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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 "begotten" 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.)

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Editorial

Next week's issue will be the last for this year. Please remember and do not be disturbed when you fail to get a paper Christmas week.

A growing pumpkin has been harnessed up and proved its strength by lifting a 3,000-pound weight from the ground. There's no telling what a citron would do if it were harnessed when young.

The Cynic says: "We wonder whenever our churches are going to develop members who will be able to stand the meat of the Gospel."

Exempting college athletics from the amusement tax is like exempting the football player from road service, or the millionaire from the income tax.

Now that Henry Ford has set another smashing record in the industrial world, boosting wages to seven dollars per day, we wonder what General Motors and other concerns are going to do about further "stock dividends."

Some day the business world is going to learn that the finest bit of advertising possible is satisfied customers and boosting employees. And both of them bring in increased dividends.

"Modern women are selling motherhood for leisure."—Bishop Byrne. And some day they are going to discover how they were swindled in the bargain.

There may be some people who believe in baptismal regeneration, but they surely do work hard after baptism, just to be sure they will be saved "at last."

Every time a Baptist church opens its doors for "broad fellowship" through open communion, it lets in a draft which produces spiritual asthma on the part of many members. Yet some churches refuse to care for the flock as commanded.

"The Baptist Argus is still flapping its feeble wings in the etherial vapor of the mythical invisibilism of the universal church. It is unable to light for want of standing ground."—American Baptist Flag, April 23, 1903. And some of our Baptist people are still "up in the air" on the subject.

While the American Legion and other bodies are demanding investigation of the lobbying activities of the Federal Council and the Anti-Saloon League, it might be well for them to start an investigation of the activities of the National Welfare Council of the Catholic Church.

TOM CROXTON ELECTED EDITOR

The Baptist Advance of Arkansas carried the surprising note last week that Dr. T. W. Croxton, pastor of First Church, Prescott, Ark., had been elected editor of the Advance. Editor Compere resigned some months ago, but we had decided that his resignation had been withdrawn. We know Brother Croxton well, were in the seminary with him, and believe he will make a fine successor to Editor Compere who has served long with the pa-

per. We shall watch for our brother's decision with much interest.

THE NIGHT BEFORE

Brooks Hudgins has discovered some things, among which is the worth of a dollar. He is a student in the engineering department of the state university, working part time and going to school the other. In a recent letter to his mother he turned poet long enough to reveal one of the tragedies of school life and, incidentally, to show his native wit. We "beguiled" his father into letting us have a copy of the introduction to that letter. It is as follows:

"Dear Muz:
"Twas the night before pay day,
And all through my jeans
I hunted in vain for the way and the means.
Not a quarter was stirring,
Not even a jit;
The roll was off duty; the greenback had quit—
Isn't this cheerful?
How two people get by on \$25 per, I cannot see."

"Fifty years ago a woman wore nine pounds of cotton, and now her clothing, mostly cotton, weighs nine ounces."—Broadus Mitchell, in the Virginia Quarterly Review. We knew something was wrong with the cotton market.

BROTHER ALLEN

Brother D. J. Allen of Memphis, father of Pastor D. Edgar Allen of Kingsport, died at his home on the 4th at the age of 81 years. He had been an active Baptist workman for most of his long life. For more than half a century he was a deacon and he served the old Southwestern District Association as clerk for a long time. He was born and reared near Camden where he spent a good part of his life. The editor has been blessed by contact with him during visits to Union Avenue Church, Memphis, where his membership was at the time of his death. Funeral services were conducted from the home and burial in the rural cemetery near Camden.

TENNESSEE LOSES ANOTHER

John W. Inzer Goes to Alabama

The call of First Church, Montgomery, Ala., proved too clear and definite for the bishop of First Church, Chattanooga, to resist, and he is to leave us the last of the year for his new field. He has been pastor of the Chattanooga church for ten years, having gone there in November, 1919. From the very first the work has prospered under his ministry. The last task of his was to lead in the erection of one of the most complete and elaborate buildings in the South. During his ten years there has been no trouble or friction in the church life.

At the time of his going to Chattanooga, First Church had a membership of 1,097. During his pastorate 2,397 members have been received into its fellowship; 569 members have been dismissed as inactive, and the enrollment now stands at 1,875. The Sunday school enrollment has grown from 875 to 1,800, with an average attendance of 1,100. All other departments of the church have shown healthy growth. The annual budget has jumped from \$25,000 to \$65,000, and during the ten years more than \$200,000 has been given to missions, education and benevolences. The full quota of \$100,000 was paid to the 75 Million Campaign. The three units of their splendid stone building cost more than \$275,000 and contains 75,000 square feet of floor space.

Dr. Inzer went to Chattanooga at the conclusion of his World War experiences. He was educated in Simmons University and Southwestern Seminary of Texas. His first pastorate was in Birmingham from which place he went to Dauphin Way Church, Mobile, where he remained until he entered the service as a chaplain. He goes back to his native heath, his grandfather, Col. John W. Inzer of Civil War fame, having been a native of St. Clair, Ala., and the last member of the Alabama secession convention to die.

We shall miss him in our gatherings. He always had a hearty greeting and a hale laugh. His work has proved his worth. We congratulate the Alabama brethren upon their splendid choice.

DISASTER AT JACKSON

Second Church, Jackson, suffered a terrible loss on the morning of the 2nd when their building was completely demolished by fire of unknown origin. Pastor W. P. Reeves was aroused by the roar of flames. The pastor's home is next door to the church house. The flames had gained such headway that practically nothing could be done except save near-by structures. The icy streets delayed the fire engines.

The church had full equipment, including a very fine pipe organ and some good pianos. It is one of our best and most virile organizations, and the loss of their property at this season of the year is a severe blow to them. Only about one-third of the value was covered by insurance, and nearly half of this is in favor of the bond-holders, leaving them some \$10,000 cash with which to begin their new building. They are courageous, however, and the pastor's first announcement was, "Of course we will rebuild." Union University has tendered them the use of their chapel and classrooms until a new house can be erected. The burned building was only a short distance from the University campus.

HAPPY DAY IN CLEVELAND

It was the pleasure of the editor to preach for South Cleveland and Big Springs Churches, Cleveland, on the first Sunday evening. Owing to a misunderstanding, an afternoon service at South Cleveland was postponed until six o'clock, so we preached there, hurried across town and preached at seven for Big Springs. Two 45-minute sermons in two hours was enough to satisfy even the most garrulous preacher.

Brother Sam Creasman is pastor at South Cleveland. This church was organized last spring with eleven members. "the same number Jesus has in the first church if we count out the Judas," remarked Brother Creasman. For some time a Sunday school had been conducted in the home of Brother and Sister T. M. Burns who saw the need of such a movement among the families of the mill population. This grew so rapidly that their home was soon too small, so another home was opened, and it too soon proved inadequate. "We had as high as 82 present in our house on one Sunday," said Mrs. Burns, "and we could not help but wonder where so many could have been squeezed in among the flowers and furniture." The church has built a tabernacle and paid for the lot and house. They now have 56 members and a splendid Sunday school. Brother Creasman is leading them in a sacrificial and splendid way.

Big Springs is in another section of Cleveland and Sam Melton is pastor there. He has been with them for about five years, during which time their work has had a wonderful growth. In spite of the cold and threatening snow, the house was comfortably filled (it is no little house either), and we enjoyed the service with them. Twice since Brother Melton has been with them they have had to enlarge their building, but have kept out of any big debt. After the second sermon we rushed to the bus station, caught a car for Chattanooga, passed through Nashville the next morning and reached Jackson in time for the meeting of the Pastor's Conference. Monday night we spent with Pastor Hurt and family, "our home"; Tuesday attended the annual meeting of the Union University Board of Trustees and reached home that night at ten o'clock.

R. N. OWEN GOES TO PARIS

Word has come to the office that Richard N. Owen has accepted the call of the First Church, Paris, to succeed John H. Buchanan, who resigned some weeks ago to go to Eldorado, Ark. Brother Owen was formerly pastor at Milan and is well known in West Tennessee. He has had a successful pastorate of about three years in Elizabethton where he led in the erection of a beautiful house of worship. He is the son of Judge Owen of Covington, a splendid preacher and a workman who needs not to be ashamed. Paris offers him a great field, and we congratulate him or any one else who is fortunate enough to labor with one of the finest bands of people about whom we know. He will begin his work the first of the new year.

Roman Catholic Fanaticism

We have just received a brief account of the "miracles" which have been wrought at the grave of the Catholic priest in Malden, Massachusetts. The story comes from the pen of Gardner Jackson and appears in *The Nation*, so states our review of the article. The article of Mr. Jackson is informing and reveals the ghastly extremes to which the priests of Rome will go in order to fatten their purses, the purses of the Pope and the Church.

Speaking of the way the Church has profited from the exploitation of this grave, Mr. Jackson says: "The commercialism involved is ghastly; the slab over the grave covered with money dropped by the kneelers; the two waste-baskets filled with money and emptied two or three times a day; the mountainous pile of scarcely burnt vigil candles in the rear of the cemetery chapel which are removed to make room for other candles by three shifts of boys working day and night, just as soon as the people praying by them (and making a contribution of anything from 10 cents up for each candle) have left the chapel (a flat violation of the religious theory of the vigil light); the hordes and hordes of crippled children yowling at the treatment forced upon them; the tragically ignorant and faithful mothers with typically Mongolian idiot children whom they place upon the muddy, foul slab (to cure idiocy); the newspaper men rushing from one crowd collected around a reported cure to another crowd, taking names and rushing off to the telephone across the street; the sergeant and patrolmen at the grave trying to keep the kneelers moving, yanking them up from kissing the stone and (in the case of the sergeant) treating them just like a football crowd, even telling this woman 'to get the hell out of here! You've been in here nineteen times already!'"

That is a graphic description of what all readers of Catholic history know has been taking place. Rome has sold indulgences all during her history. She has repeatedly denied the commerce in these religious grants, but facts cannot be denied, and whether they are sold in the form of a written document or in the shape of a candle, it is all the same. Did a group of evangelical people rush pell mell to some "divine healer," the Boston newspapers would picture them as ridiculous yokels who had gone crazy. But not so with these ignorant, superstitious slaves of the Catholic system! They are exploited around the world, and Catholic history will include the accounts of these "marvelous miracles" at the grave of a priest who has been dead for more than a third of a century.

Mr. Jackson goes on to show how the grave gained its sudden notoriety. He says: "More than a million and a quarter people in all stages of affliction, disease and deformity have prayed at this Malden grave. . . . One instantly recognizes that it would not and could not have happened except for the newspapers. St. Joseph's Parish adjoins the cemetery, and Father Patrick Walsh of that parish is entrusted with the spiritual demands of the burial ground. At a morning mass on Sunday, October 27th, Father Walsh announced that cures at Father Power's grave had been reported to him. He asked members of his congregation to inform him of any they heard about. The city editor of Boston's only tabloid happened to be attending that mass; likewise a relative of an office boy on the Boston Globe. The tabloid city editor and the office boy's relative heard Father Walsh's announcement and also heard an altar boy report after the service the cure of his mother's deafness. The city editor sent a man to interview the altar boy's mother."

"The tabloid city editor went ahead with the material in hand. He played it on the front page with streamer headlines and pictures. The Globe hesitated a day or two and then printed the story. The cemetery officials were incensed with the tabloid reporter for publishing the story ahead of their intended time. They tried to keep him from the cemetery. But he won out. More cures were reported."

"Illustrations of some of the cures were presented in *The Nation*. One of them is so characteristic of such reputed cures that we give it in his words:

"The outstanding case among all those yet reported is that of Laura J. Moody, aged 18, of 15 Hamilton Street, Dorchester. Miss Moody was carried to the cemetery on Armistice Day in what she, the newspapers and her doctors described as a plaster cast from neck to hips. She was said to be suffering from an incurable spinal deformity. She had been in the City Hospital for eleven months and had not walked for more than a year. She was doomed, so her family doctor, she and her family said, to a bed-ridden life. She fainted on the cement slab over Father Power's remains (the marble marker resting on this cement slab on six pedestals of a foot in height had been jarred from its base and somewhat damaged by the crowd of 150,000 the day before and had, therefore, been removed by the cemetery officials).

"She was taken outside the cemetery in an automobile, there revived, declared she could walk, and did so, back into the cemetery to the grave where she prayed. She then arose and went to the chapel some 200 yards distant where she left her plaster cast on the altar."

Now what are the facts about this miraculous cure? It is, according to Mr. Jackson, a pure fluke. Hear what he discovered and would have sent throughout the world through the secular press (we feel sure) if the Romish priests did not hold the strings on the secular news agencies:

"The house officers at the hospital who saw Miss Moody day in and day out were blunt. 'Most of her trouble was hysteria. When we wanted her to walk she wouldn't try.' The X-ray pictures of her spine are the crucial test. One taken soon after her admission to the hospital showed a slight cloudiness which gave the basis to the suspicion of spinal arthritis. Another, taken soon thereafter, was negative, showing the spine to be normal. Others, taken at rather frequent intervals throughout her eleven months' stay, were negative. Several X-rays were taken just before her discharge from the hospital. They were all negative.

"I had an interview with Dr. Dana, the visiting staff physician. 'No,' he agreed, 'there was nothing physically wrong with her when she was discharged from the hospital, so far as we could determine. But she had acquired the habit of invalidism and might never have got onto her feet. Her experience at the cemetery broke the habit of invalidism.' I asked him if any one of a number of other experiences, including treatment by a psychiatrist, might not have been the precipitating factor in breaking her habit of invalidism. 'Yes,' he admitted."

Mr. Jackson closes the article by declaring: "Another Zola is needed to describe the scene at the cemetery. What he wrote in the description of Lourdes applies here. Whether the Church intends to gather proof of the reported cures and set up a permanent shrine—the first in the United States—is not known. In any event the church moves slowly and cautiously in such matters. . . . The Boston papers meanwhile are trading on the sincere faith of their hundreds of thousands of readers."

We need not be surprised at anything which comes out of Boston. Massachusetts is overwhelmed by Catholics of foreign extraction. Perhaps half of her total population does not speak the English language save in broken tongues. Rome is slowly but surely fastening the tendons of her priesthood about the nation's heart, yet evangelical Christians fall victims to her seductive propaganda and actually believe many of them, that Catholicism is a beautiful religious system wholly unlike what it was a century or two ago, and some of our statesmen are going about delivering public lectures in defense of a system that fattens its purse off of ignorance.

♦ ♦ ♦

EDITOR SRYGLEY AGAIN

In the Gospel Advocate of December 5th Editor Srygley fills a whole page with an effort to make it appear that we have sought to discuss with him the matter of using musical instruments in the house of God. Our readers will remember that our request of him, made some weeks ago, was to show wherein there was any more Scripture in support of running a restaurant in the church house than there is for using musical instruments in it. We

had no intention of discussing anything with him. In fact, this last editorial proves what we long since learned—you cannot discuss things with him who rides a religious hobby.

He declares that he is not in sympathy, does not agree with, Central Church of Christ, Nashville, in its restaurant proposition, then seeks to thrust aside the request we made of him by saying: "It is my understanding that the restaurant at the Central Church of Christ is not run by the church, but by an individual, not for profit, but for 'sweet charity's sake'; and if Mr. Freeman wants to put himself on record as being opposed to helping the poor without taxation, let him do so."

We have never asked who nor why the restaurant is being operated. What we asked to begin with and what we insist on having answered is: "Where is there any Bible for operating a restaurant in the house of the Lord?" If Mr. Srygley (evidently he does not want us to call him Brother since he so studiously refrains from using that title when speaking of us) wants to "meet the issue," let him furnish the Bible on the point. If there is none, then we declare that he ought to spend some of his printer's ink in getting the Central Church back on the Bible basis and let up on Baptists and other folks until he does so.

He closes with this declaration: "Remember, Mr. Freeman, you are discussing with me the use of the instrument in Christian worship, and with Central Church the restaurant. . . ." To which we reply: We are discussing nothing with you. We asked in the beginning for one thing—namely, the Scriptures that authorize a church to operate a restaurant in the house of God, to turn the temple of the Lord into a place of merchandise. We declared that we have no specific opposition to it apart from the fact that churches have no right to enter the sphere of licensed business and operate in competition with commercial agencies without paying taxes and licenses. We further called attention, by way of illustration, to the fact that the church of Christ, which will not allow a musical instrument in the house of the Lord, does allow a restaurant in such a house and asked for an explanation of the matter.

Mr. Srygley cannot give a single Scripture in defense of Central Church. He purposely evades the big issue when he seeks to throw us back upon Central Church, for his own denomination acknowledges only "one church"—namely, the Church of Christ. If there is but one New Testament church, then Central Church is merely a congregation of that church, Jesus Christ is bound to be the head of the Church, and if He has provided no clear "thus saith the Lord" for anything, surely the Church has a right to control its congregations and forbid its use! And while Mr. Srygley is watching "that controversy with some interest," we shall be waiting for him to provide a single passage of Scripture which authorizes the operation of a business enterprise in the house of the Lord. The elders of Central Church and this editor have no controversy over the restaurant. We merely want to know why Mr. Srygley, who spends so much ink trying to set other folks right in their doctrines, does not seek to set one of his own groups of believers right.

Attempt the end and never stand to doubt; nothing's so hard, but search will find it out.—Herrick.

All Nature is but art unknown to thee;
All chance direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reasons spite,
One truth is clear, Whatever is right.—Pope.

"Voltaire is reported to have once said that to kill the Christian religion, they [the atheists] must first kill the Christian Sabbath. Whoever then does not keep the Sabbath day holy, according to the noted skeptic, is helping to destroy the Christian religion."—Southern Methodist.

