hymns.

friends, and had a ready smile for everyone.

She is survived by husband and daughter. We entreat them to look to her God.—Miss Bettie Mathes, Mrs. John Leeman, Committee.

WOODS

Mrs. Mary Ann Phillips Woods, widow of William Woods, was born in 1849 and died in 1933. She professed faith in Christ in early life and united with the Robertson Creek Baptist Church of which she was a member at the time of her death. She was a devoted mother and Christian.

Two of her children, Dona and George, having preceded her to the grave, only one, Mahlon, of Chicago, Illinois, is left to mourn her departure, besides a most of relatives and friends. Her going is our loss, but we are submissive to God's will, trusting she felt as Paul felt: "I have fought a good fight; I have finished my course; henceforth there is laid up for me a crown of righteousness."—G. W. Phillips, D. M. Climons, J. W. Cockrehan, Committee.

In Memoriam

150 words published free. All extra words 1 cent each. Send money with obituary.

WILLIAMS

Joseph DeWitte Williams, son of Charles and Ludie Williams, was born Sept. 3, 1909. He was converted and joined Bradley's Creek Baptist Church when about fifteen years old. His life was snuffed out suddenly while working at Duponts at Old Hickory, June 9, 1933. This was a great shock to his family and friends. He was a lovable young man with a bright and cheery disposition.

He is survived by father, mother, two sisters, little niece and nephew. May God bless and comfort them.—Miss Bettie Mathes, Mrs. John Leeman, Committee.

MRS. MILES WILLIAMS

Leonidas, daughter of Archie and Arbelle Height, was born Sept. 13, 1864, died April 4, 1933. She professed faith in Christ when a young girl, but it was several years before she chose her church home. She joined Bradley's Creek Baptist Church, Sept. 1888.

She was married to Miles Williams Dec. 19, 1894. To this union were born three daughters, two of whom died in infancy. She was loyal to church, family and

Our leading layman at Liberty Church, Bro. O. B. Rice, Past Grand Master of the Masons, Superintendent of Sunday School, Deacon and Treasurer of Liberty Church, died Nov. 10, and was buried Sunday, Nov. 12, in Covington. He also was chairman of the Tipton County Baptist Sunday School Convention.

A tribute to his value was the enormous throng attending his last rites. His friends were legion; they regretting exceedingly his sudden and untimely passing.—S. P. Poag, Pastor.

NEW YEAR GREETINGS! To All A Year of Happiness

As one of the group of seventeen Stores representing the Sunday School Board of the Southern Baptist Convention, designated as distributors within the state of books, Bibles and other supplies for our work, we sincerely thank the Baptists of the state and our other friends for the pleasant business relations during the year just closed.

As we enter upon the New Year with its hidden possibilities, we are anxious to render a still better service. We realize that in order to do so, we must first be given the opportunity to serve, which you hold within your grasp to give. We shall be glad to meet you more than half way with our Book Store service. It is our earnest wish that neither of us shall be disappointed as we travel together down the twelve months as servants and served.

You can make us happy by requiring of us that we shall serve you whenever you need books, Bibles, or supplies for any and all departments of church work.

It will be our constant aim to make you happy through creditable service.

BAPTIST BOOK STORE

161-8th Ave. No. 1

Nashville, Tennessee

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 17, 1933

Memphis, Bellevue	1445
Chattanooga, First	1123
Nashville, First	1080
Memphis, Temple	973
Nashville, Grace	928
Knoxville, Fifth Avenue	808
Chattanooga, Highland Park	688
Chattanooga, Ridgedale	685
Nashville, Belmont Heights	670
Nashville, Park Avenue	608
Chattanooga, Northside	606
Maryville, First	602
Jackson, First	600
Memphis, LaBelle	598
Chattanooga, Avondale	547
West Jackson	524
Nashville, Eastland	514
Clarksville, First	511
Etowah, First	508
Erwin, First	483
Cleveland, First	465
Sweetwater, First	464
Chattanooga, Calvary	458
Chattanooga, Woodland Park	448
Chattanooga, Tabernacle	442
Memphis, Seventh Street	430
Memphis, Highland Heights	405
Memphis, Speedway Terrace	399
Memphis, Prescott Mémorial	390
Chattanooga, Rossville Tab.	356
Chattanooga, Red Bank	350
Dyersburg, First	337
Paris, First	321
Nashville, North Edgefield	316
Trenton, First	312
Chattanooga, Chamberlain Ave.	308
Nashville, Grandview	305
Memphis, Central Avenue	297
Chattanooga, Alton Park	297
Old Hickory	290
Lenoir City, First	280
Nashville, Seventh	279
Memphis, Boulevard	265
Cleveland, Big Springs	250

