

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
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Jesus Christ, the Light of the World

(Annual sermon preached by A. F. Mahan, pastor of First Baptist Church, Etowah, before the Tennessee Baptist State Convention held in Union City, Nov. 13-15, and published by order of that body.)

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

This word "light" often falls from the pen of John. His mind seems to be filled with three mighty words, all beginning with the same letter. They are light and life and love. One who is familiar with the Scriptures can readily tell when one is reading from the Gospel of John or his epistles, or Revelation, by the many occurrences of these words. And he uses them with tremendous significance. In this text Jesus calls himself the light of the world. He is the author of all kinds of light, whether physical, mental or spiritual. But here he declares that He himself is the light. "In him is life and the life is the light of men." (John 1:4.)

Light in the Scriptures is the symbol of all that is good, such as truth, joy, peace, happiness and heaven. All of these are found in God in perfection. "For God is light and in Him is no darkness at all." Darkness is the symbol of all that is bad, such as sin, sorrow, death and the place of eternal ruin. Notice Jesus says that He is the light of the world. Not a light of the world, as though there might be other lights comparable to Him. He is peculiarly the spiritual luminary of the world. He has no competitors in this sphere. "He is the Sun on which the telescopes of time have failed to find a spot." What then is the significance of his saying, "I am the light of the world?"

I. The Revealing Light

"Whatsoever doth make manifest is light." It is the nature of light to reveal. Any and all kinds of light reveal. We get acquainted with our physical world by means of light. We come to know one another in the same way. We cannot learn much that is good in the dark. We need intellectual as well as physical light. But how much more do we need moral and spiritual light that we may know the greatest of all truth. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) The one great purpose of the incarnation of God's Son was that we might know God. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27.)

Our supreme need is to know God. We need to be able to say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." It is not enough simply to know about God. But know him without even a preposition between us and Him. If God is to be known, he must be revealed. He cannot be discovered. That is the reason the worldly wise and prudent cannot find him with their finite minds. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Worldly wisdom can never find God.

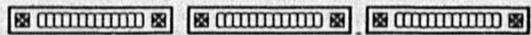
But some will answer, "Nature sufficiently reveals God." Nature does tell us much concerning God. No one can look without bias on the things about us and not be impressed with the might of Him who formed them. The rolling sea, the majestic mountains, the burning sun and every other created thing declare the majesty of God. But we need to know more than the might of God. Na-

ture also reveals the wisdom of God. No thoughtful person can consider the order, arrangement, adaptation and design in nature without being convinced of the wisdom of him who planned it all. Surely "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

You have perhaps heard the story of the infidel philosopher who was traveling across the desert with an Arab guide. They put down their tent for the night. Before they retired, the Arab knelt to thank Allah, his god, for his blessings through the day and to ask for his protection while he slept. When he had finished his prayer, the infidel said, "You are a fool." The guide replied, "Why did you call me a fool?" "Did you ever see God, or hear God, or put out your hand and touch God?" asked the infidel. The guide said "No." "Then," said the infidel, "you are a mighty big fool to be praying to a God you never saw, a God you never heard, and a God you never touched."

The guide went to bed without reply. On arising early next morning the philosopher said, "There has been a camel about the camp last night." The Arab said, "How do you know there was a camel here last night? Did you see it, or hear it, or put your hand out and touch it?" The infidel answered, "No." Then said the guide, "You are a mighty big fool to believe there was a camel here last night if you did not see it or hear it or touch it." The philosopher said, "Yes, but I saw its tracks."

About that time the sun was rising over the eastern plain and the Arab shouted, "Behold the footprints of God! The tracks of the Almighty can be seen everywhere!" Truly it is the "fool who has



Home Mission Report

(By motion of Dr. A. U. Boone at the Baptist State Convention, this report by Arthur Fox was requested to be printed in the Baptist and Reflector.)

South of the Mason and Dixon line lies Dixie. Across the vast stretch of endless acres of fertile fields, mountain heights, rolling streams and murmuring brooks is the fairest land that ever an ocean bathed or a zephyr kissed. We call it the Sunny South.

The South lives in history. The South made history in days ago. It is making history now. The fairest field for furthering the faith of our Father is the Sunny Southland. Here the truest Gospel of the risen and living Lord is preached. The strength of contention for the "faith once for all delivered unto the saints" is maintained here in the soul and sentiment of the purest Anglo-Saxon blood extant.

The influence of Southern Baptist spirit of Christianity has belted the surface of the whole earth and keeps company with the rays of the sun, till the sun never ceases to shine upon our Baptist missionary activities around the entire globe. Five and eighty years ago, when we began our Home Mission Board activities, the South had a population of a little more than seven and a quarter millions, not as many people in the whole of the Southland then as we have Baptists now. We have

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said in his heart, there is no God." But it is not enough to know what nature tells us concerning God. Our hearts want to know if God loves us and has a way to rid us of our sins.

Another answers by saying, "The Book we call the Bible sufficiently reveals God." The Bible does reveal God: It is God's word. I believe every word of it. But the Bible itself can be no revelation of God if we take Christ out of it. **God's incarnate word and His written word stand or fall together.**

If I were an artist there is one picture I would paint. I would put Jesus on a cross in the center. I would start a road in the garden of Eden and call it the road of promise, with a fingerboard pointing to Jesus and containing these words, "The seed of the woman shall bruise the serpent's head." I would start another road from the borders of Eden, calling it the road of sacrifice, for did not Abel's sacrifice have blood in it which indicated faith in the coming Messiah? Then did not all the sacrifices offered on Jewish altars point to the "Lamb of God that taketh away the sin of the world?"

I would start still another road with Moses and call it the road of law. I would put on this road a sign-board with these words, "The law was our schoolmaster to bring us unto Christ." I would start still another road leading to the same common center, and on this finger-board I would put, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." (Isaiah 9:6.)

Now if we take from the Old Testament all the promises and all the sacrifices and all the law and all the prophecies that find fulfillment in Christ, how much Old Testament would we have left? It would fail to be any revelation from God, but would only mock our faith. How eloquently also do the types and shadows of the Old Testament point us to Jesus the Christ! For instance, the serpent of brass that Moses placed on a pole in the midst of Israel's camp; Jacob's dream and vision at Bethel of the ladder that extended all the way from his head to the throne of God, with its messengers ascending and descending upon it. Here is communication opened between God and sinful man. Is not that the significance of the word religion, a binding back or rebinding? Did not heaven and earth go asunder when man sinned? Must there not, therefore, be a binding back to God? If we would know the meaning of this vision, we must turn to the last verse of the first chapter of John and let Jesus interpret it for us. He says, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Jesus is this ladder. He declares that he is the way, and "no man cometh to the Father but by me." Jesus is the golden stairway to glory. It is certain from all this that Jesus is the heart of the Old Testament revelation.

And when we come to the New Testament we hear Jesus himself saying to the Jews, "Ye search the scriptures, for in them ye think ye have eternal life and they are they which testify of me." Of course we know he refers to the Old Testament Scriptures. This is not a command to search the Scriptures, but a statement of a fact. It is in the indicative mood. In all their searching of the Scriptures, if they fail to find Christ, they search in vain. On the day of his resurrection Jesus, as he walked with two disciples to Emmaus, "began at Moses and

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Editorial

Our Colored Friend says: "Whenever a parson gets so hahd up fur money dat he stahst his folks out sellin' stuff ter help him 'out, it am 'bout time he wuz readin' 'bout de 'Postle Paul an' his tents."

"The Bible forbids the practice of anything that it does not authorize or command."—Gospel Advocate. We wonder about holding weddings in our church houses! And of using pianos during those weddings, as reported in a Nashville paper a few days ago! And about that restaurant in a certain Nashville church house! And the Gospel Advocate itself! Wherein in the Bible is there a word about the publication of such a paper?

SIGNS OF THE TIMES

"The Overall Bible Class of Belmont Methodist Church is receiving all profits from the sale by its members of tickets to Belmont theater this week, the program at the theater being sponsored by the class." And the headline to this announcement in a Nashville paper was, "Overall Bible Class Selling 'Broadway Babies' Tickets."

We do not know what the picture was, but if it was in keeping with the flaming advertisements on the street, the Overall Class certainly was aiding and abetting the devil, which is but another of the signs of the times.

"DAN" PATCH TO PULASKI

C. E. Patch, for some months the able pastor at Bellbuckle, is moving this week to Pulaski where he is to be bishop of First Church. A hearty call has been extended him, and he is going with high hopes of leading them into a vigorous forward campaign. Pulaski is one of our best towns, and our work there has not progressed in keeping with the development of the community.

Brother Patch served with much success at Waynesboro from which place he went to Bellbuckle. He is a splendid leader, a Gospel singer who is in much demand for revivals, and an unusually successful young people's worker. His wife is a charming young matron and is a capable helpmate. We congratulate Pulaski and trust they will back him up in his program for the development of that great field.

BROTHER BARTON'S CALL

God moves in an interesting and unusual way as is proved again by the manner in which Edgefield Church, Nashville, called W. H. Barton who comes Sunday to begin his services with them. He and his family were in Nashville during their vacation last summer. While here, Mrs. Barton had to go to the hospital for an operation and Brother Barton was delayed in returning to his field. One Sunday Edgefield needed a supply, and learning that Brother Barton was in town invited him. He went with no thought of a call and Edgefield invited him with no thought of extending a call. The week following his visit to them the church called Dr. H. L. Winburn of Arkansas and Brother Barton returned to his field in Alabama. The weeks went by and the church, having failed to capture

Dr. Winburn, immediately turned to Brother Barton, and he is here. Surely all must see the hand of God in such events.

OUR ORPHANS

We remind our readers that next Sunday is the time to prepare for the special Christmas offering to our Orphans' Home. Superintendent Stewart has set the 15th as the day when our churches are to make their regular annual special offering for the Home. Literature has been sent out and personal appeals have been made to the churches. A special program should be rendered on the 15th and an effort made to secure a special offering from every Baptist in the state.

Nobody was ever hurt by giving, and certainly no one ever gave in vain who contributed to our orphanages. Something in the appeal of innocent and unfortunate childhood touches every normal heart. None of us has ever given enough. Our contributions to the Orphans' Home support will only be another step toward the richer life in Christ. Let us make it really worth while, a big generous gift to those who are in need.

IN OCOEE

The editor had a good time in Ocoee Association last week. He was with Pastor Selman and North Chattanooga Church on the morning of the 24th. A splendid crowd was present and, after teaching a class of 42 men, he preached on "Give Attention to Reading." A test vote of the congregation showed about 90 per cent of them wanting the paper in their budget. We hope it can be arranged. We had a delightful hour in Brother Selman's home at noon. He and his able helpmate have four splendid sons who are gentlemen of the finest type and promise great things for the world.

In the afternoon we hastened with Pastor Claude Sprague to Cleveland for an afternoon service with the workers of that section of the association. Monday we attended the Chattanooga Pastors' Conference and an all-day workers' council at First Church. Monday, Tuesday and Wednesday evenings we were in Cleveland, First Church, speaking on the Budget and kindred subjects. Tuesday we were with the Ooltewah saints in an all-day meeting. They were nervous over the call of their pastor, Ira Dance, to LaFayette, Ga., and we seriously fear that he is going to accept.

Wednesday an all-day program was held with First Church, Cleveland, and a splendid interest was shown in the every-member canvass. Wednesday night we spoke, rushed to the bus station, found the bus an hour late, had to stop on the way to Chattanooga to pull another bus out of trouble, but got to Chattanooga in time to make train connections for home and Thanksgiving. We return Saturday for three engagements on Sunday.

A GREAT BAPTIST

Some people will criticize him for it, but the Lord is pleased. Pastor F. F. Gibson of Walnut Street Church, Louisville, Ky., is in the business of making New Testament Christians out of all who love the Lord. Recently he baptized his brother-in-law, a Methodist minister, and now comes the word that he has baptized his Methodist mother and sister. His mother, Mrs. Mattie R. Gibson of Brownwood, Texas, is 86 years of age. She wrote a letter to Walnut Street Church asking to be received into their fellowship upon profession of faith and asking that the church authorize its pastor to baptize her at Brownwood, Texas. Her daughter, Mrs. Stella G. Cameron, joined in the request. Walnut Street Church received them at the distance of 1,000 miles, and Pastor Gibson journeyed to Brownwood, Texas, to bury them with Christ in baptism.

This is an interesting event, for it reveals the power of a Christian college, for the daughter was educated in Ouachita College. It reveals also the freedom and elasticity of our New Testament polity. The church at Louisville, convinced of the sincerity of the conversion of these good women and acting upon their own voluntary request, had a right to receive them and authorize their pastor to baptize them. Thus do our churches have a right to authorize our missionaries to receive and

baptize converts on the far-flung mission fields until such time as New Testament churches arise there.

We rejoice with our good brother and pray the Lord to send us more Baptist pastors of his caliber.

TAKE WARNING

"All whose names are written in the Lamb's Book of Life are cast into hell." (Page 58, last paragraph, Senior B. Y. P. U. Quarterly for the last Sunday in this month.)

We give this gross typographical error in advance because we wish to avoid the usual stream of letters calling attention to the heresies contained in the Sunday School Board's literature during the year just closing. In this instance we have what will be recognized by every newspaper man as a typographical error. The word "not" simply slipped out and the proofreaders failed to catch it. Of course, it seems almost a miracle that a proofreader, who knows the Bible, could have let that slip, but printers know that "miracles happen in the press rooms."

Kentucky Takes Stand

In this connection it is interesting to note the action of the recent General Association of Kentucky Baptists. We have called attention more than once during the past year to heretical teachings in the Sunday school literature. The Western Recorder, Word and Way, Baptist Record, Illinois Baptist and others have joined us in exposing such heresies as have been published. Dr. VanNess, in his annual report to the Southern Baptist Convention, presented an apology for these, but they have continued to appear. Only recently we had letters and personal appeals, asking that we expose the heresy in the B. Y. P. U. literature concerning Roger Williams as the founder of the Baptist Church in America!

Now come Kentucky Baptists with the following resolutions which must bring results:

Whereas, our Sunday school literature is a mighty factor in the formation of the faith and character of our people, and

Whereas, during the present year, there have been at least three instances of heretical teaching in our Sunday school literature,

Therefore, be it resolved, That the General Association of Kentucky Baptists, herein and hereby, request that the Sunday School Board and its Secretary, Dr. I. J. VanNess, that should such or similar instances of heretical teaching occur in the future, that Dr. I. J. VanNess, the secretary of the said board, shall correct such false teaching in the earliest possible issue of the periodical, in which such teaching occurred, and also in all Southern Baptist papers co-operating with the Southern Baptist Convention, to the end that the faith may be preserved, that the faith, once for all delivered to the saints, shall be transmitted in its purity to those who shall come after us.

This action was taken by the unanimous consent of the association and should bring results. We do not know who is responsible for the editing of lesson material. We do know, however, that no one is capable of doing that work save one who is taught in the doctrines. It is one thing to have a good proofreader; it is another thing entirely to have an editor.

We do not like to be a critic. Contrary to the opinion of some of our readers, we love to write in another vein. We have a conscience, however, and that conscience is a stern taskmaster who will not allow us to overlook heresies and especially those that are spread abroad by Baptists. Certainly we do not expect the Sunday School Board to specialize in our own peculiar beliefs. We have never asked them to major on one doctrine. We know there are Baptists who believe in an open policy, the Universal Church here on earth and many other heresies. But we know further that there are about three millions of Southern Baptists who believe no such things. Hence we demand that the advocates of such heresies be not allowed to prepare our Sunday school literature.

We know that some Baptists follow secular historians and claim that Roger Williams founded "The Baptist Church" (whatever that is) in America. We know, furthermore, that there are countless thousands of Baptists who follow our own historians, like Christian, and know that he did no such thing. Therefore, we resent it when our Sun-

day school and young people's literature is used to propagate such a historical error.

Kentucky Baptists are right in their demand. Secretary VanNess is directly responsible for the management of the entire Sunday School Board. If he cannot trust his departmental heads to do right and safeguard the denomination, whose servant he is, then he ought to get heads whom he can trust. And when an error does get by, he ought to be glad to correct it in the very next issue of the paper. He would save us editors a great deal of worry if he would send us a correction and explanation ere the mistakes and heresies fall into the hands of our readers.

There is one hopeful thing about the clamor of the past weeks. Southern Baptists are watching their agencies. They have learned that they own and operate these agencies and control them. Slowly but surely it is dawning upon some of our people that our agencies have been established to do the will of the Baptists of the South and not to tell Baptists what to do and think. A new day will be ushered in when we have enlisted all our agencies in carrying out the express will and desire of our people who compose the conventions and who co-operate with the agencies of the conventions.

THE JUDGMENT

By Mrs. Nash

(Splendid paper prepared for the program of the Henry Hurt B. Y. P. U. and secured for the Baptist and Reflector by request of the editor.)

In the Scripture we read these lines: "For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works." The eternal judgment will then be to some a black day of condemnation, but to the redeemed, a glorious day of reward! We are often so surfeited with the cares of this life that it may be that the day will at some time come upon us unawares. Let me draw an illustration: We were spinning along in our car to the city on Saturday afternoon two weeks ago, Mr. Nash, the children and I. It was approaching the twilight hour; the lights were on in the city, and we were in a pleasant frame of mind, just driving in on the last day of a week of special prices on suits for young men to get our son fitted out for the fall. We had neglected it till now—the last day, our last chance!

In the life of many a Christian, service to Jesus is not rendered—active service as it should be—when the flush of youth and the zeal of vigor and ability are available, but often, sad to say, it is put off until maturer years or even until the frost of age is upon the locks and the best opportunities for service are gone.

Saturday night, and we had to get that suit! As there had been a rigid survey of the city regarding the violation of traffic regulations, auto lights, etc., Mr. Nash slowed up, two blocks before we reached Third and Madison, to make sure that our front and rear lights were burning. Important, for had we not been warned through the papers?