When individuals approach one another with deep purpose on both sides they seldom come at once to the matter which they have most at heart. They dread the electric shock of a too sudden contact with it.—Nathaniel Hawthorne.

THE HOLY SPIRIT IN REGENERATION

(From page 1)

I found the Lord, the first element of soul-consciousness was a deep love for God and for men, which I knew nothing of experimentally before. A new nature had been placed in me by a spiritual revolution. And that was not fox-fire. As the old man said, "I know the Lord saved my soul, because I was there when it occurred."

In regeneration the Holy Spirit by a resurrection brings life out of death. "You hath he quickened who were dead," etc. (Eph. 2:1.) This is as great a miracle as the resurrection of Jesus. (Eph. 1:19.) Prior to this there was no spiritual life or vitality. Any movement is but the movement of the dead. The members of the crew of the ill-fated Jeannette were carried by an ice-floe from the River Lena, on the northern coast of Siberia, clear across to Davis Strait. If they floated the shortest way round, it was 3,500 miles; if the longest, 7,000 miles. There was movement, but no life. So one may be carried by fleshly animation into the church, the waters of baptism, and to engage in various works, but apart from regeneration it is but the movements of the dead. "Ye must be born again." And when this is done, "the love of Christ constraineth" to movements of life. That work of the Spirit which raises from death to life is a revolution.

Again, the Holy Spirit by translation takes the believer out of the kingdom of Satan and puts him "into the kingdom of God's dear Son." (Col. 1:13.) Instantly lifted out of darkness and put in a new dominion, under a new King, and linked with new allegiances. It is a revolution.

Again, by holy cleansing the Spirit puts spotless purity where before all was defilement. Paul's phrase for describing this is "the washing of regeneration and renewing of the Holy Spirit." (Tit. 3:5.) In regeneration are the two aspects: cleansing from moral defilement and the giving of a new nature. These are denoted by "washing of regeneration and renewing of the Holy Spirit." This is the significance of "born of water and Spirit" (Greek) in John 3:5, which has no reference to water baptism at all. For a man instantly to be lifted from sin to righteousness and have spotless purity put in his heart and be sent forth to live a life progressively victorious over the world, is nothing less than revolutionary.

Once more, in regeneration the Holy Spirit by illumination drives out darkness and lets in heavenly radiance. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6.) A Scotchman, now a preacher, was ticket agent in Greenock, Scotland. He had just received and read a reply to an inquiry of his concerning the way of life. He walked up and down the station platform, and said, "Has the station been whitewashed?" The old, sooty, dingy walls appeared whiter than usual. "Nay," he said, "my soul had been washed white in the blood of the Lamb; for now, for the first time, I knew the Lord, in a Scriptural sense, as mine." And this radiance shining in the soul is not mythical, but an experimental, blessed reality! It is put there by the Spirit divine and "shineth more and more unto the perfect day."

I would not be misconstrued. Regeneration is not only a fact, but an experimental fact as well. But the emotional reaction to it varies with different individuals. Some are so overwhelmed with joy that "they just turn grace loose and let it cut its capers," which is perfectly all right when God moves one to it. Others, when born again, just have a quiet, deep peace, which tells them all is well. But in either case, the main thing is being "born again." Trust Jesus, and let him look after the emotion.

And now, time calls for a close. Regeneration is a deep, revolutionary, and blessed reality. May men quit herding people into the churches without this inward transformation! This change takes place when men trust Jesus alone for salvation (1 John 5:1), and there is no genuine religious experience apart from it. May God hasten the prevalence of the gospel of grace, that men may have genuine experience of grace and be "born again"

through the revolutionary work of the Spirit of grace! For apart from this nobody will go to heaven. "Ye must be born again."

THE VALUE OF THE DENOMINATIONAL LIBERAL ARTS COLLEGE

By Oscar L. Rives

The term, liberal arts college, as herein used, has been described as "a higher institution of learning authorized to confer non-professional degrees, and requiring fifteen units for admission and at least one hundred and twenty semester hours for graduation." Such a college is denominational when it receives its support from and is responsible to a church or to a group of churches. An institution, such as a liberal arts college, has value or is valuable when it can satisfy certain needs.

It is in the light of certain needs of the student, of the denomination, and of the whole society, that this discussion is presented. Only those needs are considered which, it is believed, the denominational liberal arts college can satisfy in a peculiar manner. It is hardly necessary to state that in an article of this kind, written for the crowded columns of a denominational magazine, only a mere outline can be given.

First, let the peculiar needs of the student be considered. He needs the personal contact of his teachers on the campus and in the classroom. Colleges like Harvard recognize this need when they make special provision that this shall be true. This is not a new need, but it has become an urgent one with the increased numbers of adolescents now entering the liberal arts colleges. A large percentage of the students enter college before entirely passing over "fools' hill" and certainly before their attitudes and ideals have become fixed. This fact constitutes an opportunity if personal contacts are made with the right kind of instructors, but a grave danger if no such contacts are made with any instructors and a still graver one if contacts are made with the wrong kind of instructors. Out of such contacts, made by thousands of students with their instructors in the past, there has come a something that is as necessary for the student as all else combined. This has been aptly called "inspiration." Unless the student can and does get this inspiration along with the information, his life will sadly lack in a most vital element.

The student needs an all-around growth, also; a development of his entire personality. This need demands special emphasis at the present when mechanical mass-production in industry threatens to invade the school. The fact remains that people are not things, but persons. The denominational liberal arts college is peculiarly fitted to meet such needs of the student. The size of the student body facilitates personal contacts between teacher and student, making guidance and counsel not only easy but also natural. By training the student for four years of his plastic period of life, such a college contributes much to the welfare of these students. The denominational liberal arts college is interested just as much in the students themselves as in the facts to be presented. This is not essentially the case in such colleges of a non-denominational type. In the denominational college the student is less likely to be "mechanized," or forced into the same mold. It is here that the claims of personality are more clearly recognized and provided for.

Second, let some of the peculiar needs of the denomination be considered. These are here limited to three: ideals precious to the denomination itself, a trained laity, and a counteraction of the dangers inherent in ecclesiasticism, or clericalism. The very existence of a denomination is involved in the perpetuation of certain ideals peculiar to the denomination. Any denomination hazards its future welfare when it fails to recognize this principle. The church, or group of co-operating churches, has in the past delegated this grave responsibility to its liberal arts colleges. Out of these colleges, in return, another fundamental need of the denomination has been supplied—namely, a trained leadership of both laity and clergy. The need for a trained clergy might be supplied, at least conceivably, entirely through seminaries; but nothing seems better fitted to supply a well-trained laity for the denomination than does the liberal arts

college of the type herein discussed. In mentioning the dangers of clericalism within the denomination, it is not the purpose of this article either to draw a line between the clergy and the laity or to emphasize the cleavage, if such should exist, but rather on the other hand to suggest that such dangers can be largely offset in advance by providing a trained laity alongside a trained clergy, thus having their ideals in common, their purposes identical, and their plans and programs harmonious. The careful study of the rise of clericalism within the early church is suggestive on this point.

Third, let attention be given to some peculiar needs of the whole of society, needs that the denominational liberal arts college has not only supplied in the past but is also well fitted to supply in the future. The first need is that of a vertical vision of human life itself. Other colleges can be expected to furnish the horizontal view, the vision of human life as it really exists and the frank facing of facts, the stern realism of a material world. It has been the peculiar function of the denominational liberal arts college to remind educators, repeatedly, of certain eternal, spiritual, verities, of certain constant goals that exist for society as a whole. It is out of this continual conflict of the realistic and the idealistic that social progress has been made. The progress of the whole of society would be endangered if there should be an elimination of such colleges, the chief sources of this idealism.

The second need of society, one which it seems now ready to discover or re-discover, is that man does not live by bread alone and that human life demands more than its convenience and comfort. Along with our efficiency and material security, so characteristic of contemporary American living, there has come a yearning for that which can be partially supplied in the study of the purely cultural subjects, those that are yet central in the curricula of the denominational liberal arts college. With the shorter working day and week already with us, who can adequately predict the urgency of this need in the near future? With the cry for the practical and the useful in education comes the echo, "But what is the useful and the practical?" Many are unwilling, out of most disappointing experiences, to longer believe that it is only mere efficiency and expertness in order to accumulate more material wealth.

What shall be said, by way of suggestion, in concluding? First, let much careful thought be given before a denomination decides to abandon or radically change its liberal arts colleges. Second, let the idea of maintaining such colleges be re-sold to the denominational constituency, in the light of what is suggested in this discussion. Third, let the facts of the increasing cost of maintenance and of the tendency of supporters to overlook, at least temporarily, some of the facts herein mentioned be met and provided for before permanent harm comes.

Carson and Newman College.

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The first years of man must make provision for the last.—Samuel Johnson.

God made bees, and bees made honey,
God made man, and man made money;
Pride made the devil, and the devil made sin;
So God made a cole-pit to put the devil in.
—Transcribed by James Henry Dixon.

God's Little Ones

SUNDAY SCHOOL LESSON, DECEMBER 22

Scriptures

Lesson Text: Luke 2:8-20.

Reference Material: Matt. 18:1-6; Mark 9:36, 37, 42; 10:13-16.

Devotional Reading: Isaiah 11:1-9.

Golden Text: Matthew 19:14.

Introduction: Christmas has come again! The very statement brings joy to the heart of every child in a Christian land and makes the pulses of the adults beat faster. No other season is like unto it. None other means so much for good or for evil in our land. Well may we ask what makes it so significant and why do we count so on its coming? And when we remember that it is inseparably bound up with the birth of a little child, we wonder all the more. Wherever Christmas is known and celebrated in spirit and in truth, childhood is happy and well favored. Once again we study the account of the birth of our Lord, this time doing it in order that we may more rightly appraise the worth of childhood and our obligations to children.

I. Wonderful Annunciation (Luke 2:8-14)

The account of the going of Joseph and Mary to Bethlehem is well known. Augustus was emperor of Rome and Quirinius was governor of the province of Syria. The edict of the emperor brought about the periodic census and Joseph, being of the tribe of Benjamin, journeyed to Bethlehem to enroll. In that quaint little city the Son of God was born.

1. Faithful Watchmen. God always honors those who are faithful to whatever trust is committed to them. It is fitting that shepherds should first have heard of the birth of the Lamb of God who came to take away the sins of the world. Out on the plains of Judea some shepherds were tending their sheep. In spite of criticisms that have been offered, there is no reason to doubt that Jesus was born on the 25th of December, for even after 1,900 years the climate is such that shepherds still remain in those fields at Christmas time. They were "abiding in the fields" and not out there for the day and night. Perhaps in those very flocks were lambs being prepared for the altars in the temple.

"An angel of the Lord stood by them." God always loves to reveal himself to man in the open spaces. Jacob was visited at Bethel. Peter at the little village house-top. This messenger of the Lord came to the humble and lowly because they were to profit most by His coming to the world. "The glory of the Lord shone round about them." This shechina had appeared often before about the Mercy Seat in the temple. "And they were sore afraid." Who would not have been astounded? The miraculous naturally accompanied the marvelous entrance of Jesus into the realm of man.

2. The Angel's Message (10-12). "Be not afraid." The presence of the supernatural always brings fear to the hearts of men. Jesus spoke the same words when he appeared to His disciples walking on the water. Nothing so calms human hearts and brings peace like the consciousness of the presence of God. "I bring you good tidings of great joy." We have to study long in order to appreciate these words. Over against the splendors of our own civilization with its ease and pleasure, we must place the sorrow and gloom and suffering of those terrible ages that preceded the coming of the Son of Man to the world. We sing our Christmas anthems and carols; we revel in our gifts and fellowship; we spend our money lavishly upon one another; but it was not so before Jesus came. Now men are free; then they were slaves. Now peace and joy abound; then only fear and sorrow. Now there is good will in abundance; then only greed and cunning. And the glory of the message was that it could not be confined to any one group of men; it was for all people.

A Saviour is born. "Jesus" comes from the Hebrew word Joshua and means "Jehovah saves." He was not to be an example nor an incentive, but a Saviour. He who misses the portent of that word misses the whole plan of redemption in Christ.

Isaiah's prophecies were being fulfilled that day! Amos' vision was come true! The glad cries of the Psalmist were being incarnated in human form! He did not come full-fledged from the creative hand of Jehovah; He came from the womb of mankind, a little child! The proof offered the shepherds was not some miraculous event, as the spurious gospels of a later period tell, but the simple garments of a mother's love bound about the little body of a baby boy who was lying in a manger.

3. The Angelic Choir (13, 14.) "Suddenly there was with the angel a multitude of the heavenly host." Quietly and miraculously there appeared a part of the hosts of heaven. Surely they could not remain in their hidden heavenly retreats when their Lord and King was appearing among men. And they were praising God! Why? Because of this new manifestation of his sovereign grace. "On earth peace among men of good will." This is the literal translation and does away with many erroneous conceptions of the words of God on that occasion. He himself said, "I came not to bring peace but a sword." His advent did not usher in peace among all, but only peace among men of God's good will.

II. The Shepherds' Visit (15-20)

1. The Desire to See (15) the proof of the thing which the angel had announced led the shepherds into the town. "Let us now go" does not fully render the Greek expression found in the original text. The Expositor's Greek Testament says that it is a very tame translation, "giving no idea of the mental excitement of the shepherds and the demonstrative energy with which they communicated to each other, comrade-fashion, the idea which had seized their minds." It is not far amiss to render the little Greek particle used in the text by our "Oh, come now!" or by the dialectical use of the exclamation "Here!" Out there on the hills the shepherds were overwhelmed with wonder and eager suspense. Their flocks were forgotten and only the manger bed was in mind.

2. Seeing the King (16, 17). "They came with haste," the natural thing to do when we discover the state of their minds as revealed in verse 15. The little family was soon found. The babe lying in a manger. "And when they had seen it" (neuter because the Greek word for child is neuter) they went out and told what they knew about the incident.

3. The New Spirit (18-20). The advent of Jesus created a new day for the world. From the very first there was something so unusual about Him that the people wondered. Notice the contrast between the mental reactions of the people and those of Mary. The people "wondered," the Greek word being an aorist tense form indicating a sudden and temporary interest in the matter. But Mary "thought" about them. Literally she stored them away in her mind and "put them together" (imperfect tenses), conning them on and on through the days. She kept on keeping them in mind and pondering them in the effort to secure from them some logical conclusions. The happy shepherds returned to their flocks glorifying God and praising God for what they had seen and heard. There was a sudden and spontaneous outbreak which, seemingly, resulted in nothing, while the reaction of Mary was an abiding one which resulted in much.

III. The Worth of Childhood

(Matt. 18:1-6; Mark 9:36, 37, 42; 10:13-16)

1. In the foregoing picture of the birth of Jesus and its effects upon the people of the day we have the natural human reaction to birth. The famous cartoon concerning the birth of Abraham Lincoln is a classic example. A congressman had just returned from Washington. He was shown before the door of a pioneer Kentucky farmer. Beneath the cartoon was their conversation. The congressman had told of the activities of Napoleon Bonaparte and the activities of Congress. Finally he asked, "And what has happened about here since I have been gone?" "O, nothing," came the laconic reply. "Tom Lincoln has a new boy down to his house, but don't nothin' ever happen out heah." So must have thought most of the citizens of Bethlehem that memorable morning long ago.

But the birth of that child revealed to the world not only a Saviour, but the intrinsic worth of child-

hood. Later on the same Jesus taught by superlative lessons that little children are the best possessions of this world, and wherever His gospel has been preached childhood has been emancipated from slavery and ignorance. In Matthew 18:1-6 the Lord is revealed as setting a little child in the midst of the ambitious disciples and declaring, "Except ye be converted" (turning around so as to go in a different direction). The leaven of the Pharisees was at work among them else they could not have asked the foolish question found in verse 1. The humility of childhood, the eagerness of desire in childhood, the obedience and faith of childhood are parallels to the characteristics of all who would be great in the kingdom of heaven.

2. The Worth of a Child (Mark 9:36, 37, 42) is clearly set forth in the words of Jesus, "Whosoever shall receive one of such children in my name, receiveth me." We too often overlook the meaning of these words. Wrapped up in the life of each child are infinite possibilities. The spark of the eternal is in each breast, for each soul is created in the image of God. The worth of the Master Himself is represented in each such life. And in verse 42 we are told of the sin of causing one of the little ones to stumble or go astray. It is a heinous crime in the sight of God for any one to lead a little child into sin. What will parents and friends have to answer for before the judgment bar when they have taught little ones to gamble and revel (modern dancing), to drink alcoholic liquors, even to lie and steal and who have allowed them to practice immoral vices?

3. The Master's Love for Children (Mark 10:13-16). Mark and Matthew use the word "little children," while Luke has the word for infants in arms. The word translated "brought unto him" was used commonly of sacrifices and shows clearly that the little ones were being brought for dedication and blessing. Only by the wildest stretch of the fancy can one get any basis here for infant baptism. The parents wanted only that Jesus should touch them. When, therefore, the Master saw the opposition being made by the disciples He was displeased (much displeased). "Let them come," was His command. Then "he took them up in his arms, put his hands upon them, and blessed them." He who had come through childhood's days, who knew the nature of a child's mind and soul far better than any psychologist will ever know them, who saw into the future of each little life further than any other eye can ever see—He would not allow anything to stand between the little ones and every blessing God wants them to have. Surely our parents today need to heed His words, bring their little ones to the house of God in infancy and there consecrate them upon the altar of eternal love.

