

BAPTIST and REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention—

"Let There Be Light"

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A Lord's Day Prayer

ROSWELL DAVIS

Guide me, O Thou Great Jehovah,
Safely through another week;
Hide not Thou Thy presence from me
When Thy wisdom I would seek—
Guide me, O Thou Great Jehovah,
Safely through another week.

Guide me, O Thou Great Jehovah,
Through the days that are to come;
Keep my feet within the pathway
Which will lead me safely home—
Guide me, O Thou Great Jehovah,
Through the days that are to come.

Guide me, O Thou Great Jehovah,
As I journey on through life;
Be a light unto my pathway,
Bring me safe through every strife—
Guide me, O Thou Great Jehovah,
As I journey on through life.

Guide me, O Thou Great Jehovah,
When I'm face to face with death;
Be my strength, my shield, protector,
When has ceased my earthly breath—
Guide me, O Thou Great Jehovah,
When I've closed mine eyes in death.

Guide me, O Thou Great Jehovah,
Boldly to a throne of grace;
Let me see Thy smile of welcome,
When I meet Thee face to face—
Guide me, O Thou Great Jehovah,
In that Christ prepared place.

Cordova, Tenn.

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EDITORIAL

Would Bell Ringing Endanger The House?

At one of his churches a pastor took hold of the bell rope and said, "Well, shall I ring the people in?" A man standing near said, "No, don't do that; it might shake the house down!" The building needed repairs.

In Scripture a church is sometimes set forth under the metaphor of a house and bells are sometimes used as the symbol of that speech or testimony which sets forth God's truth. The proclamation of that truth is ringing a spiritual bell or bells.

In many a church sin and worldliness or a general skepticism and disbelief respecting Bible truth has silenced the exposition of that truth in both the pew and the pulpit. There is every message except that which is keyed to the earnest, Christly, clear-cut "Thus saith the Lord." "They will not endure sound doctrine."

The bell-ringer is not to be rough and uncouth. He is not to knock the house down. Let him ring the bell in the Bible sense; that is his obligation. But one fears that there are professedly Christian structures which would be greatly shaken, if not disintegrated, by the faithful preaching of the Word of God. They would either refuse to listen to the summons of the bell and, as bodies, cease their normal functioning or they would heed the bell and bring themselves into conformity to the New Testament. Structures of this type need repairing or rebuilding.

There are other bodies which shake with the vibrations of the bell ringing, but it is only the normal response of the sturdy buildings to the message of God with which they are in hearty sympathy.

The nature and strength of a church are revealed by its reaction when the Gospel bell is rung.

Neighborliness Among Churches of Different Faiths

Requesting our "views on neighborliness among churches of different faiths," a brother asks the following questions: "Can Baptists ever leave off their own preaching service through deference or otherwise to attend church at another denomination's church without God's disapproval? Has a

church that much authority? Doesn't it show that carnality is in the saddle?" The editor answers according to his best judgment.

While enjoined as a Christian duty, courtesy is nowhere presented in Scripture as the ground of action. To decide for or against calling off a service for one in a church of another faith, Baptists must look for a deeper reason.

No Baptist service should be called off for one of a body which denies the deity and saviorhood of Christ by way of the cross.

Baptists ought not to give way their service for one under any auspices which is known to deny or nullify the Gospel of grace or in which participation would involve a vital compromise of truth.

In our judgment the practice of some of calling off their regular summer evening services in favor of a "community service" is unjustifiable. One can but fear that such a course is really dictated by neither courtesy nor certainly conviction, but by religious inertia.

The "union" revival invariably puts the muzzle on full Gospel preaching. We do not see how Baptists can afford, by church action and official participation, to put their official sanction upon such muzzling.

On the other hand, some special occasion or proposition of general community interest may arise in which there is no theological issue involved. For Baptists to call off a service for this does not, we think, cause them to incur the divine disfavor.

Again, we have known revivals under certain non-Baptist auspices in which the Gospel of grace was fully or essentially preached, either throughout or at least up to a certain point in the meeting. In such a case we did not feel that Baptists evinced carnality or disloyalty to Christ when they called off an occasional service as an expression of their concern for the salvation of sinners and in tribute to the Gospel as it might be preached. A church is authorized to act according to its best judgment in a given case so long as there is not involved vital compromise of the truth.

However, we feel that the official action of a church in such matters should extend no further than the calling off of a given service. Vote to call off the service but not the attendance and participation of the members in the other service. Leave that to the individual choice and responsibility of the people. Remaining free and aloof from official alignment, Baptists can more easily and properly "take out" or remain away from a given situation when the services are found to be steered into unscriptural and compromising channels.

So it seems to us that the course of a Baptist church in such matters is to be determined in given cases as they arise and after the circumstances therein are prayerfully considered. Except when prohibitive circumstances are present, such as have already been suggested, if Baptists by friendliness and calling off a service can secure a larger and more favorable hearing of their message under their own auspices, it would seem to come under Paul's principle of being all things to all men to the end that by all means at least some of them may be won.

A Day of Teaching and Preaching

On Sunday morning, June 23, we were with Pastor R. E. Guy and the West Jackson Church, Jackson, where we taught a Bible class and then preached at eleven o'clock to an attentive audience. Dinner at noon in "our home" with the pastor and his family was thoroughly enjoyed. Through the years Bro. Guy has made a wonderful record at West Jackson and is still making it.

The "circuit" of Pastor L. G. Frey consists of Poplar Heights, Westover, Maple Springs, and Ararat. In the afternoon we were with him at Poplar Heights, where we taught a Bible class and also preached at three o'clock. That evening we went with him to Westover where we again

preached. At both places the hearers were responsive. A night spent in the pastor's delightful home climaxed the day. By his aggressive leadership Bro. Frey is showing what can be done on a rural field and is bringing things to pass.

Our visit to these places yielded a nice list of subscribers to the *Baptist and Reflector*. And in each case the contacts with the people and the association with the pastors and the courtesies of their families were pleasant in every respect.

The Handwriting on The Wall

H. D. Burns, Liberty, Tennessee.

"In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." Dan. 5:5.

Babylon was one of the world's most beautiful and renowned cities and the best fortified city of all time. It was a city of culture, books and libraries. A wall 350 feet high surrounded it, wide enough on top for horses and chariots to be driven. Inside that wall was another and between them was a moat of water. There was food stored to withstand a siege of twenty years. The city was sixty miles in circumference. The beautiful Euphrates cut the city in twain, and across that river was a bridge 1,000 feet to the span. On the bridge was a solid gold statue of the god of Babylon. The hanging gardens was one of the seven wonders of the world.

One night the gates of brass had opened and closed. The hanging gardens were wet with dew and star-lit flowers sent out fragrance for miles around. In a great hall, a mile long and 490 feet wide and ablaze with light, long tables were set with cups of silver and gold. Gorgeously dressed lords and ladies were there. There were the flash of jewels, the strains of music, the shout of revelry, the passing of repartee, and the swift feet of nude dancers. That bunch of high-rollers were having a grand time. Belshazzar whispered a command to an attendant, who soon brought the vessels of the Temple, and the guests drank from vessels dedicated to God.

God in heaven was watching. He let them alone until they defied Him. Then He sent forth "the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace."

In frightened astonishment, the king saw it and his knees smote each other. Not desiring to show the white feather, he called in the wise men of the kingdom that they might read the writing. They could not do it; no need to ask the devil to interpret God's word. The queen suggested that Daniel, who had not been invited to the feast, be summoned. Oftentimes people do not want the preacher around until the lurid light of the other world flashes in their face, and then they want a man in touch with God.

Daniel walked up to the king, who told him that if he would read the writing on the wall he would be richly rewarded and made the third ruler in the kingdom. But Daniel said, "Give thy rewards to another"; he was not for sale. This sin-cursed world needs ministers who will not sell out. This destiny-shaping hour calls for plain, fearless preaching.

Like John the Baptist before Herod, like Nathan before David, Daniel before Belshazzar, reminded the king of his past life of sin and how he had left God out of his life and how he and his lords and ladies had blasphemed the God of heaven.

Turning to the mystic writing, he deciphered it: MENE; "God hath numbered thy kingdom and finished it." TEKEL; "Thou art weighed in the balances, and art found wanting." PERES; "Thy kingdom is divided, and given to the Medes and Persians." And while Daniel was declaring this solemn doom, the enemy by a tunnel had changed the course of the Euphrates and were marching into the city. "In that night

was Belshazzar the king of the Chaldeans slain." Learn some lessons from this Old Testament story.

I. GOD HAS WRITTEN

Three times God has written: 1. On the tablets of stone when He gave the Ten Commandments. 2. On the walls of Belshazzar's palace. 3. When Jesus stooped and wrote on the ground. So also, by His chosen agents, God has written in His Word. God writes in still other ways.

1. *God Writes in Nature.* Read Psalms 19. In response to a question whether there was a personal God, the teacher of a young girl laughingly pointed to the trees and flowers, and said that was God. The last time that girl was heard from she was working in a laundry while a charitable institution cared for her illegitimate child. Remove the thought of God and anything may happen.

2. *God Has Written in the Love Gift of His Son.* He saw humanity lost in sin. From the garden of heaven He plucked the Rose of Sharon and the Lily of the Valley, tied them with the forget-me-nots of love, walked to the balcony of heaven, and dropped a Baby down in Bethlehem's manger. That Babe grew to manhood and "gave His life a ransom for many." Then John took up his pen and wrote John 3:16.

II. WHEN GOD WRITES MEN HAD BETTER STOP AND READ

What a pity that Belshazzar did not read God's writing in divine providences with Nebuchadnezzar! Even so, it is a pity today that nations cannot read God's handwriting in His dealings with the nations of the past. England refused to hear the cry of the American colonies and reaped the result in dead soldiers on the field of battle.

Our own history reads like a romance. Look back through the years 1775-1776. It looked like the rule of a king was to continue. Russia was under a cruel ruler. Spain was in the throes of the Inquisition. France was approaching the vortex of the Revolution. England with frowning guns at Gibraltar was threatening the peace of the world. Washington was forty-three years old and Jefferson at his side was thirty-two. Franklin was an old, stoop-shouldered man. Paul Revere sat on his horse waiting for the signal. The war began, continued, and was ended and today America is a free land.

America is made up of the best of all nations. From the English we get the genius for organization; from the Frenchmen the artistic spirit and flaming soul; from the Germans devotion to the fatherland; and from still others their noble qualities. But in the spirit of "Give me liberty or give me death," it has required Americans to combine these qualities and make an incomparable history.

But if we forget God and His Word, we shall go into the tomb of forgotten nations. There is no assured hope in all the peace conferences on the earth; nor in all the navies that plow the seas; nor in all the marching armies of the earth. Our hope is in God and in His Word.

III. THE DAY OF RECKONING IS SURE TO COME

Even as the hand wrote on the wall of Belshazzar's palace, a hand is writing your record and you will have to face it.