In the Scripture the Christian is warned: "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." Yet the Christian tries oftentimes to burn only one light when his talents maybe thrice the number or a score! We should sing the good old song, "My soul, be on thy guard; ten thousand foes arise," and be ready.

Well, we tested our lights on a dark building. Both were burning, so we spun along toward the heart of the city, stopping at Third and Madison for a red light when, as quick as a flash of lightning, a motorcycle was beside us and an officer cried out: "One light only sir! Turn to the right here and drive straight to headquarters!" It had come too suddenly; we scarcely believed him. We didn't want to go!

Death comes just so quickly. Unannounced, unwelcomed the death angel cries: "This way, O soul, lies eternity!" It is too sudden, and the soul cries out: "Not today! O, not now!"

As we drove slowly along with the officer beside us, Mr. Nash began to say: "Why, officer, only two blocks back I tested—"

Unrelenting came the answer: "Drive on! Tell that to the judge!"

Just so death is unrelenting, being no respecter of age, class or race of men!

By this time it had begun to rain, a steady down-pour. I was unprepared—our plans were made. It wasn't convenient. Even Nature seemed to weep!

Thus the death angel leaves in his wake the falling tears of those parted from their loved ones.

We were ushered into Memphis police headquarters, and under cover of a garage we were made to leave our now useless car and were thence conducted into the police station.

Just so is the soul called to shake off this earthly clay and appear before the high court of heaven, all temporal things having passed away!

I had never before been in a police station—my first and only experience—nor does the judgment come save once! I saw old and young, white and colored. There were Americans and foreigners—some rich, some poor. A little child was playing with one of the police guards at the entrance of an open door which, Mr. Nash told me, led to the city jail. Here we all were to answer before the law!

So this universal call to the judgment of God comes to every individual of every race and creed, young or old, rich or poor, ignorant or learned.

One man, well dressed and bearing the marks of culture, I saw going into the city jail for the night. The door was open; a guard conducted him in. Possibly, I thought, he is a stranger in the city. Possibly he was ignorant of the law; maybe his forfeit was more than the cash he carried and he had no one to identify him in the face of stern law and a check was rejected.

Beside him, already in, sat an aged negro, the frost of hoary age upon his locks. Possibly the oil in his lantern on his rickety dray had burned out and there was little money made for the day and no one to stand for him—in for the night with no message to his faithful wife, now waiting up for him to come in with a bag of Sunday groceries! Only the cash, the stamp of Uncle Sam, met the demand of the forfeit and the desk sergeant kept up unrelentingly, some paying the penalty by imprisonment, others by coin.

Jesus said: "I am the Way, the Truth and the Life. No man cometh unto the Father but by me." "Whosoever believeth on me hath eternal life." "And ye shall know the truth, and the truth shall make you free."

An Italian in broken English felt he should have a hearing; but when his turn came, he, too, fell under the penalty of law, and he pulled out a roll of United States bills. The desk sergeant made note of each as the line lessened. Just so the recording angel of God in the book of life and death makes note of the souls that pass.

It was raining hard by this time. Interested up to this time, things now began to look gloomy. Whereas we were tenth in line, now we were near the grilled cage window and the gavel of that unrelenting desk sergeant!

"Be sure your sins will find you out." I just knew there was no chance of our getting out of this! We were guilty! It was our night, though our first experience and not one of our own choosing. The Scripture says: "It is appointed unto men once to die, but after this the judgment." My hour had come! I thought of my plans and the humming whirl of the city streets, the bright lights, and that suit I was to buy, but the opportunity was gone! Just so, sometimes, a Christian passes with no sheaves to lay at the Master's feet.

I began to feel gloomier. I wondered if Mr. Nash had five perfectly good dollars in his pocket. I had only two. What if the forfeit should be heavier? Law looked awfully stern and unrelenting. The eternal judgment will seem awful, too, to the soul full of guilt and sin who has not let Jesus wash his sins away, who has not accepted Jesus' offer to pay it all for him.

Then (and it seems wonderful yet) a wonderful thing happened. Through the grill cage window I saw a smile of recognition pass between Mr. Nash and a fine looking, two-hundred-pound officer, who stood a few yards back of the sergeant's desk. Mr. Nash saluted. The big man towering there with a

genial smile beckoned to Mr. Nash, who at once stepped out of line. I was taken with him—my children, too! Through a private door leading around we were suddenly conducted, and in another moment we were at the desk of the captain of the police force of a great city. It was Captain Thompson. He was a friend of Mr. Nash's. I was introduced, and he smiled, saying he remembered me—that he, too, came from the same old home town over in Hardeman County. He knew my brother. He was glad to greet an old friend of other years. His high office in a great city had not made him forget. He turned to the desk sergeant, and this unrelenting recorder, whom I had feared, now saluted his superior officer and took his orders:

"Pass Mr. Nash and his family out, sergeant. I'll stand for his appearance in tomorrow's court before any judge at trial. His explanation without forfeit will be vouched for by me. I am his friend, sergeant."

We shook hands. It seemed good to have such a friend, and we passed out into a city whose free and open streets loomed like heaven to me—and we bought that suit! We left behind us a line, now lengthening, as others were brought in to answer before the desk sergeant.

Matthew 25:32: "Before Him shall be gathered all nations and He shall separate them one from another as a shepherd his sheep from the goats."

On the next day the judge dismissed our case without forfeit.

When the great judgment comes to pass (and Jesus has said He would come as the lightning from the east that shineth unto the west)—when that day comes to pass and the Christian stands before the great white throne and the recording angel opens the great book, there'll be many of us there with guilt on our souls. Law is stern, but thanks be unto Jesus, our great Intercessor, He will be there! He will have fulfilled all law. He will vouch for our appearing at the final judgment. He will be our friend, our advocate, our elder brother. It may be that it was back in the little country church in the old home town in girlhood or in boyhood we made Him our friend, but He will not have forgotten!

But, O the soul, who is a stranger! The soul who stands in his guilt a stranger to God, whose forfeit may bear the glittering stamp of money, prestige, learning, power; but only the print of Jesus' pierced hand will be accepted, and without this stamp that soul must be shown that realm from which there is no returning! "For the wages of sin is death!"

The redeemed soul, though not sinless, yet in guilt has an atoning Saviour. He, the Chief Captain, who has paid it for us, He will set us free!

"Behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

2 Cor. 5:10: "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

John 5:22: "For the Father judgeth no man, but hath committeth all judgment unto the Son."

Matt. 24:44: "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

A PANEL OF LIFE

By Estelle Bennett Tribble

I am weaving a panel of life,
A tapestry panel of years.
The whole web is inwrought with colors of thought,
Glow-gleams of laughter, gray sheen of tears.

I am weaving a panel of life,
Care balances Joy's golden strands;
Tho' the shuttle oft jerk with life's knot and quirk,
The whole web is secure in the Great Weaver's hands.

It is not so with Him that all things knows
As 'tis with us that square our guess by shows:
But most it is presumption in us when
The help of heaven we count the act of men.
—Shakespeare.

JESUS CHRIST, THE LIGHT OF THE WORLD (From page 1)

all the prophets and expounded unto them in all the Scriptures the things concerning himself."

Now as we turn to the New Testament, it is still more apparent that Jesus is its heart and life. In almost every chapter and verse we can hear the tread of his feet and feel the beat of his heart as he makes his way to Calvary. And from Calvary on we trace him home by his tracks of blood. One of the first things we find on opening the New Testament is the angel saying, "His name shall be called Jesus, for he shall save his people from their sins." At his birth an angel said to the shepherds, "There is born this day in the city of David a Saviour, which is Christ, the Lord." Then a choir of the heavenly host sang, "Glory to God in the highest, peace on earth and good will to men." His star stood over his lowly bed and pointed the Magi to where the new-born King was to be found.

When John, his forerunner, baptized his Lord, the Holy Spirit in the form of a dove lighted upon Jesus, thus pointing him out as the promised one. Later, when John saw Jesus coming, he pointed Him out to his disciples as the "Lamb of God who taketh away the sin of the world." Every way we look in the New Testament, we see every index finger of earth and heaven converging on Jesus Christ, God's well-beloved Son. If Christ is not the center of every sermon and the endeavor of every church and every individual, it is all as sounding brass and a clanging cymbal. If we expect to please God, every pulpit, every church and every child of God must have an index finger lifted to Christ.

But we have the definite statement of the Saviour himself that his mission here was to reveal the Father. He said, "If ye had known me, ye would have known my Father also: from henceforth ye know him and have seen him. Philip saith unto him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father." (John 14:7-8.)

If we would know the heart of God toward a lost world, we need only to watch Jesus as he goes about doing good, curing the sick, opening the eyes of the blind, comforting the sorrowing, raising the dead, saving the lost. In it all we can hear the heart-beat of a loving and merciful Father. And especially if we stand at the foot of the cross and see our Saviour die for our sins and hear his awful cry, "My God, my God, why hast thou forsaken me?" We must know that this means that God loves us so much He is making provision that we may not be utterly forsaken of God. Is not this the greatest revelation of God's love for us and his hatred of our sins? If this is not true, then his death was needless decide.

Again, Jesus reveals to us our relation to God and our need of his redeeming grace. I shall never forget the day it dawned upon me that I was lost and utterly undone. And how that day I began to call upon Him and seek his saving grace. And how that night, in the old country church, I surrendered to God and by faith I accepted Christ as my own personal Saviour. And how the peace of God filled my soul and I began to sing, "O happy day when Jesus washed my sins away." But I never would have had that glorious experience if Christ by his Holy Spirit had not revealed to me my need of Him.

II. Jesus the Guiding Light

He says, "He that followeth me shall not walk in darkness." What unpardonable egotism for Jesus to make such a claim, if he is no more than a mere man! He often urged those who heard him to follow him, even at the sacrifice of friends and loved ones. But here he makes a promise which, if fulfilled, will justify any sacrifice. Is Jesus qualified to be our guide any time, anywhere? He found his way from heaven to earth. I have often wondered at his condescension. Would any one but he go where he knowingly would receive such a poor welcome? Those in whose behalf he came made no announcement of his arrival, nor sang a song of welcome. God had to send an angel from

heaven to make the first announcement to the shepherds. And then send a choir to sing his first praise. There was only one door on earth open to him, and that was a stable door.

Then surely he knows the way of the poor. He said, "The foxes have holes and the birds have nests, but the Son of man hath not where to lay his head." A borrowed boat was his pulpit, and when he crossed the lake he crossed in a borrowed boat. The only time he rode, he rode on a borrowed beast. When he died, he died on a borrowed cross, the cross that rightfully belonged to Barabbas. He took our place, therefore it was your cross and mine. When he was buried, he was buried in a borrowed tomb. Surely no one was poorer than he. But he became poor to make us rich.

He also knows how to lead the tempted. See him as he is led into the wilderness to be tempted by the evil one. In that awful conflict with our arch enemy he stabbed him with the sword of the Spirit and put him to flight. Therefore, he can be touched with the feeling of our infirmities—"who was tempted in all points like as we are, yet without sin." He also knows how to lead those who have sorrows and afflictions. See Him in the garden where, in awful agony, he sweats as it were drops of blood! See his arrest and trial and the cruel mocking and scourgings! See how they crowned Him with thorns and spat in his face and derided him! Can we ever be called upon to suffer more than he? Then see them lay the cross upon his bleeding back and lead him away to crucify him. They nail him to the cruel cross.

"Alas, and did my Saviour bleed? And did my Sovereign die?
Would he devote that sacred head for such a worm as I?
Amazing pity, grace unknown, and love beyond degree."

He was buried, but, on Sunday morning, an angel left heaven and rolled the stone from his sepulchre. Jesus arose! He rifled the tomb! He chained death to his chariot wheels! He lighted the dark tunnel between time and eternity so that we need not fear death any more! God's children can now stand on the graveside and shout with Paul, "O death, where is thy sting, O grave, where is thy victory?" Death has been swallowed up in victory. We are more than conquerors through Him that loved us. Forty days later he stood with eleven of his disciples on Mount Olivet and, after he had bestowed his parting blessing, he started back to heaven. Higher and still higher he went till a cloud received Him out of sight.

In my imagination I can see the angels bending over the battlements of heaven, shouting in the language of the Psalmist: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory." Jesus found his way to earth and tried every experience through which we must pass. He then found his way back to the right hand of the Majesty on high. Surely, now we know he can fill his promise to lead us safely through all the trials of life and at last bring us home to the Father's house.

III. The Light of Life

He is the Life-giving and Life-sustaining Light. We do not know to what extent life depends on light. Let us try to imagine what would happen to our planet if the sun were to refuse to shine for twelve months. The streams would congeal, vegetation would die, the miasma of the swamps and death-dealing germs would rise up and choke us to death. Darkness and death would reign everywhere. Jesus is the spiritual light in that he gives the new life and then sustains it. When Jesus comes into a heart, darkness and death must retire. Light is the only thing that will dispel darkness. Was not the three hours of darkness that shrouded the earth (while Jesus the light of the world went out), when at mid-day it was as dark as mid-night, symbolic of what this world would be without Christ. Oh, that the Son of righteousness would arise on this old world with healing in his wings!

Jesus said in his Sermon on the Mount, "Ye are the light of the world." But our light is like the

light of the moon; it is borrowed light. We must light our torches at the central Sun. I feel like shouting with Jean Paul Richter when he said, "He who was the mightiest of the holy and the holiest of the mighty, has with his own pierced hands lifted empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."

Or, with the immortal Hawthorne, say, "There is a name which is above every name, a name which is reconstructing our disordered planet, recreating our fallen and ruined humanity, and which stands everywhere for the sweetest charities of earth. The synonym of the purest life and the symbol of the highest civilization. A name which carries healing to the wounded, rest to the weary, pardon to the guilty and salvation to the lost. A name which makes the dark gateway to the tomb the portal to a temple resplendent with the glories of celestial light, where the music of golden harps by angels' fingers touched is ineffable and eternal."

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

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

PUBLIC OPINION

WET PROPAGANDA

It is safe to say that few men of prominence who do not believe in prohibition at all, or who are dissatisfied with the way prohibition is working out, have been missed by the active enemies of the law. Their opinions have been obtained and have been widely and repeatedly quoted. If a statesman or a financier or a lawyer or doctor of prominence, or a clergyman or a popular author or a well-known artist or musician or foreign visitor, or anybody else of sufficient importance to give news value to what he has to say, holds views inimical to prohibition, wet propagandists have been on the alert to get those views expressed in some form which will obtain general publicity.

It has thus come about that a great many persons whose own direct experience of the workings of the prohibition law is favorable, a great many persons who know that they themselves see much less drinking and much less of the effects of drinking than was formerly the case, are persuaded by this indirect evidence that the conditions in the country are very much worse than what they can see for themselves would lead them to believe.

The case for prohibition needs to be presented as fully, as completely, as vigorously and as continuously as the case against prohibition has been presented, and it is to be hoped that this newly formed committee will be able to perform this much needed public service effectively.—Nashville Tennessean.

CIGARETTE ADS

"Not since the days when public opinion rose up in its might and smote the dangerous drug traffic," said Senator Smoot, "not since the days when the vendor of harmful nostrums was swept from our streets, has this country witnessed such an orgy of buncombe, quackery and downright falsehood and fraud as now marks the current campaign promoted by certain cigarette manufacturers to create a vast woman and child market for the use of their product."

"I rise to denounce insidious cigarette campaigns now being promoted by those tobacco interests whose only god is profit, whose only Bible is the balance sheet, whose only principle is greed," said the Senator. "I rise to denounce the unconscionable, heartless and destructive attempts to exploit the women and youth of our country in the interests of a few powerful tobacco organizations whose rapacity knows no bounds."—Chicago Tribune Service Press.

Play Fair With Labor

SUNDAY SCHOOL LESSON, DECEMBER 15

Scriptures

Lesson Text: Deut. 24:14, 15; Eph. 6:5-9; 1 Tim. 6:17-19.

Devotional Reading: Matt. 7; James 5:1-7.

References: Ex. 1:8-14, 20:17; Amos 5:6-15; Zech. 8:16, 17; Matt. 20:1-16; Mark 12:1-9; Luke 3:14.

Golden Text: "As ye would that men should do to you, do ye also to them likewise." (Luke 6:31.)

Introduction: Two recent events bring the great conflict of Capital and Labor once more to the forefront. One of these is the labor war in some of our Southern industrial centers. The other is the decision of Henry Ford to increase the wages of his employees in order to avert the danger of financial panic. Whether we are conscious of it or not, we are faced today by the growing cleavage between the few immensely rich corporation magnates and the growing mass of day laborers. As our population leaves the open spaces of the farms and crowds into the industrial centers of the land, our civil and moral problems increase. Our only hope for peace and permanent prosperity lies in adjusting troubles in the light of the Golden Rule.

I. The Old Testament Law (Deut. 24:14, 15)

1. **Reasonable Work** (14). One of the things God expects from those who employ laborers is that they shall be reasonable in their demands upon them. Slavery has been barred from civilized nations, but there are hosts of slaves still among us. "The hired servant—poor and needy," is the helpless victim of circumstances, and he readily falls a victim of the heartless employer. "Competition for jobs" is the bane of organized labor everywhere. Why? Because the man, who is poor and distressed and who is honest, is willing to sell his time for the smallest possible price in order to live. If he has honor, he will neither beg nor steal; therefore, he finds himself often compelled to accept low wages. God's law declares from of old that the employer shall not take advantage of the hired servant because he is poor and needy. And that injunction holds whether the hired man be of one's own race or of a strange people.

We find difficulty in our land lying in the foreigner. His lower ideals and his former training make him willing to accept a wage far below what the American laborer can live on and be comfortable. Therefore, we have the constant menace of "smuggled labor" from foreign countries. Our immigration laws protect us to some extent, but only the spirit of Christ in the hearts of employers will ever cause them to treat all men as their brothers and pay a living wage regardless of race.

2. **Honest Pay** (15). The other requirement made by the Old Testament law was ready and honest pay. "At his day" means on the day his pay is due. His honor, his credit, his standing are all dependent upon that pay. "He is poor and set-teth his heart upon it."