Application: Now is the time of the year for us to take anew our inventory of human assets. Heading the list of every home must be the names of little ones, either children or grand-children. The people who have been robbed by nature of the joys of parenthood should head their lists with some ward, for there are millions of little ones who can never come unto Jesus because they have no loved ones to hold their hands. What shall we say about the worth of a child? Who among the shepherds could guess what Jesus would do? Did His mother understand Him in the days of his infancy? Why did the shepherds so soon forget? Why did Mary ponder the things in her heart? Describe the condition of childhood in lands where the Gospel has never gone. Why do Chinese parents, African parents, Hindu parents sell their little ones into slavery? Is a little one doomed to failure because he is born into a home of poverty? How did Jesus show the worth of childhood? Did He mean by what He said that all little ones are in the kingdom of heaven? These and many other questions will come up for answers. While we think about Christmas, let us not forget the more wonderful thing which the Christ Child has shown us about life.

Poetry is itself a thing of God;
He made his prophets poets; and the more
We feel of poesie do we become
Like God in love and power, undermakers.
—Bailey.

A Frank Statement

By
I. J. VAN NESS, Executive Secretary

(We take pleasure in reproducing this statement from Secretary VanNess of the Sunday School Board. It is rather lengthy, but the subject discussed deserves full space which we gladly give. There are weighty matters involved in the discussion which we precipitated last week. Let it be kept in mind that we had no intention of making a charge against any specific employee of the Board. We were dealing with fundamental denominational principles. No man has a higher regard for Dr. Moore than does this editor. Brother Lambdin is one of the choicest of our men, and for him we have only the highest personal friendship. We stated specifically that we did not know who was responsible for the errors, and we stated the truth. The time had come when we felt called to speak out in no uncertain terms regarding an issue that ultimately would divide our convention forces. Remember, we prophesied five years ago that if the convention ever divided, it would do so along doctrinal lines. We are battling to save us from such a calamity and not because of any personal grudge against people who have been so uniformly good and gracious to us.—Editor.)

Naturally I find myself greatly interested in your editorial in the issue of December 5th. I do not discuss the typographical error which you yourself point out. I feel sure it was plain to everybody and simply exhibits the frailties of all editors and printers.

So far as the reference to Roger Williams is concerned, this particular reference was in some of the last copy furnished by Mr. L. P. Leavell just before his death. The reference was a brief one in a list of other noted persons. As you know, many have held to this idea regarding Roger Williams, though I agree with you that he was not what we would call a first-rate Baptist at any time, and finally became a "seeker." He was, however, an apostle of religious liberty and rendered a service to America of lasting value, which was the point being stressed. Mr. Jerry Lambdin, who succeeded Mr. Leavell, was not at that time in charge of our B. Y. P. U. periodicals.

Last spring there did appear certain statements in our periodicals which occasioned widespread criticism. The editor of the Baptist and Reflector, as was his right, discussed these matters in an admirable and satisfactory way. I presented the matter to our full Board at a meeting in March, and later to the convention the following paragraph, which became the Board's official action, and this was later given as full publicity as was possible at the time:

"We have been subjected to some open criticism during the year in connection with certain interpretations as given in our periodicals. Considering the vast output of the Board and the varied convictions of our people, it is not to be wondered at that we should at times fail to satisfy all, and at other times should ourselves blunder. While we do not enjoy criticism and wish we might entirely avoid it, we nevertheless try to profit by it. It is our purpose to hold to the main body of evangelical conviction, which is the common heritage of all our Baptist people, and to avoid as far as possible certain well-defined differences in doctrinal statements. We suffer all the time because our comments must be made with such brevity that, very frequently, misunderstandings arise, where more extended treatment would balance and conserve. In the cases with which we have had to deal this year there was at times just ground for criticism, and this has been recognized; as the views under discussion not only did not commend themselves to our editorial department, but also were at variance with the generally accepted beliefs of our people. Our periodicals are not vehicles for the exploitation of unusual or special views, but for the maintenance of the great common evangelical convictions of people."

Attention was called to this paragraph on the floor of the convention. It will be remembered that our Board had hardly more than twenty minutes of time at the last session and with the utmost brevity some phases of our work were presented. In a preceding period only propositions relative to new work were permitted, and this was taken up by a discussion relative to the World Alliance.

So far as a more recent incident is concerned, the Word and Way of Kansas City published certain statements regarding Nebuchadnezzar's punishment, taken from our "Teacher." This was the first time my attention had been called to it. I immediately wrote the following letter which was printed in the Word and Way:

"I have read with interest the editorial in your

issue of September 30th regarding certain statements about Nebuchadnezzar's punishment as recorded in Daniel.

"May I at once say that the quotation, from the make-up of the magazine, might be credited to Dr. Kyle M. Yates, whose exposition preceded it. The paragraph you quote was not his, but was the work of another writer, and should not have been printed without some mark to distinguish it from the main article.

"I am frank to say that the paragraph is unfortunately worded. It is difficult to describe the state of mind of Nebuchadnezzar when under the direct power of God he was punished for his obstinacy. It is enough to say that he was directly under God's discipling hand, and whatever his condition as men saw it, at the last, it was an unusual and miraculous manifestation.

"The writer, Dr. J. D. Moore, who does special work for us from time to time, shares fully the viewpoint of the Word and Way, and regrets that his explanation can be given an interpretation he did not intend. He shares the view which I have stated above."

Since that time my attention has been called to two incidental references, which are really parts of two rather carelessly written sentences, and not essentially the main argument of the passage. These references are suggested as bringing up the question of the kingdom and the church, and also the long disputed question of alien immersion. The references, as I have said, are not the main body of the argument, but simply sentences somewhat carelessly written and which should have been corrected. It is never wise to deal with critical questions in an incidental and careless way.

All of these references are not to be traced back to heads of departments, but came directly under the supervision of Dr. E. C. Dargan when he was with us, and later of Dr. Hight C. Moore. They are from our general, not departmental publications. I take it that the Baptist standing of neither of these two men has ever been disputed. I do not know of any person who could be more generally trusted with the oversight of these matters than Dr. Moore. No man among us is more trusted. If he sometimes lets a mistake slip by, he simply shares the frailties of editors generally. He has seldom been open to criticism in his own writings. These two men for the last ten years have helped millions of people, young and old, as they have opened the Scriptures to them. In this decade not a dozen times have they even been subject to criticism, deserved or undeserved. They have a record worthy of the highest praise.

I do not wish to disclaim any responsibility which justly comes to me. Manifestly, I cannot give attention to the current details of our publications. Dr. Moore, I am sure, wishes to evade no responsibility on his part.

The question of immediately taking up these matters publicly as they are called to my attention is not without its perplexities. We have many men of many minds. Some people find great doctrinal divergencies in matters which would not commend themselves to others. Other questions arise where varying views are held in different sections of our territory, and in other cases, as the most of those involved at the present time, there would be more or less unanimous opinion that the statements should not have been made. It is also true that many of the papers in the South prefer that these matters should be dealt with directly by us, rather than through their pages. There is far from being

unanimous sentiment among the editors that they wish these matters presented in their papers. Certainly they would not care to have this done with many of the captious criticisms which we receive. Each case must, therefore, be dealt with individually.

So far as I am personally concerned, I would have no hesitation in frankly disowning any statements in our periodicals running counter to our generally accepted denominational tenets. May I further say again that the humblest Baptist is free to write to me at any time, and he will receive the most candid and courteous treatment. I will appreciate such frank expression.

RECEIPTS AND DISBURSEMENTS FOR NOVEMBER, 1929—CO-OPERATIVE PROGRAM

Southwide		
Foreign Missions	25%	\$ 3,125.00
Home Missions	11 1/4	1,406.25
Christian Education	8 1/4	1,031.25
Ministerial Relief	4 1/2	562.50
New Orleans Hospital	1	125.00
	50%	\$ 6,250.00
Statewide		
State Missions	18%	\$ 2,250.00
Christian Education	16	2,000.00
Orphans' Home	8	1,000.00
Memorial Hospital	5	625.00
Baptist Hospital	3	375.00
	50%	\$ 6,250.00
Total		\$12,500.00

The 16% for Statewide Christian Education divided as follows:

Carson and Newman College	5%	\$625.00
Union University	5	625.00
Tennessee College	5	625.00
Ministerial Education	1	125.00

The following designated funds have also been received and disbursed:

Baptist Bible Institute	\$104.42
Union University	20.00
Smoky Mountain Academy	149.14
Home Missions	14.80
Foreign Mission Board	191.30
Memorial Hospital	3.50
Ministerial Relief	15.00
Orphans' Home	900.00

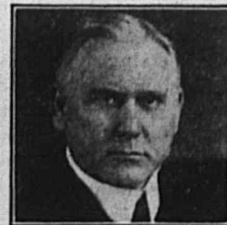
O. E. BRYAN, Treasurer,
Executive Board, Tennessee Baptist Convention.

Be advis'd;

Heat not a furnace for your foe so hot
That it do singe yourself: we may outrun,
By violent swiftness, that which we run at,
And love by over-running. —Shakespeare.

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LIQUOR AND LAWLESSNESS

By Livingston T. Mays

Temperance advocates and foes of prohibition have common ground in holding that the application of the prohibition amendment to the American constitution is unsatisfactory, but no true temperance man will claim that the amendment itself is unsatisfactory. The great Baptist convention which met in Washington City proclaimed it "Christianity's Greatest Moral Achievement"; the General Conference of the Methodist Church said it is "Civilization's Advance Step."

When one hundred million American people wrote in their constitution that they had set a mark to be a sober nation, they indited a document worthy to stand by Magna Charta and the Declaration of Independence. But when revolutionary leaders signed the Declaration of Independence, they did not give three cheers and go home to rest. They raised armies to carry on a seven years' war to make effective that great declaration. Not until York Town did they feel they had accomplished their task.

Prohibition leaders were not so wise. When the eighteenth amendment was adopted, they for a while laid aside their swords as if the victory was complete. The saloons had been closed. The liquor crowd had taken to the woods like wolves, foxes, and other varmints on the approach of civilization. Now they have begun to sneak back with detestable stuff and lawless intent to befoul and besmirch the fairest law ever enacted. They are unpatriotic, treasonable and criminal. It is outrageous that any public leader or any section of the press should champion their cause and misrepresent and persecute those who endeavor to enforce the law against them and uphold our constitution. This lawless element, composed of the idle rich, thoughtless youth, irresponsible loafers, and those who sell their country's honor and their own respectability for gain, is selling one-tenth as much liquor as the saloon sold. This makes a stupendous total when we remember that saloons sold two hundred million dollars worth a month of the cursed stuff, and put 250,000 per year in their graves.

Dr. Irvin Fisher of Yale University estimates that the prohibition law is 90 per cent effective. The law against banditry is only 15 per cent effective; the law against stealing is only 75 per cent effective. The Ten Commandments have been violated every day for thousands of years, yet still stand as the bed rock of human behaviour. None but the thoughtless claim that a law should be repealed because obedience to it is unsatisfactory. The cry that this law cannot be enforced is from those who mean to say, "It shall not be enforced. We will not obey." Their liquor-loving, unpatriotic challenge must be answered by Christian patriots with the declaration that the black flag of nullification shall not stand. America shall not go back.

Canada is trying the sale of liquor under government control. The saloon was selling liquor under government control, license and protection. It was the greatest single curse the world ever knew. If the Angel Gabriel were postmaster and the post-office dispensed liquor, then he would be a saloon-keeper and the postoffice would be a saloon. Canadian officers say that under government-controlled liquor sale the number of bootleggers has increased 300 per cent. Prohibition is the best method yet devised to handle this question.

The saloon was never overthrown or even seriously threatened as long as temperance forces were divided by political alignments. The Anti-Saloon League combined men and women of all political faiths who had a common hatred of the saloon. Immediately victories were won, precinct by precinct, county by county, state by state, and then the nation. Hence all wets ridicule, misrepresent and hate the Anti-Saloon League. The efforts of the wet press are having the effect on the churches to weaken their support of the League. If they allow it to go out of business, they will have no nationwide organization through which to make effective their fight against lawlessness and intemperance. It would be a major catastrophe in the realm of morals and Christian patriotism for the Anti-Saloon League to lose its power. It behooves us to follow the recommendation of the Southern Baptist Con-

vention and support the League with our prayers, gifts, and sympathy as the churches in action against lawlessness and the liquor traffic.

The U. S. Government has spent in enforcing prohibition during the nine years since the enactment of the eighteenth amendment \$218,000,000. This includes salaries of United States attorneys and judges while engaged in suits against liquor violators as well as cost of administrators, enforcement deputies, etc. But the fines collected, cars confiscated and other property confiscated amounted in the nine years to \$460,000,000. This provided a net profit of \$242,000,000.

The howl of the wets that the enforcement of this law is bankrupting the government has no basis in fact. It is the only law that has cost nothing but produced a net gain to the treasury, besides saving the American people \$2,500,000,000 formerly spent annually for liquor, and saving much more than that in efficiency of labor, health and moral advancement.

A VERY COMMON CASE

By T. C. Smith

"I am so worried," said Mrs. Dyer to her daughter, Laura. "I am afraid I am not saved. Some of the nights I cannot sleep for this fear that I am lost."

"But, mother," replied Laura, "why should you feel uneasy about being saved? You have been a good church member for years and years."

"Yes, I know, and I have tried to be good so I can be saved. But, somehow—I—"

"There, mother, don't cry. Don't worry. Don't fear. Any one who has been as good as you have for so many years doesn't need to have any fears about the future life. Your goodness will carry you across to the land of rest. So just stop thinking about it."

"But, Laura," continued the worried mother after some moments of silence, "while your words encourage me, they do not seem to settle my mind. I have tried and tried to live a good life, but, O dear me, how often I find myself quite far away from being perfect! You know we must be perfect in order to be saved. I don't feel perfect at all."

"Well, mother, if you are not perfect enough to get to heaven, pray tell me who, about here, is likely to get there?"

This was a real conversation. And there are multitudes of people, who are considered good people, members of churches perhaps for years, who are making the terrible mistake of trying to save themselves by being so good that they will be saved on their own worthy merits. Trying to save ourselves by our own goodness is but to ignore what Jesus has done to save us. That is but to say, we do not need Him; we are able to save ourselves.

We don't need a Saviour! Saved by our own goodness! That is impossible! Hear what God's prophet says of that: "We are all as an unclean thing and our righteousnesses are as filthy rags; and we do all fade away as a leaf; and our iniquities like the wind have taken us away." (Isa. 64:6.) When our best efforts to keep free from sin and to save ourselves are in the sight of the Lord as "filthy rags," how can we be clean before God? How can we hope to be righteous enough to save ourselves apart from the One who came to save us? It cannot be done in that way because it is not God's way.

Note what Paul says of the way to be saved: "By grace are ye saved through faith and that not of yourselves, it is the gift of God." (Eph. 2:8.) "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) "I give unto them eternal life." (John 10:28.) When we heartily believe in Jesus and accept Him as our Saviour, He forgives us and saves us. He saves us!

It is not how we feel about it, but that we believe in Him. He takes away our sins and gives His saving righteousness. His blood cleanses us from all sin when we fully believe in and accept Him. He gives us eternal life. We do not need to worry about whether we are saved or not; trust Him, for He saves! We may well worry about our failures and our manner of living, but we need not fear that He will fail us when we believe Him and, with all our hearts, accept Him as Saviour.

Do we not too often forget that we are born with an innate sinful nature? And that, because of this sinful nature, we could not be saved even if we never committed any sin? We must be born again, born of the Spirit, to be rid of this inherent evil nature. Our trying to be good or to do good works cannot change the nature in which we are born. Only the Lord can effect that change for us. Hence we must have a Saviour. We of ourselves have no saving righteousness. Jesus pardons our sins when we heartily accept Him. He then bestows His righteousness upon us and we are clean.

MICHAEL TRUE-HIT

By A. T. Talbert

For more than thirty years Michael True-hit had gone to his little blacksmith shop on the edge of his highland village, opened the door that never had been locked, kindled a fire on his forge, and was ready for work with the coming of the light over the eastern hills. His hammer rang upon the anvil until the evening shadows had blended with the Scottish twilight that foretokens peace and rest throughout the hills and glens.

Michael had a clear brain and a true eye. His strokes went home in such a manner that there was little lost motion. Where his eye suggested, there his hammer fell. So true were his licks that the villagers surnamed him True-hit. Not only in his shop did Michael hit true to the mark; this he did in all the affairs of everyday life. One look into the blacksmith's face revealed what would be his decision on most matters. He was decided in his religious convictions and never failed to strike a sledgehammer blow upon any inconsistencies or irregularities that might detract from the living testimony of the village church as a body or of any individual member of the same. He had a true heart and an active conscience as well as a clear brain and a steady hand. His Christian life was constant and both a rebuke and an exhortation to those out of the way.

Michael was a patriot. His heart was bound up in the native atmosphere of old Caledonia. Yet he loved freedom, political freedom and religious freedom. He felt that the state had no right to dictate to him a form of worship and to deny him the privilege of meeting with the village church, as had been his custom from childhood.

The year 1613 brought disturbing times to these liberty-loving dwellers of the highlands. Freedom of worship had been denied to all dissenters from the Establishment. So when his pastor, Jeremiah Glendinning, organized a colony to settle on the lands in northern Ireland, recently opened for settlement to all loyal subjects, regardless of church affiliation, it is no wonder that Michael Truehit was one of the first to volunteer. While it was a wrench, such as he had never known before, for him to tear himself and his family loose from his beloved highlands, he loved his Lord better even than he did Scotland.

