

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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ROBBING THE CHURCH

The other night our church was entered. The church secretary's office was broken open and the supply closet and desk rifled with their contents strewn around in the stealthy search for a few stamps and some small change. No sums of money are ever kept in the church any more. It has been robbed so many times in the last few years that every offering is immediately placed in the safety deposit box at the bank as soon as it is taken in each church service.

But robbing the church is more general and more serious than the occasions when some money in the past has been taken away. A church may be robbed by money being withheld which is due it. It is not necessary to break into a church to rob it. Its own members rob it by not giving it what it is justly due from them. And Malachi teaches us that when the church does not receive what every member should give it that GOD IS ROBBED. Hear Him: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:8, 10.

Our church is being robbed of its members as well as of its money. A thief may pilfer a few stamps and coins from its office in the darkness of the night, but who takes our members, even office bearers of the church as well as teachers in the Sunday school and leaders in our Missionary Society from the regularly appointed hours of worship set apart for the assembling of ourselves together for the praise of God and the promotion of His Kingdom in the earth? The money taken is in the hands of a thief. In whose hands are we when we permit ourselves to be drawn away from the Sunday morning, Sunday evening, and Wednesday night services of our church? Are we lovers of pleasure more than lovers of God?

We are beginning a new month. Let each one of us deal fairly with God in substance, in time, and in loyal support of His appointed services. Let us have no part in any way in robbing the church.

Bulletin First Baptist Church, Nashville.

Baptist and Reflector

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EDITORIAL

Paul's Definition of The Gospel

In I Cor. 15:1-3 Paul says that the gospel is: "Christ died for our sins according to the scriptures—he was buried and rose again the third day according to the scriptures." Evidently the thought is that these are the central and inclusive truths of the gospel. All that is elsewhere said along a redemptive line is here condensed.

This body of truth did not come to Paul by either natural reasoning or theological analysis, "but by the revelation of Jesus Christ" (Gal. 1:11, 12). Christ on earth had preached the same truths which, Paul says, constitute the gospel, and those who had heard Him speak and carried on after Him confirmed His message to others (Heb. 2:3). Paul did not originate the gospel. But to remove his unusually strong Pharisaic concepts and qualify him in a special way to unfold the truth to both Gentiles and Jews, the risen Christ gave to him a direct revelation of the gospel from heaven.

Whether as unfolded while the Lord was on earth or after He had returned to heaven, the gospel is a divine revelation. Jesus, Who certainly knows its meaning, gives us that meaning through Paul. That message pertaining to redemption which squares with this meaning is the gospel. Anything else is "another gospel: which is not another."

That the gospel is a revealed body of truth, indicates that its facts have a revealed meaning, not a mere earthly one. They do have a revealed meaning. Paul says that they are "according to the scriptures." They are far from being according to the rationalistic concepts and conclusions. They are not and cannot be presented except "according to the scriptures." A presentation according to anything else is not the gospel. Revealed truths must be set forth in their revealed meanings. The method of the New Testament preachers in unfolding the truth to man was that they "reasoned with them out of the scriptures." But some men appeal to everything except the Word of God, and then claim to be gospel preachers!

Admittedly, the death, burial and resurrection of Jesus, with their corollaries, are set forth in Scriptures as having a redemptive meaning. They are historical facts, but not simply that. They are unequalled and amazing examples of service to others to those capable of following the sacrificial principles there exhibited, that is, to the people of God. But this is not their revealed purport in relation

to salvation and as constituting the saving gospel. They are divine redemptive achievements of "marvelous, infinite, matchless grace" for hell-deserving men, whereby and wherein Christ "suffered, the Just for the unjust, that He might bring us to God." The gospel is that Christ "was delivered for our offences, and rose again for our justification," and in consequence to believers, "by his stripes ye are healed."

Rationalists today, in religious circles or out of them, take their stand with men of their kind of the ancient days to whom the Cross in its redemptive meaning was a "stumbling block," an "offence," and "foolishness." By icy silence in reference to its meaning, by direct attack upon it, or by scornful reference to it, they express their contempt for its redemptive significance and substitute for it "the wisdom of men." Whatever their pious profession otherwise, such men are, in a gospel sense, "the enemies of the cross of Christ"; therefore, of Christ Himself; therefore, of the highest good of humanity. Paul classified men of that type in his day as the "ministers" of Satan.