Did you ever see a poor family ejected from their home because they could not pay their rent? Did you ever see a half-starved mother sitting on some ragged baggage beside the street, shivering in the cold? If you have not seen this picture, you do not understand what the law commands. Jesus had great compassion for the poor, and He is the Lord to whom the poor cry for vengeance. James (5) tells us about the wrath of God against those who willfully withhold from the poor their wages. It is no small matter for the well-to-do to have to wait a week or a month for their income checks, but it is a tragic matter for the poor.

II. Honest Laborers (Eph. 6:5-9)

1. **Obedience** (5). One of the things that we fail to consider as we should is the fact that he who sells his time to another is the servant of that other. Over against the hardness of heart of some employers we must place the dishonesty of some laborers. They sell eight or ten hours of their time each day for a certain price and feel that they have a perfect right to loaf on the job every

possible moment during the time sold. In so doing they are not only embezzling that which does not belong to them, but they are making it harder for their fellow laborers to receive fair treatment. The most pernicious doctrine ever circulated among laborers is that by loafing on their jobs they are creating jobs for other laborers.

Paul's command to laborers is that they shall render such service to their masters as they would render unto Christ. Employers have long since learned (some of them have) that the best servant is he who strives to please Christ. Labor agitators have taken advantage of this fact to sow the seeds of scepticism in the hearts of workingmen by telling them that the Bible is the tool of the corporation-owned preachers and priests to enslave them. Nothing could be further from the truth. An honest day's work never failed to command the best market price for labor, and the honest laborer is never in serious danger of being out of work.

2. **True Service** (6, 7). "Eye service" means that kind of service done under the eyes of the task master. Paul would teach laborers a great lesson here. They might as well divide among themselves the pay which the foreman receives and the time would come when they could do that if all of them would work as faithfully without an overseer as they do under one's eyes. "Servants of Christ" means "slaves" of Christ—that is, men who do His will regardless of their own prejudices. Honesty and integrity are characteristics which He demands of every disciple. Even if one works for a godless employer, he is bound by the command of Christ to render full and efficient service.

3. **The Reward** (8). "Knowing." There are some things which we may all accept as facts, and one of them is that honesty pays. "Whatever good thing any man doeth, the same shall he receive of the Lord." This statement is true not only of the future, but of the present. We fail too often in our interpretation of words like these when we declare they refer only to the future life. Paul did not so mean. And much of the pernicious propaganda of anarchists and Bolsheviks would be counteracted if we would give to the word of God a present-day application. The honest laborer is not bound by his honesty to endure anything. He still has the right of protest, the right to strike and to use the peaceful boycott. But as long as he contracts to do work, he will be far better off if he does it honestly, for ultimately God will balance accounts.

4. **Masters Warned** (9). We need to emphasize this demand. Christ does not hold up one standard for the laborer and another for the employer. The master is as much under obligation to treat the laborer with Christian consideration as the laborer is to be honest with him. How can employers, who pay poverty wages and draw enormous incomes from their businesses, claim to believe what the Bible says? A fair distribution of the earnings of any company between the owner and the employees will do more to prevent an outbreak of communism in our land than all the armies ever assembled. And the employer, who believes Christ, will seek to use his business as an agency for the development of the welfare of his employees. Mr. Nash of Cincinnati and Mr. Ford of Detroit have proved what the result of such action will be upon the lives and spirits of their employees. We had rather be known to the future as "Golden Rule Nash" than to have all the riches that might be piled into one treasury through exorbitant demands made upon helpless laborers.

III. Warning to the Rich (1 Tim. 6:17-19)

1. **Danger of Pride** (17). "Charge them that are rich in this world that they be not high-minded." Christ sounded the warning in the story of the rich man and Lazarus. James sounds the warning in clear, trumpet-like notes in the fifth chapter of his epistle. Are preachers and teachers afraid to sound it today? Thousands of them are not! Pride—base, human pride—seems to be the curse of most people who gain great riches. The other night robbers seized from the rich who were attending an expensive social function nearly half a million dollars worth of jewels. One woman wore

a string of pearls worth \$250,000! High-mindedness surely was her lot.

God's book does not condemn riches; it condemns pride of riches. There have been rich men and women who have been great benedictions to the world, but their number is few. Something about the buying power of money turns the heads of most people. "Nor have their hopes set on the uncertainty of riches." As long as one is bigger than his wealth, he will not suffer much if he lose his wealth. But the records of suicides prove how utterly foolish it is for men to base their hopes on their wealth when it is so fleeting.

2. **Power of Wealth** (18, 19). While money is the root of all evil, it is also the tree from which precious fruits are taken. One rich man or woman, loving God and following Christ, can leave in his or her wake a beam of glorious light. But this light will never come from endowing institutions of learning wherein infidels are made, for infidels have no bowels of compassion. It will never come from colossal temples wherefrom pure religion and undefiled never exudes. It will never come from Pharisaical distribution of charity. It will come only when the wealth is used in helping men and women learn how to be self-dependent and self-sufficient. Two hundred and fifty dollars invested in the education of some hungry-souled mountain boy or girl will bring more spiritual dividends to a rich man than \$100,000 invested in some cold-blooded modernistic educational agency. The creation of factories, wherein the blind may earn their livings at honest toil, will bring more good than millions invested in unwise charity. The rich are the stewards of large holdings. If they invest these in people, they can never be robbed of them. And should they ever be unfortunate and poor, they, whom they have helped, will gladly sacrifice in order to keep them from want.

Application: We are dealing with fundamental truths in this lesson, and we are studying it in a day when we should speak in no uncertain terms. Economists and sociologists are warning us against the increasing threat of communism. The laborers of this land are growing wiser and more efficient and doing it rapidly. Ere long they will know more about our great business enterprises than do the owners. How are we going to save our land from Bolshevism and Fascism? What is reasonable work? How are we going to do away with cut-throat competition among laborers? Can a dishonest laborer ever help the cause of his fellows? Why should we keep cheap foreign labor out of our land? What is honest pay? Why does it mean more to the poor than to the rich? Who is an honest laborer? Why are labor agitators of the infidel type a menace to labor unions? How can laborers increase their pay? What warnings does the Scripture give the rich?

These questions need serious consideration in all our classes, and the employers need to consider them most seriously of all. Only the Golden Rule will save our land from economic and industrial chaos, and certain political factions are seeking to precipitate such a cataclysm.

IN YOUR EYE

By Estelle Bennett Tribble

That bold shadow, Self, is a threatening elf—

A caricature of the mind.

He darkens your mood 'til there seemeth no good
And mankind seemeth only unkind.

When this mood beclouds and almost enshrouds

The light of the eye of your mind,

Turn your face to the sun—elves, too, turn and run;
The Self in your eye makes you blind.

We know one reason for the small interest in our denominational work. It is this; Not less than 25,000 Baptist homes in Arkansas never see a Baptist paper of any kind. We believe this trouble will never be removed till churches send the paper to all the homes represented in their membership. And we are perfectly sure that we will never do what we ought to do in general denominational work till we get a Baptist paper in every Baptist home.—Baptist Advance. And about 35,000 Baptist homes in Tennessee are in the same fix.

HOME MISSION REPORT

(From page 1.)

grown in great proportions. That the Home Mission Board was needed then no one will deny. That it has wrought gloriously we are all of one accord.

A little more than seventeen million lost people now live in the South, twice as many lost people as there are Baptists. Surely the work of the Home Mission Board is just beginning and not ending. All nations, kindreds and tribes are headed this way. They are represented within our gates. Only the laws limiting immigration are holding them back. The eyes of the world are centered upon the Sunny South. The trend of commercial navigation and steamship travel are headed for the South. The Atlantic and Pacific Oceans have met and married in Panama. There across this canal, North and South America have clasped hands with each other and brotherhood and fellowship abide.

The world is wearing and sharing a finer feeling of fellowship now than has ever been known before. The good-will visits of President Hoover, Colonel Lindbergh, and Prime Minister MacDonald are all expressive of new and closer friendships and fellowships. The once seeming impassable seas are no more. Improved navigation, fast ocean-going steam liners, the airplanes, the Zeppelins, the air-line mail routes and radio have all made the world door neighbors. The wintering of the Northern people in the sunshine of the South proves that they can live cheaper in the South during the winter than they can warm themselves in the North. The possibilities of development along the streams of the South and our undeveloped mountain sections offered the manufacturing plants are all catching the eyes of the world.

These things and more offer us our greatest possible privileges for evangelism. The foreigners who come to our Southland are more ready to receive the Gospel than they were before they left their foreign homes. They have heard of our goodly country, our hospitable people and our Christian land, and are ready to come our way in believing and living. The Catholics coming into this land of freedom feel here in our midst that they can think and act for themselves, and no longer be branded as slaves in a priest-ridden nation. We must Christianize the foreigners as they come into our country or they will heathenize us.

The South is predominately Baptist. It is therefore paramountly imperative that we give these nations about us the Gospel of Jesus Christ. Retrenchment for Baptists is reflection upon God. The pitiful part we have played in the past two years shames us. We could weep in sackcloth and ashes for such reticence, and we should. Every phase of our Home Mission Board's work should go forward. The inroads of sin are clearly seen in our midst. The evils of modernism in all of its forms have come to us from other parts of America and the world, and we dare not be doped with ease, nor turn truant to our trust. There is a dearth in religious activities throughout the kingdom of our Master at this present time, but this is not to discourage us, rather to quicken us to a holy consecration, to humble us and cause us to seek the face of God and refreshings from on high.

We are in need of a great evangelistic fervor and fire of the Holy Ghost throughout our entire land. We are needing now a tidal wave of evangelism such as will call us back to God, and make soul-winning and soul-training our biggest, brightest and most boasted business. We lament the discarding of the evangelistic force of the Home Mission Board. We feel it is a backward step.

Evangelism was and is the chief object of God's grace. It was and is the chief object of the Master's mission. It is the chief mission of the Holy Spirit. It is the chief business of the churches of Jesus Christ. It is the chief business of God's people to win mankind from the pits of perdition to the portals of paradise. The primal, primary, pristine, preaching and passion of the preacher is evangelism—the winning of a sinning world to the saving Christ. Evangelism was the matter of most concern of the mighty men of God in Old Testament times. It made Noah "the preacher of righteousness" for a hundred and twenty years. It gave Abraham his call of God to the lands afar. It took

Moses from the baby basket out of the bulrushes and gave him eighty years of training to become God's topmost man of all ages. It was evangelism that put Joshua across the waters of the historic Jordan to conduct the conquest of Canaan. It was evangelism that brought the challenge of Elijah to the prophets of Baalam and hastened them to the night of the nether world. It was evangelism that offered Jonah his biggest task. It was the clear conception of evangelism that Isaiah had that made him the greatest of prophets. Evangelism gave the mighty part all the other prophets played.

All denominational interests of whatsoever nature thrive or die by the evangelistic note of the church. How our Southern Baptists are woefully in want of an earnest, evangelistic awakening! Evangelism that not only redeems the soul but enrolls, enlists, enthuses and energizes! We are commanded in the commission. Our mission is marvelous. The task is titanic.

What are we to do? Shall we shrink, shun and run? Never? God's grace is sufficient. We are to go, preach, teach, baptize, enroll, enlist, energize till all places and all people of all the world for all our times have been evangelized with all the Gospel.

We preachers—and, O, what a responsibility is ours!—we are to preach with a heaven-born, heaven-sent, prophet-like function of a John-the-Baptist type, calling Herod's hand in the high places and sin by name, and with a direct and personal appeal in a Nathanic note: "Thou art the man!" A soft-soap, pessimistic, puny, pleading, playing to the galleries, will get nowhere and make no sinner a saint. Only "Thus saith the Lord" from the mouth of the Master's messengers with the love of a John, the fearlessness of an Elijah, the meekness of a Moses, the daring of a Daniel, will fan the flames of evangelism and fight the fetters of sin to a finish.

Our churches—what a weight and responsibility rests upon them! They are to evangelize. We must evangelize. We have allowed "Russellism," "Eddyism" and many other such "isms" to put us to shame. What a pity! What a hurt! What a curse! We must see that God's commands and demands will not hold us guiltless if we fail to evangelize—to witness and to win. We must put on a soul-winning, soul-stirring, soul-saving evangelism, individual evangelism, heart-to-heart evangelism, house-to-house evangelism, church-to-church evangelism, and neighborhood-to-neighborhood evangelism.

We pray, urge and recommend that the committee of five appointed by the Southern Baptist Convention in its last meeting may bring in a favorable report for an evangelistic program commission for the Home Mission Board. We believe that the Home Mission Board has justified its existence ten thousand times. We believe that the need of the Home Mission Board is a greater necessity now than when it was first organized. We believe that the Board's discontinuance of the most of the mountain schools was both a hurt and a help. It was a hurt in that it would leave the impression that the mountain schools are not any longer needed, nor a missionary consideration, when really they give us the greatest returns of all our missionary activities. It was a help in that it gave the Board some financial relief in its obligations. It was a help again in that it caused the mountain sections, where our schools are located, to get under the burden of the schools with their interest and influence, and their greenback, and leave the matter for the States to look after their own schools.

We believe in the mountain schools. We believe they are essential to the welfare of our missionary activities. We recommend therefore that the Executive Board of our state give consideration for the temporary relief and maintenance of our mountain schools till the meeting of the Home Mission Board of the Southern Baptist Convention in May, 1930.

He maketh kings to sit in sovereignty;
He maketh subjects to their powre obey;
He pulleth downe, he setteth up on hy:
He gives to this, from that he takes away;
For all we have is his: what he list doe he may.
—Spencer.

ANNUAL ROLL CALL OF RED CROSS

Announcement has just been made of the forthcoming annual roll call of the American Red Cross for membership during the coming year, which will take place from Armistice Day to Thanksgiving Day, November 11 to 28.

The response to this roll call directly reflects the degree of knowledge of what the Red Cross does each year in each community. Where a Red Cross chapter, with the support of a strong membership, is conducting a public health nursing program attracting volunteer activities among its people, thus giving the town or city an even wider representation in its functions than membership enrollment alone affords, the people generally understand just what their membership does for them and for their section.



America's answer to
humanity's challenge

Out of each dollar membership in the American Red Cross, fifty cents is retained by the Red Cross for expenditure in behalf of the community in which enrollment is made; out of a \$5 membership, \$4.50 is retained in the community. In other words, all except fifty cents of the members' enrollment, regardless of amount, except in the case of life or patron memberships, is spent in his own town, city or county, as the case may be. Thus a large chapter enrollment means direct benefit to the community.

The fifty cents from membership enrollment which goes to national headquarters is spent in national and international work. Each year thousands of dollars are expended by national headquarters for relief in disasters for which no general appeal for funds is made to the public. In many instances, annually, national headquarters advances funds to local chapters for emergency relief in their communities following disaster, in order that this work will not be delayed while a public subscription of relief funds is under way. Such help is only possible because of the support of a large membership. The increasing demands on the organization's personnel and funds in this field alone stresses the importance of a representative enrollment for the coming year.

Where Red Cross chapters have raised in their jurisdiction large sums for relief of disaster, these expenditures have been in every case accounted for to the public by an audit by accountants of the United States government.

The degree of participation of each member of the Red Cross in the work of the chapter is to a large extent optional, but the member who enrolls even for a year has the satisfaction of knowing that he has given financial and moral support to his or her Red Cross, and to this extent is an active participant in its work everywhere. Join!

There are no points of the compass on the chart of true patriotism.—Robert C. Winthrop.

A GREAT CHRISTMAS GIFT FOR THE ORPHANAGE

The receipts during the past year have been distressingly small, hence we are embarrassed by accumulated debts. We have no means of paying these debts except through the special gifts at Christmas. The eight per cent. allocation from the Co-operative Program does not meet our running expenses from month to month, therefore cannot pay our accumulated debts. The Christmas offering to the Home is imperative.

We have not started to rebuild the Cheek Dormitory that was destroyed by fire, because we have not sufficient funds with which to erect it. The Christmas offering will determine when this house will be rebuilt. We cannot go in debt further.

The calls come from every quarter of the state asking us to take additional worthy orphan children. We cannot take any more children unless our friends in Tennessee furnish us a liberal offering Christmas. How can we feed, clothe and train more than 200 children unless our friends send us the money with which to do it?

We are asking for the largest offering possible. How easy the task of paying all our debts and rebuilding the Cheek house if our friends would only co-operate in the matter of securing gifts from every church in the state on December 15, 1929.

Brother Pastor, lay your plans for a good collection. Send to the office for collection envelopes. Place an envelope in the hands of every member of your church. Make repeated announcements about the offering. Tell the people why they ought to contribute liberally to our Home.

As soon as your collection is taken, send it in so that our financial embarrassment may be relieved as speedily as possible.

We are dependent on you. We are counting on you. Do not fail us, for to fail us is to fail our fatherless and motherless children.

Yours for the Orphans,
W. J. STEWART, Superintendent.

AN OLD LESSON

By H. A. Todd

I have been reviewing some old history made by our brethren of long ago and will offer the lessons in two installments, without comment or paraphrase.

In the minutes of the Georgia Association for 1808 appears an article by Rev. Thomas Rhodes, and is as follows:

"How various are the opinions of men respecting the mode of supporting the gospel ministers!

"A thinks the preachers of the gospel should be qualified, inducted, and supported in a mode prescribed by statute law.

"B is of the opinion that the preacher is not entitled to any compensation for his service, unless he is shiftless, and cannot live without the alms of the people.

"C says that it takes him as long to go to meeting and hear the preacher as it does for the preacher to go and preach, and their obligations are therefore reciprocal.

"D believes that a rich preacher is as much entitled to reward as the poor preacher.

"E believes the preacher should give the whole of his time to reading, meditating, preaching, praying, and visiting; and, therefore, he should be liberally supported, not in the light of alms, but in that of a gospel debt.

"F joins with E, with the proviso that the liberal support be averaged on all the members of the church, according to property and privilege.