Glendinning's colony was soon joined by others both from England and from Scotland. Four more pastors, together with their flocks, turned their faces toward the new home. Two others crossed over from England and joined the Scottish settlers. These men were all pastor-evangelists. Their preaching and praying brought on a revival that even crossed the Atlantic to America.

Michael Truehit's descendants, many of them, migrated to the New World, settling in Pennsylvania and in the Carolinas. Everywhere they have kept up the family tradition and have been outstanding men in their defense of freedom of worship and separation of church and state. The name varies somewhat in spelling, being found in these various forms, Truitt, Trewitt, Truhitt, and Truett. This is just one of the families of that sturdy Scotch-Irish stock that has helped to make America great and especially has been active in building in our Southland a refuge for the persecuted of other lands and has left precepts and traditions to keep us steadily moving toward the attainment of the highest and best things.

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THE NEWS BULLETIN

PASTORS' MEETING IN JACKSON

An all-day meeting of pastors of West Tennessee was held with First Church, Jackson, on Monday of last week. A splendid program was arranged and a luncheon served in the dining room of the church. The program opened at 10 o'clock with song and prayer, and the following subjects were discussed: "The Pastor among His Books," O. O. Green of Ripley; "Religious News and Secular Newspapers," Harris Brown; "The Preacher's Play in This World," G. M. Savage; "With Allenby's Army in Palestine," T. E. Baber.

N. M. Stigler of Brownsville was elected president; J. J. Hurt, vice president; and H. J. Huey, secretary. The body voted to meet monthly, selecting Monday after the first Sunday as meeting day. C. L. Bowden, J. G. Hughes and J. J. Hurt were the Program Committee.

THE NEW YORK BIBLE SOCIETY ANNIVERSARY

On Sunday, December 8th, the churches of New York and vicinity will find themselves in the midst of a double celebration, one of which is the anniversary of the New York Bible Society which was founded one hundred and twenty years ago and the other the observance of Bible Sunday which Christian churches all over the world will recognize. Bible Sunday is the third oldest holiday in the Christian calendar, Christmas and Easter being older.

Under the direction of Dr. George William Carter, general secretary of the New York Bible Society, notices have been sent urging the ministers of all denominations to do homage to the Book of books and at the same time to remember the birthday of the Bible Society itself.

For 120 years the work of the New York Bible Society has been to distribute Bibles in the metropolitan area of the city and harbor of New York. Missionaries employed by the society visit homes, hospitals, incoming ships and Ellis Island. They provide Bibles for hotel rooms, institutions and for the blind. During 1928, 965,671 volumes, including Testaments and portions of the Bible, published in 71 different languages—were distributed by these workers. The Society has aided in the Americanization of newcomers by providing the Bible in the language of the immigrant, parallel with a translation into English. The work is directed from the New York Bible House, 5 East 48th Street, New York.

THE SPIRIT OF TEXAS BAPTISTS

By Porter M. Bailes, Tyler, Texas

Having returned from my first attendance on the Baptist State Convention of Texas, it is in my heart to say that nowhere have I found a warmer fellowship, a greater unanimity of spirit, nor a more cordial brotherhood. In all the discussion and reports there were only one or two indirect references made to any disturbing element in the state.

There were three distinct and great hours. The first came at the opening of the pastors' and laymen's conference in which Dr. J. M. Dawson of Waco gave a marvelous address on "The Inspiration of the Scriptures," which was luminous, direct, orthodox and most forceful. On motion, the body expressed its desire to request the Sunday School Board to publish this in tract form and send it out to all the Southern Baptist brotherhood. All the addresses in the conference, barring the writer's small part, would do credit to any Bible conference anywhere.

Another high hour was during the election of officers. Four great and worthy servants were nominated. After the ballot, it was found that one lacked only two votes of having

a majority. On motion, it was unanimously decided that this one nominee should be declared elected; so Dr. L. R. Scarborough, that most worthy, humble, loyal and willing servant of Texas Baptists and all Southern Baptists, was made the next president. All was done with an enthusiasm and whole-heartedness that swept the great audience.

The third great hour came as Dr. T. L. Holcomb had his last words as State Secretary and Dr. W. R. White, a Texas boy, accepted the work. He was introduced by his life-long friend, Dr. R. E. Day, one of the leading pastors. He created a spiritual atmosphere which was augmented by the short address by Dr. White. No man left the great hall until this man had finished, though it was far past the hour of adjournment. There were wet eyes all over the building as this man related his experience in reaching his decision. This was the great climax of this great convention. All were profoundly convinced that he was God's man in God's place ready to lead God's people in doing God's work.

The records show that during the past year Texas Baptists for the first time paid all their current expenses and an average of \$20,000 each month on Texas Baptist debts and gave to Southwestern causes 41 per cent of its state gifts. Five hundred thousand dollars plus were given in all. This does not include for local institutions which amount to much. Texas Baptists have their faces to the front, their hearts filled with hope and complete confidence in the leadership of the convention. It was indeed good to be there.

CLIFTON HILLS REVIVAL

Clerk C. F. William writes of the meeting in Clifton Hills Church, at Chattanooga: "Clifton Hills has just closed what we think was a wonderful meeting. Brother Frank Gradiadei, one of our finest and most consecrated evangelistic singers, was with us, and our pastor, A. G. Frost, did the preaching. There were 24 professions of faith, 21 of whom united with the church by baptism. Six joined by letter, making 27 additions in all. The Spirit of the Lord was with us in mighty power and the church has a greater vision than ever before. How we thank the Lord for His Holy Spirit and for the men who know God and are Spirit-filled."

91 ADDITIONS AT SOUTH KNOXVILLE

Pastor J. K. Haynes of South Knoxville Church is rejoicing over a gracious revival which Arthur Fox led with them, closing November 30. Ninety-one members were added to the church, about 60 of them by baptism. Brother Haynes says: "Dr. Fox is one of the best men I have ever had with me in a meeting and greatly endeared himself to our people. We do thank his church at Morristown for letting us have him for a few days and pray the blessings of God upon them in their unselfish labors as a church in extending the Lord's kingdom."

DUCKTOWN CONFERENCE

By Cas. E. Taylor

Mine City Church at Ducktown held a week's Bible conference November 25-30, having as speakers Dr. A. F. Mahan of Etowah, Dr. H. A. Todd of Athens, and Dr. W. L. Cutts of Copperhill. The conference was well attended at the evening sessions, but not so well at the afternoon sessions as was hoped for. Much interest was manifested. A number of visitors from near-by churches came to hear these great men of God discuss questions so vital to Christians and Bible students. Pastor Org Foster, who planned and

promoted the conference, is happy over the success of the meetings. Every one who attended will testify to the beneficial and inspirational effects of the great messages brought by Brethren Mahan and Todd. Unfortunately, Dr. Cutts was seriously ill during the conference week and could not meet his appointment. The program closed on Thursday night.

Pastor and people of Mine City Church deeply appreciate the services of these busy preachers and the sacrifice they made in being with us. May God's richest blessings abide with them and the people of their churches.

SUNRISE AT BIG SPRINGS

Big Springs Church, Cleveland, celebrated Thanksgiving by holding a sunrise prayer meeting. Ray Thomas made a splendid talk, special music was rendered and personal testimonies as to God's goodness were given. Pastor Sam Melton was in charge of the program. This service has been an annual event for the past ten years. At each service the roll, of those who attended the previous year, is called. Ninety-four people of the 156 present last year answered the roll. The attendance this year was 180. The editor had the pleasure of being with this fine church on the first and enjoyed the fellowship very much indeed.

CHILHOWEE REVIVED

First Church, Chilhowee, has just closed a very gracious revival in which Clarence L. Hammond, pastor of Central Church, Bearden, did the preaching. There were 10 conversions and 23 reconsecrations; 17 additions to the church, 5 for baptism and 12 by letter. On Friday morning of the first week, after a powerful sermon by Brother Hammond, an appeal was given for volunteers for definite Christian service and 16 fine young people surrendered their lives to go wherever the Master might see fit to send them.

"Brother Hammond preaches such doctrine as is not heard from every preacher. We pray for more such fearless men who have convictions based on the inspired Word and religion enough to teach and preach the plain way of salvation and to rebuke sin in every quarter. We pray God's blessings on him: The church was greatly edified," writes Pastor William Hall.

TEXAS NOTES

By L. O. Vermillion

It has been a long time since I wrote anything for the Baptist and Reflector, but here goes again.

The recent Texas convention was one of the finest I have attended in any state in a number of years. There was unity, the power of the Holy Spirit, the absence of criticism and fault-finding, not much talk about remedies—in fact, it looked like the services of a doctor were not needed. The patient was healthy and normal.

Beaumont is a great and growing city and their entertainment was royal.

I just traveled 910 miles to get (Turn to page 16.)



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INDIANS NEVER FORGET

MILES and Priscilla shivered as they trudged sturdily along toward home. Home was only a log cabin with lots of space for wind and snow to blow through, and make them uncomfortable. It wasn't much like their old home in England. Priscilla couldn't remember much about that, but Miles told her of it many times. Then they had lived in Holland for a while. Priscilla didn't like it very well there, because the people talked so queerly and wouldn't even answer her questions. They only made funny noises. Her father told her that this was the Dutch language. Priscilla couldn't understand why they spoke it, when it sounded so funny.

Here in America it was cold—so cold. It seemed as though they could not get warm. Miles would stand in front of the fireplace to try and warm his hands, yet as soon as they became warm his back was as cold as though he were out of doors.

Father had sent them to get some wood; but when they reached the wood pile—it simply wasn't! Nothing was there to show that a wood pile had ever even been there.

"Miles," cried terrified Priscilla, "it's gone!"

Miles didn't answer for a minute. He was thinking just as deeply as any twelve-year-old boy possibly can. "Don't be frightened, Priscilla," said he. "It's probably—"

A step crunched briskly in the crisp snow behind them. The two children started, but neither made a sound. They saw before them a tall form wrapped in a gay blanket. At their second glance, however, they saw that it was an Indian squaw instead of a brave.

When she saw the children before her, she hesitated a moment. She carried a brightly-colored stick in her hand. Miles knew it to be a bit of a precious totem-pole, which was considered very lucky indeed. Miles had met Indians before, but never without his father. He felt that he must protect Priscilla, for she was only ten.

The next moment the squaw held out the lucky stick to Priscilla with a few guttural words and a friendly smile. In broken English she tried to explain:

"White chief geev bread. Me t'ankful. We geev 'little white squaw totem. Geev um luck."

Then Miles remembered his father giving an Indian some bread one day. He remembered his father said: "An Indian never forgets a grievance and always remembers a kindness."

Yet, had the Indians taken the wood? But wait, the squaw was talking again.

"Me berry t'ankful to White Chief. Me make son tak' White Chief's wood near White Chief's tepee. Too fa' way."

While Miles was deliberating on an appropriate answer, the squaw smilingly returned the way she had come. —Norma Valentine, in Exchange.

LUCY'S GOLDEN RULE DAY

Lucy liked to have her own way. Of course every one does; but Lucy liked it so much that she acted badly if she didn't get it. Then one morning something happened that changed her way of doing. Just a little thing. Mother was packing lunch for her and singing: "School days, school days, dear old golden rule days!"

"What is golden rule day, mother?" asked Lucy.

Mother looked down at the small serious face and said: "Why, dearie, I think a golden rule day must be a

day when you remember the golden rule in everything you do. The golden rule, you know, is to do unto others as you want them to do unto you."

Lucy nodded thoughtfully and kissed her mother good-bye.

She looked mighty sweet, starting off to school in her blue linen dress and her tan felt hat and her new shoes that squeaked so delightfully—so sweet, in fact, you would not have believed just to look at her, that she would ever have been disagreeable.

Lucy's home was a big white house set in a yard green with grass and shady with trees and gay with flower borders. But down the street a way was a house that looked old and tired and a yard that was bare and ugly. As Lucy passed that morning a little girl came down the walk. She had friendly blue eyes and jolly freckles on her nose. But her pink gingham dress was faded, her socks mended, and her shoes had seen better days. Usually Lucy's small nose would have tilted up a tiny bit and she would have gone on without speaking. But she hadn't stopped thinking about that song, "Golden rule days." So she turned and waited for the shabby little girl and smiled and said in the friendliest way (just as she would have wanted to be spoken to): "Do you go to Elm Street school?"

The little girl nodded, and her face lighted happily. So the two little girls went on together, chatting happily.

"Where's your lunch?" asked Lucy suddenly. The little girl's face was suddenly pink. "I didn't bring any today," she said. "My mother's sick and couldn't fix it. But I don't care. I ate enough at breakfast."

Lucy thought: "Now if I didn't have any, I'm sure I'd want somebody to give some unto me!" So she opened her red lunch box and took out one of her good sandwiches and two of her raisin cookies and an apple. "Here's some," she said.

And at lunch time when Lucy almost wanted the cookies back she remembered the look on the little girl's face and was glad she had given them to her.

Playtime came, and Lucy said: "Let's play handkerchief!"

"No, no! Let's play tag!" cried Patty Allen.

Lucy scowled. She nearly said: "You always want to boss, Patty Allen!" Then she remembered, and the scowl turned into a smile. "All right," she said, "and we'll play handkerchief tomorrow!"

They had such a good time that Lucy was happy the whole afternoon. That is, until the picnic question came up.

"Shall we have it this Saturday or next Saturday?" asked Miss Leonard.

"Next Saturday," said Lucy promptly. "I'm going to the dentist this Saturday."

"This Saturday!" shouted Benny Lewis. "I have to have my tonsils taken out next Saturday."

"We'll vote on it," said Miss Leonard.

They did, and Lucy was the only one who voted for next Saturday. For a minute she was very angry. Then she said to herself: "I'll say just what I wish they would say unto me!" She she said cheerfully: "All right, then, and next time I 'spect I'll get to go!"

"That's good sportsmanship, Lucy," said Miss Leonard, smiling.

When she got home, Lucy looked so much happier than usual that her mother said: "Has something extra nice happened today, dearie?"

"Not specially," said Lucy. "But mother, I had a good time, 'cause I

made it a golden rule day!"—Frances Wright, in Christian Observer.

ODD RULES OF OTHER DAYS

We are very likely to think of children of early Colonial days as being models of behavior, and it is interesting to turn to old books and find that children in those days were very much like the young folk of today, full of fun and fond of playing jokes and games, and—at least, so their elders thought—much in need of rules of behavior.

Alice Morse Earle has written a very interesting book, "Child Life in Colonial Days," in which she gives some of the rules of behavior which were published in etiquette books to be read and studied by the children. She tells of a quaint old book called "The School of Manners; or, Rules for Children's Behavior: At Church, at Home, at Table, in Company, in Discourse, at School, Abroad."

Here are some of the rules for behavior at table:

"Bite not thy bread, but break it, but not with slovenly fingers, nor with the same wherewith thou takest up thy meat." (This was, of course, in the days before forks were in common use.)

"Dip not thy meat in the sawce.

"Take not salt with a greasy knife." (Salt being served in an open dish.)

And here is something that modern children hear perhaps quite as often as did the Colonial child, so that it has a familiar ring, though the words are slightly different from the modern version: "Lean not thy elbow on the table, or on the back of thy chair."

"Stuff not thy mouth so as to fill thy cheeks; be content with smaller mouthfuls."

"Blow not thy meat, but with patience wait till it be cool."

"Sup not broth at the table, but eat with a spoon."

There are many rules for table etiquette of Colonial children. Here are some that speak eloquently of days when the saying prevailed that "Children should be seen and not heard": "Never sit down at the table till asked. Ask for nothing; tarry till it be offered thee. Speak not."

Eating was evidently serious business, and the Colonial child was enjoined to "Hold not thy knife upright, but sloping, and lay it down at right hand of plate with blade on plate. Look not earnestly at any other that is eating. When moderately satisfied leave the table. Sing not, hum not, wriggle not."

In some households the children were not allowed to sit at the table. This may have been because families were large and furniture in those early days not over-plentiful. Sometimes these children had "standing places" at the table. Sometimes they stood behind their elders, who handed food to them. Very often children stood or sat at a side table, and ran to the larger table to have their "trenchers" filled. This must have led to somewhat confusing meal-times, and I am sure that our present custom of gathering the entire family about the table and having a good deal of talk and laughter at meal-times is much pleasanter.

There are rules, too, for good listening, and many of them can well be put into use today. "When any speak to thee, stand up. Say not I have heard it before. Never endeavor to help him out if he tell it not right. Snigger not." There are such frequent injunctions to avoid "sniggering" that one cannot help feeling very sure that Colonial children were not at all lacking in a sense of humor.

Then there are minute rules about behavior at school. A boy is to take off his hat upon entering, and bow to the teacher, to rise and bow at the entrance of any stranger, and to "bawl not in speaking."

Having behaved in this excellent manner at school, he is expected to proceed home in dignified manner, and one can imagine that the following rule of etiquette was not always strictly obeyed: "Run not hastily in the street, nor go too slowly. Wag not to and fro, nor use antick postures either of thy head, hands, feet, or body. Throw not aught on the street, as dirt or stones."

These etiquette books were read and studied by the children, and, though some of the rules seem quaint and some seem unnecessary and some seem over-strict, yet it is pleasant to think of Colonial children in ruffles and laces and high-heeled buckled shoes bending over "The School of Manners," "The School of Virtue," or "The Youth's Behavior," and studying diligently the rules which without doubt had their part in helping to promote that delightful quality which we call "old-fashioned courtesy."—Exchange.



Iceland on the Air

The Maid (at the telephone): "Oh, mum, do come home. I've mixed up the terminuses. The radio is all covered with frost and the electric refrigerator is singing "Constantinople."—Liverpool Express.