Christ died, was buried, and rose again in a substitutionary redemptive achievement for sinners. Only this is the gospel "according to the scriptures." And those who receive it, find it to be "the power of God and the wisdom of God."

* * *

Concord Association

At Florence Baptist Church near Sky Harbor, Porter Floyd, pastor, and with Moderator S. A. Maples in the chair, Concord Baptist Association met in its one hundred twenty-fifth session July 31-August 1. We attended the opening day.

Bro. Rich led the singing, Elvin Burnett conducted devotions, Wayne Tarpley and J. D. Barbee received and read the letters, J. D. Sullivan read the Constitution. Deacon Davis of the Florence Church welcomed the messengers and visitors.

At the election of officers, J. D. Sullivan was chosen moderator, J. D. Barbee assistant moderator, Luther Vaugter clerk, and C. W. Baird, treasurer. The retiring moderator S. A. Maples, who had served the full three years allowed by the body, spoke a brief and forceful message. Carter Helm Jones, of the First Baptist Church, Murfreesboro, preached the annual sermon, a clear and moving gospel message. At noon a bountiful dinner was served by the hostess church.

In the afternoon the new moderator was installed. Prof. A. J. Brandon presented the reports on Time, Place and Preacher for next year and on Fifth Sunday Meetings. Wayne Tarpley presented and spoke to the report on B. T. U. H. F. Craddock presented the report on Sunday Schools, which was spoken to by Mr. Andrew Allen, the new state superintendent. The report on Woman's Work was read by Mrs. Wesley Bugg and spoken to by Miss Mary Northington. The Home Mission Report was read by Prof. A. J. Brandon and the Foreign Mission Report by Dr. J. A. Kirtley. Secretary John D. Freeman then addressed the body on these lines and on State Missions. Superintendent Stewart spoke on the Orphanage.

A fine list of subscribers to the Baptist and Reflector was secured during the day.

* * *

Soddy Homecoming

On Sunday, July 28, the editor was with Pastor A. T. Hayes and the Soddy Baptist Church (Oak Street), one of the mission churches under the State Board. We were with this church on the same Sunday last year.

Marked progress has been made during the year. Step by step they are completing their splendid building. The basement has been concreted and the outside walls stuccoed.

When finished, the building will not only be useful for the service of the church, as now, but also beautiful.

After Sunday school under the superintendency of Bro. John W. Clift, and a song service by the choir, including a quartette by Mrs. James Gann, Mrs. J. W. Clift, Mrs. Paul Coffelt, and Miss Agnes Clift, we preached at the eleven o'clock hour. At eleven-thirty, T. Perry Brannon, radio preacher and evangelist, preached a practical and moving message. At noon a fine dinner was served by the church on the church lawn.

In the afternoon Mrs. W. R. Milligan, president of the W. M. U., spoke along the line of their work in an interesting way. Misses Edith Hayes, Alma Clift, and Rachel Jenkins rendered a special vocal number. Deacon J. W. Levi gave a history of the church, and C. W. Cecil gave a thoughtful address on "the Mind of Christ."

We then went with Pastor and Mrs. Hayes and family to their home for supper. Mary Blanche, William Bryan and Alva Lee had gathered some apples and peaches, to bring home with us. We greatly enjoyed our visit there.

At the B. T. U. hour we spoke to the young people and then preached at 7:30. Then in the car of Pastor Hayes to Chattanooga. It was a fine day. Both pastor and people are to be commended for their spirit and progress.

* * *

"The Master's Minority"

This is a term coined some years since by a speaker who was addressing a group of Christian students. It is now the name of that phase of service fostered by the Department of Southern Baptist Student Work which groups Christian students in educational institutions for the deepening and expression of the Christian life.

Recently one of our most esteemed state Baptist papers editorially expressed its disapproval of the name. It felt that this slogan implies "that the majority of our young people are without God and hope in the world"; that it "smacks of defeatism and proposes an apology for being on the Lord's side"; and it "encourages a 'holier than thou' attitude on the part of those professing to stand for God when the majority have gone the other way"; and that it "tends to separate—a given group from the mass" and tends to "the monastic idea."