That will be a sad day for some and a joyous day for others. It depends on the record that has been made. It will be a great day and a long day, long enough for the roll call of all who have ever lived on the earth. All days before shall have ended by the sun's going down behind the western hills, but at the close of this day the angel will put one foot upon the sea and the other upon the land and pull down the curtain of time.

We shall be rewarded or punished according to our works. There will be degrees of rewards in heaven and of punishment in hell. We shall be judged according to the deeds done in the body.

Some tell us that someday a machine will be invented that will pick up from the air the voices of those long since gone from the earth, and that we may yet hear the voice of Jesus. That will never be. And yet, His voice will

(Continued on page 7)

Good News For All Times

Paul Stewart

"Fear not . . . I am alive for evermore." Rev. 1:17, 18.

How many people there are who are physical and spiritual wrecks because of fear! "Fear is a blight, a moral mildew, and an intellectual poison." (William S. Sadler.)

We are told that: "Fear today is shattering the nerves of multitudes. Fear is paralyzing the hands and hearts of many who are engaged in tasks of great importance. Fear is driving valuable men and noble women from their positions into the sick room and some to the mad house.

"It is not the work, but the worry
That makes the world grow old,
That shortens the years of many
Before half their life is told.
It is not the work, but the worry
That places on life a ban,
The care and fears that crowd the years
These break the heart of man!"

There is deliverance from fear. "I sought the Lord, and he heard me, and delivered me from all my fears." Ps. 34:4. "Fear not . . . be faithful . . . I will give thee a crown of life." Rev. 2:10. "Fear not . . . I am alive for evermore."

Note that when Christ says to John, "Fear not," He directs the feeling and thought not to anything in his circumstances. The philosophy of some is to "keep a stiff upper lip," "Keep whistling," "Keep smiling," and everything will come out all right. Is this philosophy the teaching of the Bible? Without God any life is on a perilous sea.

I. FEAR NOT TO LIVE; "I AM THE LIVING ONE"

Does some one say, "There is none who fears to live?" It is not life, but the experiences of life, that one fears.

One fears the difficulties, the perplexities, and the hindrances of life.

To every thoughtful man life has its responsibilities, its cares, and its possibilities. "Fear not to live; for I am the Living One." It is as if the Lord said, "Fear not to live; I share your life. Through me you are able to meet the responsibilities and cares. Through me you will be able to grasp the opportunities of life, you will be able to rise to the height of your calling, and when duty calls you you will be able to answer all its demands. You will be able to say, 'I live, yet not I, but Christ liveth in me.'"

Christ said, "Lo I am with you all the days." Surely the heart of Robert Keen of London must have been experiencing the fulfillment of this wonderful promise when he wrote:

"Fear not, I am with you, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

The presence of Christ is not promised for those who are at ease. He has not promised to remove the temptation, the trouble nor the hardships. His conscious presence causes the soul to leap with triumphant energy, and love the hard things for the chance it affords of victory and a revelation of himself.

The world needs the Living Christ more than it needs anything else. Dr. Wilbur Chapman felt this need when he wrote:

"I know of a world that is sunk in shame
Where hearts oft faint and tire;
I know of a Name, a Precious Name
That can set that world on fire;
Its sound is sweet, its letters flame.
I know of a Name, a precious Name, 'tis Jesus."

We can win great victories in life, but we can win only in the power of the Living Christ.

II. "FEAR NOT TO DIE; FOR I WAS DEAD"

Every normal person believes in a future existence. We are told that every tribe known to man has planned for

existence beyond the grave. The American Indian believed in a happy hunting ground. The Scandinavian thought of a heaven where the present occupations were to be continued, and made provisions for the same. Pharaoh had his body preserved as a mummy so that he could occupy it in the next life. He too was supplied with the things that he thought he would need. The early Christians saw heaven as a city paved with gold, whose gates were of pearl.

Jesus knew all the secrets of death; every step of the valley of the shadow of death was trodden by him. In virtue of that experience and of that victory over death and the grave, the risen Lord can say to his people, "Fear not to die; for I was dead."

The one who has a message telling how to conquer fear has a message for the world. Many books, yes multitudes of books, dealing with fear have been written. In God's Word we can find more help than in all the books of the world. In the 23rd Psalm we find the Psalmist's faith in the love and care of God. In this Psalm we can get more help in dealing with the great monster, fear, than we can get from all other books in the world. The source of David's assurance, and it should be ours, is: "For thou art with me."

To the true Christian death should not be thought of as some fearful thing. Yet it is true that real Christians sometimes dread death until they come to the hour of crossing the great divide. But in this hour, to most Christians, there comes a calm peace in resignation.

Edward Arnold wrote: "Death arrives not like Monsieur de Paris to strip the criminal, clip his collar and hair, and lop away from him life and love and delight; but as a mother lulling her children to sleep, so they may wake ready for play in the fresh morning."

III. FEAR NOT WHAT COME AFTER DEATH; FOR "I HAVE THE KEYS OF DEATH AND HADES"

The consolation of the Master's words is that he has authority and power over death and the grave. With the assurance of Christ we may live, we may die, we may appear before the judgment unafraid. This hope is only to the children of God. Apart from Christ there is no power and no right in any one to expect deliverance from the fear of life, the fear of death, or the fear of what comes after death.

Jesus said, "Because I live, ye shall live also." John 14:19. Our hope is in His resurrection. I Peter 1:3; I Cor. 15:20-22.

What is the ground of our belief in the resurrection of Jesus? There is a great deal of collateral evidence. We have the evidence of His enemies, the testimony of His friends, and He was seen by five hundred brethren at once. Paul said that he saw Him. I Cor. 15:5-8. The angel beside the empty tomb announced it to the frightened women, "He is not here, he is risen, as he said." The best testimony that Christ is risen from the dead is that of Jesus Christ Himself. John had it from His own lips, in the wonderful vision, the words of the text.

Today we have genuine proof of the power of the resurrection of Christ in the new born soul. Every regenerated soul is an added testimony to the words of Jesus, "I was dead and behold I am alive for evermore."

IV. WE SHOULD TRUST, LOVE AND SERVE THE LIVING CHRIST

A new vision, new power and a steadfast determination came to the followers of the risen and ascended Lord. Under the Holy Spirit, His followers, simple, uneducated provincials as they mostly were, proved stronger than all the military might, the established philosophies and vested interests of the Roman Empire. "It is agreed that they out-thought and outlived their opponents: in the first two centuries at least they also outloved them." To these who were so valiant there came a new power and peace and joy beyond their fondest hope and expectation.

It is well that this is so, for those who seek to follow Christ are not always led to pleasant fields and inviting

(Continued on page 6)

Southern Baptists and Their Bible

The One Necessary Requirement

Eldridge B. Hatcher

We come now to the fundamental question, "How shall one prepare for understanding the spiritual message of the Bible?"

What says the Scripture?

It declares that such a person must be in a "spiritual condition" as he reads the Bible and that this spiritual condition must not be a mere temporary frame of mind which one may put on for his Bible reading, but it must be a permanent, continuous fact in his life. It must be the condition in which he lives day by day.

That fact lies at the heart of all true Bible study. Just as the radio must be put in tune with the broadcasting station to receive its messages, so must the Bible reader be in tune with the Bible if he would receive its spiritual messages. Our heart and mind must present a congenial soil to the Bible if its seeds of spiritual truth are to enter and take root. In other words we must match a spiritual Bible with a spiritual life. This spiritual life can only be attained by a Christian through the operation within him of the indwelling Holy Spirit. And now must be stated the appalling fact that the Bible declares that this can be done only in those Christians in whom "the flesh" has been crucified and who have become surrendered to this indwelling Spirit.

This is the overwhelming price that must be paid for unlocking the spiritual treasure house of the Scriptures. This is the terrific truth that crashes down upon every one of us who would enter the Word of God and receive its spiritual messages. It cuts up by the roots all of our fond notions about being able to pick up our Bible and glibly go ahead with our explanations and expositions, which may be merely on the surface of Scripture and about which even an intelligent atheist, or bootlegger, might easily talk.

Ah, let us listen to Christ's Words regarding this matter: "When He the Spirit of Truth shall come, He shall guide you into all Truth." Notice carefully that He does not say that the Spirit will guide the Truth into us but that He will guide us, us, US into the truth. But how can He guide us into anything except as He has control of us, and how can He have control of us unless we surrender absolutely to Him for such control? Right there is the battleground in all our struggles for understanding the Bible.

But how does the indwelling Spirit guide a surrendered Christian "into the Truth?" The Bible declares that He guides him by building up in him a spiritual nature—thereby making him a spiritual, or spiritually minded Christian. With this nature he can perceive and receive spiritual truths. If a person does not have an artistic nature within him he can not see the beauties of art. He must have built up in him an art-nature that can see and appreciate the wonders of art. In a somewhat similar manner there must be built within the Christian, by the indwelling Spirit, a spiritual nature—a Spirit-controlled nature.

The Holy Spirit does not take a difficult passage and explain its meaning to us as a teacher would explain a lesson to his pupils. The Spirit does not merely furnish knowledge to the intellect about the passage. He moves chiefly, not in the realm of facts and knowledge, but in the realm of character and life. He works far down in our being where character is fashioned and where the spiritual life is developed. The work of the Spirit is done on the life, and in the life, down at its roots. This work of the Spirit does not relieve the Bible reader of the necessity of using his intellect in discovering the meaning of the words and sentences in the chapters. Let him explore the

realms of archaeology, Greek and Hebrew and all other realms for light upon the meaning of the "outer Bible." But having done this he must still pay the awful price mentioned in this article if he would enter the precincts of the "inner Bible."

It would surely seem, therefore, that the one towering aim for the Bible reader should be to have this spiritual life built within him and maintained by the indwelling spirit as a permanent fact in his daily life. Right there is the spiritual storm-center on the Christian's battlefield.

Regarding Bible study and the Holy Spirit Dr. Andrew Murray says, "It is not the power of the intellect, it is not even the earnest desire to know the truth that fits a man for the Spirit's teaching; it is a life yielded to Him in waiting dependence and full obedience to be made spiritual that receives the spiritual wisdom and understanding. . . . As far as we are giving way to the flesh (the Adam nature) we are incapable of receiving spiritual insight into truth. No wonder there is so much Bible teaching and Bible knowledge with so little of real spiritual result in a life of holiness. . . . Unless we be living spiritual lives, full of humility and love and self sacrifice, spiritual truth, the truth of God, can not enter or profit us."

"A man filled with the Spirit," said D. L. Moody, "will know how to use 'The sword of the Spirit.' If a man is not filled with the Spirit he will never know how to use the book."

Spurgeon, in speaking of the necessity of our having a spiritual nature within us in order to see Christ in the Scriptures, says, "If Christ be lovely we shall not understand the loveliness till we are in a measure lovely ourselves. The pure in heart see the pure and holy God because every man sees what he is."

Yes, this is the tremendous price which must be paid for understanding the inner Bible—"the crucifixion" of the natural self—or the "Flesh" as Paul calls it—in order that the indwelling Spirit may have control and guide us into the Scriptures. In fact, the New Testament teaching regarding the Christian life seems to be built inexorably around that truth.