"G also agrees with E, provided the liberal support be raised by a free, public contribution, without any knowledge or examination what each individual does.

"H chooses to tax himself, and constable his own money to his preacher, without consulting another.

"I loves the preachers, and pays them with blessings, but the sound of money drives all good feelings from his heart.

"When J hears a man preach, that he does not believe is sent of God, he feels under no obligation to give him anything; and when he hears a man who gives him evidence that he is in the serv-

STUDENT NIGHT AT CHRISTMAS

Student night at Christmas, now an annual event with many churches throughout the South, will be extensively observed December 29th. An attractive and adaptable program has been planned in detail. On December 10th this program will be mailed to all pastors who give their full time to one church. It will be mailed free upon request from others.

Student night comes between the Christmas and New Year emphasis; it varies the Sunday night program; it honors the students; it connects church and school; it delights the home folks; it stresses education. Order the program from Frank H. Leavell, Secretary, Department of Southern Baptist Student Work, 161 Eighth Avenue, North, Nashville, Tenn.

ice of the Lord and devoted to His work, he forms the conclusion that the Lord pays the preacher well for his work as he goes along.

"K likes preachers very well, but preaching rather better; he feels, therefore, best pleased when the preacher fails coming, and a gap opens for himself; for he had rather work his passage, and take his turn at the helm, than pay a pilot.

"L argues, like a man, that the preacher ought to receive something handsome for his services, and laments that himself is in debt, and cannot communicate anything without defrauding his creditors; and the same time he takes care to be always in debt for cheap farms, wild land, or some other article of increasing nature.

"M is a man of a thousand. He argues that the mode of supporting the minister is left blank in the New Testament, because no mode would be economical in all places, but that the deed itself is enjoined upon all who are taught by an ordinance from heaven. If, otherwise, a contribution is ordered, M will be first to the box. When a subscription is judged most advisable, his name will be first on the list. If averaging is thought most equitable, he will add a little to his bill, lest others should fail. And if no mode is agreed upon, still M, as an individual, will contribute by himself, for the reason that, if others are remiss, it is neither excuse nor precedent for him. He does not give to be seen of men, but because his heart is in it, and these gospel debts (as he calls them) he pays with as much devotion as he spreads his hands to God in prayer. His creed is: 'Although all the money in the world cannot purchase the pardon of sin, or the smiles of a reconciled God, yet religion always has cost money or worth, from Abel's lamb till the present day. And that the man who will not part with a little money, for the sake of Him who shed His blood for sinners, is a wicked disciple.'

"N approves the faith of M in every particular, but reduces nothing to practice.

"O, like his make, believes nothing, does nothing, and is as near nothing as anything can be."

If the editor does not scrap this I will send another along the same lines from Leland's Budget of Scraps, published in 1810. Athens, Tenn.

WHAT MAKES A CHURCH GREAT?

What makes a church great?

'Tis not the building, though so grand,
Nor the throngs that worship there;
Nor yet the wealth they hold in hand,
Nor the robes the people wear—
Not this makes a church great.

What makes a church great?

'Tis not the place the building stands,
Nor the fame that men proclaim;
But 'tis the Bible in their hands
Lifting high one Holy Name.
This makes a church great.

What makes a church great?

Teaching, living, praying, giving;
All these help to make it great;

And singing, too, the gospel true,
Each one filled with love, not hate;
This makes a church great.

What makes a church great?
The simple preaching of the word—
The word of hope, peace and life,
The sweetest message ever heard—
The word of eternal life.
This makes a church great.

What makes a church great?
A mission spirit, wide as earth,
That loves and prays, gives for all;
And seeks to give the Spirit birth
To save mankind from the fall.
This makes a church great.
—W. H. Sims, in Baptist Messenger.

What in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.
—Milton.

A CHRISTMAS BIBLE FREE!



A BIBLE is the best present of all for any one who does not have it. Christmas brings the opportunity of presenting to your boys and girls, your Sunday school pupils, and any other friends a beautiful Bible.

It is not always possible to secure a Bible for a nominal cost. Somehow the tremendous demand for the Book has kept the price up high. Thirty-six million copies of the Bible and portions of it were distributed

during 1928, and the list is running higher this year. Presses of Bible houses run day and night in order to supply the demand.

The Baptist and Reflector is happy therefore to be able to announce a Bible that is within the reach of all. Every one can have it, for

WE WILL GIVE IT FREE

to any who are not able to pay for it.

This Bible comes in two bindings. It is a beautiful Pupil's Bible, printed on good, clear paper in bold and readable type. There are no questions and answers and useless appendices to make it heavy and clumsy. Just a full text of the Bible, King James Version, and it is the neatest book for its price we have ever seen.

One edition of the Book comes in genuine imitation morocco binding, real leather, with gold edges and gold letters. We can send you this Bible for \$2.25, postpaid. The other comes in good imitation leather, with red edges and gold letters. We can send it for \$1.50, postpaid.

FREE OFFER

No. 1 Bible, leather binding.....\$2.25
Baptist and Reflector, one year.....2.00

Both to one address\$3.50

Or send us four new subscriptions for the paper, one year each, and the beautiful Bible will be mailed to you or your friend FREE.

No. 2 Bible, imitation leather.....\$1.50
Baptist and Reflector, one year.....2.00

Both to one address\$3.00

Or send us three new subscriptions for one year each and the Bible will be sent you or your friend free.

THE CHANCE FOR BOYS AND GIRLS

Every Sunday school scholar wants a good, neat Bible. This is one of the best possible. It is six by four inches, with binding edges folded in, and just a fraction more than one inch thick. You won't be ashamed to carry it along the street. You can read it in dim light unless your eyes are very weak. Send us the subscriptions now and get it for Christmas. REMEMBER, the Baptist and Reflector until January 1, 1931, for \$2.00.



THE VIRGIN BIRTH

Doctrinal sermon preached by J. Harvey Deere before the Knox County Baptist Association, Third Creek, October 17, 1929:

I would speak to you today on "The Virgin Birth," and I do not mean the "Immaculate Conception." The latter is a Roman Catholic doctrine which seeks to account for the sinlessness of Jesus by saying his mother was without sin. This we cannot accept. Silly tradition has fashioned Mary into a saint supreme. The Latin hymns of the Middle Ages give more space by far to her than to Jesus and all the apostles combined. But Scripture goes counter to all this foolishness and presents the mother of our Lord as any other sinner saved by grace. Happy as well as mystified was she when it was revealed to her that she was to be the mother of the world's Saviour, but to be put on a pedestal and worshipped as the "Blessed Virgin Mary," this I have no doubt never so much as entered her mind.

What do I mean by the "virgin birth"? Let the inspired penman make answer. "And the angel came in unto her and said, Hail thou that art highly favored, the Lord is with thee, blessed art thou among women. Behold thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God."

Briefly put, the doctrine is this: With the Holy Ghost as his Father and with the virgin Mary as his mother, the eternal Word was made flesh and dwelt among us, and we beheld his glory—glory as of the only begotten of the Father full of grace and truth. Will you think with me, then, of the virgin birth in some of its practical relationships?

First, as it touched Joseph. What was his reaction to the rumor? When he learned that his betrothed was an expectant mother, did he protest vehemently his innocence and stoutly despise her? Naturally he would have done so. And had he loved her less he would not have cared if her apparent disgrace had been borne on the wings of the wind to every "nook and cranny" of the universe. Love always shields the object of its affection, and Joseph would be slow to believe any ill of her. He would wait and hope and wonder. To be sure he was troubled. Never before had there been such a thing as a God-begotten child; but if the angel said it was to be, Joseph would accept the verdict and, as best he could, give to the winds his fears.

That is faith. Faith is not walking in the light of reason. Faith is stepping in the dark. Faith is believing God and journeying on with Him against blinding storms, over the hill of insurmountable obstacles and out against the winds of perplexity. O that is faith, and Joseph had it! So must we have it if we would be carried triumphantly through the spiritual regions where reason cannot go. "Faith is the substance of things hoped for, the evidence of things not seen."

"With reason's eye we seek out God And catch sweet glimpses of his face; But when we cannot see, Faith comes And trusts him where it cannot trace."

How did Mary behave when the angel advised her of the signal honor for which she had been chosen? Reason hesitated and she said, "How

shall this be?" But faith came to her rescue and she added, "Behold the handmaid of the Lord. Be it unto me according to thy word." Had Mary followed the dictates of reason she would have become a rank skeptic. For she was asked to believe a thing which had never been before and never would be again.

Set out to believe only what you can understand and your creed you can write on a postage stamp. The incarnation of Christ, the inspiration of Scripture, the doctrine of the atonement, the regeneration of the soul, the second coming of Christ, the resurrection from the dead, the rapture of the saints—O what mystery envelopes these—mystery as deep as the Grand Canyon, as high as Mt. Shasta, as broad as the ocean! And faith, how beautiful and challenging to find her walking with steady tread and with a song of victory on her lips where reason must halt and turn back!

"My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden, for behold from henceforth all generations shall call me blessed." Such a song of gratitude and faith every pure woman, upon the eve of motherhood, may well cherish. But let her guard her motherhood all the years against the poison that enables Dr. Chas. D. Barber of Lansing, Mich., to speak such lamentable words as these: "Sixty per cent of all babies born of cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning." In view of the sad fact of a blighted posterity, we must all agree with him who said: "It is not just fiction, nor fun, nor folly when we say that a woman who smokes is like a California bungalow—shingled all around, painted in front and nothing in the attic." The mystery and glory of motherhood abide still. Would God its purity had, in no case, departed.

How does the virgin birth relate itself to Scripture? Aside from a few references in the Old Testament, it is mentioned but twice in the New, and critics have been quick to seize upon these silences "as ammunition for their guns." A fairly satisfactory answer would be as follows: There is no reason why Mark should mention it, since he passes over the first thirty years of the Master's life. John need not chronicle it, for he writes independently of Matthew and Luke along several other lines also. Peter, James and Paul could fail to note the virgin birth, for they were not telling the story of his life. At the outset nobody knew it but Joseph and Mary and for delicacy and other reasons they would not give great currency to the story; if at all, certainly not till after he had "proven himself to be the Son of God with power by the resurrection from the dead." Therefore, let not the critic's cavil about these silences disturb us. Moreover, is there any law of inspiration which allows us to say we will not accept as authoritative anything which the Scriptures do not repeatedly record?

From experience, painful at the time, and embarrassing to recall, did I learn that if my father spoke once, just once, that was enough. I thought I could outrun him, but my judgment was as poor as that of the critic who thinks he can outwit God. I tried to get away from him and I did not fare a bit better than he will who fancies he can evade the "thus saith the Lord" by hiding behind the silences of Scripture.

The virgin birth I accept because I find it in this Book of Truth. But for another reason also do I believe it. The most skillful fable maker of all the centuries with the most inventive genius would never have thought of such a thing. If it would take a Christ to account for the Gospels, it would certainly require a virgin birth to explain Matthew's and Luke's story of it. O who could have imagined such a story? Could Mary? Think you she would have if she

could? Could Joseph? Far be it from him to set going a rumor that would react upon himself. Neither of them could and neither of them would. Who then? Who but the one of whom Mary sang: "My soul doth magnify the Lord. For he that is mighty hath done to me great things; and holy is his name."

Finally, how does the virgin birth relate itself to Christ? So far as I can see there is no alternative. Either Jesus was born of the virgin Mary with the Holy Ghost as his Father or he was born out of wedlock. And that ugly conclusion would not stand an hour. Certainly men would not continue for twenty centuries to believe a lie and a sin and be constantly made better by them. Indeed I am not surprised that Jesus should have a miraculous entrance into human life. It were altogether appropriate.

I note that the Yellowstone National Park is giving another illustration of its acoustic phenomenon. Strange sounds have been heard there intermittently for forty-four years, coming from Yellowstone and Shashone lakes. Some describe the weird sounds as musical, others say they resemble the whirring noise made by the wings of many birds in flight, and still others declare they resemble moans. Certain it is that such a mystery as the Yellowstone and such a miracle as Christ should be marked by the unusual. If Christ

is unique in his character and unique in his claims and unique in his influence and unique in his death and unique in his resurrection and unique in his coming again, so also should he be unique in his birth.

Let men discard the virgin birth if they will because they shy at the supernatural, but let them take a sober second thought and maybe they will come to see that it is really the supernatural in our Christ that makes him different from us, and that enables him to be our Redeemer, and that gives us a feeling of certainty that "he is able to keep that which we have committed to him against that day." And because he is supernatural he has a right to ask for our loyalty, our love, our lives, our homes, our businesses, our schools, our governments, our all. Lincoln was mighty, Lee was masterful, Wilson commanding, Roosevelt outstanding, but not one of them, nor all of them, combined could claim spiritual allegiance from a single soul on earth. But Jesus, the only-begotten Son of God, dares challenge any of us and all of us to trust to him our all for time and eternity.

O what a Christ we have, and what a message, and what a hope! "Beloved, now are we the sons of God and 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."

THE NEWS BULLETIN

OUR NEW FELLOW LABORER



W. H. BARTON, M.A., Th.M.
Who Assumes His Duties Sunday as Pastor of Edgefield Church, Nashville

During his service of two and one-third years with First Church, Tusculumbia, Ala., the membership increased 50 per cent, \$2,000 of indebtedness was paid off, all other obligations were met, contributions to the Co-operative Program increased and the spirit of the church strengthened. In addition to his work there, he served two rural churches during the last year and had 50 additions to them, 40 by baptism.

The Ministers' Conference of the "Tri-Cities," Tusculumbia, Florence, and Sheffield, passed suitable resolutions over his going, and the president of the conference addressed a personal letter to the chairman, H. A. Davis, of the Edgefield deacons. With the Edgefield saints we join in extending to our brother a hearty welcome to Tennessee. Among the pastors who have served this great old church have been Dr. John O. Rust, later pastor of the White Temple, Los Angeles, Cal.; Dr. C. H. Gardner, professor in the Southern Seminary; Dr. Lloyd T. Wilson, later Executive Secretary of our Executive Board; Dr. Arch C. Cree, retiring Executive Secretary of the Geor-

gia Mission Board; the late Dr. William Lunsford, Secretary of the Relief and Annuity Board; W. M. Wood and J. H. Moore.

THREE GREAT BIOGRAPHIES

By A. U. Boone

I have shared with thousands the joy of reading two of these, and many thousands will share with me the joy of reading the third.

The first is "Recollections of a Long Life," by Dr. Theodore Cuyler. This book appeared, of course, many years ago, but it was my pleasure to read it quite recently. Dr. Cuyler's life is interesting in itself, but the

(Turn to page 16.)



Germens Enter Small Cuts

The smallest break in the skin is a "Danger Spot". Guard against infection with Dr. Tichenor's Antiseptic. Safe and powerful, kills the germs in cuts, surface burns, and wounds. Soothes and helps to heal. At your druggist.

Dr. Tichenor's
ANTISEPTIC
A HOUSEHOLD
FRIEND FOR 67 YEARS

THE YOUNG SOUTH

The Happy Page for Boys and Girls

Send all contributions to "The Young South," 1806 Ashwood Ave., Nashville, Tenn. Letters to be published must not contain more than 200 words.

FAIRY FUN

By William Henderson Barton

The fairies trip and hop and skip
Upon the golden autumn leaves,
And love to dance the nights away
Where Zephyr her sweet music
breathes.

But though their childish pranks
they play
With golden wreaths of forest sheen,
They oft forget their idle mirth
And, working hard the suns between,

Accomplished many useful things.
They mend the babies' broken toys,
And drive from out the land of Nod
The spooks that frighten little boys.

They ne'er forget to tend the flow'rs
That blossom in the garden bright;
They shade them from the sultry sun
And sing them off to sleep at night.

Away again they gaily haste
In forest dells and groves to play,
But, ere the flying night has sped,
They're back to wake the flow'rs at
day.

ANGELS UNAWARES

Jessie M. Lathrop, in Exchange

(Continued from last week.)

THE grate-fire and lamps with
rosy shades mellowed the shabby
old living-room into beauty. The
supper dishes were washed and the
house in complete order before foot-
steps were heard. A great many
footsteps and voices, Helen decided.
She opened the door. First came
grandpa clasping the hand of a chub-
by little boy. A tall, fine looking
man carrying a smaller child entered
next. A woman and two larger boys
followed. Into the living-room they
all trooped.

"Mrs. Borman had no place to
stay tonight. She's a widow on her
way to make her home with a brother,"
grandpa explained, avoiding
Helen's eyes. "There was a wreck;
two freight trains crashed together
at the trestle up the line. No one
was hurt, but no trains can go
through until the mess is cleared
away. The hotel is full up, and she
couldn't stay in the depot until to-
morrow evening." Grandpa stopped
for breath and looked pleadingly at
mother.

"We are very glad you brought
them here," mother smiled.

The tall gentleman put down the
child he had been carrying and
grandpa introduced Mr. Suttin.

To Helen the memory of the fol-
lowing two hours was like a night-
mare. Never had she seen such un-
ruly children. The grate-fire finally
had to be smothered in ashes, for the
children persisted in playing with it.
Helen rescued a book that one boy
tossed in, but a late magazine went
up in flames. They clamored for
food, and mother brought out the
good things that had been prepared
for the next day.

Grandpa tried to amuse the boys.
Mr. Suttin, too, endeavored to be
helpful. Mrs. Borman sighed and
said that children would be children.
The poor dears were tired. At last
they were coaxed to bed.

Mr. Suttin asked if he might sleep
in the attic. "Surely you have an attic,
and there is a cot in it, I am
sure," he smiled.

"But," objected Helen.

"Please," begged Mr. Suttin. "I
wish it very much."
So Mrs. Borman and the two
smaller boys were given grandpa's
room; the two older boys were put
in Helen's room. Mr. Suttin occu-

piated the cot in the attic, and grand-
pa slept on the cot in the living-room.