Football Player: "We gave the referee a hundred bucks to let us win the game."

Friend: "And still you lost?"
F. B. P.: "Yeah. The referee was crooked!"

Teacher: "Catherine, why are you late?"

Catherine: "Don't know. Class started before I got here, I guess."—Exchange.

Mrs. Mary Johnson: "I wants to see Mistah Roeser."

Office Boy: "Mr. Roeser is engaged."

Mrs. Mary Johnson: "Go long, boy. Ah don't want to marry him. Tell him his wash lady wants huh money."—Evangelical Crusader.

He: "Why is it that you are always out when I call?"

She: "Just luck, I guess."—Exchange.

"I'd like to buy a petticoat," said a young woman, somewhat hesitantly. "Antique department on the third floor, miss," chirped the floorwalker. —Frisco Employes' Magazine.

"What makes you scratch your head?"

"Because," said the youngster, "I'm the only one that knows it itches."—Exchange.

Peewit: "A man can hardly wed now unless he can show the girl two licenses."

Dismuke: "Two licenses!"
Peewit: "Yes; marriage and automobile."

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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 Collier, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE,
DECEMBER 1, 1929

Nashville, First	1344
Chattanooga, First	1046
Memphis, First	757
Knoxville, Bell Avenue	692
Memphis, LaBelle	581
Nashville, Belmont Heights	505
Nashville, Judson	486
Nashville, Grace	484
Memphis, Central	465
Nashville, Eastland	438
Etowah	423
Nashville, Immanuel	413
Fountain City, Central	387
Chattanooga, Ridgedale	387
Chattanooga, Avondale	373
South Knoxville	373
Nashville, Park Avenue	351
Sevierville, First	349
Chattanooga, Northside	321
St. Elmo	312
Chattanooga, Tabernacle	305
Memphis, Boulevard	302
Memphis, Speedway Terrace	302
Cleveland, First	301

SUNDAY SCHOOL NOTES

We are glad to welcome Mr. Walter W. Rowland into our state as director at the First Baptist Church, Jackson, of their educational forces. We shall be glad to co-operate with his program.

We are always glad to have a word from Mr. G. Everett Redd, who is now educational director in Columbia, Miss. He is getting along nicely.

Mr. L. J. Howell of Sparta writes that the work is growing nicely in Union Association. He is a part-paid man in that association and is doing a good work.

The training school has been postponed at Prospect, William Carey Association, on account of the building not being completed. This school will be held in the near future.

Rev. Mark Harris is planning for a great week of training some time in March. Newport is fortunate to have Mark as their pastor.

We are setting our goal this year in another direction and will not work for awards with any special pressure, but will bend every effort to enlist and train those not already enlisted. We will go afire for a real missionary program in this state and try to touch the churches and people who do not hear our message from any other angle. Hence we have no item on our goal outline concerning awards. We do hope, however, that we will send out as many this year as we did last, and that will mean that we must issue more than 16,000 awards in all lines of our work this year. We give below the report of the first month which shows a small month, but the weather has been extremely bad, and in spite of this we have made a gain over last November of 135 awards. If we can keep up that record, we will make the 20,000 mark this year.

Teacher-Training

Associations	Dips.	Seals.	T't'l
Chilhowee	0	1	1
Clinton	1	1	1
Cumberland	0	1	1
Dyer Co.	0	14	14
Holston	6	2	8
Knox Co.	9	7	16
Nashville	8	135	143
Ocoee	9	102	111
Robertson Co.	0	9	9
Shelby Co.	4	77	81

Southwestern	0	8	8
Stone	0	2	2
Watauga	0	2	2

Total

36	361	397
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B.Y.P.U. Study Course Awards

Bledsoe	0	6	6
Duck River	1	0	1
Gibson Co.	56	0	56
Giles Co.	17	0	17
Holston	33	5	38
Jefferson Co.	48	1	49
Judson	0	41	41
Nashville	22	22	44
Ocoee	27	102	129
Shelby Co.	3	2	5
Southwestern	0	3	3

Total

207	182	389
-----	-----	-----

Church Administration

Jefferson Co.	0	1	1
Nashville	0	2	2

Total

0	3	3
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Sunday School Administration

Big Hatchie	1	0	1
Knox Co.	21	0	21
Nashville	6	12	18

Total

28	2	30
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Total of all awards: Diplomas, 271; seal awards, 548. Total, 819.

Mrs. Paul Branson writes from Grainger County: "The month of November has been spent largely in the interest of our 1930 training campaign. At present we have twelve classes booked, with a fine outlook for a class in most all our Sunday schools. January being our Sunday school month, we are now planning these mid-winter programs, and it appears to us now that the most practical thing to do is to have these programs in the schools of the group leaders, also have them put on by members of that school, as it is most impossible to hope to get a meeting from the different Sunday schools on these cold wintry days. Our plan is to have these programs just after Sunday school on the days when there is no preaching."

GOAL FOR TENNESSEE BAPTIST
SUNDAY SCHOOLS, 1930

Motto, "Tennessee for Christ." Aim, "To Carry Out the Great Commission." Keyword, "Efficiency."

We are not working for standards nor for awards this year, but for efficiency. We believe in standards and awards, but in efficiency more.

I. Organization

1. Six associations attaining the standard program as outlined in the Associational Tract by the Educational Department.

2. Thirty associations organized and holding their group meetings each first month in the quarter as outlined and explained in the standard program.

3. At least some steps taken toward the organization of all the associations co-operating with this department.

II. Schools

1. Twenty-five schools reaching the standard during the year.

2. Forty standard departments, with as many as one in each department above the Beginners' Department.

3. One hundred and twenty classes reaching the standard requirements during the year and as many as ten in each department above the primary.

4. Sunday schools in as many as 1,750 churches with a total enrollment of 210,000. This goal is down

within reach of our state, and we hope to go even beyond it in every department of the work. However, we are not working for standards except as they are programs to outline better work.

Rev. W. A. Ward of Waynesboro is teaching some classes during the winter season and is giving his time to this work without pay. We are sending blanks for his reports.

Rev. J. C. Stewart of Watertown has called in his training school for Hurricane Church this week on account of the extreme weather conditions.

The city-wide training school for Jackson and Union University is taking on large proportions and promises to be a big one this time. Mr. Marshall Black is back of it and the local pastors and superintendents of the city churches.

JEFFERSON CITY TRAINING
SCHOOL

We are leaving some one from the church to write up the training school held at Jefferson City and Carson and Newman College the past week, but we take the liberty to mention some special things that impressed us, while in this training school. First, there is no more co-operative pastor in all the state than Rev. C. W. Pope. He is as loyal and true to our work and workers as can possibly be. The president and faculty of the college are all loyal and most of them attended the classes at the church each night. The weather was such that only few could get out the first nights, but altogether we had a very fine week. Now the things we want to mention concerning this situation:

1. There is the most beautiful co-operation between the school and the local church. Every member of the faculty is required to co-operate with the church and church program.

2. There is the greatest change in the general atmosphere of the student body. I roomed in the boys' dormitory and ate with the whole bunch at the general dining room, and all the week long I watched for every available outcropping of anything that looked like disloyalty, indifference or disobedience, and I saw nothing outside the college chapel that I could criticize. I was not disturbed a single time during the night nor did I run across anything going on that I could not have participated in without a single moment of thought. The attitude of the student body everywhere was most respectful and manly. The boys were as courteous as could be and not a single glance nor word that would indicate that any one of them was out of place in the company of the most religious and serious-minded of the faculty or visitors. The student body was busy all the time, and if there is a single word to be said it would be that they have too many activities on all the time and not enough time for recreation and study.

3. The respect for the chapel services was the highest degree. Only one student did I see misbehave while there and that was in the morning chapel. He did not create enough attention from the others to be happy in his own lack of respect.

4. The students have part in the chapel services and render splendid programs, making the whole school seem like a great democratic body all ready to do their best and yet respect the rights of all others.

5. Not so much courting and cliquing together as has been seen in many schools. The pupils are too busy to give attention to things like that.

We believe that there should be erected at Carson and Newman College an educational building for the Baptist Church there that will care for the student body while the school is in session. It should be large enough to give ample space for a full young people's and a full adult department in the Sunday school and ample space for all the young people's work.

This school should be a clinic for the training of young men and women in all kinds of religious work and then send them out all over the state and Southland to do real practical church work, having had an experience worth while there in school. We want to see this annex built and are glad to donate what we can to it. The denomination should put in part of this money. The building they have will take care of the town, but it will not suffice for the student body. We are also offering a \$25 medal to the school in the state that will make the highest attendance record upon Sunday school from the student body. Further explanation will be made of this later.

AN ORGANIZED CLASS

The difference between an organized class and one unorganized, in a few words, is this: The unorganized class depends almost entirely upon the teacher. The teacher pulls the load. Members of the class are not set to definite work for the good of the class.

The organized class has officers duly elected for definite lines of useful work and they report their results to the class. There is, thus, a division of labor and responsibility. The members of the class get under the burden. All pull together to build up the attendance, increase interest in Bible study, provide for the social needs of the members, and in every way to make the class helpful and far reaching in its influence. It is no longer the teacher's class alone—to every member it is our class.

In an organized class there is work for every member and every member is at work. Do we want a class of this kind?—From Bulletin, Greenville Baptist Church, December 1st.

To show how the churches of Ocoee Association co-operated in the great training school conducted there the last week in November, we give the highest attendance any night for the various churches: Avondale, 38; Alton Park, 6; Tabernacle, 21; Calvary, 41; Chamberlain Avenue, 6; Central, 25; Taylor Street, 27; First Baptist, 30; Concord, 21; Eastdale, 21; East Lake, 2; Highland Park, 8; Northside, 54; Oak Grove, 17; Redbank, 22; Ridgedale, 19; St. Elmo, 7; Woodland Park, 23; Ooltewah (15 miles away), 1; Brainard, 29; Summerfield, 7; Silverdale, 9; Oakwood, 4; Ringgold, 1; Spring Creek, 7; Tyner, 9; West Chattanooga, 2. Besides these, we had an average attendance of around 20 visitors. The largest attendance of visitors any night was 30. If all our people would prepare for schools like this, we could put things over in a great way.

Mr. Carey E. Chapman writes from Minor Hill: "I am very much elated over the fact upon receiving the cards of award for the Sunday school courses and also want to say in a small way how much we appreciated having Brother Collins with us the week of November 24th to conduct our classes. In behalf of our Sunday school I want to say we did not have as large classes as we should have had, but those who attended heartily endorse my statement in saying we can never express our appreciation in words, but will do our utmost to repay the whole united program of our church and Sunday School Board for the co-operation given us and will be glad to welcome you to our midst at an early date."

B. Y. P. U. NOTES

GOAL FOR 1930

Last week we printed the outline of activities for 1930 in this paper. We are now giving our goal for 1930: Motto, "Efficiency." Aim, "Training for Efficient Church Membership."

1. Thirty associations organized according to the plan outlined in leaflet and holding their group meetings each quarter during the third month as indicated in outline.

2. Twelve associations reaching the standard requirements as outlined in the standard of excellence for the B. Y. P. U. association.

3. Twenty standard general organizations.

4. One hundred and fifty B. Y. P. U.'s.

5. Twelve hundred local unions reporting each quarter to the Tullahoma office.

Of course we want to have as much study work as we did last year, and the first month of the year has already gone beyond last year for the same month, but we are not stressing awards this year, for we mean to work among the churches where awards are hard to secure. Then, too, we are after efficiency instead of numbers and awards.

A new B. Y. P. U. has been reported from the church at Goodfield, near Decatur. We are asking that our board send free literature to this new union for the remainder of this quarter.

TULLAHOMA UNION RENDERS FINE PROGRAM

It was our joy to be in our own church last Sunday night and enjoy the program rendered by the senior unions as well as the general program for the combined meeting. Mr. Will Beck is the general director and Miss Helen Gonce the president of the senior union. Mrs. R. H. Boyd leads the juniors, and under her direction they are doing excellent work. The juniors gave the program at the close. Next Sunday night the senior union is putting on a special program and Mr. Frank Collins will be with them to aid in any way that he can. The Tullahoma church has a fine bunch of young people, and if they can secure the proper leader as pastor the church will soon be doing most excellent work.

FOUR IMPORTANT MEETINGS FOR LEADERS

It has been planned to hold a leaders' conference in each of the regional districts during December, when we will go over next year's program with the local leaders and plan a sure enough program. The meetings will be held as follows:

District No. 4 will meet at Jackson at 1 p.m., December 17th.

District No. 3 will meet at Nashville at 1 p.m., December 18th.

District No. 2 will meet at Chattanooga at 1 p.m., December 19th.

District No. 1 will meet at Knoxville at 1 p.m., December 20th.

Plans have been made for conferences at other hours of the day at each place. We are asking that all the associational presidents, associational junior and intermediate leaders, any group leaders who can come and the district vice president in the various districts. Miss Jacobs, the field worker in that particular district, and the superintendent of the department, will be there. Please plan to come to the meeting in your district and help us in this most important matter.

Nashville City Union votes to organize an associational B. Y. P. U., but retains its monthly meetings. This is proper and right, and we appreciate their willingness to follow in the line of the general program so far as trying to enlist the country churches outlying and aid in every way to get them in line with our work. We feel sure that this will prove to be helpful if they will work at the job earnestly.

We have a suggestion from President George Baird that we designate Wednesday of our convention as "Presidents' Day" and ask all the ex-presidents to be present. This is a fine suggestion, and we gladly follow same. Let all the ex-presidents of the Tennessee State B. Y. P. U. convention take notice and be with us on Wednesday of the State Convention at Ovoca on July 23, 1930.

Ex-President Sam Harris sends in a fine list of awards from Highland

Park Baptist Church where he taught the Intermediate Manual to a large class. The training school just closed at Highland Park was a success, judging from the number of awards turned in by the teachers. Mr. J. W. Christenbury, Rev. A. A. McClanahan, and Mr. Sam Harris all taught classes in this training school.

Let all our unions get ready to work for the standard the first quarter. We must have 150 standard unions this next year. Every union would be better off if they followed this outline in the standard.

The one thing that hurts our work in the local union more than anything else, as we see it, is the reading of the parts by those on the program. This does not develop the individual as it should and trains in the wrong direction. How it would help if all on the program would read their parts and then speak them off when they get on the floor! The study and effort is the thing that develops and not simply standing up reading in the presence of others.

LAYMEN'S NOTES

Much interest is being manifested by the men since we have sent out the new program, and brotherhoods are signing up all over the land. We wrote a letter to the pastors sending them each a copy of the new tract and a card for report of names of their leading laymen. These cards are coming back to the office in large numbers, and we are being asked to mail copies of the brotherhood tract to all parts of the state. This indicates that the men's work will soon be on the map in a great way.

A new brotherhood is reported from Walnut Grove Church, near Decatur, with Mr. N. F. Lawson, president; A. K. Davis, vice president, and T. H. Davis, secretary-treasurer. This is the second reported from Decatur during this month.

Rev. O. Olin Green, Ripley, writes concerning the brotherhood: "I received your letter and the literature about the brotherhood. I am interested in this matter and think it would be a fine thing for our church. I wish you would send me several leaflets on the organization of the local brotherhood. I will take up the matter with Brother W. Dan Majors and some others and see what can be done. We have not put on our every-member canvass for next year as yet. I am purposely waiting until the end of the year, as that was done in July for this year, I having come to this field in June. I find that this church has a good record for giving, but not for systematic giving. This is one of my great problems now. I wish you would send me all the literature that you think will be helpful to me in developing my members along the line of regular giving. Of course, I can use a lot of tithing literature, too, as that is the basis of the whole thing. I was greatly pleased with our state convention at Union City. It was really the best state convention I ever attended. I think we have as fine a lot of preachers and laymen as can be found in any state in the union."

Dr. Ben Cox of Memphis writes that he and Mr. Furr will back any movement among the men in the Central Church. He also suggests that we send literature to others of his men who are leading in the work there.

We will try to print next week the annual program for our men as we have for the Sunday school and B. Y. P. U. The men will soon be doing as definite work as others when they get onto the program and understand their place.

EVERY-MEMBER CANVASS AT SHELBYVILLE

It was our pleasure to speak at Shelbyville last Sunday and also to

attend the men's meeting in the afternoon and discuss with them the best methods of conducting the every-member canvass. They have plans laid for a great program this week and next. Next Sunday they will enlist from the Sunday school classes, and the eleven o'clock hour Mr. Creasman will preach on "Stewardship and the Doctrine of Finance," and a general rounding up will be had at that time. In the afternoon an open house will be held and all the members asked to come to the church and sign up for the year. After this a complete canvass will be made to every member and an effort to enlist every one in church finances.

BROTHERHOOD SERVICE

Mr. Rubel Dendy, president. Activity report for November 24th: Number of visits made, 10; phone calls, 3; letters, cards, tracts, 12; instances of personal help, 35; soul-winning efforts, 4.—S. N. Boals, Secretary.

TRINITY MISSION

The men's brotherhood of our church has originated the idea of promoting a city mission in connection with the church. The general purpose of the mission is twofold—the conversion of the sinner and the consecration of the saint. The regular programs of the meetings will consist of Bible study, gospel singing, personal testimony and a definite yielding to and following of the Holy Spirit in all that is said and done.

The meetings will be held four nights each week—Monday, Tuesday, Thursday and Friday, beginning at 7:30 o'clock, and they will be conducted by different leaders in our church. It is our aim to keep alive a passion for the lost and a spirit of sacrificial service through the work of this mission.