"The lesson for all ministers, and teachers," said Andrew Murray, "all professors and theologians, students and readers of the Bible, is one of deep and searching solemnity. Have we felt, have we ever sought to feel, that there must be perfect correspondence between the objective spiritual contents of the revelation and the subjective spiritual apprehension of it on our part, between our apprehension of it and our communication of it, and the reception by those to whom we bring it? Would to God that over our theological halls and our training institutes, over the studies of our commentators and writers, our ministers and teachers, there were written those words of Paul: 'The things of God none knoweth, save the Spirit of God: unto us God revealed them through the Spirit.' Would that our ministers could influence and train their congregations to see that not the amount, or the clearness, or the interest of the Bible knowledge received will decide the blessing and the power that it brings, but the measure of real dependence on the Holy Spirit. 'Them that honour Me, I will honour.' Nowhere will this word be found more true than here. The crucifixion of self and all its wisdom, the coming in weakness, and in fear, and in much trembling, as Paul did, will most assuredly be met from above with the demonstration of the Spirit and of power."

But now must be mentioned the crushing fact that we can not crucify "the flesh" and can not in ourselves make this necessary surrender to the Spirit. In our natural strength we can do nothing. Did not Christ say "Apart from Me" (the sap-giving, life-giving Vine) "ye can do nothing," nothing, NOTHING. O how we need to study that word "NOTHING." WE, WE can do absolutely nothing in understanding the spiritual Bible. Who of us can crucify our old Adam Nature ("the flesh")? Who of us can in ourselves put forth even any faith? It is "the gift of God, lest any man should boast." The ENTIRE work must be done by the indwelling Spirit. He must work in us this

"crucifixion of the flesh" and also our surrender to Him in order to our understanding of His inspired Word. If it is difficult for the sinner to believe that he can do NOTHING towards his regeneration, but that the Holy Spirit must do all the work, it seems even harder for us Christians to believe that the Spirit must, after our conversion, keep us in that surrendered state—if we are ever to be surrendered. It must be all of Grace that the glory may be His, and we can only fall before Him crying out to Him our confession of our absolute helplessness and spiritual inability and dependence upon Him.

But, lo, there is another fact! A fact with heavenly light and victory in it! That fact is that when a Christian realizes deep down in his heart—his absolute helplessness and dependence on God—then—at that moment—his eyes are beginning to open. Then he is standing on the threshold of the "Holy of Holies" of the Scriptures with the doors opening before him.

GOOD NEWS FOR ALL TIMES

(Continued from page 4)

cities. Sometimes it means separation from home, loved ones and friends. Instead of praise many times it is blame. Instead of love there may be hate.

There are calls to new experiences, new adventures. Such calls came to Wilberforce to oppose the slave traffic, to Booth to give his life to the "downs and outs" of London and the world, to Grenfell to go to the frozen North. William Borden, the rich young student of Yale, gave his life and his wealth for the cause of Christ in Africa and the world.

Are the ventures of faith still possible today? Yes, the appeal of Christ and the promise of His power are still available. He is alive, yesterday, and forever.

May the presence of the living Christ be so realized in us that we will have the heart and mind, the love and courage to venture out on His promises.

Tom Watson, in his history of Napoleon, gives an example of appealing devotion. "On the coldest night of the retreat, when it seemed that the young Prince Emil would freeze to death, the remnant of the Hessians closed around him, wrapped him in their great white cloaks pressed tightly against one another, protecting him from the wind and cold. The next morning three-fourths of them were dead and buried beneath the snow."

If those Hessians would sacrifice their lives for a prince whose devotion was uncertain and in a cause which would mean little, if anything to them, what ought to characterize the loyalty of us who bear the name of the Ever-Living and Never-Failing Christ?

Mike Elliott of Texas tells a touching story of his friend, a Sunday School superintendent. This young man had given himself unstintingly for the building of a Sunday school. The way was hard, the response was poor, yet he gave his best to the work. Before a house was erected the war came on and he and Mike went to France together as soldiers. He was seriously wounded. Before he died, while in the arms of Mike, he said, "Mike, go back to Texas and call that little group of folks together and tell them to build that house and gather men and women, boys and girls into it and teach them about Jesus. Tell them it was my dying wish, my borderline message, tell them not to fail." Mike went back to Texas and the request of the dying superintendent was carried out. The folks were gathered together, the house was built, and the folks came to be taught about the Living Christ.

May the command of Christ, His farewell request, "Go ye" be carried out by those of us who bear His name. He was dead, but He is now alive. He has authority, power and possession. All that is of any worth at all may be had in His name. "Fear not; I am the first and the last, and the living One; and I was dead, and behold I am alive for evermore."—First Baptist Church, Columbia, Ala.

BOOK REVIEWS

The Supreme Sacrifice of Christ. A New Interpretation of Christ's Person and Philosophy for Today. By William Francis Berger, D. D. Zondervan Publishing House, Grand Rapids, Michigan. 265 pages. Price \$2.00.

Here is a book for thoughtful readers. The author writes out of a rich experience. There is a freshness, a vigor, a versatility and a fervency which characterizes the book and makes it unique in the realm of religious literature. The language is simple, direct, practical and easily understood though dealing with the most profound themes that can engage the human mind. The writer dwells much on the vicarious life of our Lord as well as His vicarious death. In the preface he says: "That the Cross has its place in the Redemptive-Plan cannot be denied, cannot be disputed, nor should its force in the Reconciling processes of Christ's work be minimized in the least. Still it must be believed, after all, that His vicarious Life, will have to be, in a true Theology, the interpretation of the Cross and not the Cross the exposition of His Life unto death." The book will stimulate pastors to preach more on the life, suffering and death of our Lord and Savior. And everyone who reads it will feel that inward urge which should characterize the Christian life to win souls to Christ. This is the supreme purpose of the book.—O. O. G.

"Life At Its Best," by President Avery Albert Shaw. Published by Harper and Brothers, New York. 109 pages. Price \$1.00.

The thirty-third volume in Harpers Monthly Pulpit is a sheaf of ten splendid sermons. These sermons are characterized by clearness of style, beauty of expression; suggestiveness of treatment and loyalty to Christ and His truth. President Shaw is a vigorous thinker. He draws his illustrations from many fields. A reading of this book will stimulate the sermon making of the minister. The book is attractively bound and will make an attractive gift.—J. C. Miles.

"Society and Souls," by Elizabeth Ransom Inglis. Published by The Christopher Publishing Company, Boston. Price, cloth, \$1.50.

Here is a fascinating story. It is more than a story. It unfolds in interesting fashion one of the deadliest schemes of the enemy of all achievement. "A man's foes shall be they of his own household." That principle is illustrated by this story. "Society and Souls" tells how Howard Norton, a young artist, in his endeavor to express the message which God gave him was hindered by a socially ambitious mother. The book preaches its own sermon without appearing to do so. Surely God sends each child into the world on a divine mission. How careful we should be lest we "cause one of these little ones to stumble."—J. C. Miles.

From Pentecost to Patmos. By Hight C. Moore. Published by Baptist Sunday School Board. Cloth, 132 pages. Price 60 cents.

This is a book in the new study course and sure enough it is a book to be studied. The author himself had studied. This is no casual utterance. The period and persons and events between Pentecost and Patmos are next in importance to what took place in the life of Christ and in the creation week as recorded in Genesis. Herein was the life of Paul, the spread of the gospel, and the writing of the books of the New Testament. These great facts are set forth with precision and accuracy. "At the close of the first century despite difficulties manifold and persecutions dire, churches aggregating a membership supposed to be at least 100,000, were established in many cities of the Roman Empire—in western Asia from the Euphrates Valley to the Aegean Sea, in Northern Africa as far up the Nile as Ethiopia, and in Southern Europe from Scythia on the Caspian Sea to Spain on the Atlantic."

J. R. CHILES.

A Letter From The Other Side of The World

Baptist Mission
Wai Chow, via Canton, China
April 25, 1935.

Dr. O. W. Taylor, Editor
The Baptist and Reflector
Dear Dr. Taylor,

We like to remind you from time to time how much we enjoy the Baptist and Reflector and at the same time express anew our appreciation of your keeping us on your complimentary list. You are maintaining a high standard for religious journalism and we congratulate you and pray that the Lord may continue to use you in this great service.

Now, while we are writing—oh, how we do overwork that editorial "we"—I shall tell you something about the work out here on this side of the world. Opportunities are the best in years. There has been a hopeful reaction to all the anti-Christian propaganda of a few years ago and we are trying to take advantage of it. In our own field, which is always difficult, we had nine baptisms at a recent meeting of the East River Baptist Association. Still, in China, we feel that an associational meeting is a failure unless we have baptisms.

Your heart would have thrilled if you could have seen the great throng of people, between five and six thousand, at the great Easter service in Canton. Christians of all denominations were included, of course, but what a spectacle. We do not live in Canton, but had to be there on Monday for a special meeting, so we took advantage of this opportunity to attend this most interesting and inspiring service.

May we indulge in a word personal here. We are glad indeed that you are quite well again. In fact, from the reports we received through the newspapers we were uneasy about you. We thank God that He raised you up but grieve that Brother Hudgins was taken from the work.

Already a copy of your paper has come containing a picture of the little Bailey girls. How sad that they should

be snatched from the arms of their father and mother so suddenly. We had seen them when they were down at the coast to meet Dr. Maddry. It was on the trip back that the accident happened. Oh, the tragedies of missionary life! No one knows except those who have tried it. Many pleasures certainly, but oftentimes sorrow and suffering, but no one ever wants to turn back.

In addition to Dr. and Mrs. Maddry we have had as visitors during the last six months Dr. and Mrs. Weatherspoon of Louisville, Kentucky, and Dr. and Mrs. M. E. Dodd. How glad we are always to have the friends from home to look in on us.

With personal good wishes and prayers, in which Mrs. Gallimore joins me,

Faithfully yours,

Arthur R. Gallimore.

THE HANDWRITING ON THE WALL

(Continued from page 3)

be heard in the coming day. God is keeping a record of every oath, every lie and every act of mankind, and someday the record must be faced. Preachers must give account of every sermon preached and deacons and other church members of their every act.

"The books were opened." There will be at least three books: 1. The BIBLE. Jesus said, "the word that I have spoken, the same shall judge him at that day." 2. The Lamb's Book of Life. Only the names of the saved will be written there. 3. The Book of Memory. The most awful words that ever came from heaven to hell were those of Abraham to Dives, "Son, remember." Memory never dies.

Eternity bound souls, be careful how you live. There is a hand that is writing. God grant that you may not be found wanting in that day!



FOURTEEN STATES REPRESENTED AT TENNESSEE COLLEGE

Students at Tennessee College for Women at Murfreesboro, Tennessee, at their final assembly held recently, elected a representative from each of the 14 states represented at the college this year.

Representatives elected were: Standing, from left to right, Miss Evelyn Nordvall, Minnesota; Miss Mildred Robertson, Kentucky; Miss Iris Johnson, New Jersey; Miss Elsa O'Steen, Georgia; Miss Dorothy Stafford, Pennsylvania.