However much certain parties may construe the slogan, that is certainly not the intention nor is it the spirit of the students in the Movement.

A Master's Minority group is voluntarily formed and devoted in an organized way to the special nurture and direction of the lives of its members. The name squares with the fact that only a minority of the students as a whole are in the group. But the other Christian students could be, did they voluntarily so choose. There is no intention of reflecting on the Christianity of others or of implying that the majority of students are without God and hope.

If, as the Word of God says, "One shall chase a thousand and two shall put ten thousand to flight," the "one" and the "two" are certainly in the minority, but there is no defeatism in it nor apology for being on the Lord's side.

We do not believe that the lives of students in this movement suggest the "holier than thou" attitude. As to separation from others, it is only the separation of organization, not of self-exaltation. It no more tends to the monastic idea than the joining of some other special religious groups or organization formed by the students, being banded together for Bible study, prayer, service and avoidance from social practices personally believed to be harmful can hardly minister to self-exaltation. Neither this Movement nor its name proposes to judge others, but to govern the lives of

its voluntary members. So far as monastically withdrawing from others, the purpose is to aid one to an even more helpful association with others.

If one will send to the Secretary's (Mr. Frank H. Leavell) office at Nashville for a copy of the personal covenant pertaining to the work and read it and then investigate the results of the work among the students, it is believed that no just ground for misconstruction rests in either the Movement or its name.

* * *

May This Resolution Be Killed!

Thank the Lord, a recent effort to foist legalized liquor on the state by placing a liquor taxation amendment in an old age pension bill was defeated in the House in the State Legislature by a vote of 49 to 41. However, the vote was too close to be comfortable to the drys. That our people may see how their Representatives voted, we print the names and the way they voted:

Aye—Allison, Anderson (of Humphreys), Anderson (of Montgomery), Atkins, Beasley, Blanken, Browder, Brown (of Sumner), Burnett, Camp, Candler, Clark (of Grainger), Coffman, Coleman, Cornwell, Cothran, Crockarell, Cummings, DeJarnatt, Elliott, Freeman, Goddard, Golston, Gore, Hall, Hawkins, Henard, Hicks, Humphreys, Jeffers, Jones, Justice, Lashlee, McAdams, Maupin, Montgomery, Murray, Nuchols, Peebles, Phillips, Pope, Price, Ruffin, Sams, Sidwell, Swann, Tindell, Traughber, Webb. Total—49.

No—Anderson (of Chester), Austin, Bean, Beare, Brown (of Hickman), Brown (of Shelby), Buntin, Campbell, Carter, Clerk (of Davidson), Corn, Duke, Foster, Fugate, Gaines, Gilbert, Graves, Greer, Griggs, Harding, Harvell, Havron, Holladay, Jamison, Kelley, King, Lynn, Magevney, Martin (of Davidson), Martin (of Marion), Motlow, Sanders, Stratton, Walker, Warden, Warren, Whitelaw, Williams, Wilson, Mr. Speaker Haynes.—Total—41.

Absent or present and not voting—Brown of Warren, Cross, George, Little, Lyons, Ray, Stuart and White—8.

But, alas, those who are determined to legalize liquor in the state, if possible, have introduced in the House and succeeded in getting passed a resolution for a referendum in the state on the question of legalizing liquor. The resolution calls for the referendum on October 10. The vote was as follows:

Aye—Anderson (Chester), Atkins, Austin, Bean, Beare, Brown (Hickman), Brown (Shelby), Brown (Sumner), Brown (Warren), Buntin, Burnett, Camp, Campbell, Carter, Clark (Davidson), Corn, Cornwell, Cothran, DeJarnatt, Duke, Fugate, Gilbert, Graves, Greer, Griggs, Harvell, Havron, Holladay, Jamison, Kelley, King, Lynn, Magevney, Martin (Davidson), Motlow, Pope, Sanders, Sidwell, Stratton, Stuart, Traughber, Warden, Warren, Whitelaw, Williams, Wilson, Mr. Speaker Haynes. Total—47.