Every one was awakened early the
next morning by a commotion in
Helen's room. Then came a sound
as clear and loud as a shot. Mr. Sut-
ten dashed down the attic stairs and
grandpa up the living-room stairs.
Helen and mother joined them in the
doorway. Alas, for the room that
Helen had put in perfect order! A
pillow fight had evidently caused
most of the damage. The lamp had
been knocked over; the new shade
was a wreck. The glass of the light
bulb was scattered about.

"They love pillow fights," Mrs.
Borman explained, "and wasn't it
funny? I thought some one was shot,
but it was only that light bulb."

Later, Helen winked back the tears
of exasperation as she helped pre-
pare breakfast. Grandpa's gentle
voice, "Now I wouldn't do that,"
came with monotonous regularity.
Mr. Suttin's deep voice wasn't heard,
so Helen looked to see how he was
occupied. He wasn't in the living-
room, nor was he in the house.
Grandpa said he left some time be-
fore.

"I don't blame him for leaving,"
Helen whispered fiercely to mother.
"I never knew boys could be so aw-
ful. And we'll have to bake things
for dinner."

"Never mind," mother comforted.
"I am sure Mr. Suttin understands.
I am sorry for grandpa, he is so dis-
tressed."

They were about to begin break-
fast when Mr. Suttin came.

"I have engaged an automobile
and chauffeur to take you to your
brother's, Mrs. Borman," he explain-
ed as he seated himself at the break-
fast table.

"What!" indignantly exclaimed
that lady. "Take these delicate chil-
dren a hundred miles in an open car
on this cold morning!"

"It's a closed car, and there is a
heater in it," smiled Mr. Suttin.
"You will be quite comfortable."

The car appeared. There was a
great commotion and much talk, but
at last they were all tucked in and
driven away.

Grandpa and Mr. Suttin then went
to the Emporium, and Helen and
mother began a busy morning. The
peace and quiet seemed heavenly
after the turmoil that had just pass-
ed. Helen herself humming a frivol-
ous little tune as she dusted the
room.

When grandpa and Mr. Suttin ap-
peared at one o'clock the house was
again in its customary order, dinner
was ready to serve at a daintily set
table. Grandpa told his favorite
jokes as he carved, and Mr. Suttin
told entertaining and amusing stories.

After dinner they repaired to the
living-room.

"The Borman children are fine
boys," grandpa remarked, "but I
must be getting old; noise kind of
bothers me."

Mr. Suttin laughed. "Boys are not
always to blame for their behavior.
I think this uncle of theirs will lend
the firm hand they need now. It is
you who gave me this faith," Mr.
Sears."

"I?" asked grandpa.

Mr. Suttin coaxed the grate-fire
into a flame before answering. He
was no longer smiling when he turn-
ed and asked: "Do you remember,
sir, the Thanksgiving of twenty-
three years ago? You went to the
store the night before and found
three young hoodlums about to rob
your store. The two older ones es-
caped, but the youngest one was
paralyzed with fright by the shot one
of his companions had fired at you.

You were very strong then; you
forcibly led this young thief to your
home. You compelled him to take a
bath, you cut his hair. He was taken
to the attic and ordered to bed in
a cot. His clothing was taken away
and the door locked. But he wasn't
turned over to the constable. The
next morning he found his suit had
been neatly mended, sponged and
pressed. There was clean underwear,
a decent shirt and socks, and even
a necktie. He was treated as an hon-
ored guest when he came down.
There were other guests, and every
one kind. That night you went to
the attic with the boy and talked to
him; the first fatherly talk the boy
had ever known. Have you ever
thought of this boy again, sir?"

Grandpa stared at the tall, fine-
looking man for a long moment.
"Seems as though—" he began at
last.

"That boy has never forgotten
you. When he left here the next
morning he went back to his home,
such as it was, and he had a goal
in life. Some day he wanted to work
in your store. Perhaps he might even
become a partner, Mr. Sears? I have
the money; I think between us we
could make the Sears' Emporium the
leading store of the county."

WHAT SOME GREAT PEOPLE HAVE SAID ABOUT THE BIBLE

Theodore Roosevelt: If a man is
not familiar with the Bible he has
suffered a loss which he had better
make all possible haste to correct.

Woodrow Wilson: Every time that
I open the Bible some old text that
I have read a score of times sudden-
ly beams with a new meaning. No
great nation can survive its own
temptations and follies that does not
indoctrinate its children in the word
of God.

Queen Victoria: This Book is the
secret of England's greatness.

George Washington: It is impos-
sible to rightly govern the world
without God and the Bible.

Abraham Lincoln: In regard to the
great Book, I have only to say that
it is the best gift which God has given
man.

William E. Gladstone: I have
served my country faithfully because
I have served my God faithfully.
There is nothing that makes a man
brave and patriotic and faithful like
a constant study of this old Book.

General Grant: To the influence of
this Bible we are indebted for all the
progress we have ever made, and to
it we must look as our sure guide in
the future.

Andrew Jackson: That Book, sir,
is the rock on which our republic
rests.

Dwight L. Moody: I never saw a
useful Christian who was not a stu-
dent of the Bible. If a man neglects
his Bible, he may pray and ask God
to use him in his work, but God can-
not make much use of him.

Bacon: There never was found in
any age of the world, either religion
or law, that did so highly exalt the
public good as the Bible.



"I'm so sorry, dear. I meant this
to be a cottage pudding, but it would
not rise."

"That's all right, my dear. Let's
just call it a flat pudding."—Progressive
Grocer.

The archbishop had preached a fine
sermon on the beauties and joys of
married life. Two old Bridgets wad-
dled slowly out at the close of the
service.

"Ah, 'twas a fine sermon his riv-
rince was after tellin' us."

"Indeed it was. An' I wish I knew
as little about it as he does."

Singleton: "It's such a bother de-
ciding about vacation."

Wedmore: "It doesn't bother me.
The boss tells me when to go and my
wife tells me where."—Boston Tran-
script.

"Don't bring me any more bills,"
said the husband, in despair. "I can't
face them."

"I don't want you to face them,
darling," replied the wife. "I only
want you to foot them."

Teacher: "Willie, I hear that your
big brother has the mumps. Do you
think you will get them?"

Little Willie: "Yes, mum, I'll get
'em as soon as he outgrows 'em."

Mr. Stinky: "Are you the boot-
black who shined my shoes last?"

Bootblack (disgustedly): "No, I
only been here a year."

"I've changed my mind."

"Does the new one work any bet-
ter?"—Aggrievator.

"She hasn't been sick a day in her
life."

"Gracious! Whatever does she
talk about?"

Coach (to football candidate):
"Have you had any experience?"

Aspirant: "Well, I was in a train
wreck last summer."—Colby White
Mule.

The Present Trend

Smith: "I see by the paper that a
widower with twelve children has
just married a widow with nine chil-
dren."

Jones: "That was no marriage;
that was a merger."

SOUTHERN RAILWAY SYSTEM

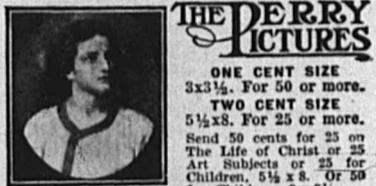
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EDUCATIONAL DEPARTMENT

Sunday School Administration

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

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

FIELD WORKERS

Jesse Daniel, West Tennessee.
Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

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

SUNDAY SCHOOL ATTENDANCE, NOVEMBER 24, 1929

Memphis, Bellevue	1195
Chattanooga, First	1165
Knoxville, First	1084
Knoxville, Bell Avenue	861
Memphis, First	858
Knoxville, Broadway	743
Memphis, Temple	718
Memphis, Union Avenue	665
Memphis, LaBelle	586
Etowah	555
Memphis, Central	550
Nashville, Grace	545
West Jackson	514
Erwin	508
Nashville, Belmont Heights	506
South Knoxville	500
Nashville, Judson	493
Nashville, Eastland	470
Fountain City, Central	468
Nashville, Immanuel	446
Cleveland, First	400
Elizabethton	393
Chattanooga, Northside	385
Chattanooga, Tabernacle	383
Knoxville, Lincoln Park	363
Memphis, Trinity	349
Memphis, Speedway Terrace	345
Paris	343
Chattanooga, Central	340
Chattanooga, Calvary	339
Newport	333
Nashville, Park Avenue	330

SUNDAY SCHOOL NOTES

Alexandria sends in the first application for a standard school for 1930. Congratulations and best wishes for a happy and prosperous year of work again in the good year of 1930.

We call special attention to the prize essay contest for Baptist students, under the direction of the Baptist Students' Union of the South, led by Mr. F. H. Leavell. Explanation of this contest was in last week's paper and will be sent to any one interested. Write us for information and rules.

We were glad to get an inside word concerning Mr. D. S. Haworth who was so seriously injured in a wreck some weeks ago. Swan writes that his father was badly hurt, but is doing well and will likely soon be on the road to recovery. He was worse hurt than any of them thought, but a miraculous cure. Our readers will be glad with Swan and his good mother in this fact that the father is rapidly recovering. The men of the state will be glad because Mr. Haworth is at the head of one of our most active brotherhoods and doing a most effective work.

We hope to have our 1930 program in next week's Baptist and Reflector. This week we are featuring the 1930 B. Y. P. U. program and later on we will give the laymen's plans.

FINANCING CHURCH THROUGH THE SUNDAY SCHOOL NOT ADVOCATED THROUGH THIS DEPARTMENT

We wish to call attention of our pastors and workers to the pressure now being placed on the financing of our churches through the Sunday school. We have advocated for a long time the Sunday school's part in teaching the doctrine of giving and the training of our people to give according to this doctrine, but we believe that it will be a dangerous thing to turn over to the ordinary Sunday school the business of financing the church. The Sunday school

is the biggest thing in many churches now, and if we turn this matter over to them we will have as many as one-half of our churches financed by separate organizations and many times by people who are not Christians. It is our judgment that no church should magnify any inside organization to this extent. The outstanding need of today is to magnify the church herself and stop laying stress on inside organizations. It is our judgment that it is wrong to put this in the six-point record and force people to use it whether they want to or not. We have had enough of such programs. It is dangerous to train unsaved people to become regular contributors to the church program. The training is wrong in principle and dangerous in practice. We deplore the fact that this plan should be so pressed by our Sunday school forces that we have made it a part of the record system that we had so much to do in the making.

WORK AT HALLS

The latter part of October Jesse Daniels and Mrs. Daniels were with us at Halls for a training course. Mr. Daniels taught "Teachers That Teach" and Mrs. Daniels "Working with Children." And they did their work in a most excellent way.

Owing to circumstances that developed in the town that week, over which neither they nor the church had control, the attendance, while good, was not as large as would have been otherwise. But it certainly was not the fault of the workers. Those who attended or took the work were greatly benefitted. We look upon the result as the nucleus of still greater future results. Already we have felt the force of it in our Sunday school.

Our people fell in love with Mr. and Mrs. Daniels. I have been personally acquainted with them for several years, having been in school with him and having been the pastor of Mrs. Daniels. No finer people live. Our people want them with us again, if possible, in the early part of next year. They will help any church and pastor.—O. W. Taylor.

HELPS FOR 1930

Have you selected your helps for 1930? It is our opinion that too many helps will prove to be a drawback. Select some of the best and get those and study them well. We call attention to some outstanding helps that may be had from our Sunday School Board:

Peloubet's Select Notes: The greatest possible wealth of practical helps, on the International Sunday School Lessons, presented in easily workable manner, and suggestive of the best method of treatment. \$1.90; postpaid, \$2.00.

Tarbell's Teachers' Guide; Commended by preacher, teacher and student in connection with the International Lessons. Topics for the older and younger, and teacher-training suggestions. \$1.90; postpaid, \$2.00.

Arnold's Practical Commentary: The busy teacher's handbook. A low-priced commentary in concise form. Bible dictionary, blackboard hints, maps, applications, comments, and suggestions. 90 cents; postpaid, \$1.

B. Y. P. U. NOTES

A new union has been organized in the Second Church, Columbia, and literature sent for the remainder of this quarter. This organization was

led by Mr. Fred H. M. Smith, associational president. We are glad to have this report. We wish every one who organizes a new union would report same to this office so we might place the names of the officers on our mailing lists.

Dear B. Y. P. U. Friend: As you already know after having received Mr. Hudgins' splendid letter regarding the first Southwide B. Y. B. U. conference to be held in Memphis, December 31-January 2. I am writing to emphasize the importance of your attending this conference.

As this conference is to be held in Memphis, it would look bad if Tennessee folks outside of Shelby County did not turn out strong, besides missing the inspiration you will get while attending the conference.

Sunday night please re-emphasize this in your B. Y. P. U. and urge as many as possible to make plans to come. It will not be very expensive, and if members of your B. Y. P. U. cannot pay their own expenses it would be a splendid idea to elect a delegate and pay their expenses. The rates are printed on the back of the quarterlies.

I have had correspondence with Mr. Hudgins regarding a Tennessee state luncheon during the conference and it has been decided that we will have this luncheon on January 1st at 12:30 p.m. at the Hotel Peabody, \$1 per plate. The purpose of this luncheon will be to better acquaint ourselves with one another and to talk up the State Convention at Ovoca in July.

Please write me letting me know how many will plan to attend this luncheon, addressing your reply and inquiries to Box 1243, Memphis.

We trust that you will boost and pray for this conference.—Geo. A. Baird, State B. Y. P. U. President.

ATTENTION, B. Y. P. U. LEADERS

Miss Jacobs and the regular field workers, together with the writer, would like to meet the leaders of all associations and groups, together with any local president and pastor, who would desire to meet with us for a general conference at the times and places outlined below. The purpose of these conferences is to discuss the 1930 program of our department and plan for the largest and most effective years' work that has ever been done in any state.

Time and Place of Meeting: Region No. 4 (West Tennessee) will meet at Jackson on December 17th, at First Baptist Church.

Region No. 3 (Middle Tennessee) will meet at Nashville on December 18th, at Baptist Sunday School Board building.

Region No. 3 (Chattanooga section) will meet at First Church, Chattanooga, December 19th.

Region No. 1 (Upper East Tennessee) will meet at First Church, Knoxville, December 20th.

Fuller outline will be mailed to you later with suggested program of work for the day. Plan now to spend the day with us for this conference and help us to plan this great year's work.

B. Y. P. U. MAGAZINE

Look what you get! 12 monthly visits to the best B. Y. P. U.'s in the world in news and feature articles; 36 completely planned B. Y. P. U. socials—12 Junior, 12 Intermediate, 12 Senior; 52 suggested Bible drills for the Bible readers' leader; 52 closing assembly programs for the general B. Y. P. U. organization, 384 pages packed with inspiration and information for all B. Y. P. U. members; special B. Y. P. U. plays, promotion days and associational programs and plans for every B. Y. P. U. occasion. All in one year!

B. Y. P. U. ACTIVITIES FOR 1930

We are printing below the 1930 program for the B. Y. P. U.'s of the South, and we are anxious that our unions fall in line and carry out this same general program:

Our object, "Growth in Grace."

Our plans: (1) To maintain an A-1 Union throughout the year 1930. (2) To enlist all our members in each month's activities suggested in this calendar.

Our Schedule

January: "A Goal of Excellence for 1930." Suggested activity: Plan the year's work with the standard of excellence as the pattern and guide, and bring the union up on all points. Slogan: "It can be done. Let's do it!"

February: "Growing Through Daily Bible Reading and Prayer." Suggested activity: Work to have every member observe a quiet devotional period every day for Bible reading, meditation, and prayer. Slogan: "Every member a daily Bible Reader."

March: "Growing Through Study." Suggested activity: Observe Southwide study course week, March 9-15, or take a course at some other convenient time. Slogan, "One hundred per cent in study course."

April: "Growing Through Giving." Suggested activity: Emphasize stewardship and enlist every member as a tither. Slogan: "Every member a tither."

May: "Growing Through Decision." Suggested activity: Enlist every member in a study of the problems, "Finding God's Will in All Life Decisions" and "Choosing My Life Work." Distribute the tracts, "Choosing a Life Work" and "Stewardship of Life." Read the monthly B. Y. P. U. Magazine. Slogan: "Every life Christ-Mastered."

June: "Growing Through Christian Fellowship." Suggested activity: Make special plans for the June social and invite some other B. Y. P. U. in the association to come to it. Slogan: "Christ-centered recreation."

July: "Growing Through Expansion." Suggested activity: Co-operate with the associational B. Y. P. U. in doing extension work, such as organizing unions and teaching study courses in other churches." Slogan: "Others."

August: "Growing Through Soul-Winning." Suggested activity: Enlist every member in personal work to win the lost. Slogan: "Every member a soul winner."

September: "Growing Through Enlargement." Suggested activity: Put on an enlargement campaign to win every church member who is a prospect. Slogan: "Bring them in."

October: "Growing Through Increased Efficiency." Suggested activity: Reorganize for efficiency on the A-1 basis. Through officers and committees make the union A-1 and strive for 100 per cent on individual records. Slogan: "Every member an A-1 member."

November: "Growing Through Church and Denominational Loyalty." Suggested activity: Campaign to enlist 100 per cent of the B. Y. P. U. members, and also the whole church membership, in evening preaching attendance. Slogan: "No empty pews in our church."

December: "Growing Through World-wide Service." Suggested activity: Enlist every member in giving to the church budget for missions and church expenses. Slogan: "Every member a missionary."

"Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18.)

Week End Fares

BETWEEN ALL STATIONS

Tickets on Sale Every Friday, Saturday and Sunday

Tennessee Central Railroad Company

LAYMEN'S NOTES

The men all over the state will be glad to know that brotherhoods are being organized in many of the churches, and new interest is being manifest among our men.

A pastors' conference was held at Jackson on Monday, December 2nd, for all of West Tennessee. This is a very significant movement and will result in great good. We heartily commend the program.

A new brotherhood has been organized in Merton Avenue Baptist Church, Memphis. Mr. Garland Waggener writes for tracts on the local work and promises to send in the officers' list right away. Let the good work go right on. Mr. Garland also reports fine progress in the plans for the big B. Y. P. U. conference to meet there in December and January.