Seated are: Miss Lucinda Stone, Ohio; Miss Mildred Monteith, Alabama; Miss Grace Williams, Massachusetts; Miss Maribeth Keeling, North Carolina; Miss Mildred Townsend, Oklahoma; Miss Jeannette Alling, New York; Miss Caroline Moore, Tennessee; Mrs. Evelyn Frank Sloan, Missouri; and Miss Mary Davis, Florida.

What Our Readers Are Saying

MILK CONSUMPTION DECREASING UNDER REPEAL

Statement by the Anti-Saloon League of America, Laura Lindley, Research Secretary, 131 B St. S. E., Washington, D. C.

The farmer is experiencing a decreasing demand for his best paying crop and one of the country's most important industries—dairy products. During 1933, 102,309,000,000 pounds of milk produced were on the farms. In 1934, production fell to 98,940,000,000 pounds, a decrease of nearly 4,000,000,000 pounds or 500,000,000 gallons, according to figures furnished by the Department of Agriculture. At the prevailing farm price, this meant a loss of \$58,400,000 to the producer alone, without taking into account the loss to dairies and other intermediate dealers.

The depression is usually cited as the cause of decreased milk consumption, but this is only partially true. During this very period of depression a surprising amount has been spent for liquors. During the calendar year 1934 consumers spent at least \$3,000,000,000 for beer and other liquors. The government poured out relief money to the needy. There was apparently plenty of money for liquor, but less for the health food and beverage, milk, and the farmer's principal source of income was correspondingly reduced.

Farmers derive a greater proportion of their total farm income from dairy products than from any other agricultural commodity. Of the total estimated gross income from farm production in 1933 of \$5,985,000,000, dairy products accounted for \$1,263,000,000, or approximately 21%, while grains accounted for 8.5%, cotton and cotton seed 11.4%, vegetables 12.5%, poultry and eggs 9.4%, and cattle and calves 8.2%.

Milk consumption in the cities and villages of the United States dropped from 40.0 gallons per capita in 1932 to 38.8 gallons in 1933, and 37.7 gallons in 1934. This is below the level which the Bureau of Home Economics of the Dept. of Agriculture indicates is necessary for health in a restricted diet for emergency use, and less than half the amount of milk which the adequate diet demands.

What has become of the argument that repeal would help the farmer?

AMEN, BROTHER BURKE, BUT—

Paul R. Hodge

My friend and brother, Clyde Burke, is eminently correct in insisting in his recent utterance that we "preach the

word." His remarks are timely, when we have so many wild, extreme assertions by "post's" and "pre's" and all other "ists."

But it is not quite so easy as one might think at first blush to follow the rule that "a man ought never to preach anything on which he cannot open his Bible, turn to the chapter, lay his finger on the verse, and, without ambiguity, with perfect confidence and authority, say: 'Here it is, plainly.'"

Some truths are known and can be asserted, only upon the general harmony of many passages. I might correctly assert that "God is a Trinity in Unity, the Bible so teaches." But if the said high school pupil should demand the chapter and verse, I might be hard put to it. And yet neither I nor Brother Burke doubts the doctrine of the Trinity.

Brother Burke himself is quite ambiguous and incorrect in using John 1:1 to interpret what "word" was meant by Paul in II Tim. 4:2. The identity of the written word with John's "Logos" will not bear the light of research. This mistake is too frequently made among us. No doubt we ought to preach Christ; but we ought also to preach the word.

As to Jesus saying in so many words that there would be "two resurrections," Brother Burke has a right to challenge this. But the brother to whom he referred most likely had in mind John 5:28-29, interpreted in the light of later revelations. Nor is this contradicted by the word "hour," as many claim, which word can refer to a whole era, as John 4:23 shows. Not only does Revelation 20:4-6 plainly distinguish two resurrections, but this harmonizes with the plain implications of an "out-resurrection from among the dead" (Phil. 3:11, literal Greek). A resurrection "of the dead," when all the dead are in view (Acts 24:15), is by no means the same in the Greek or English as a resurrection "from ('ek', out from among) the dead" (Luke 20:35-36). The latter is the resurrection of a special class, which leaves the rest of the dead for the time being still in their graves. Even Jewish disciples, in the light of the Old Testament, could not be so ignorant of a resurrection "of the dead," but they could not grasp one "from the dead" (Mark 9:9-10). And so we have "the dead in Christ" (I Thess. 4:16), and "they that are Christ's at his coming" (I Cor. 15:23). Perhaps the brother mentioned simply did not take the time to elucidate his thoughts on this point.

Brother Burke quotes him further as saying "in effect" this: "At the Second

Coming, Jesus will be suspended in the air for a period of three and a half years for the purpose of judgment." I do not know who the brother was, but it sounds like familiar ground, and sometimes both sides can jump to conclusions. I do not know that I would say just that, or in just those words. But a three and a half year period is certainly involved in "eschatology" in some way, and a great many can yet give no satisfactory account of it (Daniel 7:25, 9:27, 12:7; Rev. 11:2-3; 12:6, 14; 13:5). I do not know that Jesus will be "suspended" in the air that long, but after all how does that idea come any nearer "smiting the gods of the Greek dramatists perfectly" than does the idea of the saints "meeting the Lord in the air" (I Thess. 4:17)? Just how that "turns our attention to Gnostic philosophy" is not quite clear to me, as Brother Burke is a little indefinite on this point.

I could not let these statements go unmodified, although in the main purpose for which my brother wrote he is reasonable. There are extremists on all sides. I am a premillennialist, and look for the "coming" before the "kingdom," at least before the manifestation of the latter in glory upon the earth; and I believe I can give chapters and verses (II Tim. 4:1, e. g.). I believe too that everything points to a coming in the near future, ending the present era and ushering in a mighty dispensational change. But I meet some extremists here and there who are so sure that this age is already over, that they have already begun to take down the church machinery which the Lord set up, and change the dispensation themselves. I believe I will just wait for the Lord to do this.—South Pittsburg, Tenn.

REMARRYING DIVORCED PEOPLE.

As the question of Remarrying Divorced People is so very vital, I think it wise to let the readers see what the great scholar, Dr. John A. Broadus, says in his "Commentary on Matthew," at page 112 in the second column.

"It may be very well to legalize separation, with reference to questions of property, support, the control of children, etc., as is done in the so-called divorce 'from bed and board'; and in cases where the civil law does not provide for this, but permits a complete divorce as an arrangement for separation; but still neither party has a moral right to re-marry, unless the religious union has been violated by the unchastity of one of them. In that case the innocent party has a right to full divorce and re-marriage; our Lord has said nothing as to the question whether the guilty party has a moral right to marry again. This could be true only after unquestionable repentance.

I. N. Penick.

The Young South

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



PRAYER

We thank Thee, our Father, for brightness and cheer,
For the flag that we love and our country so dear;
For Thy gift to the world of Thine own precious Son,
For the joy in His service, the victories won.
Oh! guide our dear country in righteousness' way;
Let the power of our Saviour forever hold sway,
And help us, each one our own duty to see,
To our brothers, our country, and Father, to Thee.

—Missionary Survey.

LIBERTY BELL

The history of the Liberty Bell, which now reposes in an honored spot in Independence hall, in Philadelphia, is a stormy one. It was in January, 1750, that the order for a bell to hang in the state house in Philadelphia, first was placed by officials of that institution.

The bell was purchased from a firm in London, England, but when it arrived in this country an error in the inscription was discovered and the bell itself cracked when first tested, in August, 1752.

The bell could not be transported back to England, and two Philadelphia men named Pass and Stow attempted to cast a new one, but it also was discovered to be imperfect. The bell was finally accepted in June, 1753, and put in its place in the tower of the building.

Included in items of expenses for making and hanging the bell, historical documents show, were potatoes, beef, hams, mustard, pepper, salt, butter, cheese, limes, bread, wood, earthenware, and beer and rum, the whole amount costing about \$28.

Pass and Stow were paid about \$300 for casting the bell.

The Liberty bell was not always treated with the reverence shown it now. One petition signed by residents of Philadelphia complained against the frequent ringing of the bell, calling it a "dangerous inconvenience." — Exchange.

THE LAD WHO LIVED ON THE INSIDE

W. F. Werfelman

"Watch out there, hands off, don't take it, my lad," called out a voice. Tom Jenkins looked about him all bewildered; for a moment he was taken off his guard, his face whitened and his hands dropped to his sides. He thought he was alone, the house seemed so quiet. He remembered hearing his mother close the garden gate; he had even watched her as she crossed the street to call on a sick neighbor. Tom was almost positive that no one was in the house and felt quite confident that no one would see what he was about to do.

Like other boys, Tom liked sweets, and especially Mr. Flynn's new cream candies. Day after day he had passed Mr. Flynn's popular candy shop on the way to, and from school, and oh, how his mouth watered and how he longed for a regular boy's bite into one of those big white cream candies. Only a day before one of his playmates gave him a wee tiny taste of her cream candy, and oh my, didn't it taste good. Tom had often mentioned cream candies to his mother and his mother had promised that she would treat Tom to some the first time she went up the street. Like all mothers, Tom's mother had many little duties to look after, and so Tom was obliged to wait longer than he had bargained. He just felt as though he could not wait any longer. It was too much for him. Now would be his chance. Tom was all alone as he thought. Tiptoeing to his chamber, he grabbed up his savings bank and tried it open with his fingers, a queer feeling coming over him. Within himself he felt like a coward and thief. Just as he was about to take a few coins from the bank, a voice called out, "Watch out there, hands off, don't take it, my lad." Tom was not alone! The voice startled him. He glanced about the room but saw no one. He called out, "hello there, I say hello," but no one answered. A second thought came to him. He returned to his room, pushed aside the curtains and looked out the window, but not a sign of a person anywhere. Next, he looked under the bed. Tom surely was frightened. Who was it? Where did that voice come from? Tom was bewildered. He did not know that another lad, a lad whom he had never seen, but who went with him everywhere he went, had spoken to him. It was the lad who lived on the inside. It was the lad who was teaching Tom what was right and what was wrong; the lad who was interested in Tom's happiness who was

speaking—"Watch out there, hands off, don't take it, my lad."

Men call this voice the Voice of God, our Heavenly Father, and tell us that every time we obey this voice and do what it tells us to do, we shall be happy and that every time we disobey it we shall be very unhappy. Do you not hear this voice speaking to you and bidding you to do the little kindnesses that make other people happy? Tom heard God speaking to him and obeyed. He put the coins back into the bank and with a few bounds reached the bottom of the staircase. He was just in time to see his mother leave the sick neighbor's house and enter the candy shop of Mr. Flynn. How glad Tom felt that he had obeyed the voice of the lad who lived on the inside. How much happier are the boys and girls who obey the Voice of God.—The Presbyterian.

TICKLING SENSATIONS

Still Going Strong

"Please, uncle, will you make a noise like a frog?" asked Bobby.

"What a funny question! What do you want me to do that for?"

"Because," said Bobby, "when I ask father to buy me anything he always says: 'Wait till your-uncle croaks.'"