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 24, 1933

Memphis, Bellevue	1321
Memphis, Temple	875
Nashville, First	912
Knoxville, Fifth Ave.	782
Nashville, Belmont Heights	633
Maryville, First	600
Clarksville, First	549
West Jackson	571
Erwin, First	488
Etowah, First	444
Chattanooga, Tabernacle	432
Paris, First	390
Dyersburg, First	339
Union City, First	338
Knoxville, Lonsdale	324
Chattanooga, Red Bank	322
Trenton, First	320
Humboldt, First	311
Cleveland, Big Spring	277

By FLEETWOOD BALL

A. U. Boone concluded his labors as supply pastor of Immanuel Church, Nashville, last Sunday.

—B&R—

The church at Goodpine, La., loses its pastor, E. J. Phares, who resigns to accept a call to Harrisonburg, La.

—B&R—

C. N. Travis has resigned the pastorate at Jackson, La., and moved to Atlanta, Ga., much to the regret of the Louisianians.

—B&R—

O. J. Chastain, of Commerce, Texas, rejoices in the good beginning of his work with the First Church, Van Buren, Ark.

—B&R—

J. P. McBeth has resigned at Ropesville, Texas, to accept a call as pastor of the church at Dumas, Texas.

—B&R—

E. L. Finch was lately ordained to the full work of the ministry by the church at Red Hill, Ark. His brother, Charles Finch, delivered the sermon.

—B&R—

William A. Lynn, aged 64, a useful member and deacon of the First Church, Lexington, died Wednesday, December 27, of pneumonia.

—B&R—

James L. Sullivan, of Clinton, Miss., has been called to the pastorate at Beaver Dam, Ky., and has accepted.

—B&R—

John J. Pre Vol, of Smithfield, Ky., has accepted a call to become pastor of St. Matthews Church, Louisville, Ky.

—B&R—

Warren R. Hill, of Lenoir City, has been established in the pastorate at Grand Junction succeeding W. C. Skinner.

—B&R—

John T. Colburn, of Cumberland, Md., has been called as pastor of Jefferson Street Church, Richmond, Va.

—B&R—

Tabernacle Church, Utica, N. Y., is being served temporarily as pastor by John Snape, formerly pastor in Los Angeles, Cal.

Grace Church, Richmond, Va., though a hundred years old, has had only 14 pastors, C. C. Coleman being the present pastor.

—B&R—

Floyd Buckner, of Parsons, a graduate of the Baptist Orphanage Home, is beginning in a flattering way his work as a minister.

—B&R—

J. Dean Adcock has seen the membership of the First Church, Orlando, Fla., grow from 461 to 1,597 during the fourteen years he has been pastor.

—B&R—

James S. Day, Jr., has resigned at Punta Gorda, Fla., and accepted a call to Southside Church, Lakeland, Fla., effective January 1.

—B&R—

J. N. Tolar has resigned as pastor at Seivern, S. C., and is moving to his home at Madison, Ga. He is open for work.

—B&R—

L. H. Wright, of Warm Springs, Ga., has accepted the care of Tattanall Square Church, Macon, Ga. He will take charge at an early date.

—B&R—

Horace Lee Janes, of Hobart, Okla., has engagements for revivals through January and the first half of February.

—B&R—

F. W. Tinnin was lately retained as editor of the Baptist Message, Shreveport, La., at a salary of \$3,000, with \$300 for expenses.

—B&R—

His Tennessee friends will learn with joy that Spurgeon Wingo has sufficiently recovered from recent illness to preach at De Ridder, La.

—B&R—

A revival has just closed in Mangum, Okla., C. E. Wilbanks, pastor, in which L. R. Scarborough, of Fort Worth, Texas, did the preaching. There were 43 additions.

—B&R—

The Christian Index points out the fact that "legal beer increases drunkenness in Atlanta." Yet friends of the sloop in Tennessee say it will not make drunk.

—B&R—

J. A. Atha was lately ordained to the full work of the ministry by the Stewart Avenue Church, Atlanta, Ga. He is pastor of Lenora Church, Lithonia, Ga.

Thomas Shearouse, of Guyton, Ga., was ordained to the full work of the ministry recently by New Providence Church. He has been called to the Sand Hill Church.

—B&R—

The Statewide Baptist Sunday School Conference of Florida will meet with the First Church, Jacksonville, January 3-5. F. C. McConnell is pastor-host.