Our men will be glad to know that Mr. D. S. Haworth is improving and will probably be well in a few months. He is the efficient president or director of the laymen's brotherhood in First Church, Knoxville.

If you have any suggestion concerning the program for 1930 among our men, please let us have it right away, as we are about ready to close this matter and print the outlines. Around this general program we will build the programs for the local brotherhood and also the group meetings for the year.

Let our men get ready for a great month of training in February. We plan for February a campaign of stewardship study that has never been put on before. Get your men interested and let us assist you in any way that we can in this work.

The big campaign in Ocoee Association has not closed. Following the city-wide training school in Chattanooga where we had a record attendance we went afield over the associa-

tion with a program of budgeting the churches. Group meetings were held in all the groups for three days and special instruction given at the local churches at night. This was all in preparation for the every-member canvass to be put on by the churches during December. The churches were to have met on Friday night following the group meetings and arrange their budgets and plan for the canvass on Sunday. Dr. J. D. Freeman did some most excellent work in this campaign, speaking each day to the group meetings and conducting the school at Cleveland during the three nights. He will write this up, and so we are making mention only to call our men's attention to the fact that we want them to follow this example and go afield in their various associations to put the Baptist and Reflector in the church budget or get as many subscribers to the paper as possible and to place our churches on a firmer foundation financially. Miss Mary Northington, Dr. O. E. Bryan, and Mr. George J. Burnett all helped wonderfully in this week's work. Mr. Burnett spoke each day and conducted the local work at the First Baptist Church each night. Many of the churches will put on the canvass and some of them will put the paper in the budget also.

SUGGESTED PROGRAMS DURING DECEMBER

Suggestion No. 9

Director presiding. Topic, "Missions to the Uttermost Parts."

1. Devotions led by some tither.
 2. Reports of officers.
 3. General topic, "Foreign Missions." Ten-minute talks: (1) Our Foreign Fields; (2) Our Work in China; (3) The Progress in South America; (4) The Medical Missions; (5) Hindrances to Foreign Missions.
 4. Song, "Send the Light."
- Tracts furnished or see Southern Baptist Convention minutes.

Suggestion No. 10

Director presiding. "General topic, "Benevolences."

1. Devotions led by Chairman of Service Committee.
 2. What have the officers done last month? Ask them.
 3. Special prayer for the unfortunate.
- General topic, "Benevolences." Ten-minute talks: (1) The Poor About Us; (2) The Baptist Orphanage; (3) Helping the Old Ministers and Their Families; (4) Baptist Hospitals; (5) Helping Poor Boys and Girls Through School.
4. "How May I Help?" Two-minute talks from the floor.
 5. Song, "Help Somebody Today."
- Write for tracts and suggestions.

Suggestion No. 11

Director presiding. General topic, "Our Debts."

1. Devotions, "Scripture Quotations on Tithing or Giving."
 2. Statement of conditions of enterprises.
 3. General topic, "Debts." Eight-minute talks: (1) What the Money Given Has Accomplished; (2) Men's Obligation to Help Remedy Any Trouble; (3) Advantages of the Right Kind of Debt-Paying Campaign; (4) Results of Special Campaigns for Money; (5) God's Plan of Financing and the Results.
 4. General discussion.
- See reports of boards and actions of convention.

Suggestion No. 12

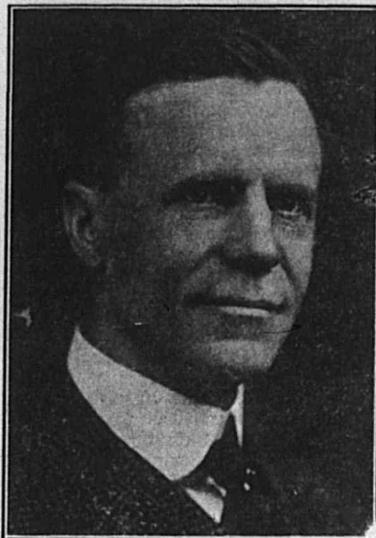
Director presiding. General topic, "Conservation."

1. Devotions led by business man.
 2. General reports and discussion.
 3. Address, "Conservation of Our Doctrines."
 4. Address, "Conservation of Our Forces."
 5. Special music.
 6. Address, "Conservation of Our Investments."
 7. Address, "Conservation of Our Opportunities."
- We shall be glad to send any helps we have on any topic in any program.

WE WANT YOUR PICTURE FOR OUR PAPER

How often do our pastors have that request come to them. Every time they go for a revival meeting, it comes, for churches want to make posters, use the picture in their bulletins and in the local press. Few of our pastors have ever had a cut made of themselves. We are giving them the chance now to secure the finest type of cut made,

A COPPER HALF-TONE ENGRAVING FREE



We present herewith a picture of Layman J. H. Anderson, of Knoxville. We took this cut from our files for two reasons. First of all, we want to present the picture of this great layman who, busy as he is with the cares of the world, always has time to attend upon the work of the Lord both in his church and in the denomination. Secondly, we wish to show you the size of the usual newspaper cut, the kind we are offering to get for you.

SPECIAL OFFER SAVES YOU \$1.00

We have just closed a contract with a large engraving company whereby we can secure for you a beautiful copper half-tone engraving, size of the above cut, for the unusual sum of \$2.25. Read this offer carefully and act, as it is good until December 20th.

1. FOR \$2.25 we will secure the half-tone cut provided you will allow us to keep it in our file at the office to use whenever we wish in our columns. It will be subject to your orders and will be sent when you wish. Furthermore, we will keep on track of it and have it returned. In this way you will always know where your cut is.
2. FOR \$2.50 we will have the cut made and sent to you postpaid.

If you wish to take advantage of this special offer, mail us at once your check and a clear, black and white photograph of yourself. An unmounted print is better for our use. Photograph will be returned to you unharmed. If you send us \$2.25 we will have the cut made and file it, sending you proof of same. If you send us \$2.50 we will have cut made and mail it to you.

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 Young People's Leader -----
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

THE CHILD OF LONG AGO

For the sake of one small Child of long ago
 I shall go down dark alleyways—and dim—
 To find the children there and give the gifts
 I could not bring to him.
 And for his sake I shall go seeking those
 Who have forgotten stars may shine for them,
 To tell them of one everlasting star: The Star of Bethlehem.
 For the sake of one small Child I shall be kind.
 He was so kind through life to those who came
 To seek him in the throng—to touch his hand,
 Or call him by his name.
 And for that Child's dear sake I shall be glad,
 And I shall place a candle, slim and white,
 Upon my sill that it may light the way
 For those who walk at night.
 And if I mark where others bear a load
 And lend a hand until the burden lifts,
 Perhaps—as he accepted gold and myrrh—
 He will accept my gifts.
 —Grace Noll Crowell, in Holland's.

CHRISTMAS GIFTS

What shall I give? Listen to the suggestions from the W. M. U.:

For young son or daughter, a junior or intermediate, order World Comrades, a delightful, illustrated monthly. Price, \$1.

Your young daughter would be "thrilled" to have the G. A. ring. Price, \$2.50. The G. A. pin is 35 cents.

The pin for the Royal Ambassadors is 35 cents, and the Sunbeams have the same price pin. Also a plain gilt one for 25 cents.

Give the young lady daughter a Y. W. A. pin. The enameled one is 60 cents and the gold jeweled one is \$4. She will enjoy the new magazine, "The Window." Price, \$1.

What can we give mother. She has always wanted a W. M. U. pin, so order it today for her. The small pin costs \$2.30 and the large one \$2.55.

Order magazines and pins from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala. Send no order to state headquarters, for no pins are kept on sale except in Birmingham.

MESSAGE FROM OUR PRESIDENT

This is the month for our week of prayer for foreign missions. I trust sincerely it will be a week of prayer. Our good Catholic and Episcopal sisters observe Lent for forty days—prayer services every afternoon. Surely our good Baptist sisters can come together for five days. The joy and inspiration of coming together to pray and study will repay all who make a special effort to do it. Of course this is a busy time; any other time would be just as busy, for now all time is "busy time." "Take time to be holy, the world rushes on!" The programs, envelopes and other material have been in the hands of your presidents for weeks. This material was prepared by a praying committee and was mailed to you by a praying secretary. Consider this the most important event of the year; make it a fitting close for a year wherein God good eats, and everybody laughing

has showered us with manifold blessings.

"Count your blessings; name them one by one.

Count your many blessings; see what God has done."

You will study about and pray for millions who have never heard the name of Jesus—millions who go to bed hungry every night, when we have never been to bed hungry once. We will pray for our dear missionaries who have left home and loved ones for Him. What have we ever left? You can give without praying; but if you pray, you will give with joy and thanksgiving. You will want a part in a world program. Our first gifts take care of the forty missionaries we returned with the Christmas offering last year. Then we will send out sixty this year. One hundred in all. One hundred thousand dollars goes to the foreign mission debt and \$25,000 for native work. If you thrill over big tasks, surely this one will be most appealing!

I would stress having the young people carry out their program. They are our future leaders and must early realize the importance of this great prayer season.

Let us really be "laborers together with God" as we stand steadfast and pray without ceasing, holding forth the word of life.—Emma Byrne Harris.

WHEN WILL CHRISTMAS COME?

Inabelle Coleman, North Carolina

(Setting: College girls' room.)
 (Enter Patsy, Vick and Jane.)

Patsy: O, girls, just a week from tonight we will be at home!

Vic: O, I can't wait! Already I have my gifts wrapped and—

Jane: So have I, and I bought the loveliest new kind of tinsel today for our tree. We always have a tree, you know; but will Christmas ever get here?

Vic: O, Jane, that reminds me of that philosophy paper that Dr. Byers assigned for the last class before Christmas.

Jane: Did he give you all that absurd subject, too? "When will Christmas come?"

Vic: Yes, and I am non-plussed. What does he mean? When will Christmas come?

Jane: Well, I'll just write mine in two words—"next week."

Vic: O, don't be funny. Didn't he say that it must be at least 1,000 words?

Patsy: Let's discuss it, and see if together we can get any light on the subject.

Vic: Remember he says always begin thinking by defining the subject. "When" means at what time. "Will come" has a future sequence, not has nor is, but will; and Christmas—well, let's define Christmas.

Jane: O, Christmas is Christ's birthday.

Patsy: Christmas tells us again the story of the star in the east and of the heavenly choir. It was the star that pointed the way to Jesus to the wise men while the angels summoned the shepherds. So it is today. There are two ways—the star-way and the song-way. Some must see; others must hear. The starlight of deeds points some to Jesus, while the sweet heavenly music of love and Christ-like spirit draws others close to him. Perhaps that is what he means.

Vic: No, I think he means when will Christmas come for us. For me it will come when I get home and deck the tree, and see all the gifts piled nigh, and the pantry full of

and happy, and the crowd dropping around all day—an—

Jane: O, Vic, you know he didn't mean that.

Vic: Well, what did he mean then? (A knock at the door.)

Patsy: Come! (Enters Chi Yi Tsung.)

Vic: O, Chi Yi, have you thought of your philosophy paper yet? We are puzzled to know what he means by "When will Christmas come?"

Chi Yi (with accent): Yes, I, too, have been puzzled a bit, but I think I know what the professor wants. He wants a paper on Peace and Brotherhood and Fellowship.

Patsy: Perhaps so, but why do you think so?

Chi Yi: Well, you see it must be so. Because the real message of Christmas is peace on earth, good will to men. He wants to know when will this come. When will peace on earth, good will to men come? When will world love and fellowship come? "When will Christmas come?"

Jane: I guess Chi Yi is right, but why did none of us think of that?

Vic: Patsy, I guess that's what you were trying to say just in your star-way and song-way idea.

Patsy: Yes, but it was rather vague. I just heard some one say that one day, and remembered it, but it didn't mean much like what Chi Yi explains.

Jane: Go on, Chi Yi, and tell us some more.

Chi Yi: I have no more to tell. The answer in the paper must tell when this peace and fellowship will come to the whole world.

Jane: That question staggers me. I remember how my brother worked on his paper for the Bok peace prize. Dr. Byers surely must respect our wisdom if he thinks we can offer anything after all that has been written and said on peace since the World War.

Vic: I remember hearing about the Nobel peace prize, and Hughes had a plan.

Jane: Yes, and Briand of France thought he had the best one.

Patsy: O, yes, I had to do some research on those peace plans this fall. I believe I have some notes right here. Yes—John Hay says it is simply the Golden Rule. Elihu Root said: "We must be sure that in all of our international intercourse the view which we propose is both right and just, and the test of justice is such as we ourselves would accept if the situation were reversed."

Jane: Yes, that's what Grover Cleveland said years ago and—

Chi Yi: And that's what Jesus taught. So that's when the real Christmas will come, but I must go. The Foreign-born Girls' Club meets in my room tonight.

Vic: O, Chi Yi, bring them down here and let's discuss it with them.

We will have a real League of Nations meeting. Hurry Chi Yi (Chi Yi leaves). O, girls, imagine you are in Geneva at the league meeting.

(Foreign girls in native costumes enter: Chi Yi Chen, Chinese; Nolo, Indian; Jennie, African-born American; Wouchee, Japanese; Lugi, Italian.)

Jane: Why, Jennie, I didn't know you belonged to this club.

Jennie: Surely I do. I was born in Africa—all of us missionary children are eligible, aren't we, Nolo?

Nolo: Indeed you are.

Vic: Well, let's get down to business. We must formulate a plan for building world fellowship tonight.

Chi Yi: Let's have each one tell some influence for or against world fellowship.

Jennie: Of course, I would think first of the merchants. Father used to worry more over the way most of them treat the natives. And when the natives find one American or English dishonest or unjust, he never has the same confidence in foreigners, and it makes the work harder for the missionaries.

Chi Yi: Yes, and the marines and naval officers sometimes cause trouble cuffing around the men who work at the docks.

Vic: Yes, and they sometimes tell us Americans all kind of stories about how sneaking and mean the foreigners are. I recall a sailor boy I met last summer who is serving on the great line from Frisco to Shanghai, and he thinks the Chinese are terrible. He called them Chinks all the time.

Jane: Well, I don't think there should be any such words as "Chink," "Jap," "Dago," "Sheeny," or "Nigger" in our vocabulary.

Wouchee: Neither do I, for it surely does make a feeling of hatred and resentment rise up in the Japanese to be called a Jap. I recall how my father used to hate tourists. You know he owned a large rug and tapestry shop, and tourists always visited him, but he didn't like them. If it hadn't been for the missionary lady who was so different from the other American ladies, we would never have known the real American.

Jane: That reminds me of what Dr. Frederick Lynch said in his article, "Missions and World Peace," published in November, 1928, "Missionary Review." He said that "as an interpreter of one people to another the missionary renders perhaps his greatest service to the cause of international peace. He interprets the best American to Japan, and the best Japanese to America."

Lugi: I think the books the missionaries have written for us have helped most. They have told us about America's Christians who love Christ and who want to help Him win the whole world to Him in love and fellowship.

Vic: Yes, and the books they have written for us have done wonders. When I read Stanley Jones' "Christ of the Round Table," I felt like I knew a new people and I had learned to love them.

Jennie: That reminds me of two books I read last summer. I don't think they are very new, but they made me think of how world fellowship can come through missions. One was Dr. Isaac Taylor Headland's "Some By-Products of Missions." I think he was a missionary to China. The other was "Human Progress Through Missions," by Dr. James L. Barton. These books show how missions have not only carried the gospel of Jesus Christ to the individuals in far off lands, and have established churches and converted individuals to a new way of life, but they show how Christian missions have influenced the whole life of nations, their ideals, their educational systems, their politics, their medicine, their law and human relationships within the nations. These authors also call attention to the part that missions have played in promoting international good will.

Vic: That reminds me of what brother said Ex-President Taft said in the Founder's Day address at the University of Pennsylvania a few years ago. He said "the greatest agency today in keeping us advised of the conditions among Oriental races, is the establishment of foreign missions."

Jane: That was great coming from the President, wasn't it?

Chi Yi: Well, to the foreigner it seems that the missionary is almost the only one who comes to our country without a selfish motive, and their spirit of sympathy, fellowship, understanding, and love, and unselfish service stirs our hearts.

Patsy: That is what Dr. Robert E. Speer says: "The service of the missionary enterprise is varied, and it is indispensable to the neighborliness of mankind. The missionaries make the East and West, the North and South, acquainted with one another. All other agencies combined do not do as much to introduce the best to the Oriental race. They draw after them the love of millions in the lands from which they come, and it is their business to win the friendship of those to whom they go. There they become centers of good will and kindly feeling."

Nolo: Then it seems that if many great men realize that world fellow-

ship can be built only on the message of the missionaries, they would fill every land with missionaries, and soon bring the whole wide world together as brothers in Christ.

Jane: That's what Dr. Lynch said in his article I was telling you about. He declares that the gospel of Jesus Christ is ultimately the one supreme uniting power of peoples and nations. If all the peoples of the world could be brought to accept the religion of Jesus Christ, the sense of oneness and of unity would be enhanced a thousandfold. Peace always grows with the sense of oneness, and we can make mankind one only in Jesus Christ.

Vic: That's what Dr. Fosdick told the folks in Geneva when the League met in quest of a formula for international peace and world brotherhood. He was speaking in the Protestant Cathedral of St. Peter and he laid the supreme task not upon the League of Nations, but upon the churches. He said that if we do not build world fellowship it will advertise that 576,000,000 professed Christians on the earth have not had an earnest conscience about their Master's view of life; it will bear evidence that while they have called him, "Lord, Lord," they have not been willing to do what he said.

Patsy: Surely it does seem that all through the years people have had the idea, but it has been only a vision and not a reality. If only our generation could carry the message of Christ to the whole wide world, then the angels of heaven could sing again, "Peace on earth, good will to men."