How Senators Are Made

"Have you brought many people to your way of thinking?"

"No," answered Senator Sorghum. "Public opinion is something like a mule I owned when I was a boy. In order to keep up the appearance of being driver I had to watch the way he was going and follow on behind."—Washington Evening Star.

Happy Holidays!

The children were full of high spirits and gamboled about the train aisle, much to the annoyance of other passengers. Finally one could stand it no longer.

"Madam," she said, "if you can't keep your children quiet I shall lodge a complaint."

"I'm afraid one more thing can't worry me," she replied. "My little girl has just swallowed our tickets, the boy has broken a carriage window next door, I've left my purse at home, and we're in the wrong train."—Pearson's.

Mrs. Johnsing—"Can't stay long, Mrs. Snow. I just come to see ef yo' wouldn't join de mission band."

Mrs. Snow—"Fo' de lan' sakes, honey, doan come to me! I can't even play a mouf organ!"—Ex.

Baptist Training Union

DIRECTOR HENRY C. ROGERS
 JUNIOR-INTERMEDIATE LEADER MISS ROXIE JACOBS
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.
 STATE CONVENTION PRESIDENT HERMAN KING, 77 Arcade, Nashville

NEXT WEEK

Please watch next week's issue. It will carry some very interesting news about Ovoca—the program, speakers, etc. This will be a most important issue. So watch for next week's issue.

HIS CHURCH THE CRADLE OF FREEDOM

God cares for each individual, and is concerned that each one shall come to his best in this world. He wants each one to be free.

The only real freedom is freedom from the bondage of sin. John says, "Ye shall know the truth, and the truth shall make you free." He further says, "If the Son therefore shall make you free, ye shall be free indeed." Christ is truth and only Christ can set us free. Human liberty is born with the acceptance of this principle.

So-called liberty, without virtue, is dangerous, for its motives are rooted deeply in sin. This false liberty, unrestrained by the bonds of character and love, is in reality the worst form of slavery.

Christ's church is the only teacher of the principles of true freedom. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Therefore, His church is the cradle of freedom, individual, civil and religious.

Doctor McDaniel, in "The People Called Baptists," says this: "Article VI, on religious liberty, in the American Constitution, was introduced by the united effort of Baptists in 1789. The first Amendment to the Constitution of the United States, guaranteeing freedom of speech, freedom of religion, and the right of petition, was adopted largely through the activity of Baptists. They took the initiative in a letter to President Washington, and a month later Madison, with Washington's approval, presented the Amendment along with nine others. John Locke said: 'The Baptists were the first propounders of an absolute liberty, just and true liberty, equal and impartial liberty.' Chief Justice Story said: 'In the code of laws established in Rhode Island we read for the first time since Constantine ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded he requires.'"

Our Christian forefathers came to this country in search of religious liberty. They attained it after many years of bitter struggle. There were dangers to that liberty then and there are dangers now. In 1808 John Philpot Curran, in Dublin, said: "Eternal vigilance is the price of liberty." This should be emphasized again today. Communism, Nazism, Facism, and other isms are rampant in the earth. The breakdown of democracy means the rise of autocracy of one kind or another.

The youth of America have in their hands the decision as to whether we shall continue to be free in this glorious republic. We can do it only if we remain true to Christ and his churches in the proclamation of the gospel of freedom.—J. E. Lambdin, July Baptist Training Union Magazine.

MOUNT OLIVE TRAINING SCHOOL

Miss Helen Wilson taught a splendid class at Mount Olive Church, Knox County, the week of May 27 to May 31. Miss Wilson reports a very enthusiastic class, under the leadership of Mr. Albert C. Rudder, director, they are doing a great work.

BAPTIST YOUNG PEOPLE TO CONVENE AT OVOCA

The Twentieth Annual Baptist Training Union Convention will convene at Ovoca on July 25-26-27. Mr. Henry C. Rogers, the new director for the Baptist Training Union Work, will have charge of the program.

Opening service will be conducted by Dr. John L. Hill of Nashville, Book Editor of the Baptist Sunday School Board. Others appearing on the program are Dr. John D. Freeman, Executive Secretary-Treasurer of Tennessee Baptist Convention, Nashville; Dr. T. L. Holcomb, new Executive Secretary of the Baptist Sunday School Board, Nashville; Dr. O. W. Taylor, Editor, Baptist and Reflector, Nashville; Dr. J. O. Williams, Business Manager of Baptist Sunday School Board, Nashville.

Also Dr. W. R. Rigell, pastor, Johnson City; Dr. E. O. Sellars, Music Department, Baptist Bible Institute, New Orleans, La.; Mrs. Sadie Tiller Crawley, Dean of Women, Blue Mountain College, Blue Mountain, Miss.; Mrs. J. O. Wil-

liams, Lesson Writer, Nashville; Mrs. C. D. Creasman, Writer, Lewisburg; Mrs. O. M. Jones, Book Store Manager, Nashville; Miss Roxie Jacobs, Junior-Intermediate Leader of Tennessee.

Mr. Herman King, State President, will preside over all the meetings which will feature addresses, demonstrations, conferences and fellowship.

Two of the outstanding events of the Convention will be the Memorial Service on Thursday evening for the late W. D. Hudgins. The annual Banquet on Saturday evening promises to be most unique.

Juniors, Intermediates, Seniors, Adults, Pastors and Associational Leaders are urged to attend this most helpful meeting.

SHELBY COUNTY BAPTIST TRAINING UNION CONVENTION

The Shelby County Training Union Convention met with Temple Baptist Church, Memphis, June 24, 1935, with Mr. Oliver Barbour as director of the association.

Theme—"Magnifying His Church"
Order of Program

JUNIOR—

Solo—Virginia Rast
 Playlet—"Timothy's Tithe"
 Duet—Bonnie Jean and Margaret Smith
 Solo—Ruth Bickers

INTERMEDIATE—

Duet—Elizabeth Fletcher and Mary Jane Ryan
 "Ovoca"—Bula G. Lee
 Chorus—Bellevue Intermediate Choir

SENIOR AND ADULTS—

Organ Selections—Mr. Fred Heck
 Magnifying His Church Through
 1. Present—"Dependability"—Andrew Caldwell
 2. On Time—"Punctuality"—Elizabeth Belt
 3. Studied Lesson—"Intellectuality"—Sarah Pierce
 4. On Program—"Reliability"—Russell Stagner
 Male Quartet—"Church in the Wildwood"
 5. Study Course—"Capability"—Ida Dawkins
 6. Daily Bible Readings—"Devotionality"—Frances McHugh
 7. Attending Preaching—"Stickability"—Joe O'Neal
 8. Giving—"Liberality"—Frances Barbour
 Organ Music—Mr. Fred Heck

Address—"Magnifying His Church Through the Baptist Training Union"—Rev. L. S. Sedberry, Pastor, First Baptist Church, Brownsville.

Sunday School Department

Superintendent Andrew Allen
 Elementary Worker Miss Zella Mae Collie
 West Tennessee Field Worker Jessie Daniel
 HEADQUARTERS: 106 Eighth Avenue, North, Nashville, Tennessee.

TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION OVOCA

Three Miles from Tullahoma
 July 23, 24, 25

State Sunday School Superintendent
 Mr. Andrew Allen

Elementary and Vacation Bible School
 Leader

Miss Zella Mai Collie

West Tennessee Field Worker
 Jessie Daniel

President—Mr. Bryan Wilson

Vice-President No. 1—Mr. Ben Siler

Vice-President No. 2—Rev. H. J. Beasley

Vice-President No. 3—Mr. C. J. Bryan

Vice-President No. 4—Mr. Hayes Owen

Secretary—Miss Violet McCarth

GENERAL PROGRAM

Tuesday Afternoon

President, Bryan Wilson, presiding
 Theme: Enlargement

2:00 Song and Praise Service—Prof.
 E. O. Sellars

2:20 Who's Here—

2:30 President's Message — Bryan
 Wilson

2:45 Special Music—Prof. E. O. Sel-
 lars

2:50 Introduction of New State Super-
 intendent

2:55 Key-Note Address—Andrew Al-
 len

Tuesday Night

Theme: Missions

7:15 Song and Praise — Prof. E. O.
 Sellars

7:30 "Home Co-operation Pageant"—
 Beginning at Home"

Miss Violet Ward and Tullahoma
 Sunday School

8:15 Special Music—Prof. E. O. Sel-
 lars

8:20 At Home and Abroad—Address
 —Dr. R. S. Jones

8:45 Message—Conquest of Self—Dr.
 Skinner

Wednesday Morning

Theme: Teaching

8:00 Song and Praise

8:15 Abbreviated Demonstration of
 Weekly Teachers' Meeting — J.
 Kirk Graves

9:00 Departmental Conferences:

Cradle Roll—Mrs. W. J. Bloomer

Beginners—Mrs. Loren L. Chas-
 tain

Primary—Mrs. Everett Rawlings

Junior—Mrs. P. G. Walters

Intermediate—Mrs. Jesse Daniel

Young People and Adult—Law-
 rence Trivette

Administration—J. Kirk Graves

Associational—Jesse Daniel

11:00 General Assembly

11:15 Summation of Conference
 Work

11:25 Special Music

11:30 Message—Conquest for Others
 —Dr. R. T. Skinner

Wednesday Afternoon

Theme: Training

2:00 Song and Praise

2:15 Presentation of Our New Study
 Course—Andrew Allen

2:30 Departmental Conference—

3:30 Message—Dr. R. S. Jones

Wednesday Evening

Theme: Training

2:00 Song and Praise

2:15 Presentation of Our New Study
 Course—Andrew Allen

2:30 Departmental Conference—

3:30 Message—Dr. R. S. Jones

Wednesday Evening

7:15 Song and Praise

7:30 Music in the Sunday School—
 Prof. E. O. Sellars

Open Conference

8:25 Special Music

8:30 The Teacher—A Soul Winner—

9:00 Adjournment

Thursday Morning

Theme: Our State Program

8:00 Song and Praise

8:20 A Program for the Sunday
 School (20 Minutes)—

9:00 A Program for the Association
 (Group Demonstration followed
 by Open Conference) — Jesse
 Daniel

10:15 Relaxation

10:25 Special Music

10:30 Our Relationships — Henry C.
 Rogers

10:45 The Outlook for Our State—
 Andrew Allen

Objectives, goals, program for
 the State in form of a confer-
 ence

11:25 Special Music—"Hallelujah for
 the Cross"—Prof. E. O. Sellars

11:30 Tennessee for Christ—Dr. John
 D. Freeman

Thursday Afternoon

Theme: Conquest

2:00 Song and Praise

2:15 Departmental Conferences

3:15 Making Missions Real to Boys
 and Girls—Mrs. Everett Rawl-
 ings

3:45 Message "Conquest for Christ's
 Sake"—Dr. R. T. Skinner

Administration Conference

Leader J. K. Graves

Sponsors Donald Anthony, Roe Ford,

Rev. Clyde Burke

Wednesday Morning

Subject: "Growth"

9:00 Growth

Visitation

Census

Start New Classes

Records

Monthly Workers' Conference

Open Forum

Wednesday Afternoon

2:30 Meeting Problems with Vision
 Making the School Attendance
 Minded

Sunday School Teachers

Open Forum

3:30 Adjourn

Thursday Afternoon

2:15 Organizing to Reach the Last
 One

Besides Teaching—What?