The following brethren will lead the meeting the week for December 2-6: Monday night, D. A. Weaver; Tuesday night, R. L. Archer; Thursday night, L. A. Shaw; Friday night, G. T. Wingo.—Rubel Dendy.

FINAL FIGURES ON RECENT REVIVAL

The month of October will long be remembered in our church and congregation. The whole month was given to meetings for revival each day. We will never forget the gracious ministry of Brother Grover Cleveland and the splendid leadership of W. J. Morris in song.

A total of 56 members were received into the membership of the church—34 by baptism, 16 by letter, and 6 by statement. In addition to those who united with the church, there were 40 professions of faith. Forty-two members of the church surrendered their lives to definite Christian callings and 36 others rededicated their lives to the service of Christ. Fifty-one members pledged themselves to maintain family worship and 62 members agreed to tithe their income and pay it weekly into the treasury of the church.

SUGGESTIONS FOR MEN, 1930

We are anxious that our men double their diligence and increase their efforts toward the program for 1930. There are several things that we would like to see done by men of our churches.

1. We would like to see the Baptist and Reflector placed in the home of every Baptist in Tennessee where at all possible. If the men will take hold of this matter and see that the church puts the paper in the budget for all who will agree to read it, we

will have a new day in our churches, for there is no more far-reaching agency of enlistment than this paper.

2. We would like to see a local brotherhood organized in every church in the state. Where there is only one class of men this class might be organized after the plan of the brotherhood and do the work of the organized class as well as the work of the local brotherhood. If this is done, the directors of all the associations will have to lead in this campaign of enlargement.

3. We are compelled to believe that the Co-operative Program must be put over by the men of our churches. If the men will organize and take it upon themselves to put the church on a safe financial plan, we will be able to put on a much larger program not only in the local church, but in the field of missions and benevolences and education.

4. We would like to see a group of men going over the district association organizing Sunday schools and B. Y. P. U.'s as well as conducting services in the local churches where there is no pastor.

5. We are anxious to get in touch with all the churches not now enlisted in the district associational programs, many of whom have no regular services. If our men will aid us, we expect to hold in every one of these churches where it is at all possible as much as an all-day meeting for the purpose of enlisting them in the local church work as well as in the association and state and South-wide work. The 300 or more churches not represented at the association at the last meetings should be looked after just as we would a delinquent member of a church and re-enlisted.

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 Treasurer ----- Mrs. J. T. Altman, 1584 McGavock St., Nashville
 Corresponding Secretary ----- Miss Mary Northington, Nashville
 Young People's Leader ----- Miss Cornelia Rollow, Nashville
 Young People's Field Worker -----
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

W. M. U. NEWS

Cakes, cakes, wonderful fruit cakes were sent to our Training School at Thanksgiving. They were thoroughly enjoyed by our girls.

Our Margaret Fund students are Landis Medling, Jackson, Virginia and Stephen Jackson are at 1103 Circle Park, Knoxville. They are our students. Remember them.

Miss Margaret Buchanan is visiting Mrs. Prince Burroughs in Nashville. She is looking fine and is being welcomed by her hosts of friends. She has a warm place in the hearts of Tennessee women.

The following girls are in the W. M. U. Training School this year: Hilda Hall, Robbie Jackson, Margaret Bruce and Leona Mayo. In writing address them at 334 E. Broadway, Louisville. Do not forget them at Christmas time.

Miss Harriet King, daughter of Dr. Mary King of China and a 1929 graduate of our Training School, goes to the Goodwill Center in Chattanooga as director. She longs to go to China, but while waiting is glad to serve.

We are delighted to announce that Miss Ruth Walden of Norfolk, Va., has accepted the work as W. M. U. Young People's Leader. She will come to us the first of January. Her address is 815 Park Avenue, Norfolk. Tennessee young people, give her a joyful welcome!

We are happy to announce that Miss Hannah Reynolds has been elected W. M. U. Secretary of Louisiana. Miss Georgia Barnett, the oldest secretary in point of service, resigns to take effect January 1st. She has served faithfully and well. We will miss her in our council, but we welcome Miss Reynolds. Tennessee Baptists will remember hearing Miss Reynolds at the W. M. U. hour at Ovoca one summer.

HER CHRISTMAS LIST

A generous Baptist
 (May her tribe increase!)
 Sat at her desk,
 Her mind at peace.
 She read again her Christmas list.
 Yes, neither friend nor foe was missed.
 Self-satisfied, yet strange unrest
 Surged through her mind and filled
 her breast.
 And as she sat and read it o'er
 A knock was heard, and through the
 door
 A stranger entered, clothed in white,
 His face illumined with radiant light.
 He took the list, but as he read
 Sorrow upon his face was spread.
 "Lovest thou me?" in accents low
 Came from his lips. "I loved thee so
 My life upon the cross I gave,
 Thyself and all mankind to save."
 The Baptist weakened, bowed her
 head;
 Shame and contrition round her
 spread.
 She grasped the list!
 Whom loved she best?
 And lo! the Christ Child led the rest.
 —Mary A. Bloomer, in Missions.

HOW MUCH SHALL I GIVE NEXT YEAR TO THE LORD'S WORK?

A Little Argument with Myself

1. If I refuse to give anything to the Lord's cause next year, I cast a ballot in favor of the cessation of all the work of Christ's church, and the

withdrawal of all missionaries, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction in the work, proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All his soldiers are under marching orders always. They are commanded to "Go."

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join in this class?

Resolved: I do believe in greatly increasing the work of the church of Christ; therefore, I will increase my former offering to his cause.—Church Chimes.

HOW MUCH OUGHT I TO GIVE?

"Give as you would if an angel
 Awaited your gift at the door;
 Give as you would if tomorrow
 Found you where giving was o'er.
 Give as you would to the Master
 If you met his loving look;
 Give as you would of your substance
 If his hand the offering took."

SOMETHING BRAND-NEW FOR G. A. CHRISTMAS GIFTS

The emblem reminding G. A. members of their Star Ideals has been made into a ring. The emblem in finest grade enamel of green and white is mounted on a sterling silver ring with attractively pierced shank. Six sizes are available, so measure finger carefully and order accordingly. Price, \$2.50, from W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

OUR JUNIOR G. A. LIBRARY

By Mrs. C. W. Burr, Springfield

We have been asked to write an article about our junior G. A. library at Springfield. We just want to answer three questions, however, and we do this hoping that it may help other auxiliaries all over our state.

The questions are as follows: (1) Why did we feel a need for a G. A. library? (2) How did we get it? (3) What books do we have?

The Why: A girl who is not taught to love the right kind of books will probably learn to read the wrong kind. And a girl who enjoys reading the type of books she should will not read them if she doesn't have them within her reach. Many girls from nine to twelve are dreaming dreams and building character for their life work. The kind of books they read will either inspire them to have noble dreams or tear down their highest thoughts. The average mother cannot give her daughter a full library of choice books, but in an organization all girls will have access to a great number, and each member will only have to contribute a small amount. Even if the church or Sunday school has a library it would not take a girl long to read all the books which will interest her, because there are so many ages to be supplied no certain department can have a great variety or number. This is why we felt the need of a library in our G. A.

The How: A promise was made to the members of our auxiliary. A certain person told us: "If you will get the books, I will furnish the book case." At once heads were together and plans were being made to get books. At that time the membership was twenty-five. Each girl pledged to buy a book by herself or with some one else. Some girls bought two.

And the way we did it: A list was made and the books secured from the Sunday School Board. A few days afterwards we were all invited to what was called a "book social" and carried along with us what we thought would be about the price of the number of books we wanted to buy. The social was well arranged, and after we had our fun an auctioneer appeared who held up the books one at a time and sold them to the highest bidder. Most of the thirty books were bought and placed in the new library case which had been placed—true to promise—in our junior room. This was about a year ago. Since then eleven books or more have been donated to us—not cast-off ones, but new ones and helpful ones, too. We asked our pastor several months ago for a suggestion as to how to get new books. He thought the church would enjoy a missionary play given by our girls and would like to make a free-will offering to the library. So we began to practice on a play, "Your Majesty," which was a combination of our forward steps and missionary drills, poems, stories and songs. On November 8th we gave the play before a large audience and realized over \$25. We have already bought new books with \$16 and will buy others later. We do not want to get all at once, but want to pray and think about just which books are best and look forward to new ones. We now have thirty-eight members, so that makes thirteen who did not get in on our "book social." When our money gives out, we will formulate some plan in which these may have a part to contribute. And so much for "How."

The What: This is the most important to us because we are so proud of our collection which consists of books of missionary stories and plays, books of entertainment, books for character-building, books of Bible stories, books of program helps, and books galore for girls from nine to twelve. Let us not forget to mention that we have the greatest of all books, the Bible. We thought probably you would like to know the names of them, so we are sending a list:

Missionary: The Honorable Japanese Fan; Captain Pluck; Stay-at-Home Journeys; Merry-Go-Round; Just Around the Corner Tales; Missionary Stories for Little Folks; The King's Own; Trail Makers in Other Lands (eight copies); Please Stand By; Missionary Album; Chinese Lanterns; When the West Was Young; Ann of Ava (two copies); Love Stories of Great Missionaries; Land of All Nations; Brave Adventurers; Camp Fires of the Congo; The Land of the Golden Man; The White Queen of Okoyong; Blazing New Trails; Lottie Moon; Wah Sing; Strange Corners of the World.

Entertainment: Phrenology. Character-Building: Beautiful Girlhood; The Other Wise Man; Making Life Count; Winning to Christ; The Greatest Thing in the World; Dorothy Page.

Bible Stories: The Bible; Old Testament Stories; Bible Stories. Program Helps: Chinese Ginger; Songology; G. A. Manual; How to Pray; Stories for Special Days in the Church School.

Clean Fiction: The Blossom Shop; Ann of the Blossom Shop; Ann's Wedding; The Mountain Blossom Girls; An Old-Fashioned Girl; Pollyanna; Ellen Jane; Elsie Dinsmore; Polly of Lady Gay Cottage; Merry-lips; Little Women; Friends of Ours; K. Blake's Way; The Caravan Girls; Jane and Jerry; Jean's Winter with the Warners; Janey.

REVIEW OF PIONEER WOMEN—LAWRENCE

By Mrs. Wm. McMurry

Three members of a class were asked by the teacher to choose the book each one would want to take with him on a deserted island. One professed a preference for a dictionary, another for a condensed encyclopedia, and the third for Boswell's

"Life of Johnson." I agree with the member who chose biography, but I would have made a different selection.

Choice biographies are fascinating and readable, and most of them are stimulating, as they create broader sympathy and teach tolerance. Most people have an interesting side if we but knew about it. Especially is it true of the missionary whose life stirs the imagination with the heroic and lifts the soul with the sublime.

Just such biographical sketches do we have in Mrs. Una Robert Lawrence's Pioneer Women. Most biographies are written about the dead, but this volume, in keeping with the recent tendency to disregard the tradition, is different. With the exception of two women, the pioneers who animate these pages are still in service.

Eight stories are taken from four fields of the work under the Home Mission Board. With deep sympathy and keen discernment Mrs. Lawrence sketches for us the lives of these missionaries, many of whom are unknown to the majority of our women.

No blare of trumpets, heralded Grace Clifford's advent on earth, but humility of spirit and devotion to the work marked her days among the Indians. No king's palace housed Martha Sullenger, but the King of kings was honored in her cultured, simple home where her training began that was to mean much to her in shaping the lives of mountain boys and girls. No false standards were in the homes of Gertrude Joerg and Mabel Lipscombe McCall, who, one with efficiency and the other with love, touched all Cuba. No gold and silver were Marie Buhlmaiers, but her price was far above rubies to those immigrants whom she comforted, helped and taught the way of life.

This book will inform you. It will impress you with the magnitude of Christian service, and it will inspire you to execute your own task to the best of your ability.

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PREACHERS AND AUGUST

By C. L. Bowden

How was the foundation laid? Who did the pioneer work? How did we Baptists get the numbers we now have? From whence the preachments of the Old Book type? It was all done by hard working preachers, with souls burning with a passion for God and truth like unto John the Baptist of old. In a graveyard near our city there are some 500 graves. Many have head-stones. While waiting for a funeral procession to arrive one day the writer looked over the old moss-covered slabs that showed where some one's loved ones wait the summons. On nearly one-half of these the inscription reads, "Professed Religion, August, 1872-1834," and other dates. Every one had something to say about the month of the year the profession was made. On two are names of the preachers who came that way and held meetings. Interesting gratitude that puts the name of God's messenger on your tomb, the one who told you how to be saved and under whom you believed.

But today—August—have any still the pioneer spirit? Some schoolhouse, some plain bush arbor, some tobacco shed, some cotton shed, some home somewhere, or some grove and place where men come together—are you, my fellow preacher, still to be found there, or are the vacations spent in hills and seclusion, with other matters rather than religion? Of course some brethren need rest. Some there are who must find recuperation, and for these the Master has said, "Come ye apart and rest awhile." For me my best work is done when my own spirit is filled with tasks to do. And for sixteen years the summers have been spent in preaching saving grace in all sorts of places and under all circumstances, from the river bottom to the sand and dust-threshed parts of the West. For five years I have had the month of August as vacation. That is too much rest for me. Give me a week or ten days in the spring and that much in the fall and I'll feel fine at least for a few years and can carry on in August anywhere for the Lord's glory.

Many cannot, in our rural sections, have their special meetings at any other time except in the off times of summer, and that usually in August. They are "laid by" and all can go. There is no joy comparable to being in a good country community, lots of folks, preach to a large crowd in the morning, go to some good ordinary home to dinner, then sit with those who come in the afternoon and talk about the things of the Scriptures, take a nap, eat a watermelon, walk a while, come back and gather the family together for prayer, eat the evening meal, and off to the church, arbor, schoolhouse—what does it matter which?—and preach and see men respond, hear the shouts of new-born souls. To have a part in an enterprise so noble is vacation enough for years to come.

This last August was well spent. There were not as many in numbers as I had wanted or had had in other years, but intensely interesting. In the nearly five years here there have come over 200 invitations for meetings and the most of them in rural sections and small churches. This year so many good associations have been enjoyed. I love my pastor brethren and never want to help them in a meeting without entering as fully as possible into all their problems. The hills can be climbed so much easier with some one to stay close by you, to encourage, to enhearten—that's first.

At Orlinda Brother Card and I were with Brother A. M. Nicholson. Such a prince with a heart of royalty and that unique church there. Nicholson has wonderful patience. He knows how to work on when the crops don't look so well. His church stays with him. The next helped was J. B. Parker in Ripley, Miss. J. B. knows how to get things ready for a meeting. I deeply enjoyed the good

fellowship and the large crowds that came. That church is bound to grow. Such a spirit as they have will import folks should they be lacking.

The other meetings were all one week or ten-day meetings. At Gibson with a prince of preachers, J. L. Robertson, and at Old Ararat, near Jackson, the Union preachers boys' practice ground. Brother C. B. Pillow was there, but leaving as the meeting closed. He is a Gibson County boy and we love him. At Gadsden for a second run—Brother Barnet Flowers. A good spirit and a hard worker. Gadsden is looking up. We had a good time. Then to the old home church near Covington, Mount Lebanon. There under a willow arbor where while in the pulpit my mother's grave could be seen, where all the family rests that have gone on. Brother Tharp, another Gibson County boy, is pastor. It was hot and dusty. Crowds came, many hundreds every night. Old friends, and I heard only "Chess" and not "Brother Bowden" or "Doctor" as some who have progressed in style want to call all preachers. After a good eight days there, on to Brighton, a former pastorate. And to have a good association with the young pastor, Brother Stanley Anderson, of Minnesota. We had a good meeting and a fine time. The saints there are most appreciative and patient. Then home after a straight run of forty-two days and nights. The two first meetings were in June and July, respectively. Tired somewhat, but happy and ready for a good fall's work in my own church.

So August is passed and that is the vacation. Some day I may take one. But the rest, with preaching, is vacation enough for the present. Baptists must keep going. Every other folly is being foisted upon the country people, and if I can help I am ready. It is only three generations from shirt sleeves to shirt sleeves, they say, and if so the one who goes to the country man today will be guest in the town man's home tomorrow. But Christ said, "Go preach the gospel." August is just as accountable unto God as any other month.

SOUTHERN BAPTIST SEMINARIES

By Ernest O. Sellers

Within the Northern Baptist Convention territory there are now eight or nine theological seminaries. Some of them, like Crozer, Chicago, Rochester-Colgate, and Newton have extensive equipment and large resources. In addition to these the Louisville Seminary enrolls many students from the Northern territory and the Moody School of Chicago has more Baptist students each year than perhaps any half-dozen of the strictly Northern institutions. At the same time there are many Southern young men who go to the Northern schools.

Within the Southern Baptist Convention territory we have three theological training institutions: Louisville, Fort Worth, and New Orleans. The combined enrollment of these schools approaches the combined student body of the Northern schools, yet Southern Baptists more than twice outnumber the membership reported by the Northern Convention. We are not forgetful of the ministerial students in the colleges both North and South. These comparisons give rise to some interesting questions.

Do Northern Baptists think more of a trained and educated ministry than we of the South? Are Southern Baptists neglectful of their responsibility to provide facilities for training? Are Southern Baptists going to continue, by this course of action, to put up with and encourage an undertrained ministry as compared with other denominational bodies? Are Southern Baptists proportionally as much interested in ministerial and practical training for its leaders as are the Northern Baptists?