Chi Yi: And that's when Christmas will come, for Christmas in its real significance is the thought of God, for as Dr. Newton says: "Only God could have thought of Christmas. Its beauty is beyond the wit of mortals, so simple in the sublimity, so homey, yet so heavenly. On a tapestry woven of stable-straw and starlight it unveils a picture to soften and purify the heart, and to bring us back from a wisdom that is not wise, because it is hard, unholy, and unhelpful." It is a simple childlike thing that comes from within. It is true peace and good will, and love. It is Jesus Christ himself within our hearts.

Patsy: Yes, but truly when will it come? When will the real Christmas come? To most of the world "Christmas is only a fairy story, heart-woven and dream-spun, and the gray shadows which life casts over us are the grim truth. Is Christmas no more than a figment with old memories, enshrined in the love and armored with the wonder of childhood—a day of make-believe tugging at our hearts with the pull of play-time? After all, has the church only made a party for the Christ-child, inviting Puck and Peter Pan and Tiny Tim, and dear old Santa Claus, each to bring a note of elfin glee, blending all into eerie anthem with a song of angels long ago. In short, is it an airy unreality, too fragile for a world of feud?"

Chi Yi: No, Patsy, Christmas is both a fact and a faith. It is God's dream for the world. He whispered it to the world when he made the first Christmas gift. Some day the world will sing back the echo of that message. As Botticelli sees it, angels are singing on the roof of the inn, and all the world is aglow with a new joy. Over an armed camp, in a hard old Roman world, the song of the angels rang out proclaiming: "Peace on earth, good will to men." How far off it seems tonight! Yet it will come true. It is not a myth; it is not a mockery. It is not a mortal melody, but a divine symphony. Because it is far off we know that it is not our music, but was sent into the soul of man by One who is as far above us as the stars are above the mists.

It is a song out of the heart of the world. The world will fill up with men of good will who keep step to its music and live by its law—men who know that man was made for

love, because God is love, and that love and joy will blend in the final note of the great world-song. Then the world will know that in Christ there is no east nor west, and repeat with John Oxenham—

"In Christ there is no east nor west, In him no south nor north.

But one great fellowship of love Throughout the whole wide earth.

Vic: But how shall the world hear this message without a messenger? And how shall they carry the message unless they are sent? And who shall send them if we don't? What folly, what mockery, is Christmas unless our gifts are made to Him whose birthday it is that His great world-song may ring in the hearts of all the world? And yet, daily we are recalling the missionaries and failing to send others back.

Jane: And we have just proved that building world fellowship and

bringing "peace on earth, good will to men," must come through our missionaries and their message of God's love, as they carry it to the whole wide world.

Chi Yi: Yes, and tonight I am thinking of how that message has made Christmas come into many hearts in my China. Miss Lottie Moon, Virginia's lovely maiden, was God's treasured gift to us, and she was a Christmas gift to heaven; in her memory we make our gifts to the world that people may cease to ask: When will Christmas come? Girls, to whom shall our gifts go this year? When will Christmas come with us?—The Window.

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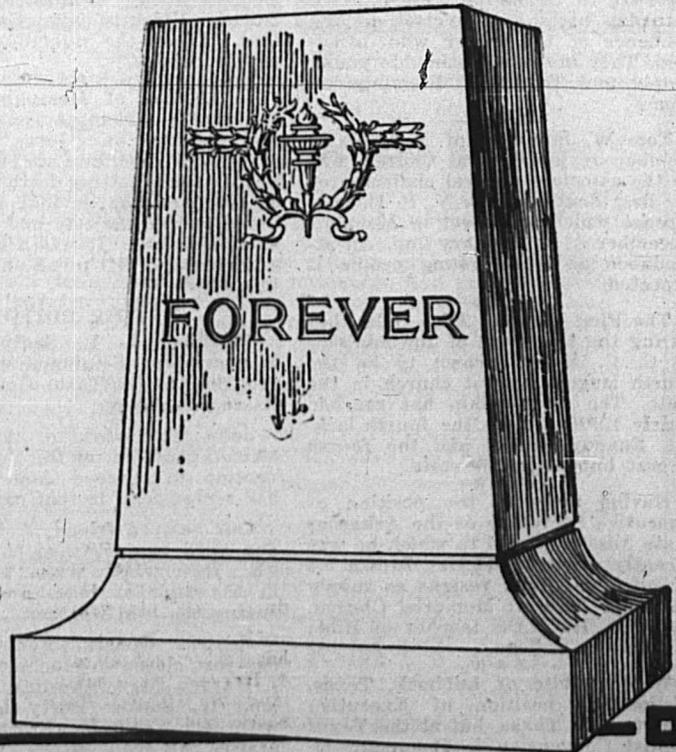
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AMONG THE BRETHREN

By FLEETWOOD BALL

J. S. Bell of Lexington has been called as pastor of the church at Huron, succeeding J. W. Barnett of Jackson, resigned.

O. L. Orr has resigned as pastor of the church at Fort Mill, S. C., effective January 1st. He has no definite plans for the future.

B. D. Ragsdale of Macon, Ga., has served his thirty-fifth term as recording secretary of the Georgia Baptist Convention and was re-elected.

Royal Street Church, Jackson, recently disbanded and reorganized, 27 members of the old organization going into the new. Others will follow. W. A. Hembree is the pastor.

P. C. Barkley has accepted the care of the church at Odel, Fla., effective November 17th. He resigned the pastorate at Delray Beach, Fla., to accept the new work.

W. A. Burns has resigned at Panama City, Fla., to accept a call to the pastorate at Chipley, Fla. He has been the successful pastor in Panama City for five years.

W. C. Taylor has resigned as pastor at Pahakee, Fla., and moved to Jennings, Fla., where he will reside. He is ready for a pastorate near Jennings.

The First Church, Tampa, Fla., is happy over having retained C. W. Duke as pastor 24 years, and they hope to keep him a quarter of a century longer.

The church at Jefferson City, C. W. Pope, pastor, will be assisted in a revival early in March by J. J. Hurt of the First Church, Jackson. What a treat is in store for those saints!

Hugh Foster of Hernando, Miss., has served as superintendent of the Sunday school in his church for 35 years. He has watched his Sunday school enrollment increase from 35 to 200.

At the end of more than five years of service, J. R. Burk has resigned as pastor of Hollywood Church, Memphis, but will remain in that city until he accepts another pastorate. F. L. Huffstatter of Myrtle, Miss., preached for the church last Sunday.

S. Grant Sisson and Miss Ernestine Park of Lexington were married Saturday night at 7 o'clock at the residence of the writer who officiated. They are most estimable young people and Baptists. Blessings on them!

Tom W. Simpkins of Memphis, a member of the Central Church, will be the associate general chairman of the first Southwide B. Y. P. U. conference which will meet in Memphis December 31 to January 2nd. An attendance of 5,000 young people is expected.

The First Church, Ada, Okla., has during the ten years of the ministry of C. C. Morris grown to be the fourth largest Baptist church in the state. The membership has reached nearly 1,900. It has the fourth largest Sunday school and the fourth largest budget in the state.

Having accepted the position of Executive Secretary of the Arkansas State Mission Board to which he was recently elected, T. D. Brown of Arkadelphia, Ark., resigns as supply pastor of Prescott Memorial Church, Memphis. He is the teacher of Bible in Ouachita College.

W. R. White of Lubbock, Texas, declined the position of Executive Secretary in Texas, but at the Texas Baptist Convention in Beaumont he

was again elected and has accepted. Texas Baptists "sho do love that White man."

It is announced that Calvin Coolidge received in six months' time \$100,000 by writing for magazines, while he received only \$37,500 for the same length of time as President. Yes, but he never would have gotten the larger sum if he had not been President.

For many years Furman University, Greenville, S. C., has been a member of the Southern Association of Colleges and Secondary Schools, but it has lately had the great honor to be recognized by the Association of American Universities, the greatest possible distinction in that line.

J. G. Hughes of the First Church, Union City, the gracious pastor-host of the recent convention, is rejoicing over the helpful influence of that meeting. Clyde Burcham, a fine young man, was the one converted on the second night of the convention and was baptized on Sunday night, November 24th.

The condition of Dr. M. E. Dodd of the First Church, Shreveport, La., is steadily improving. It will be remembered that fervent prayer was offered for his recovery at the recent convention in Union City. He has left the hospital. C. W. Culp of Minden, La., preached for him on Sunday, November 24th.

Perry F. Webb of First Church, Blytheville, Ark., and E. Z. Newsom of the Second Church, Blytheville, are to have a simultaneous revival campaign in the spring. The writer gratefully acknowledges an invitation to do the preaching in the latter church and hopes to be in a position to accept.

Druid Hills Church, Atlanta, Ga., L. D. Newton, pastor, had 1,461 in Sunday school last Sunday, and Tabernacle Church, Atlanta, L. G. Broughton, pastor, had 1,331 in Sunday school. Joe Broughton, a brother of the pastor at the Tabernacle Church, is superintendent of the Druid Hills Church.

More than half of the Southern states now have Baptist Governors: Georgia, L. G. Hardeman; Louisiana, Huey P. Long; Mississippi, Theo. G. Bilbo; North Carolina, O. Max Gardner; Oklahoma, W. J. Holloway; Texas, Dan Moody; Tennessee, Henry H. Horton; Virginia, John Garland Pollard. "When the righteous rule, the people rejoice."

R. G. Lee of Memphis spoke to the recent Arkansas Convention in Hot Springs on "Jesus," and one says: "We believe we have never heard such a setting forth of the Son of God and the Saviour of men, in his glory and majesty and power and sacrificial love. It was a great deliverance and it left us all on the mountain top."

By THE EDITOR

President L. R. Scarborough of Southwestern Seminary was elected president of the Texas Convention at its recent session.

John E. White of Atlanta was elected president of the Georgia Convention to succeed John Mell who has served long in that capacity.

Our beloved friend, T. H. Farmer, and wife has returned to Leesburg, Fla., their winter home, and will be in the land of lakes and sunshine during the cold weather.

Central Church, Fountain City, has just closed a good meeting with J. Harvey Deere assisting Pastor Leland W. Smith. Forty-eight united with the church. Brother Smith praises the evangelist.

Dr. W. F. Powell's name was left off the Executive Board list as printed in last week's issue, through error. His name occurs on the original list.

Pastor M. I. Crocker has resigned his work at Maxwell after three years of fruitful service. Some other good church ought to capture him at once ere he slips away from us.

Carlyle Brooks has closed the meeting at Gaffney, S. C., where there were some 30 additions. Pastor R. A. McFarland did the preaching.

J. Fred Scholfield is singing in a continuous meeting with Pastor Hugh S. Wallace and Miller Memorial Church, Orlando, Fla. They are in a series of special programs that are attracting attention everywhere.

A correspondent of the Religious Herald rises to suggest that the next president of the Southern Baptist Convention should come from the East—that is, if Dr. Truett is not re-elected.

J. Carl McCoy of Eastland Church, Nashville, is in a meeting with the famous old Central Church of the same city. S. F. Sims is leading the singing. We sincerely trust that this meeting will result in a revival of this historic church.

On account of overwork and worry due to the long illness of his wife, Editor L. L. Gwaltney of the Alabama Baptist has been forced to take a needed rest. He is in Virginia and J. R. Hobbs, First Church, Birmingham, is doing his editorial work.

Roscoe Meadows, former pastor at Orlinda, has resigned his position as executive secretary of the Baptist Council of Richmond, Va., and will enter other work. S. R. Orrell of East End Church, Richmond, has been elected to succeed him.

W. M. Wood has accepted the call of First Church, Martin, and will begin his work there the first of the year. His family will remain in Murfreesboro until the end of the school year when one of the daughters is to be graduated from Tennessee College.

In some unaccountable way we made a mistake in our story of the golden wedding of Brother and Sister Webb of Robertson County. We should have had their initials as J. S. Webb instead of M. F., and certainly, if it was their golden wedding, they were not married 55 years! We apologize for the errors.

The meeting at Dover was successful in spite of snow and rain. Pastor, Clifton Bridges did the preaching and J. A. Brown of Chattanooga led the singing. Brother Bridges speaks the praises of this veteran of the harp and gospel song. Brother Bridges is hoping to do much evangelistic work in the future.

First Church, Abilene, Texas, celebrated the fourteenth anniversary of the pastorate of Millard A. Jenkins by making a subscription of \$60,000 to pay for the completion of their educational plant. 4,699 members have been received by that church during his ministry. The present membership is now 3,241.

First Church, Owensboro, Ky., has the Western Recorder in their budget for the past year. When Pastor Robert Humphreys asked them if they wanted it for another year, "a sea of hands" went up, indicating that this splendid church knows what is helping them do their wonderful work.

The Biblical Recorder reports that S. F. Conrad of Charlotte, N. C., is compiling a book of "Twenty-five Bills of Indictment Against the Church of Rome." These indictments are to be supported by infallible testimony. He will print this in paper binding and sell it for probably 50 cents.

Oak Grove Church, Beulah Association, comes in with a budget list. Pastor C. H. Parrish is leading them forward in a fine way. Brother E. W. Owen sent in the list and gave the credit for it to the pastor's wife. How we rejoice over such helpful friends! And how we rejoice that this splendid rural church is to have our weekly visits.

We have been receiving orders for envelopes from different churches. The Executive Board has free pledge cards for the every-member canvass. Order from W. D. Hudgins, Tullahoma, Tenn., or O. E. Bryan, 161 Eighth Avenue, N., Nashville. The Sunday School Board offers to give envelopes free the first year to churches that have never used them, but not to churches that have used the envelope system before.—O. E. Bryan.



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PASTORS' CONFERENCES

CHATTANOOGA PASTORS

Tabernacle: J. P. McGraw. Present-Day Perils, W. D. Hudgins. SS 383, baptized 1.
 Rossville Tabernacle: Geo. W. McClure. SS 267, BYPU 64, by letter 1.
 Clifton Hills: A. G. Frost. Jesus of Nazareth; This Same Jesus. SS 196, BYPU 89, by letter 2, for baptism 2.
 Brainerd: Claude E. Sprague. Financing the Church; The Judgment of God. SS 154, BYPU 54, baptized 2.
 Central: A. T. Allen. Dr. O. E. Bryan. Fruit Bearing; pastor, The Face of Jesus. SS 340, baptized 2.
 Woodland Park: O. M. Stansel. The Walls of Jericho; The Voice of God. SS 168, BYPU 65.
 Calvary: W. T. McMahan. The Kind of Church We Want; Dr. O. E. Bryan, Making Disciples. SS 339, BYPU 128.
 First: John W. Inzer. Our Challenge Today; What Is Repentance? SS 1166, baptized 2.
 Oak Grove: Geo. E. Simmons. Miss Mary Northington, Visions; The Desire of Our Hearts. SS 216, BYPU 109, by letter 1, for baptism 2, baptized 3.
 Redbank: W. M. Griffith. The Condition of the Comforter's Coming; Dead in Trespasses and Sins. SS 240.
 Northside: R. W. Selman. Dr. John D. Freeman; Profit and Loss. SS 385, BYPU 81.
 Chamberlain Avenue: A. A. McClanahan, Jr. Christian Stewardship; Mission, Miss Mary Northington. SS 201, BYPU 91, for baptism 1.
 Cleveland, First: Lloyd T. Householder. George J. Burnett; Our Sin-Bearer. SS 400, BYPU 119.

MEMPHIS PASTORS

First Italian: Joseph Papi. God Crowns the Innocent. SS 48.
 National Avenue: F. T. Stamps. Thanksgiving Testimonial Service; Psalm 100, Thanksgiving. SS 62, BYPU 31.
 LaBelle: E. P. Baker. Soul-Winning; Why We Need a Revival. SS 586, BYPU 225, for baptism 3, baptized 1, by letter 1, professions 2.
 Hollywood: J. R. Burk. John 1:1-11; 2 Cor. 13. SS 179, BYPU 109.
 Trinity: C. E. Myrick. Marring Gods Plan; Called to Be Saints. SS 349, BYPU 128, by statement 1.
 First: A. L. Boone. Joshua, the Man of Model Faith; The Secret of Life and Death. SS 858, by letter 6.
 Yale: W. L. Smith. A Threefold Picture of Christ in Phillipians; The Offense of the Cross.

Temple: J. R. Black. The Missionary Message; The Unspeakable Gift. SS 718, BYPI 170, by letter 4.
 Boulevard: J. H. Wright. The Law; And Yet There Is Room. SS 236, BYPU 84.
 Union Avenue: H. P. Hurt. To Whom Shall We Go? Home. SS 665, BYPU 372, for baptism 1, baptized 2.
 Bellevue: Robert G. Lee. Five Brothers of Dives; Four Swords. SS 1195, BYPU 249, for baptism 6, baptized 7, by letter 15, additions 21.
 Central: Ben Cox. Think and Thank; Is There a Hell? SS 550, BYPU 129, for baptism 1, baptized 2, by letter 2.
 Calvary: J. G. Lott. Heaven; Hell. SS 280, BYPU 58, for baptism 2.
 Raleigh: E. J. Hill. The Christian Vacation; Thanksgiving. SS 78, BYPU 54, by letter 4.
 Merton Avenue: S. P. Poag. He Went Away; Is It Well with Thee? SS 210, BYPU 138, professions 2.
 Speedway Terrace: Wm. McMurray. Sowing and Reaping; The Judgment. SS 345, for baptism 2, by letter 4.
 Highland Heights: E. F. Curle. The Rich Young Ruler; Stewardship. SS 271, BYPU 95.
 Rowan Memorial: J. N. Joyner. God's Call and Question to Man; An Evil Spirit from the Lord. SS 76.
 Central Avenue: E. A. Austry. Birds of a Feather; In the Presence of God. SS 201, BYPU 64, by letter 1.

KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. Great Hour of Consecration; The Miracle Grave of Father Powers. SS 743, BYPU 100.
 Beech Grove: A. B. Johnson. Demonstration of Christian Religion; Financing a City. SS 154, BYPU 22.
 Beaumont Avenue: D. A. Webb. Suffering with Christ; Three Steps to the Saviour. SS 160, BYPU 25.
 Lonsdale: H. L. Thornton. Covetousness; The Tragedy of Spiritual Death. SS 243, BYPU 67.
 Lincoln Park: H. F. Templeton. The First Christian Church; The Monotony of Sin. SS 363, BYPU 78.
 Valley Grove: G. X. Hinton. Signal Fires; The Origin and Nature of Man. SS 65.
 South Knoxville: J. K. Haynes. Dr. Arthur Fox. SS 500, BYPU 100, additions 60.
 Deaderick Avenue: Sam P. White. The Throne of Glory; The Lazy Slave. Baptized 1.
 First: F. F. Brown. O. E. Turner. What a Saviour! If a Man Die? SS 1084, baptized 1.
 Bell Avenue: J. Harvey Deere. J. H. Sharp. The Grace of God. SS 861, BYPU 161, for baptism 4, by letter 3, professions 24.

NASHVILLE PASTORS

Centennial: T. C. Singleton. Grieving the Holy Spirit; Baptism. SS 126, BYPU 68, for baptism 26, baptized 19, by letter 4, by statement 6, by profession 29.
 Inglewood: W. Rufus Beckett. A Great Deliverance; Salvation. SS 122, BYPU 41, by letter 1.
 Park Avenue: E. Floyd Olive. Dr. W. M. Wood preached at both hours. SS 330.
 North Edgefield: O. F. Huckaba. Brother J. H. Snow preached at both hours. SS 250, BYPU 72, by letter 4, by statement 2.
 Central: S. F. Sims. The Great Harvest. For baptism 1, profession 1.
 Belmont Heights: K. Kelly White. Thanksgiving; The Sacredness of Human Life. SS 506, BYPU 127, by letter 1.
 Grandview: Jos. R. Kyzar. God's Unspeakable Gift; The Christian S. O. S. Call.
 Immanuel: Powhatan W. James. The Worth of Worship; Beautiful Baptism. SS 446 BYPU 130, for baptism 4, baptized 9.

Grace: L. S. Ewton. Ye Are Not Your Own; Where Are the Nine? SS 545, far baptism 8, baptized 7, by letter 1.

Eastland: J. Carl McCoy. God-Trusting Men; But He Was a Leper. SS 470, baptized 3.

Judson: R. E. Grimsley. Fellowship Lost; Simon Asleep. SS 493, for baptism 3, by letter 4.

Third Church: Bunyan Smith. The Preaching Cross; Obligation of New Church Members. BYPU 87, for baptism 2, by letter 2.

Etowah, First: A. F. Mahan. Conscience; Baptism in the Holy Ghost and Fire. SS 555, BYPU 145, additions 2.

Obituaries

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

JUDSON R. SMITH

On November 13, 1929, Deacon Judson R. Smith was called to his heavenly home to be with his Lord, after a few weeks' illness. He was born in McMinn County, Tenn., November 28, 1858. His entire life has been spent in this section, and for the past forty-one years he resided in Tyner. He was married to Alice Goodman of Rockwood, Tenn., in 1882, who survives him. To this happy union were born twelve children, three of whom preceded him to the heavenly reward. He lived to see all his children profess faith in Christ and has since been a constant adviser of matters of the Lord to them. Besides the nineteen grandchildren who were wont to gather at his feet, his own children were constantly at his side. He was a patriarch in his home as well as in the Lord.

Brother Smith professed faith in Christ early in life and has lived a faithful, consistent Christian life all the years, growing in grace down to ripe old age. As deacon and member of Tyner Baptist Church, he has been a most loyal supporter. The church knew he was to be counted on in its every undertaking. He gave cheerfully of his time and means for the support of the church. His advice was sought in the deliberation of the church at all times. He was unselfish in his every act.

Therefore be it resolved:

1. Tyner Baptist Church has lost a true and faithful member who will be greatly missed.
2. That we extend our tenderest sympathy to the sorely bereaved family and assure them of our prayerful support.

ily and assure them of our prayerful support.

3. That our community has lost one of its most faithful workers in that one that has been so prominently connected in so many matters for its betterment is gone.

4. That a copy of these resolutions be sent the Baptist and Reflector for publication, a copy be spread on the church record, and a copy be sent the family.

Done in church conference, Sunday, November 24, 1929.

Committee: C. W. Howard, Moderator; G. C. Wilkerson, Church Clerk; J. D. Cliett, Mrs. Frank Witt.

The Joy of Youth

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NEWS BULLETIN

(From page 8.)

charming thing to me about the book is that he gives an account of intimate acquaintance with many of the leading lights during the last half of the nineteenth century. It was his pleasure to be associated with the leading patriots, authors, ministers, and others. These personal recollections are of unusual interest. It is regretted that the name of the publisher is not now at hand, and it is not sure that the book is in print, but it ought to be, and it would prove a blessing to all who might read it.

The second is quite well-known and advertised, but none the less interesting, instructive and inspiring. I refer to the life of "George White McDaniel," written by his wife. Not much needs to be written concerning the man or the book or the author, as they are all well known, but it is important that the book be read now, and, incidentally, it would make a most appropriate holiday gift for any pastor or Christian worker.

The third is "Edgar Young Mullins," written by Mrs. Mullins. This book is not so well known as it will be, because it is sure to have an almost unprecedented circulation. I read it almost entirely at one sitting because it was found as thrilling as a high-class novel—yea, much more so—because it is the biography of one of the greatest leaders the Baptists have ever had. The author has done the work in a most natural and yet in the most charming and finished fashion. Southern Baptist people particularly will be greatly interested in getting this fuller description of Dr. Mullins in all the sweep of his wonderful career.

All the ladies will be deeply interested and can read the lives of Drs. McDaniel and Mullins with pardonable pride. While there is nothing narrow or selfish in the matter and style of the books, they are both written from the standpoint of the wife. Many charming touches are added which no man would probably ever think of. The last book named would also make a blessed holiday gift. Both of them can be secured from the Sunday School Board or any of its branch stores.

COSBY ACADEMY
By Adelia Lowrie

Many conversations, similar to the following, have taken place between the writer and interested inquirers recently:

"Closed?"
"Just the opposite, praise the Lord!"

"Well, how are things going?"
"Full blast, with good enrollment, and the finest co-operation and school spirit ever!"

"Who are your teachers?"
"We count ourselves fortunate to have Mr. L. R. Watson as principal, and his splendid wife, formerly Miss Minnie Davis, as music teacher. Miss Mary Douglas Hodges is with us for the fourth year. The grade teachers are Mr. Houston Valentine and Miss Cora Roberts."

"Have you no Home Economics teacher?"

"O, that is Miss Lucy Davis! I was about to leave out one of the most important ones. As for myself, I'm trying to be like Miss Tennessee Jenkins of Carson-Newman College and Tennyson's Brook—I go on forever."

"Where are you getting the money to run the school?"

"We shall realize something near \$2,500 from tuition and room rent during the year. We are looking to the Baptists of this East Tennessee Association for the other \$2,500 it will take to run us. You know the churches of this association are weak, with the exception of First Church at Newport. It is going to take heroic sacrifice on the part of all of us. The First Church of Morristown has promised to stand by us with help. We are hoping that other

churches outside of this association will adopt us in the same way. Of course it will have to be a 'special' above their gifts to the Co-operative Program. But the mountain schools have demonstrated their worth, and the people served by these schools have proved that they will not let a one of them located in this state be discontinued."

"Do you think the temporary closing hurt Cosby Academy?"

"No, I think it shocked all into a thorough appreciation of the school. The people of this immediate community paved the way for others with a sacrificial gift of \$500 for maintenance. Besides, we now have what we sorely needed so long—real interest, many more friends, greater loyalty on the part of all!"

"What do you consider your greatest present needs?"

"Of course the maintenance fund bobs up first always, but just now we are needing six work scholarships provided for some of our boys and girls who could not be here without this chance to help themselves. We allow them six dollars a month for such work as washing dishes three times a day for the forty people we have in the dormitories. In the nine months this would amount to \$54 each. I am glad to tell you that we are receiving help for seven students from the Opydke fund. This is a great help indeed."

"I suppose you are not trying to add any further equipment this year?"

"Yes, I decided the other day we had done without wardrobes in the girls' dormitory long enough. I asked a good Baptist carpenter to estimate the cost, and he offered to donate his labor if we would raise money for materials. I put my physics class to drawing plans for the most practical and economical wardrobes. Mr. Click, the carpenter, says he can build them for \$5 each. We need fourteen wardrobes. Now the boys are asking if there is any hope of their getting some for the boys' hall."

"But the money?"

"I have made up my mind to have them if I have to pay for them myself. I am tired of requiring rooms in good order and clothing put away when there is nowhere for them to be put. Really the boys need wardrobes worse than we do, for they have no dressers. Speaking of needs, the boys will have to have some mattresses. They wear through to the springs pretty quick, you know. One more urgent need—that of a curtain for the stage in the auditorium. I don't know where the money will all come from, but the Lord always provides."

"Yes, Say, do you believe the Home Board will take over these schools again, or would we want them to do so after they dropped us as they did?"

"Let me ask you a question. Do you think we should turn around and hit the mother who gave us life and sustained us all these years because a thief broke into her cupboard? This lesson of self-sustenance has been a blessing in disguise. The only question is, how long could we survive without the Home Board?"

EVANGELIST ANNOUNCES

Clifton F. Bridges of Dover is available for evangelistic work for part of the time. Before entering the ministry he served in nearly every capacity in which a layman is called upon to serve in the Tattnall Square and First Churches, Macon, Ga.; First Church, El Paso, Texas; First Church, Billings, Mont.; First Church, Los Angeles, Cal., and in small town and country churches elsewhere. This fourteen years of service helped him to gain the viewpoint of the pew. At the time he entered the ministry he was making good in business life. His first ministerial work was in meetings, and our readers are familiar with his seven years of pastoral and missionary work in Tennessee. A prominent

pastor says: "His work at Dover is, in my judgment, one of the most remarkable pieces of real missionary effort and kingdom building accomplished in Tennessee in many years. Sound in doctrine, safe in practice."

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An elder in the old days left the kirk when an organ was introduced. He admitted to his minister that he went to the Wesleyan Chapel. "But they have an organ there," the minister argued. "Aye, and an organ's a' richt for a Wesleyan chapel, but no' for the house of God."—Christian Advocate.

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"You did perfectly right," said the husband. "It should never have been in there."

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NASHVILLE, TENN., THURSDAY, DECEMBER 12, 1929.

Number 50

The Holy Spirit in Regeneration

By O. W. TAYLOR

(Delivered before the Tennessee Baptist Ministers' Conference at Union City and kindly requested by various brethren for publication.)

Text: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (John 3:6, 7.)

These words come to us out of the meeting centuries ago between Christ and Nicodemus in the stillness of the evening. They proclaim the nature and necessity of regeneration, or the new birth.

In Adam men are generated. In Christ they are regenerated. They are "born again," "born from above," "born of God," "begotten again," made "a new creation," "quickened," embraced in "the washing of regeneration and renewing of the Holy Spirit," etc. These and other equivalent terms relate to regeneration, the change wrought by the Divine Spirit in the inner man of the believer, whereby he is given a new nature, new emotions, new affections, and a new will. By it the believer's center of gravity is shifted from the earth earthly to the heavenly, where the love of God is the main-spring of being and action.

I am to discuss the work of the Holy Spirit in this process.

I. In Regeneration the Holy Spirit Works Within the Inner Man

Man is body, soul, and spirit. (1 Thess. 5:23.) Body is life, the self, the seat of the emotions, affections, and will. (Gen. 2:7; Psa. 42:1-6.) Heart, in Scripture, may be viewed as, so to speak, the central essence of the soul, and is oft used interchangeably with it. At least Scripture does not clearly distinguish between them. Spirit is that part of man which "knows"—that is, the mind. (1 Cor. 2:11.)

Now the body is not a subject of regeneration. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The flesh and that in man embraced in the new birth are sharply distinguished. Many years after his conversion his flesh remained unchanged to harass Paul. "In me, that is in my flesh, dwelleth no good thing." (Rom. 7:18.) Regeneration deposits in man that which contradicts and tends to subdue the flesh, "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17), but the flesh itself remains unchanged, awaiting the resurrection for its transformation.

But soul, heart, spirit constitute "the inner man," and here regeneration takes place. "Seeing ye have purified your souls by obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:22-23.) "Born again" is appositional to, explanatory of and equivalent to "purified your souls." "Purified your souls" is nothing short of regeneration itself. Hence, regeneration is located in the soul—that is, in the inner man.

So "a change of heart" does not mean a change in the physical heart, but in the *psychical*. And apart from such a change nobody goes to glory. "Ye must be born again."

II. In Regeneration the Holy Spirit Begets and Brings Forth

The process follows the analogy of natural reproduction. However, not in all the minutiae there-

of. The word "gennao," the word rendered "born" in our text, is translated both "beget" and "born," together with their cognates. Both are wrapped up in "gennao."

Attempting scientific technical distinctions, we may conceive a time element between the begetting and the birth. Some say even years may intervene. But Scripture, which was written for the average man, and not simply for the technician, ignores any chronological interval between them. Even the Revised Version, which some appeal to as revealing such an interval, sometimes of years' standing, not only renders "gennao" both "begetten" and "born," but also employs both terms to designate what is unmistakably the new birth itself.

Take 1 Peter 1:22, 23, already noted. Where King James has "being born again," the Revised has "having been begotten again." Some say that the perfect here puts the begetting before the birth and reveals a longer or shorter interval between. But all the perfect here does is to connect with "having purified your souls," which is also perfect. It does not reveal whether this begetting takes place before or at the time of the birth. But, as we have already seen, "begotten again" is appositional to "purified your souls," in equivalency of meaning. Now "purified your souls" is nothing less than "born again"; so that, after all, King James is accurate here. And we have even the Revised employing "begotten" in unmistakable reference, not only to the begetting, but also to the *new birth* itself.

Take 1 John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." The Revised has "begotten of God." Now "begotten" is predicated of him that "believeth." But whoever believes in Christ is not only begotten, but actually *born*. Again "begotten" relates to the new birth itself.

Take 1 John 4:7: "Whosoever loveth is begotten of God, and knoweth God." But whoever, in this holy, redemptive sense, loves and knows God, evinces that he is not only begotten, but actually "born again."

In the text the Revised takes "gennao," which it renders "begotten" in the passages noted, and renders it "born." So Scripture employs both terms in unmistakable reference to the new birth itself.

Reasoning from the analogy of the natural, we may conceive an interval between these processes. Infinitesimal interval may come in. But the word does not reveal an interval of days and years. My own opinion is that "begotten" and "born" designate two aspects of one regeneration simultaneously accomplished. If one is "begotten," he is then and there "born." In a high and holy sense, the Divine Spirit creates a spiritual womb within which and from which begetting and birth issue.

III. In Regeneration the Holy Spirit Employs the Word of Truth as a Means

The word of truth here means "the word of truth, the gospel of your salvation." (Eph. 1:13.) It is "the gospel . . . by which ye are saved," consisting of Christ's atonement—death for our sins, his burial, and his resurrection for our justification. (1 Cor. 15:1-3.)

"In Christ Jesus I have begotten you through the gospel." (1 Cor. 4:15.) "Of his own will begat

he us with the word of truth." (Jas. 1:18.) "Born again . . . by the word of God." (1 Pet. 1:22, 23.) The Spirit uses the word of truth as a means.

The Spirit and the word are not identical. Though he accompanies the word, he does not reside in it. "Our gospel came to you, not in word only, but in power, and in the Holy Spirit." (1 Thess. 1:5.) "The Holy Spirit fell on them who heard the word." (Acts 10:44.)

In using the word in regeneration, the Spirit has direct and personal contact with the believing heart. The word employed is not the word as *printed*, and thus capable of dividing between the Spirit and the heart, but the *truth* of the word in *psychical* revelation and application, not physical. So while the Spirit employs the word and enters with it, he as truly has contact with the heart as the word does. Just as truly as he had personal touch with the heads of the Cornelians as he entered, that truly and more he went on in and had contact with their hearts. In regeneration one "is born of the Spirit," and it is impossible for birth to take place without personal contact in the process. I wish I had time to go into this thought further. Suffice it to quote only Gal. 4:6: "And because ye are sons, God hath sent the Spirit of his Son into your hearts, crying, Abba Father." When did this take place? When the Galatians were "born of the Spirit." Then the personal Spirit-entered their hearts, and "Abba Father" sounded.

The modus operandi here is not revealed. But in some way the Divine Spirit reveals and applies the atonement-death of Jesus, and the believer dies to sin. He reveals and applies the burial of Jesus, and the believer's sins are buried out of God's sight. He reveals and applies the resurrection of Jesus, and the believer passes "out of death into life."

IV. In Regeneration the Holy Spirit Accomplishes a Revolution

He projects "a new creation." (2 Cor. 5:17.) The first occurrence of a word is important in determining its essential meaning. The first occurrence of "regeneration" (Palingenesia) is in Matt. 19:28: "Ye who have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory," etc. This is not personal regeneration, but a regeneration marked out by the temporal clause, "When the Son of Man shall sit upon the throne of his glory." A regeneration that is to take place when Jesus comes again. It is a regeneration that is to bring about the fulfillment of Peter's words, "New heavens and a new earth." (2 Pet. 3:13.) By a purifying, regenerative process, God is going to deliver the created order "from the bondage of corruption into the glorious liberty of the children of God." (Rom. 8:21.) The old creation is to become the locus of a new creation and have a new order and nature deposited. In like manner, to a certain degree, our inward being is, in regeneration, made the locus of "a new creation." And, as in the physical creation of the long ago and in the re-creation yet to be, God the Spirit does two things: He brings in an entity not existent before and brings order out of chaos. This is a revolution.

The Spirit gives a new nature by a heavenly birth. The believer is "born from above" (Greek). (John 3:3.) Regeneration is not merely the reformation of the "old man," but the creation and impartation and incorporation of "a new man," or nature, with new affections, new emotions and new will.

On that bright October afternoon, when, as a lad of fifteen with my head upon mother's bosom,
(Turn to page 4.)