—B&R—

Ernest C. Hambrick has accepted a call to Norwood Church, Jacksonville, Fla., and is already on the field. He is a son of W. L. Hambrick, a preacher.

—B&R—

F. L. Brooks, of Binghamton, N. Y., has accepted the care of Avendale Church, Jacksonville, Fla., to succeed T. W. Calloway, who has moved to Chattanooga.

—B&R—

Earl R. Gaston, a consecrated layman of the First Church, Pensacola, Fla., has been elected first vice-president of the Florida Baptist Convention.

—B&R—

A. D. Kennett and the First Church, Burlington, N. C., lately enjoyed a meeting in which J. W. Ham, Atlanta, Ga., did the preaching. There were 79 additions.

—B&R—

C. G. Bayless has resigned as pastor of Southside Church, Pine Bluff, Ark., and moved to Mountain Grove, Mo. He will re-enter evangelistic work.

—B&R—

F. C. McConnell, of the First Church, Jacksonville, Fla., will deliver the address at the first midyear commencement exercises on Founders Day, at Stetson University, De Land, Fla.

—B&R—

Those wanting copies of the minutes of the Tennessee Baptist Convention held at Murfreesboro will please write Fleetwood Ball, Lexington, Tenn., or Dr. John D. Freeman, 161-8th Ave. N., Nashville, Tenn.

—B&R—

Dayton Jarrett to Miss Leola Laycock on Dec. 21; Algie A. Johnson to Miss Bessie Reed on Dec. 23, and J. B. Connell to Miss Kizzie McPeake on Dec. 27, were the Yuletide marriage ceremonies performed by the writer.

—B&R—

W. A. Boston lately surrendered to the ministry at Pawhuska, Okla., mak-

ing the fifth brother thus to do. The others are G. C., of Pawhuska; H. H., of Guthrie, Okla.; Jack, assistant pastor of the First Church, Oklahoma City; V. E., of Clarksdale, Miss., and W. E., of Pawhuska.

By THE EDITOR

On December 17, an offering of \$66.00 was given by the Fifth Ave. Church, Knoxville, for the Orphanage, and on December 24, \$157.18 was given by the First Church, Maryville.

—B&R—

We were glad to have as a visitor in the office last week, Brother C. B. Hall, of Eldorado, Ark., who has been a subscriber to the paper for 24 years, the first subscription being given to him by a sister at the age of 13 years. What a splendid gift to anyone!

—B&R—

It was our delight last week to have visitors from everywhere. These good people were in attendance upon the Third Southwide B. Y. P. U. Conference which met in Nashville, and it was our privilege to have a part in welcoming them to our city and to our fellowship.

—B&R—

On Sunday, January 7, the First Baptist Church, New Orleans, will celebrate the eighth anniversary of the pastorate of Dr. John A. Huff. A special program has been arranged for the occasion, and the friends of the church and pastor are cordially invited to attend.

—B&R—

W. Plunkett Martin, LaFayette, Ala., one of the best known gospel singers of the South, has recently declined an invitation from the First Church, St. Joseph, Mo., to become director of music and assistant to the pastor, Dr. Frank Tripp. Mr. Martin will continue in the field of evangelism.

—B&R—

Pastor W. E. Hunter, of Somerset, Ky., recently closed a good meeting at Byrdstown, Tenn., one of our new mission churches. There were several additions to the church, six members coming from another denomination. Brother A. S. Scantland is pastor, and is ably aided by some of the best men of the town.

—B&R—

Brother J. G. Hughes, who has recently accepted the care of the First Church, Kingsport, writes that the work has started off in a very encouraging way, 24 new members being added to the church in the five

Sundays, and offerings of \$200 for Foreign Missions and \$60 for the Orphanage given. "We are already feeling at home," says Bro. Hughes.

—B&R—

Harlem, Ga., Dec. 22, 1933.—On Dec. 22, Mrs. Julia Mai Jarrard and Rev. J. P. McGraw were married at the home of Rev. Pope A. Duncan, of Thomson, Ga., Dr. Duncan officiating. Mrs. Jarrard is a graduate of the Seminary of Ft. Worth, Texas, as is also Bro. McGraw. It was while studying in the Seminary that her husband, W. D. Jarrard, took sick and died. Bro. McGraw has many friends in Tennessee, having made them while pastor of the Tabernacle Church of Chattanooga.