Place of Evangelism in the Sun-
 day School

Open Forum

3:30 General Assembly

Note: Next week's Reflector will con-
 tain the Departmental and Associational
 outlines for Ovoca.

IN TIME OF TROUBLE

Andrew Murray

Say—

First: He brought me here—it is by
 His will I am in this strait place;
 in that will I rest.

Next: He will here keep me in His
 love, and give me grace in this trial
 to act as His child.

Then: He will make the trial a bless-
 ing—teaching me the lessons He
 means me to learn, and working
 in me the grace He intends for me.

Last: In His good time He can bring
 me out again — how and when He
 knows.

Say—I am here:

1. By God's appointment.

2. In His keeping.

3. Under His training.

4. For His time.

—Baptist Bulletin.

Minister—I have brought back the
 second-hand car you sold me last week.
 I'm afraid it's too obstreperous.

Dealer—What's the matter? Can't you
 run it?

Minister—Not and stay in the min-
 istry.—Ex.

Woman's Missionary Union

President Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer Miss Mary Northington, Nashville
 Young People's Secretary Miss Margaret Bruce, Nashville
 Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee.

GOODBYE LETTER FROM MRS. HARRIS

My dear Friends:

Miss Mary has written such a splendid, full account of our marvelous "Indian Tour" it remains for me only to say "Good bye" as I sail on Saturday the 29th at noon on Contidi-Savioa Italian Line, European England-Scotland Tour.

I wish I owned the Contidi-Savioa Line and could take all of you with me. Many, many times I will be with you in spirit, praying that our work under the faithful guidance of Miss Mary and Margaret, with Mrs. Ginn always "behind the guns," will go forward in a marvelous day.

Divisional summer camps and Ridgecrest will furnish information and inspiration, preparing us for larger usefulness in loving and giving for the advancement of His Kingdom.

State Missions must claim our prayerful attention. Then Home Missions! How little we realize the magnificent opportunity that is ours, with thousands at our very door longing to know Jesus. Truly there is no place for an indifferent Christian nor one uninformed.

May God richly bless and keep you. If it is God's will I hope to see you in the fall.

Yours in His Service,
Emma Byrne Harris.

IT IS CAMP TIME FOR R. A.'s

Every normal boy likes to go camping and every mother is afraid something will happen to her boy away from home.

Solve that problem by sending your boy to the Royal Ambassador Camp in your division. Rev. C. E. Wright will direct the Middle Tennessee boys at Tennessee College, Murfreesboro, July 8-11.

The West Tennessee boys are promised "More fun than a circus" at Union University, July 15-18, by Robert Sutherland.

The East Tennessee R. A.'s will go to Harrison-Chilhowee, fifteen miles from Knoxville, where Rev. Roscoe Smith will direct their activities.

Missionaries, state workers and pastors will bring inspirational messages. Last year a number of conversions was reported at these camps.

The cost is fifty cents registration and in addition board in Middle Tennessee is \$2.80, in West Tennessee \$2.75, and in East Tennessee \$2.50.

W. M. S., you could not make a better investment than putting money in this trip for your boys. If you have a man

counselor, be sure and send him. See that the boys have transportation.

LAST CALL MIDDLE TENNESSEE R. A.'s

If you are planning to attend the R. A. camp at Murfreesboro, send your fifty cents today to Mrs. Douglas Ginn, 161-8th Avenue North, Nashville. The board will be \$2.80.

The speakers are Dr. Dawson King, formerly of China; Dr. J. W. Beagle; Dr. John L. Hill, and state workers. Dr. C. E. Almond of Lebanon will be camp pastor.

Don't forget the Baptist missionary biography contest. The time limit for the juniors is five minutes and the intermediates, seven. Each chapter is asked to enter one boy in the contest. Remember the time July 8-11.

COMRADES' CAMP FOR ROYAL AMBASSADORS

Union University
Jackson, Tennessee

July 15-18, 1935

THEME: "Trail Blazers"

TIME: 8:30 A. M. July 15 until 10:00 A. M. July 18.

WHO MAY COME: All R. A.'s of West Tennessee and men counselors.

CAMP STAFF: Rev. A. J. Terry, South America; Dr. E. P. Baker, Memphis; Rev. L. B. Cobb, Memphis; Bob Sutherland, William R. Holloman, Union City; Allen Truex, Jackson; Dr. John D. Freeman, Nashville; Mrs. W. C. Howell, Divisional Young People's Leader, Alamo; and others.

WHAT TO BRING: Sheet, quilt or blanket (Indian Blanket), R. A. Manual and armband, Bible, notebook, pencils, white pants, white shirt, swimming suit, towels, soap, comb, toothbrush, and paste, extra clothing, baseball and tennis equipment, flashlight, kodak, musical instrument, pillow if desired, INDIAN COSTUME, headdress, breech cloth, etc.

COST: 50c registration fee, which must be sent to Bob Sutherland, Union University, Jackson, Tennessee, by July 10. The Camp Fee is \$2.75 and must be paid when you arrive in Camp.

WHAT WE'LL DO: Every day will be full of fun, inspiration and achievement, with swimming, tennis, baseball, volley ball, relay races, hikes, stories, song feats, devotionals, work on R. A. Ranks, everything that makes a camp worthwhile and everything planned so that you'll really enjoy it.

CONCLAVE: On Tuesday night we will have the first West Tennessee Conclave. All parents and friends are invited. Plenty of games and contests. Fifteen R. A. Clowns. Twenty or more R. A.'s in Indian costume. Special Campfire ceremonies and stunts. Tell your friends to come and see 125 R. A.'s in action.

MISSIONARY HERO CONTEST: The story contest will be held again this year and the Ruth Walden Loving Cup given as an award. R. A.'s will select and tell in their own words the life story or some fitting incident from the life of a Baptist Missionary. This is the final contest; each Chapter must have its preliminary contest before Camp.

EXPERIENCED CAMPERS: All boys who have attended our previous R. A. Camps are especially urged to attend this year. Special recognition of third year campers.

INFORMATION: For further information, write Bob Sutherland, Union University, Jackson, Tennessee.

SPECIAL NEWS FOR EAST TENNESSEE R. A.'s

We are going right ahead with our plans for the R. A. Camp to be held at Harrison-Chilhowee Baptist Academy, July 29-August 2 in spite of the destruction of one of their buildings by fire. We will not be able to accommodate quite as many boys as we did last year so we are urging you to get your registrations in early. No one can be accepted unless the registration fee of fifty cents has been received by Thursday, July 25.

Our camp program will not be hindered in any way by the fire. In fact, we are planning for a better time than ever before, with things better organized, with the best leaders we could find anywhere, and more emphasis will be put on R. A. work than ever before.

The recreational program will consist of volley ball, tennis, swimming, camp fires, soft ball and summer sports.

Rev. Roscoe Smith, our efficient camp director last year, will again have charge. Dr. A. J. Terry, missionary from Brazil, will also be with us. We'll see you at camp!—Mrs. Virgil Adams, Lenoir City.

G. A. HOUSEPARTIES

All aboard, girls, for your houseparties. Lots of fun, the best of fellowship and an inspirational program is promised to all who come.

East Tennessee, Carson-Newman at Jefferson City, July 9-14. The cost, \$3.00 board plus fifty cents registration, which must be sent in advance to Mrs. Virgil Adams, Lenoir City. Intermediates come first, then the Juniors.

Middle Tennessee, Tennessee College, Murfreesboro. Juniors first, then the Intermediates, July 12-17. The cost \$2.50 for board, plus fifty cents regis-

tration to be mailed to Mrs. Douglas Ginn, 161-8th Avenue North, Nashville.

West Tennessee, Union University, July 19-25. Juniors first, then the Intermediates. The board for Juniors \$2.25, for Intermediates \$2.75, plus fifty cents registration to be sent in advance to Miss Marie Allison, 206 Institute St., Jackson.

UNIQUE SCHOOL OF MISSIONS

First Southern Baptist Church,
Tucson, Arizona.

Many pastors with more equipment and under more favorable circumstances would have given up in despair and have said, "we can not have a School of Missions in our church," but not so with Dr. J. N. Campbell, the wonderful pastor of the First Southern Baptist Church of Tucson, Arizona. The church has no property, but meets in a rented hall, which can not be had in the week, so it was necessary for all services to be held in homes.

There were five classes every day, four of them met in the pastor's home every night from Monday through Friday; one class of Juniors met in the afternoon in another home nearer the grade school where most of them attended.

These five classes were taught by the following: Dr. J. N. Campbell taught Wandering Jew in Brazil to his men; Dr. F. W. Taylor of Albuquerque, N. M., doing deputation work for the Foreign Mission Board, taught Juniors in afternoon, using King's Own as a text book, and the Intermediates in evening with Judson the Pioneer as a text. Mrs. J. N. Campbell taught "Winning the Border to the women at night, while Secretary S. S. Bussell taught Youraba Life to the young people. There were two class periods each night with a lecture period by Brother Taylor in between.

The people came in most encouraging numbers. Out of a resident membership of 125 there were 84 enrolled in the school and an average attendance of more than 60! This was made possible by the efficient leadership of the pastor and co-operation of the people. The meetings had been advertised in the regular services for weeks ahead of time. A transportation committee was on the job night and day, some of them taking more than one trip around over the city to gather up the people and then take them back home. Miss Ruby Campbell, sister to the pastor, was teaching each day. She is not strong. She would go home from school, go to bed and rest till time to go around and gather up a load of people in her car; then go back home and go to bed till time to make the rounds with the people after the classes were over. Get out of bed, go and deliver the passengers that she had brought to the meeting. Such faithfulness will surely be rewarded.

Another unusual feature of the school was the number of Intermediates that

came every night; they led all others with more than thirty in attendance.

The people did not wish to buy books so the teachers read the books in the classes and gave outlines and notes so that they could take examinations on the work covered.

Any church can have a School of Missions under any circumstances if the pastor is willing to pay the price in work and time to interest the people. Besides teaching a class every night the pastor made two trips, one in the afternoon and one at night to gather up the people. All honor to our faithful pastors!

The week following the above school we had another excellent School of Missions in Chandler Baptist Church, Rev. Reuben D. Smith, pastor. Here we had only two classes, taught by Missionary F. W. Taylor and S. S. Bussell. The King's Own and Winning the Border were again taught. The people came in good numbers. Out of a resident membership of eighty-five, there were thirty-five enrolled in the classes. Much interest was manifest on the part of the whole congregation.—S. S. Bussell, Secretary, Box 746, Phoenix, Arizona.

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

SPAIN

G. W. Spain was a member of Powell's Chapel Baptist Church. He loved the church and tried to do the things that Christ would have him do.