The strength, solidity and con-

tinued sturdy growth of Presbyterianism has been in its insistence upon an educated and a trained ministry. The cohesion and united power of Catholicism is chiefly to be traced to its method of employing only a carefully trained priesthood.

The place and importance of the Louisville Seminary is recognized throughout the whole world and it is today the largest institution of its kind in existence. It began its history soon after the beginning of the Southern Baptist Convention and has grown along with the Convention.

The Southwestern Seminary has expanded during its thirty years of history along with the growth of the great Baptist interests of the Southwest.

The Baptist Bible Institute of New Orleans, now entering its second decade of history, is witnessing and taking part in a Baptist development on the Gulf Coast realized by but a few people. It ministers to the whole Southland, but stands in a particularly strategic relation to Latin America. Like the Southwestern Seminary, its work is broadly comprehensive so as to meet the demands of present-day Christian leadership.

Southern Baptists have none too many institutions for the training of its leaders and, to hold their own, not to mention any advancement, they must fully and satisfactorily support those they now have and of which they may justly be proud.

The emergency appeal now being made by the Baptist Bible Institute should have the hearty support of every Southern Baptist.

MOB MURDER IN AMERICA

By R. B. Eleazer

It is probable that no other feature of American life has done so much as the lynching habit to discredit around the world our civilization and our professions of Christianity. For lynching seems to be a peculiarly American institution. In no other country in the world, not even in those to which we send missionaries, is there any recognized custom that parallels it.

Bishop F. J. McConnell said in a recent address that when he was in Mexico during President Wilson's trouble with the Huerta administration, he saw a long list of American lynchings that had been printed in Spanish and was widely distributed by Mexican propagandists in the effort to incite the Mexican people to make war on the United States. In China a year later he found the same list of lynchings, published in Chinese and broadcast as a reason why Chinese people should not allow themselves to be deceived by American missionaries and exploited by American business men.

Missionary Significance

Dr. Stanley Jones, author of "The Christ of the Indian Road," is one of many missionaries who tell us of the tremendous handicap which they have to carry because of the lynchings back home. Stories of American mobs burning human beings at the stake and exulting in their torture are regularly published throughout Europe, in Latin America, in the Orient, and even in Africa. The intelligent inhabitant of those lands inevitably compares this record of barbarity with the missionary's Christian teaching and finds himself in consequence hopelessly confused or frankly sceptical. It begins to be evident that we must either Christianize ourselves and our own civilization, or else discontinue the effort to Christianize others. The eradication of lynching is a good place to begin.

Many of the churches have recognized this fact and have gone on record with vigorous denunciations of the practice and the appeal to Christian sentiment to make an end of it. In 1923, for example, the Southern Baptist Convention said:

"This convention has repeatedly gone on record as unalterably opposed to all sorts of mob violence

and mob rule. Perhaps the most vicious and the most dangerous form of lawlessness in our present day is found in the activity and violence of mobs. . . . Mob violence defies all law, despises every principle and function of government and tramples into the dust every human right. . . . It is not to be tolerated by Christians or by other intelligent patriotic citizens."

The Southern Methodist College of Bishops embodied the following in one of their recent quadrennial addresses:

"We especially urge that everything possible be done to prevent lynching. . . . This crime of crimes, which is not only a complete subversion of law, but a stroke at the very life of law itself, has discredited our nation in the eyes of other civilized nations and brought undying obloquy upon many of the states of the Union."

Many similar declarations might be quoted from these and other great religious bodies and also from many groups of the South's most prominent women, organized as regional and state interracial committees. It is only fair to assume that the position which such bodies have taken is in no small measure responsible for the slow but steady decline in the lynching habit.

Lynching will cease when good people cease to defend or condone it, whether actively or by their silence. On every good citizen, therefore, whether in public or private life, rests the sacred obligation to do his utmost to uphold the law whenever it is threatened by the mob, and to help create such a sentiment as will tolerate mob violence under no circumstances whatever.

It would seem that peculiar responsibility in relation to this matter rests upon our religious leaders, who more than any other group mold and control American public sentiment. Theirs is the obligation both to proclaim the ethics of Jesus and to dissipate the mistaken emotional complexes out of which lynchings grow.

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AMONG THE BRETHREN

By FLEETWOOD BALL

H. H. Harwell, who recently went from Macon, Ga., to the pastorate at Newberry, Fla., is greatly pleased with the outlook.

—B & R—

The church at Clinton is fortunate in securing as pastor, H. L. Smith of Marshall, N. C., and we welcome him to Tennessee.

—B & R—

The church at Shubuta, Miss., loses its pastor, H. D. Wilson, who has resigned to accept a call to Bagdad, Fla.

—B & R—

H. M. Weldon has resigned as pastor at Venus, Texas, to accept a call to Lamar Street Church, Sweetwater, Texas, and has begun his work.

—B & R—

C. E. Ball of the First Church, Rule, Texas, resigns that pastorate to accept a call to the First Church, Portales, N. Mex.

—B & R—

The First Church, College Park, Ga., has called W. M. Sentell as pastor, and it is believed he will accept.

—B & R—

The church at Eatonton, Ga., loses by resignation its pastor, C. E. McDaniel, whose plans have not been disclosed.

—B & R—

C. P. Herring of Wilmington, N. C., has been called to the care of the church at Crestwood, Ky., and has accepted.

—B & R—

The church at Piggott, Ark., has called W. E. Chadwick of Steele, Mo., and he has accepted and is on the field.

—B & R—

J. G. Chastain, formerly a missionary to Mexico, is holding a Spanish revival in Coliseum Place Church, New Orleans, La.

—B & R—

O. D. Fleming of Sweetwater occupied the pulpit of the Prescott Memorial Church, Memphis, last Sunday at both hours with great acceptance.

—B & R—

The venerable A. J. Holt of Arcadia, Fla., is reporting for the Baptist Witness the proceedings of the Florida Baptist Convention in session this week in Jacksonville.

—B & R—

The First Church, Natchez, Miss., W. A. Sullivan, pastor, was lately assisted in a revival by W. E. Farr of Grenada, Miss., resulting in 44 additions, 39 by baptism.

—B & R—

In the recent revival in the First Church, Houston, Texas, J. B. Leavell, pastor, the preaching was done by W. C. McClung of Denton, Texas, resulting in 107 additions.

—B & R—

J. R. Johnson of Maryville has resigned that pastorate to accept the chair of Bible in Carson and Newman College, Jefferson City. He is splendidly adapted to his new work.

—B & R—

At Eddyville, Ky., Arthur Holland, pastor, lately a revival was conducted by J. E. Baird of Overton, Ky., resulting in 26 additions, 16 by baptism.

—B & R—

M. P. Hunt of Eighteenth Street Church, Louisville, Ky., lately had the great pleasure of preaching in a revival in St. Joseph, Mo., where he was once pastor.

—B & R—

Evangelist L. C. Wolfe of Muskogee, Okla., lately did the preaching in a revival at Seminole, Okla., resulting in 50 additions. W. O. Leach is the happy pastor.

—B & R—

The position of general missionary of the Executive Board of Oklahoma Baptists was recently discontinued, leaving G. R. Naylor, who ably filled it, open for other work.

—B & R—

The Fifth Sunday meeting of Beech River Association will be held in Hepzibah Church, near Lexington,

beginning Friday night, December 27th, with an introductory sermon by W. L. King of Parsons.

—B & R—

The First Church, Lexington, on the 28th anniversary of the pastorate of the writer graciously added \$200 to the salary and unanimously re-affirmed the indefinite call to the work.

—B & R—

Fifth Avenue Church, St. Petersburg, Fla., loses its pastor, Geo. H. Crutcher, who has resigned to accept a call to Riverside Church, Tampa, Fla. He is greatly beloved in Tennessee, his native state.

—B & R—

A revival is to be held in the First Church, Jackson, beginning February 17th, in which L. R. Scarborough of Fort Worth, Texas, will do the preaching aiding the pastor, J. J. Hurt.

—B & R—

Eutaw Place Church, Baltimore, Md., has provided for its pastor, O. C. S. Wallace, an assistant in the person of W. Clyde Atkins, a graduate of the University of Richmond and the Southern Baptist Theological Seminary, Louisville, Ky.

—B & R—

During the extraordinary session of the Tennessee Legislature now in progress, O. F. Huckaba of North Edgefield Church, Nashville, is serving as chaplain of the Senate and J. B. Alexander of Bruceton of the House. They are two of our most spiritually-minded pastors.

—B & R—

The second anniversary of Robert G. Lee as pastor of Bellevue Church, Memphis, was appropriately celebrated last Sunday. During that period the Sunday school enrollment has grown from 1,100 to 1,900 and the church membership from 1,216 to 2,387. The church has expended \$130,000 in benevolent enterprises about \$34,000 of this sum going to missions and charity. Enlargement of the church and auditorium and a new building for the Sunday school is planned.

—B & R—

NOTICE TO OUR READERS

We want every reader of the Baptist and Reflector to read the advertisement of U. S. Importing Co., Dept. A-49, Avon, N. Y., that you will find on last page in this issue.

The above firm will be very glad to hear from readers of this paper who would like to secure a ring that looks for all the world like a real honest-to-goodness diamond, and they guarantee that you will find their rings just exactly as represented in their advertisement and perfectly satisfactory in every way or you can return them within one week and have your money refunded.

—B & R—

By THE EDITOR

"The union of two dead churches will not produce one living church."

—Joseph Fort Newton.

—B & R—

Pastor and Mrs. H. P. Hurt of Union Avenue, Memphis, will spend the Christmas holidays with Dr. Hurt's daughter in Oklahoma.

—B & R—

The Baptist Standard of Texas reports a circulation of 22,000. But then Texas Baptist churches put the paper in their budgets.

—B & R—

G. H. Crutcher has resigned Fifth Avenue Church, St. Petersburg, Fla., and accepted the call of Riverside Church, Tampa. He is well known in our midst.

—B & R—

We climbed to the 7,100 mark in our mailing list last week. Let the good work continue. "We must grow that our people may know" is our new motto.

—B & R—

Editor John Redpath Dougall of the Northern Messenger, an interdenominational paper of Montreal, Canada, is celebrating his sixtieth anniversary as editor.

—B & R—

We were glad to have a letter last week from J. W. Smith of Vicksburg, Miss., who is a former Tennessean. "I began taking The Baptist when J. R. Graves was editor," he writes.

Mr. J. H. Anderson of Knoxville was the principal speaker at First Church, Clarksville, Sunday morning, delivering one of his great messages on "Stewardship."

—B & R—

Sixty-seven members were added to the church at Mt. Airy, N. C., as a result of their recent revival. Marshall L. Mott of Winston-Salem did the preaching. I. T. Jacobs is pastor.

—B & R—

Immanuel Church, Shawnee, Okla., has called H. H. Burton of Cleburne, Texas, and await his answer. He won their love two years ago when he was with them in a revival meeting.

—B & R—

C. B. Russell was elected clerk, A. F. Frazier, treasurer, and H. D. Rule, Sunday school superintendent, by First Church, Etowah, at their annual business meeting last week. A fine trio to aid Pastor A. F. Mahan.

—B & R—

The finest gift you can send your Baptist friend for Christmas is the Baptist and Reflector. If he or she does not get it, send us two dollars and the address and we will start you off for a whole year's giving.

—B & R—

H. M. Lintz, formerly of Greenville, has recently been with Pine Street Church, Hammond, Ind., where there were 115 professions of faith and 25 volunteers for Christian service.

—B & R—

Pastor C. O. Simpson has taken the reins at Trenton. He writes that he and his family are getting things arranged. He was present at the organization, last Monday, of the West Tennessee Pastors' Conference.

—B & R—

Our good friend and seminary room-mate, O. P. Estes of First Church, Bogalusa, La., a native of Middle Tennessee, was elected to preach the annual sermon at the next meeting of the Louisiana Convention.

—B & R—

John J. Hurt of First Church, Jackson, will be the preacher during the annual revival in Carson-Newman College which is to be held next March. No finer choice could have been made by the president.

—B & R—

It was good to have a visit from Pastor J. W. Lindsay of Coal Creek one day last week. He is carrying on the work and is seeking to get his church to include the Baptist and Reflector in their budget.

—B & R—

Brother Horace Smith has assumed his duties as pastor at Clinton and sends for the Baptist and Reflector to come regularly to his home. He has a fine field with some choice souls with whom to work.

—B & R—

Pastor Joe H. Fulcher of Calvary Church, Atlanta, Ga., was given a birthday surprise November 20th when the members of the church invaded his home and left a shower that nearly overran the pantry.

—B & R—

Pastor and Mrs. John T. Oakley of Brush Creek celebrated their 56th wedding anniversary on the 23rd of November. He says: "We still love each other and are happy on the way."

—B & R—

North Edgefield Church, Nashville, had a gracious service on Thanksgiving morning at sunrise. A large crowd attended the meeting. Pastor Huckaba brought an interesting message.

Pastor W. M. Thomas writes that C. E. Wauford of Island Home has just been with them in a good meeting. Gracious results were attained. Brother Thomas praises the evangelist whom he characterizes as "a safe, sane, sound gospel preacher."

—B & R—

Brother E. K. Cox writes to correct an error in our report of his new book, "Where Is the Lord God of Elijah?" He is not handling this book as we stated. Order it from your book store or from the Bible Institute, Chicago.

—B & R—

On the 3rd of the month Dr. Edwin Wilbur Rice, editor of the Sun-

day School Union, died at his home in Philadelphia. He had passed his 98th birthday and was one of the outstanding workers in the development of the Sunday school to its present high stage of efficiency.

—B & R—

Do not forget that there will be no issue of the Baptist and Reflector the last week in the year. This privilege has been granted the paper for a long time. It helps the office force to have a little Christmas holiday which we could not enjoy but for the respite.

—B & R—

An unusual centennial celebration occurred recently in Louisville, Ky., when the Fifth Ave. Colored Church observed its 100th anniversary. The splendid thing about it is that the church has had only three pastors in its history, the present pastor, Dr. J. H. Frank, having served them 43 years.

—B & R—

The Executive Committee met Tuesday in Nashville and spent a long grueling day. One of the tragedies of the meeting was the fact that churches had asked for twice as much aid as there was money to supply. What wonderful things we could do if only our treasury was kept filled by generous Baptists!

—B & R—

Another Baptist preacher has paid the price of loyalty to Christ. Jack Batt, Indian preacher of Oklahoma, was murdered by the bloody moonshiners a few days ago while on his way to preach at one of his appointments. Woe to those Christians who sympathize with the criminal liquor crowd and seek to defend them.

—B & R—

Beloved J. E. Ussery of Pulaski writes that he and his wife are in great need due to hospital expenses, which absorbed all his savings. He is unable to work during the winter months on account of his age. He will greatly appreciate help from his friends and any other "Good Samaritans."

—B & R—

One of the finest reports we have ever heard read before a church was that submitted on the 4th by Noah H. Richardson, chairman of the auditing committee, to Belmont Heights Church, Nashville. No secular corporation ever had a better accounting of its finances than did our church. Somehow we believe the Lord was pleased.

—B & R—

The first week of the revival in First Church, Humboldt, was a glorious one. Fine congregations attended and 86 members were added to the church. J. B. Phillips of Chattanooga did the preaching and Phelan Douglas led the singing. Mrs. C. L. Bowden was organist and Pastor Bowden was everywhere diligent in his work.

—B & R—

Central Church, Memphis, had nineteen states represented at their noon-prayer meeting on the 29th of November. Forty-two men were fed, among them a man who has been around the world nine times, served through the Boxer uprising in China, in the Boer War and the late World War, and who has nine medals for bravery.

—B & R—

The National City Bank of New York spends \$100,000 per year to send its bulletin to employees throughout the world. Yet some of our "big business men" rebel if their pastors suggest that the churches spend a few hundred dollars per year to send the only information bulletin they have to their members. Be wise! Put the Baptist and Reflector in your church budget.

—B & R—

Laurin S. Gardner has resigned at First Church, Seneca, S. C., in order to accept the call of First Church, Murphysboro, Ill. While in Seneca the last six years he has led in the erection of a \$60,000 house of worship, yet the church has given \$30,000 to missions and benevolences. He was Y. M. C. A. secretary at the University of Arkansas while this editor was a student there. Illinois gets a fine man.

PASTORS' CONFERENCES

CHATTANOOGA PASTORS

Oakwood: R. R. Denny. God's Gracious Providence; From Prison to Prime Minister. SS 114, BYPU 45.
Woodland Park: A. M. Stansel. Missions; A Great Mistake. SS 147, BYPU 45.
St. Elmo: L. W. Clark. Unbroken Fellowship; Christ's Finished Work. SS 312, BYU 82.
Avondale: D. B. Bowers. The People That Do Know God; Jesus in the Home. SS 173, BYPU 120.
Oak Grove: Geo. E. Simmons. The Benefits of the Lord; God's Blockade. SS 155, BYPU 88.
Ridegale: R. L. Baker. The Four Sins Against the Holy Ghost; Rewards Given by the Son of Man. SS

387, by letter 1, for baptism 1, baptized 1.

Concord: W. C. Tallant. Examine Yourselves; Why Weep Thou?

Eastdale: J. D. Bethune. Meeting Jesus at the Treasury; A Finished Life. SS 113, BYU 47.

Calvary: R. A. Thomas. Thanksgiving. SS 69, BYU 40.

Lupton City: G. T. King. Fruits of the Spirit; The Plan of Salvation. BYU 35.

Brainerd: Claude E. Sprague. Our Field a Challenge; The Raising of Lazarus. SS 139, BYPU 48, baptized 2.