—B&R—

Pastor and Mrs. H. T. Whaley, of the Eastland Baptist Church, Nashville, were greatly surprised and gladdened by Christmas remembrances from the members of the church. Mrs. Whaley was presented with a beautiful china dinner set and Pastor Whaley with a fine lounging robe and leather travelling bag. The gifts were presented on separate occasions in the home of the recipients and with gracious words to which feeling responses were made. Pastor and Mrs. Whaley are doing a fine work in Eastland Church where they are greatly beloved.

—B&R—

Tennessee girls in the Southwestern Baptist Theological Seminary, at Fort Worth, sent Christmas greetings to their native state, which they desired to transmit through the Baptist and Reflector, but which did not reach the office in time to appear before Christmas, and there was no paper last week. The greetings follow:

"Greetings from thirty-five young women of the Training School, one of the four schools that constitute the Greater Seminary. We have dedicated our lives to the Master's work and are here in this wonderful Power House, taking training, special training, that we may better be able to do God's will. Friends, mothers, we would match our lives of service against a small part of your possessions and your prayers to help prepare us for the work that lies out before us. May we count on you?"

—B&R—

With the Churches, December 17-24: Memphis—Boulevard received 3 by letter; Seventh Street, 2 for baptism and Highland Heights 1 by letter; McLean and Temple each received 1 for baptism, while Central Avenue welcomed 1 for baptism and 1 by letter; Bellevue welcomed 13, 6 of whom were for baptism. Chattanooga—Eastdale welcomed 3 for

baptism and Chamberlain Avenue 4 by letter; Red Bank had 2 additions and Pastor C. M. Pickler baptized 5; Tabernacle welcomed 2 by letter, Highland Park, 1 by letter, and Northside 1 for baptism; Pastor Stansel at Woodland Park baptized 3; Avondale and First each welcomed 1 by letter and 1 for baptism; Rossville, Ga., First, received 1 by letter, and there were 8 additions to First Church, Etowah; Big Springs at Cleveland received 2 by letter, Old Hickory near Nashville, 1 for baptism, and Fifth Avenue at Knoxville welcomed 3 by letter and 2 were baptized. Nashville—Belmont Heights welcomed 1 by letter; Eastland 2 by letter and 1 for baptism; Park Avenue, 1 for baptism and Pastor Olive baptized 2; Grace, 1 for baptism and Pastor Ewton baptized 2.

—B&R—

ENLISTMENT EVANGELIST

Rev. W. C. Creasman, of Shelbyville, began his work the first of the year as one of the new enlistment evangelists provided for by the State Convention and the Executive Board. He will continue to live at Shelbyville until arrangements for a permanent home have been made. He is available now for work with any pastor or church that may wish to enlarge its program. He will give his time to promoting the Every Member Canvass, arranging for conferences with pastors and deacons, launching the Lord's Acre Plan—in short to doing everything that will help our churches enlist their members in our whole program at home and elsewhere. Churches needing aid from our mission funds and those receiving such aid will be his special care. Let him be kept busy all the time.

PROGRAM FOR MIDDLE TENNESSEE MINISTERS' CONFERENCE

Murfreesboro, Tenn., Jan. 9, 1934

- 10:30—Devotional, Song, Scripture, Prayer—Ralph Gwin.
- 10:45—Roll Call, Minutes, New Members and Visitors Recognized.
- 11:00—Circulating Library for This Conference—Sam Edwards.
- 11:30—Privileges and Responsibilities of the Ministry—H. T. Whaley.
- 12:00—Season of Prayer—President.
- 12:15—Adjournment for Lunch and Table Fellowship.
- 1:30—Devotional, Song, Scripture, Prayer—V. Floyd Starke.
- 1:45—Miscellaneous Business.
- 2:00—Middle Tennessee a Challenging Field—W. C. Creasman.
- 2:30—Our Objectives for Middle Tennessee.
- 3:00—Asking God's Blessings Till We Meet Again—President.

God's Image Thwarted

A parent's pride a baby is;
Their priceless joy is just one kiss.
The smiles it has could not be sold
For all the silver or the gold.

The childhood age with all its play,
Its guiltless trust and humble way,
Are for each heart a message true
Of how God's children ought to do.

Youth soon begins for self to see
To make its way what'er that be;
God's image now is almost grown
A soul, a mind, a will in one.

His image in manhood complete
God wants to make a life discreet.
How sad they are whate'er those sins
That wrecks and ruins what God begins.

How whisky, wine, and beer today
So thwarts God's image on its way;
Upon its way to fill his plan
And what is more to be a man!

—By Harry E. Guinn.

Mrs. Bender—"Wot d'yer think o' this? I was 'avin' my forty winks yesterday. Yer know I gets so tired by two o'clock, after bein' up at five in the mornin'!"