He was married to Miss Ludie Lewis many years ago, and to them were born eight sons and two daughters whom they tried to bring up in the nurture and admonition of the Lord. His wife and all the children survive.

Truly Bro. Spain could have said with Paul: "I have fought a good fight . . ." A Member.

GEORGE TORREY WOFFORD

Mr. George Torrey Wofford passed away February 1, 1935. Brother Wofford for many years had been an active deacon, a most loyal church member, and for twenty-three and one-half years the faithful superintendent of the Sunday school.

For many years he had been a trustee of Carson-Newman College and had manifested profound interest in all of our denominational affairs. Three times he had attended the Baptist World Alliance—in Philadelphia, Pa., Toronto, Canada, and Stockholm, Sweden. Almost to the time of his death, Brother Wofford took great pride in, and spent much time and money for, his church and the Lord's kingdom.

W. R. Rigell.

HALE

Mrs. Sarah Hale, a devout member of the White Pine Baptist Church, died December 8, 1934, age 84. Her husband, the late R. S. Hale, preceded her seven years. She reared a large family of Christian boys and girls, two being ministers of the gospel, T. N. Hale, Dresden, Tenn., and R. A. Hale, White Pine, Tenn.

As an invalid, always happy and cheerful, welcoming her friends and loved ones, her last days were spent enjoying the precious promises of the Bible.

Committee:

Y. R. Williams,
H. E. Walker,
J. A. Farmer.


Worth Remembering—

That you cannot whitewash yourself by blackening others.

That success comes in cans—failure in can'ts.

That a day of worry is more exhausting than a week of work.

That luck needs a P in front of it to make it worth while.—The Mountain Presbyterian.—Baptist Bulletin.



God's Heart-Touch

By Elias D. Poe

**The latest volume of
BROADMAN SERMONS
At One Dollar Each**

Refreshingly original, its themes are old, but its approach and treatment new. Possibly its appeal is due in some measure to its charming and illuminating incidents and illustrations. One is tempted to select and offer some of these as suggestive of their interest and variety.

The messages cover a wide range of vital subjects, are full of virile thinking. It is just such a book as might be expected to come from such an author and out of such a pulpit ministry.

Preachers, deacons, teachers, superintendents and all lovers of Bible truth will find profit and stimulation in this vigorous book.

Other Broadman Sermons:

A Rainbow for Every Cloud
By David M. Gardner

The author of this volume in his ministry at St. Petersburg preaches to more tourists than any man among us. This collection represents his best messages of comfort and cheer.

A Greater Than Solomon
By Robert G. Lee

A volume of sermons by one of our most spiritual and versatile pastors, featuring the sermon of the title which has been requested for publication by thousands of our people.

Baptist Book Store

161 Eighth Ave. North, Nashville, Tenn.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JUNE 23, 1935

Memphis, Bellevue	1550
Nashville, First	1076
Chattanooga, First	1041
Memphis, Union Avenue	986
Memphis, Temple	869
Memphis, First	855
Knoxville, Fifth Avenue	703
Knoxville, Broadway	658
Nashville, Belmont Heights	619
Chattanooga, Ridgedale	609
West Jackson	595
Chattanooga, Woodland Park	588
Jackson, First	547
Nashville, Park Avenue	543
Maryville, First	530
Etowah, First	506
Jackson, Calvary	487
Nashville, Eastland	483
Chattanooga, Calvary	466
Nashville, Edgefield	462
Chattanooga, Clifton Hills	460
Clarksville, First	453
Knoxville, Lincoln Park	404
Chattanooga, East Lake	400
Chattanooga, Red Bank	395
Chattanooga, Tabernacle	395
Union City, First	385
East Chattanooga	372
Dyersburg	369
Fountain City, First	364
Humboldt	364
Newport, First	355
Knoxville, Lonsdale	344
Old Hickory	343
Nashville, Grandview	343
Nashville, North Edgefield	330
Chattanooga, Chamberlain Avenue	314
Nashville, Lockeland	301
Rossville Tabernacle	290
Cleveland, Big Spring	271
Cookeville	256

By FLEETWOOD BALL

C. C. Cox, of Norfolk, Va., a popular and beloved preacher on the Seaboard, recently passed to his heavenly reward.

—B&R—

Paul Rich has resigned Hemp Ridge Church and Bewleyville Church, both in Kentucky, to accept the care of Emmanuel Church in Carlinville, Ill.

—B&R—

A. N. Morris, of Doctum, Ga., has accepted the care of the church at Jeffersonville, Ga., and will move to his new field at once.

—B&R—

B. L. Davis has resigned the care of the church at Gulfport, Miss., to accept the care of the First Church, Brookhaven, Miss.

—B&R—

Charles Webb, son of H. H. Webb of Jackson, was lately ordained to the full work of the ministry by the First Church, Jackson, Miss.

—B&R—

Red Bank Church, Chattanooga, C. M. Pickler, pastor, was lately assisted in

a meeting by C. H. Franks, of Hayti, Mo., resulting in 36 additions.

—B&R—

Harold Stephens, who recently graduated from Cumberland University, Lebanon, has been called as pastor of First Church, Cookeville.

—B&R—

J. R. Jester, retiring pastor of the First Church, Winston-Salem, N. C., will move to Greenville, S. C., the first of July. He will accept engagements for supply in evangelistic work.

—B&R—

The First Church, Anderson, S. C., W. M. Seay, pastor, is in the midst of a gracious revival which began July 2nd with Geo. W. Truett of Dallas, Texas, doing the preaching.

—B&R—

W. W. Hamilton, of New Orleans, La., was lately blessed with a great revival which he held at Columbia, Miss., L. B. Golden, pastor. L. V. Martin led the singing.

—B&R—

A. M. Overton in addition to his duties as pastor at Fulton, Miss., and editor of the Clarion, had time to assist E. R. Henderson of Central Church, Grenada, Miss., in a good meeting.

—B&R—

The First Church, Middlesboro, Ky., S. E. Tull, pastor, closed a revival on June 23 in which Otto Whittington, of Little Rock, Ark., did the preaching. The meeting resulted in 57 additions.

—B&R—

J. H. Harrington of West Capital Church, Jackson, Miss., will begin a revival next Sunday in which S. E. Tull, of Middlesboro, Ky., will do the preaching.

—B&R—

The church at Hayti, Mo., C. H. Franks, pastor, began a revival June 30th in which the pastor did the preaching and Frank Adams, of Paragould, Ark., directed the music. The church has had 123 additions in the last 11 months.

—B&R—

The First Church, Lawrenceburg, Ky., E. N. Perry, pastor, lately celebrated its 101st anniversary with a homecoming. V. I. Masters, of Louisville, preached the sermon.

—B&R—

The First Church, Baldwin, Miss., C. W. Barnes, pastor, will have a revival beginning July 28th with L. E. Barton from Montgomery, Ala., doing the preaching.

—B&R—

The church at Sherman, Miss., Charles A. Wingo, pastor, will have a meeting beginning August 11th, the pastor doing the preaching with the music being led by Charles Shands.

—B&R—

H. L. Martin, of Senatobia, Miss., lately held a fine meeting at Olive Branch, Miss., and on July 1st goes to

Montevello, Miss., for a ten days meeting with D. O. Horn, pastor.

—B&R—

J. W. Chapman, newly elected missionary of Northwest Oklahoma, has had 36 additions since March 1st to the church at Buffalo, which he is leaving for his larger work.

—B&R—

There were 54 additions to the First Church, Corinth, Miss., T. W. Young, pastor, as a result of a recent meeting conducted by Arthur Fox, of Morristown. Paul Fox led the singing.

—B&R—

Clyde L. Breland of the First Church, Richmond, Ky., will assist his father, R. L. Breland in a meeting at Coffeeville, Miss., beginning July 2nd—then at Coldwater, Miss.

—B&R—

In the meeting in progress at the First Church, Ada, Okla., C. C. Morris, pastor, there have been 86 additions the first week. B. V. Ferguson, Ft. Smith, Ark., is doing the preaching. Mark Short is leading the singing.

—B&R—

Boyce Taylor, son of the late Boyce Taylor of Murray, Ky., is city editor of the Journal, Jacksonville, Fla. His wife is the daughter of the late evangelist J. B. De Garmo.

—B&R—

The First Church, Prattville, Ala., Joseph Avery, pastor, has lately had a successful revival, doing the preaching himself. Carlyle Brooks, of Atlanta, Ga., conducted the music. There were 47 additions.

—B&R—

L. H. Dawson has resigned the care of Lyndon Church near Louisville, Ky., to accept the care of the church at Nathalie, Va., and will move to it at once. L. W. Doolan is serving Lyndon Church as supply pastor.

—B&R—

J. B. Cranfill, of Dallas, Texas, speaks of the proposed Social Service Bureau of E. M. Poteat, Jr., which he brought to the attention of the Memphis Convention, "as a Poteat Sample Bureau." He refers to it also as the "Fiddle-de-Winks Bureau."

—B&R—

The First Church, Fulton, Ky., Woodrow Fuller, pastor, is in the midst of a gracious meeting in which J. R. Black of Temple Church, Memphis, is doing the preaching. Howard Bennett, of Humboldt, is leading the singing.

—B&R—

The pulpit of Winter Park Church, Winter Park, Fla., Sam P. Martin, pastor, will be supplied during the month of July by A. A. Stulck of Highland Park Church, Louisville, Ky. Paul Meigs of Louisville will supply at Highland Park the last three Sundays in July.

By THE EDITOR

We correct a "correction." The name of the brother recently ordained to the ministry by the First Baptist Church, Ripley, is not Paul Corbin but Paul W. Colvin.

—B&R—

T. R. Hammons, pastor Berclair Baptist Church, Memphis, has been called as pastor by the First Baptist Church, Pocahontas, Ark., and will probably accept.

—B&R—

During the six months' illness of Pastor W. B. Perry of Gates, the pulpit was very acceptably filled by his son, Willie E. Perry, layman of the First Baptist Church, Jackson. The Lord be praised for such men.

—B&R—

H. E. Watters will supply the pulpit of the First Baptist Church, Tulsa, Okla., during July. He recently declined the presidency of Babb College, Jonesboro, Ark.

—B&R—

In the Reflector of last week it was stated that "Roscoe" Smith of the Third Church, Nashville, would be with Pastor L. H. Hatcher, of the North End Church, Nashville, in a meeting. It should have been Bunyan Smith.

—B&R—

K. C. Baker, pastor First Baptist Church, Englewood, recently concluded a three weeks' revival there (his second with the church) which resulted in 46 additions by baptism, 12 by letter, and 13 reclaimed. Wade Corn led the singing.

—B&R—

Roger L. Clark, Martin, visited the office last week on his way home from the Preachers' School at Carson-Newman College, where he taught the Book of Romans. He was happy over his experiences there.

—B&R—

From far away Brazil, Bro. Carlos Vieira, congratulating the Baptist and Reflector on its centennial issue, goes on to add: "May I also take occasion to make my salutations to the Baptists of Tennessee and to express the hope that they may give to their excellent denominational weekly full and cordial support."