Chamberlain Avenue: A. A. McClanahan, Jr. Elijah at Mt. Carmel; Satan. SS 207, BYPU 97, baptism 1.

Northside: R. W. Selman. What God Expects of Me; Two Goats. SS 321, BYPU 70.

Redbank: W. M. Griffitt. Greatest Source of Spiritual Power; The Master's Call. SS 228.

Calvary: W. T. Mahan. Prayer; Good News. SS 291, BYPU 105.

Clifton Hills: A. G. Frost. As a Little Child; Brother Frank Graziadei. SS 178, BYPU 78, by letter 6, for baptism 21.

Tabernacle: J. P. McGraw. Remembering Jesus; The Blessing of Doing. SS 305.

Alton Park: T. J. Smith. Missions; The Master's Call. SS 145.

First: John W. Inzer. Spiritual Giving; The Lost Christ. SS 1046.

KNOXVILLE PASTORS

Central of Bearden: C. L. Hammond. Jesus Over Against the Treasury; Baptism. SS 134, by baptism 9.

Bell Avenue: J. Harvey Deere. Rejecting Christ, by Dr. Sharp. SS 692, BYPU 150, baptism 12, by letter 4.

Lonsdale: H. L. Thornton. The Light of the World; The Challenge of Difficulties. SS 201, BYPU 25.

Oakwood: J. W. Wood. The Language of Zion; The Power of the Holy Spirit. SS 168, BYPU 75, by letter 1.

Lincoln Park: H. F. Templeton. Religion in the Home; The Journey of a Day. SS 260, BYPU 71, by letter 2.

Deaderick Avenue: Sam P. White. The World's Challenge to the Church; Never-Failing Love. By baptism 1, by letter 1.

South Knoxville: J. K. Haynes. The Church of Christ; The Issues of Life. SS 373, BYPU 105, by baptism 30, by letter 3.

NASHVILLE PASTORS

Judson: R. E. Grimsley. Morning Glories; Baptism. SS 486, for baptism 4, baptized 4.

Seventh: Edgar W. Barnett. The Call of the Orphan; Seeking the Lord. SS 176, BYPU 40.

Inglewood: W. Rufus Beckett. In His Hand; God's Wrath Abides on Unbelievers. SS 88, BYPU 39.

Eastland: J. Carl McCoy. Speed the Message; A New and Living Way. SS 438.

Park Avenue: E. Floyd Olive. Christ Our Prophet, Priest and King; The Heart of God. SS 351, BYPU 150, for baptism 1.

Belmont Heights: R. Kelly White. Dr. Wood preached. The Sex Question, pastor. SS 505, BYPU 102.

Centennial: T. C. Singleton. Amazing Grace Enthroned; Stewardship, by J. H. Snow. SS 117, BYPU 63, for baptism 2.

North Edgefield: O. F. Huckaba. The Lord's Supper; Personality of the Holy Spirit. SS 260, BYPU 80, for baptism 2, baptized 2, by letter 3.

Grandview: Jos. R. Kyzar. Divine Guidance; A Godless Childhood—What Then?

Grace: L. S. Ewton. What Baptists Believe About the Bible; Jesus as Seen by an Old Servant. SS 484, BYPU 108, for baptism 2, baptized 4, by letter 3, by profession 1.

Immanuel: Powhatan W. James. Religion in the Home; Grasp Your Opportunity. SS 413, BYPU 95, by letter 1.

MEMPHIS PASTORS

Longview Heights: L. E. Brown. Grieving the Holy Spirit; Christ's Doctrine of Perfection.

First: A. U. Boone. Christianity and Human Life; Dignity of the Christian Life. SS 757, by letter 2.

LaBelle: E. P. Baker. The Duty of Parents; Jehovah or Baal—Which? SS 581, BYPU 151, for baptism 3, by letter 2.

Seventh Street: I. N. Strother. The Old, Old Story of Love; Two Sinners at Prayer. SS 265, BYPU 25.

Boulevard: J. H. Wright. Care in Selecting Officers and Teachers; What the Gospel Has to Do. SS 302, BYPU 58, by letter 1.

Calvary: J. G. Lott. Regeneration; Out of the Pit. SS 204, BYPU 40, by baptism 6, by letter 1.

Speedway Terrace: Wm. Murry. Fellowship; Growth in Grace. SS 302. Central Avenue: E. A. Autry. The March of Zion; The Cost of Delay. SS 188, by letter 1.

OTHER PASTORS

Sevierville, First: J. H. Sharp. J. H. Deere, Evidences of One's Salvation; The Bible the Word of God. SS 349.

Cleveland, First: Lloyd T. Householder. The Grace of Giving; The Lost World. SS 301, BYPU 157.

Etowah, First: A. F. Mahan. Foreign Missions; Sons of God. SS 423, BYPU 125.

Mine City: Org Foster. The Church at Ephesus; Esther 8:6. SS 214, BYPU 56.

Rockwood, First: N. V. Underwood. Samson; The Way of Life. SS 167, BYPU 76.

The Cumberland Presbyterian church house at South Pittsburg was destroyed by fire on the morning of December 1st. Fire originated in the upper part of the building, supposedly from a defective flue. While Pastor W. H. Cheatham was delivering the morning sermon the noise of the fire startled some of the congregation and all escaped without mishap while a good bit of furnishings was saved.

A new five-and-ten-cent store had been opened by a man named Cohen. A woman came in one day and selected a toy for which she handed the proprietor a dime.

"Excuse, lady," said Cohen, "but these toys are fifteen cents."

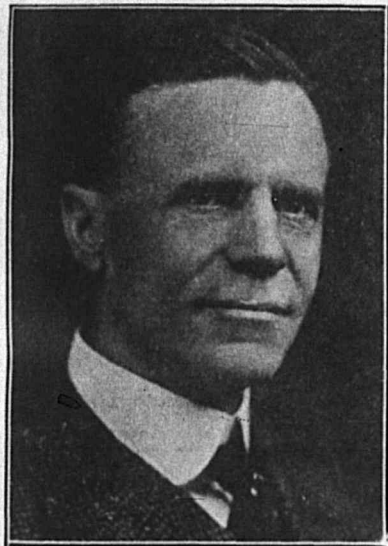
"But I thought this a five-and-ten-cent store," protested the customer.

"Well, I leave it to you," came the reply. "How much is five and ten cents?"—Boys' Comrade.

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 only 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.

Address, Baptist and Reflector, 161 Eighth Ave., N., Nashville, Tenn.



"CONVENT CRUELITIES"

Ex-Nun Helen Jackson. Eleven years behind Convent Walls. My escape. Living Witness of Toledo, Ohio. Illustrated. Price 50 cents (no stamps).

"HOUSE OF DEATH AND GATE OF HELL"

MASTER STROKE AGAINST ROME'S PAGAN CONVENT SYSTEM

By Ex-Romanist King

Author was arrested last month in Pennsylvania by Knights of Columbus, who tried to make a court case and put book off the market. But failed. Fifty characters, 25 full page photos, stainless cloth, 9x6 1/2, 130 pages, \$1.50. This month only \$1.00.

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NEWS BULLETIN

(From page 8.)

there—every mile of it in Texas and as straight as I could go by rail.

I stopped over Sunday morning in San Antonio and heard Dr. C. L. Skinner at Highland Park. The church is in their new basement and will have a great plant when they build the upper story.

Rev. Wade House and Jeff Wall have just closed a great meeting at the Ben Jenkins Tabernacle here. I cannot give the results of the meeting. They are now in the Davis Mountains bear-hunting.

Immanuel Church is completing the addition of two stories to their educational plant. This will give them forty-two rooms. My successor, Dr. Layton Maddox, is doing a great work there.

Rev. Ira Harrison of this city has recently held two good meetings, one with his church at Sanderson and one with the church at Barstow.

The District B. Y. P. U. Federation met last night with the Highland Park Baptist Church.

A friend drove up the other day and unloaded a twenty-five-pound gobbler on me for Thanksgiving. In the four years we have lived here we have never known whether we would have turkey or not, but it has never failed to come from some unexpected source.

The writer is open for evangelistic meetings anywhere the Lord may open the way.

4418 Trowbridge, El Paso, Texas.

WHY NOT DO IT?

By I. G. Murray

Why not broadcast the proceedings of the Southern Baptist Convention? The radio audience would be far larger than the convention itself. Radios are everywhere. Multitudes back at home would anxiously listen in. Few, comparatively speaking, read the published accounts in the secular dailies. In fact, these papers, outside of the convention city, have little to say about this great assembly of Christian workers.

Of course, those making and seconding motions could not run to the microphone to do so; but the president in stating and putting questions would nullify this objection. The reading of the journal would give the radio audience a resume of important business transacted.

Then, too, just think of what there would be to listen to. First of all, there is the singing. It is worth the trip to the convention to hear it. Just think of it sweeping into the homes of so many people throughout the Southland! What could be more inspiring?

The great missionary mass meetings, with their singing and addresses, would be important features. It would be thrilling to hear the missionaries speak. Just think of hearing John Lake and many other honored servants of our Lord!

There is no greater medium of publicity. Delegates when they return home would find the people informed, warmed in sympathy and ready to co-operate in putting forward, in a new way, things pertaining to Baptist kingdom affairs. This, as nothing else, will keep the home fires burning. People must be informed if they are to become interested. Facts, if presented in a pleasing way, will attract attention, quicken interest and secure co-operation. The broadcast for which I am pleading, in the best possible way, meets every demand. Comparatively few read, glean and assimilate facts presented in our state papers.

By all means give us the broadcast. This new way of imparting information is sorely needed. God, through man's inventive genius, has provided this way for us. Let us not fail to avail ourselves of it.

The money necessary to defray the expenses involved in this new project can be raised. Interested, our people will provide it with alacrity, and will help in paying our debts and in do-

ing other needed things. Let our editors and other leaders think on this proposition and discuss it. It is earnestly to be hoped that the New Orleans convention will be put on the air.

(Note: We wonder if our brother has ascertained what it would cost us to lease a radio station for one week of continuous use.—Editor.)

INSPIRATION OF THE SCRIPTURES

The experiences of Balaam, recorded in Numbers, throw light on the inspiration of the Scriptures. They support the theory of verbal inspiration, which applies only to the original, and not to copies or translations.

The prophet under the spell of inspiration had to write or speak the words given him, whether he wanted to or not. In what happened to Balaam, on a few moments of reflection, this theory is clearly manifest. It is also the most reasonable theory. The prophet wanted to say "goose" and he had to say "pig." Balaam wanted to curse Issail and he had to bless.

That theory that God gave only the thought to the prophet and left it to him to express that thought in the best way he could is unreasonable and unsatisfactory. It is the duty of the typist to take the exact words dictated. The more necessary when the one dictating is giving a complex well understood by him but mysterious to the typist.

God is the Master of speech, and can write one book in one style and another book in another style, so distinctly so that people may think the books have different authors. Only a perfect master can speak and write in all styles. One style of expression is suited to one line of thought, and another to another.—G. M. S.

A CHURCH NAME

By J. H. Grime

The disciples of Alexander Campbell have been quarreling over a name for their baby ever since it was born one hundred years ago. I have lived long enough to see them sail under four different names. When I was young they called themselves "The Christian Church" and feigned insult if you called them anything else. But it was not a great while until they repudiated that name and demanded that they be called Disciples. J. A. Harding, one of their strongest men, wrote over his signature the following: "I would as soon call the church the 'Baptist Church' as to call it the 'Christian Church,' and I doubt not but that the one name is as offensive to the Lord as the other."

But the funny thing about the above change was that they had a battle royal among themselves, with both tongue and pen, as to whether the name Disciple should begin with a big "D" or a little "d." Thus the battle was waged for a time, when some one suggested "Church of God" as the proper name, and they all stacked arms over the big "D" and the little "d" and sounded their bugle blast for "Church of God." They whooped this up for a time, when some one suggested the "Church of Christ" as the winner, and they all tumbled for that, and there they are now. But how long they will remain there I cannot tell. But a funny thing about this situation is that they waste much good ink and blow in much hot air on the demand to "call Bible things by Bible names"; and yet the expression, "The Church of Christ" is not found in the Bible from the beginning of Genesis to the end of Revelation.

All the above has come within my day, and I have been both ear and eye witness to it. They are long on assertions, but short on fulfillments.

They seem to manifest a tendency now to return to the name "Christian" as the name for their church. They claim the name "Christian" is the new name referred to in Isaiah 62:2 that the "mouth of the Lord

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A ring that has all the fire, flash, sparkle and beautiful rainbow hues of the finest real diamond. When ring arrives you can pay postman only \$2.47, and if you don't find that it looks just like a real three hundred dollar diamond ring and the greatest bargain you ever saw, you can return it within one week and get your money back.

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If desired, we can also furnish above Ladies' or Gents' rings in best Sterling Silver, made up to closely resemble finest solid White Gold rings for only \$2.47 and \$3.47 each on same money-back guarantee.

EXTRA SPECIAL.—If you will rush your order by return mail for one or more of the men's rings at \$3.47 each, and will ask for it in your order letter, we will include FREE OF CHARGE one extra choice 1-K imitation diamond handsomely mounted in a most beautiful men's Platina Style Stick Pin with each \$3.47 ring ordered or two Stick Pins FREE with each order for two of the \$2.47 rings sent to one address.

Rush your order by return mail before this special offer expires, being careful to state ring measure. Address

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Note.—We want to call the attention of every reader to the fact that we believe the above are without doubt the finest and best imitation of a real diamond that has ever been discovered.—Adv.

named." But this is all their boastful claims; it won't tally out. Here is their predicament: They claim the church was established on Pentecost and the disciples were not called Christians until ten years later at Antioch. But that does well for them—to get in ten years of connection. I congratulate them on getting in ten years of the truth.

But Isaiah 62:2 says: "And thou shalt be called by a new name, which the mouth of the Lord shall name."

Now I submit that the mouth of the Lord never did utter the name Christian, and it never was uttered by any one until years after the Lord ascended to glory. On the other hand, Baptist is the only "new name" that the mouth of the Lord did name, and this was given to his forerunner who prepared the material out of which he constituted his church.

Will some of their scribes tell us what name the true church was wearing in 1800 A.D.?

STATEMENT CONCERNING THE BUDGET FOR 1930

On September 5, 1929, representatives of all the Southwide boards and institutions met with the Administrative Committee of the Executive Committee of the Southern Baptist Convention for the purpose of preparing a budget for the year 1930. Not one of us found it necessary to plead for the cause he happened to represent because brethren representing other interests took the words out of his mouth and made a more effective plea than he could possibly have made for his special cause. Under the guidance of the Holy Spirit we agreed upon a budget of \$3,000,000 for Southwide objects in 1930. We also pledged ourselves and the causes committed to us to the most friendly co-operation with state and local agencies in pushing forward their various enterprises.

In order that our brethren may be assured of our harmonious co-operation in promoting the budget for 1930, we pledge ourselves to stand unitedly for every object in the budget, and seek to the limit of our ability to raise the entire amount. We are of one heart and one mind in the sublime task to which we have set our hands.

We are praying that this may be the beginning of a better day for the kingdom of God as represented by Southern Baptists.

In token of our purposes to give ourselves unitedly to the raising of this reasonable and worthy budget for 1930, we append our signatures to this paper.—Signed by the head of each Southwide Board and Institution.

SHINING FACES

By A. R. Gallimore

Few there are who do not like to look as well as they can. All of us cannot be handsome, not even all girls and ladies can be pretty, yet we are responsible for what we put in our faces. Certainly every Christian ought to have a shining face.

A young Chinese evangelist, one of the most useful in all China today, was in our home for dinner. After the meal, and during some chats and pleasantries, another young preacher who came with the evangelist began teasing Mr. Wang about the names of his children, one of whom was given the name of Moses. But he would not be outdone, so as quick as a flash he came back with the retort: "Oh, but I want his face to shine."

The above was no stilted remark on the part of the young preacher, for he is perfectly at home in his Bible. Barely thirty years old, Le-land Wang is a close student of the Bible, spending hours daily in its reading and study. So it is very natural for him to make replies in terms of the Scriptures.

But this is worth thinking about. The world over, the most enlightened and the most savage, men's bodies are just exactly alike in structure—not one iota of difference. Yet how different they may become, according to the spiritual life of those who inhabit them. Our bodies are the temples of the Holy Ghost.

"Of the soul the body form doth take." So why should not every Christian have a shining face? We see many here in China. "God makes His revelation of beauty and strength in the face of His child." (Elwin Lincoln House.) Every thought we have has its part in moulding our faces; then how can evil and selfish thoughts produce shining faces?

Grading Winnsboro Granite

Vast as are the deposits of granite, only a very meager percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about 50 per cent of the granite quarried is considered sufficient perfect to grade as "Winnsboro Granite."

A very simple test is used at the quarries. A block of stone is thoroughly wet with water. This brings out clearly any and all defects, regarded as defects by the trade. Blocks showing defects are graded as seconds, and are known as "Smith stock."

A third grade, with larger defects, is used for paving blocks; while blocks carrying stains are used only for ballast. Winnsboro Granite must be free from stains, white or black streaks, white or black splotches of size, and must be also free from waves (variation in mixture of light and dark crystals) in the grain. The first grade product, known as "Winnsboro Granite," must be even in texture, of straight grain, giving a uniformly beautiful, even-grained surface.

When buying a monument, be sure to impress your dealer that you do not wish Smith stock or seconds, but must have "Winnsboro Granite"—first grade granite of one of the very greatest granite quarries of the world.

Send for latest free booklet of designs to Winnsboro Granite Corporation, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"—a guarantee signed by the management of the Winnsboro Granite Corporation.—Adv.