"Well, as I was sayin', I was just sat in my chair, nicely noddin' an' restin', when I felt somebody fiddlin' with one o' my buttons."

"Don't do that," I ses, too sleepy to open my eyes; "don't disturb me."

"I'm not disturbin' you, grandma," sed little Daisy, "I'm tryin' to tune yer on to somethin' diff'rent from wot yer've bin givin' us!"

"Wot d'yer think o' that, from a six-year-old?" asked the proud grandmother, as she laughed aloud over the sauciness of modern children.—Wm. Lax's "Adventure in Poplar."

Truth About Advertising

"What's your time?" asked the old farmer of the brisk salesman. "Twenty minutes after five. What can I do for you?" I want them pants," said the old farmer, leading the way to the window and pointing to a ticket marked, "Given away at 5:20." —Christian Observer.

An old lady was asked which she thought were happier, people who were married or people who were not. "Well, I don't know," she said. "Sometimes I think there are as many is that ain't as ain't that is."—Cottonwood Falls Leader.

5,000 Recruits Wanted for B.R.P.

Enlistment Offices Opened January 1 for Volunteers

Everyone who has taken lessons in the use of the typewriter has no doubt written, "Now is the time for all good men to come to the aid of their country." We are changing that copy into a challenge, "Now is the time for every loyal Baptist in Tennessee to rally to the cause of his denomination."

"BAPTIST RECOVERY PROGRAM", TITLE OF THE FORWARD MOVEMENT

There is enough mission work in Tennessee to require the continuous services of 500 paid workers for many months. To have this many people working for our Executive Board is out of the question. We are, therefore, dependent for a large part of our promotion program upon the voluntary help of our friends, the members of our churches. Your Executive Secretary is coming in the name of the Lord of Hosts to ask that at least 5,000 men, women and young people volunteer to join our "Baptist Recovery Program."

The Conditions Are Simple

This appeal is in strict accord with the New Testament teaching and example. It violates no principle of church polity. It is an effort to restore to our midst that fundamentally scriptural practice of voluntary and freewill service which made the early days of Christianity such militant ones and brought startling and magnificent victories to the churches of apostolic days. Here are the conditions:

1. All who will give from one day to three months during 1934 without expense to the Executive Board, going out to a needy field to render some service for the Lord, may become members.
2. If you wish to join, simply write on a postcard—not on a letter or piece of paper, but on a penny postal—the information asked for below. If every name is on a post card, we will be saved the expense and time of preparing a card index list.

3. Hold yourself in readiness for the service and render it if called by a pastor, an associational moderator, the member of the Executive Board who lives in your section of the state, or any of our state workers, or find a place for yourself.

4. Every time you give a day to any volunteer service outside your own church field, drop a post card to me and give the facts about this service, place where held, kind of service, and results. This information will be filed with your enlistment card:

5. Begin at once to prepare yourself for the special task you choose and thus be prepared to render the finest possible service when you go out.

6. Go to no church against its wishes. Baptist workers must never presume to have authority over a church.

Important Facts To Remember

1. **It is imperative.** Two-thirds of our territory in Tennessee is more or less actual mission field. Imagine what 500 pastors, who will give from ten days to two weeks each in revivals next summer, can do for the cause, or what 4,500 vigorous, talented and wise women and laymen could do by helping undeveloped fields put on a real Every Member Canvass next year!

2. **It is fruitful.**—Wherever it has been tried, it has worked wonders. There are multitudes of God's people who have never enjoyed their religion because they have never rendered a real sacrificial service for their Lord, while scores of churches are dying for lack of a little help.

3. **It is glorious.** What pleasure there is in doing something constructive in life! How good it is to give of one's time as well as of his money! And when the fruits of the labors are seen, there is gratitude of heart over the sacrifices that may have been made.

If You Will Enlist, Copy this information on a post card and mail to John D. Freeman, Secretary, 161 Eighth Avenue, N., Nashville, Tenn.

Name _____

Address _____

I will give _____ days. When?

I prefer to work along one or more of the following lines. (Write here the names selected from the list given below.)

Sunday School, B. Y. P. U., Brotherhoods, W. M. U., Revival meeting as preacher? Singer? Personal worker? Every Member Canvass, special collections, taking censuses, building or repairing houses, grouping part-time churches into pastorates, God's Acre Plan work, distributing literature, selling books, taking subscriptions for our papers. Anything else?

Join Today! Enter Now The Baptist Recovery Program! Don't Wait!