—B&R—

In the revival conducted by R. Kelly White, of Belmont Heights Church, Nashville, in the First Baptist Church, Dickson, J. T. Barbee, pastor, there were 14 baptisms, 8 additions by letter, and several others who are expected to join later.

C. W. Pope, pastor of the First Baptist Church, Jefferson City, was recently in a two weeks' revival with the First Baptist Church, Somerset, Ky., W. E. Hunter, pastor, which resulted in 40 conversions, 15 or 20 additions.

—B&R—

At the last report a revival in the Rogersville Baptist Church, John R. Chiles, pastor, in which the preaching was being done by C. L. Hammond, of the Oakdale Baptist Church, Knoxville, there had been fourteen baptisms and others were expected.

—B&R—

Sunday afternoon, June 9, Lonsdale Baptist Church, H. L. Thornton, pastor, ordained B. M. Turbyville to the Gospel ministry. In a revival in that church June 10-23, in which the preaching was done by J. B. Tallant, of the First Baptist Church, Sweetwater, resulted in 25 professions, 20 received for baptism, and one by letter.

—B&R—

With local pastors of different faiths and other local speakers making addresses and with a special musical program, Park Avenue Baptist Church, Nashville, held a special welcoming reception on Tuesday evening, June 25, in honor of the new pastor, W. C. Creasman, who with his family had moved from Murfreesboro.

—B&R—

B. R. Capps, deacon in the Troy Baptist Church, C. J. Jenkins, pastor, writes that the congregation has its building practically completed and paid for. A revival is to begin July 14 in which the preaching will be done by H. A. West. The pastor and people at Troy are to be commended for the fine record they are making under numerous difficulties.

—B&R—

The brotherhood will be pained to learn that Dr. Hight C. Moore, of the Editorial Department of the Baptist Sunday School Board, was taken suddenly and seriously ill on Saturday, June 23. He was removed to his home on Benham St., Nashville, where latest advices are that he is doing splendidly. The Lord speedily restore him.

—B&R—

The First Baptist Church, Guthrie, Ky., C. R. Barrow, pastor, was greatly blessed by the preaching of Pastor H. W. Ellis, Humboldt, in a revival in which there were 18 professions and 21 additions. At the last service the two elder boys of the pastor surrendered, and they were later baptized by their father.

—B&R—

Nellie E. Waggener, secretary of The North Shore Baptist Church, Chicago, Herbert Whiting Virgin, pastor, writes

that the church wishes to invite any of our constituency who may visit Chicago to any of the services of the church. Preaching at 11 and 7:45 P. M., Sunday school 9:45 A. M., and Young Peoples Meeting at 6:45 P. M. Prayer meeting at 8 on Wednesday evening.

—B&R—

Dr. and Mrs. Nelson Bryan and family left Nashville last Friday on way to their mission work in China after a year's furlough. They will sail on the President Coolidge from San Francisco on July 10. Because of her recent operation, Mrs. Bryan will travel by train to San Francisco. Dr. Bryan and children will drive through in a car given the family by a lady in Missouri. These consecrated people will be greatly missed by our people. May the Lord abundantly bless them.

—B&R—

The State Baptist Training Union Convention has established a W. D. Hudgins Memorial Scholarship Fund in honor of that great leader, the proceeds of which will be used to send ten pastors to schools in Union University and Carson-Newman College. Shares are sold at \$1.00 each. It is a most worthy enterprise. For information write the W. D. Hudgins Memorial Scholarship Fund, 77 Arcade, Nashville, Tenn.

—B&R—

J. R. Kyzar, chairman, D. B. Bowers, Knoxville, and R. E. Guy, Jackson, were appointed a committee at the last State Executive Board meeting to consider the proposition of the Ovoca Encampments and report at the December meeting of the Board. This committee will meet at the Encampment at Ovoca. If anyone has a proposition to offer or suggestion to make, please correspond at once with J. R. Kyzar, 3221 Kinross Ave., Nashville, Tenn.

—B&R—

A group of Baptists, formerly known as the "South Dyersburg Mission," Dyersburg, on May 19 organized a church known as the "South Dyersburg Baptist Church," which later called R. J. Williams, Friendship, who had presided at the organization, as pastor. On June 9 in the afternoon there was a special Recognition Service held at which special music was rendered by the Misses Avery, of Halls, and Mr. and Mrs. O. N. Dudley, of Madey Baptist Church, after which A. M. Vollmer, of the First Church, Dyersburg, and H. L. Carter, of the First Church, Halls, addressed the congregation. Beginning with 9 members, the church now has 14.

—B&R—

The First Baptist Church, Shelbyville, is delighted with the aggressive and

fruitful personal and pulpit ministry of their pastor, B. E. Dunn, who has been on the field about two months. It is often needful to use extra chairs to accommodate those who attend preaching. The Baptist Training Union is going forward in a wonderful way. From an attendance of seven to ten, prayer meeting on a recent Wednesday night had an attendance of 115. There have been 217 additions to the church. The church is also greatly pleased with the way the pastor visits among the people in his pastoral ministry. They are rejoicing over the happy situation.

—B&R—

With only \$6,000 insurance, the loss in the recent burning of the boys' dormitory of Harrison-Chilhowee Baptist Academy, Seymour, will total about \$14,000. Principal Roy Anderson and the trustees have rightly decided that they must at once rebuild in order to care for the students who will soon be coming in for the exceedingly vital work being done there. People are sympathetically responding to the appeal for funds. The Reflector did not get the appeal for Christian Education Day in time for last week's issue. It is not too late now to respond to the appeal of the school for help in rebuilding. The school expects to open on August 12 and hopes to have the dormitory completed by then or soon thereafter. Address Roy Anderson, principal, Seymour, Tenn.

—B&R—

At a recent meeting of the State Board of Trustees of the Tennessee Anti-Saloon League, at the Hotel Noel, Nashville, Bishop H. M. DuBose, Nashville, was elected president, and Drs. Alva W. Taylor, John L. Hill, both of Nashville, and Robt. G. Lee, Memphis, were elected vice-presidents. Robt. S. Tinnon, Nashville, was elected superintendent, W. J. Bruce, Lebanon, assistant superintendent, Hon. Littell Rust was chosen secretary-treasurer and Miss Evelyn Laughren, Nashville, assistant secretary-treasurer. Strong resolutions commending Gov. McAlister and others in their stand for our liquor laws and against the liquor traffic in general were adopted.

—B&R—

Sunday evening, June 16, the First Baptist Church of Martin concluded a revival in which the pastor, N. M. Stigler, did the preaching and the singing was led by Ira C. Prosser, Fort Worth, Texas. The attendance was large throughout. There were some 35 additions to the church. Among those baptized was an old man 73 years of age, a husband and his wife, and a mature man with his two sons. It is said to have been one of the most satisfactory meetings in the history of the church. A significant statement with reference to the church is: "Their check is sent each week to the Co-operative Program, and this missionary interest is felt at home as well as abroad." It

is even so. And it is so elsewhere in churches that do it.

—B&R—

OUR WORK AT DICKSON

It is always a joy to see God's man in God's place. That is what I have just found in our Baptist situation at Dickson. Bro. J. T. Barbee has been greatly used of the Lord during the eight months which he has been there. He is a lovable man—because he loves others. The people of Dickson have been quick to understand his spirit and respond to his unselfish, sympathetic interest in them. This has enabled him to solve many of the problems which this pastorate presented.

In the pulpit Bro. Barbee forcefully preaches the uncompromising gospel of our Lord Jesus. The Baptists there are rallying to help him in advancing the work of the Kingdom. They have paid \$800.00 on their debt since Christmas! It will rejoice the hearts of all who know of our work at Dickson to realize that they are going forward with a fine spirit of co-operation and consecration.

—R. Kelly White.

A GREAT PERIL IN OUR PROGRESS

L. R. Scarborough

All Baptist hearts rejoice and all Baptist causes take new hope in the recent development of our laymen's work throughout Texas and the South and in the new and encouraging progress made in tithing in our churches as led by Dr. Campbell and his great church at Lubbock. If our laymen, encouraged by our pastors, will take hold of this new tithing movement and other work in the churches, they will usher in a new and mighty day in all our work locally and denominationally. My heart leaps with joy and my prayers take hold of God over this wonderful movement. It should have the fullest co-operation of all our people in every part and phase of Christ's causes. It gives hope that we will turn depression and adversity into triumph and progress in all our kingdom work.

But There is a Great Peril

What will we do with this increase in receipts from the tithes? Will we care for local needs only? Or local needs and world needs—missions and education and benevolences? Will we take care of the nearest and home needs or do our duty also to state missions, southwide and worldwide needs as well?

Our leaders in this glorious recovery movement must remember that the tithe is not only to take care of needs at home but also in all Christ's kingdom. There is in the very heart of all the tithing obligations in both Old and New Testament the kingdom idea.

The tithe Abraham paid to Christ's representative was a kingdom matter. The tithe in the Levitical system was for the priests and Levites in all the land of Israel, not just Jerusalem and

Judea. It was for the spiritual needs of every part of the Promised Land and all God's chosen people. The whole tithe of Malachi was for the financing of the Messianic kingdom—the whole program of Christ. The early Israel was the Promised Land and the Jewish kingdom, the later, larger, Messianic kingdom was the kingdom proposed in Christ's Commission in Matthew 28:18-20. The whole world is in the whole tithe. We must see to it that the unselfishness of the tithe is not used and abused in local and church-selfishness. Certainly local needs should share in this new day of generosity but should not get the lion's share. Unselfish and wide kingdom causes should share in the distribution of the tithe, since our appeal in getting the tithe will be greatly strengthened by the kingdom causes. Don't use the mission appeal and urge in securing the tithe and then starve missions in the distribution of the tithe. Here lies a serious peril. If church debts are paid and pastor's salary increased and additional workers employed and missions and other Southwide and worldwide causes receive the same old poor and meager percentage, a high crime in Zion has been committed in the name of the tithe. Which is the more serious robbery as described in Mal. 3:8-10 for the individual church member to withhold his tithe from the church, or for the church to withhold the tithe it has received, from the outside, kingdom causes? My anxious word is to our brotherhood in this mighty, glorious movement, to be true and loyal to the kingdom-wide idea in the tithe—and let all our causes share in this hopeful recovery act now so greatly encouraging to our causes and stirring our churches. We should neither rob God in withholding, nor in distributing the tithe. Let this word be broadcast to all our churches and people. We must take care of our local creditors and our universal debtorship to a lost world.

The bonded indebtedness of the Baptist Bible Institute has now been reduced from \$200,000.00 to \$163,000.00. We have reduced our obligations by \$37,000.00 since the beginning of the Hundred Thousand Club.

"This is a lost world to be saved, and not simply an ignorant world to be educated."—Baptist Bulletin.

"Nowadays one can't trust anybody—the grocer gave me a bad quarter this morning."

"Let me see it."

"I can't. I paid the milkman with it."—Ex.

Doctor—"To avoid colds a person ought to keep his mouth shut."

Patient—"That is a good way to avoid a lot of other troubles, too."—Sanatorium Sun.