No—Allison, Anderson (Humphreys), Anderson (Montgomery), Beasley, Blanken, Candler, Clark (Grainger), Coffman, Coleman, Crockarell, Elliott, Foster, George, Goddard, Golston, Hall, Hawkins, Henard, Humphreys, Jeffers, Jones, Justice, McAdams, Maupin, Montgomery, Murray, Nuchols, Peebles, Price, Ruffin, Sams, Tindell, Webb, White. Total—34.

The resolution must now go to the Senate for concurrence or non-concurrence. May that body decisively defeat it. God forbid that we shall ever have again the legalized liquor traffic in the state. Revenue secured at the expense of the safety and sobriety of men and the welfare of women and children is blood money. Liquor means corruption and more corruption, always has and always will. Our people ought not to have to face the agitation and the trouble and the fight that will attend the question if this resolution is passed and approved and if a referendum in the state is held. But if so, let the God-fearing people in the state gird themselves and with all their might see to it that in the referendum John Barleycorn is defeated and defeated decisively.

The man who votes to legalize the body-destroying, soul-destroying, purity-destroying liquor traffic is therein an enemy of the commonwealth and of Christianity, however much he may profess otherwise.

Don-Don Journeying Toward the Sunrise

Mrs. Rosalee Mills Appleby

There was unusual hurrying to and fro in the Almeida household one morning. Little Don-Don was laying out her father's things. He was going to the city to buy provisions. When a trip was made from this far interior Brazilian farm to the capital, it was a marked event. The Almeidas lived far from the railroad, school or neighbors. The journey must be made on muleback and by train.

Don-Don was the oldest, a little girl of ten with sisters and brothers like stair-steps all the way down to the baby in her mother's arms. This little mother was busy early and late on the farm.

Senor Almeida never guessed that this would be a monumental trip—one that would change every outlook on life. While on the train returning to his farm, a colporter entered and began selling Bibles. He attempted to sell one to Senor Almeida who did not know how to read and had no interest whatever in books. Yet the colporter would not be denied, so to get rid of this persistent, annoying fellow, the farmer bought the unknown book.

"What did you bring me, father?" asked Don-Don that night after his return. "A reader," answered the farmer, remembering now the book he had been forced to buy. So he tossed the book to his daughter with no idea of its worth.

Don-Don was a very intelligent child. Though there had been no opportunity to attend school, she had learned to read in the spare moments from heavy household duties. It was a delight to have a new reading book. In order to practice, she started reading aloud in the evenings for the family. Her father became so interested that he could hardly wait until night to hear the wonderful things contained in the new book. He began studying in order to read it for himself.

It was as though the sunrise had risen upon a world of darkness. It was like a window built in the soul. The whole life of a backwoodsman was transformed with the good news of great gladness that fell upon his heart. The poor, weed-ridden farm became a haven of rest—that humble cottage a lighthouse.

The ideals of this home became those set up by Jesus. Action and conduct were measured by the Book. "What does the Book say about it?" was the method of deciding all difficulties.

"Were there other such marvelous books?" "Did others believe it and live it?" These and other questions ran through the mind of this family who had made the great discovery alone. Years winged onward and they were true.

The father never ceased to tell others of the wonderful things he had found in the Scriptures. As he talked to a man one day, the stranger said, "Why there are folks in Maceio who believe just as you do." Then Senor Almeida made him promise to tell the followers of the Book in Maceio about him back on the interior farm.

The evangelical Christians in Maceio were called bodes, or goats due to the fact that the first preachers wore a goatee. They were thus nicknamed goats in ridicule by the priests. The state evangelist came thus to hear of the Almeidas but it was so far that they were forgotten.

One day later Missionary John Mein and the evangelist were traveling in the interior. After a fifteen days on muleback they got lost. They stopped at a home and Mr. Mein's appearance and brogue made him different from the natives. They immediately asked if he were not one of the "Maceio bodes" or goats. He admitted the charge and the stranger said, "There is a family on a near-by farm who believes as you do." So the missionary rode the twenty-five miles to reach the Almeida farm.

It was an hour of great rejoicing when this faithful family found someone who believed as they and shared their ideals. It was the first believer they had ever seen and they cried as children in the joy that was theirs. Glad-

ness overflowed their hearts and they sat up twenty-four hours asking questions without a break. Five of the family were converted and sought baptism at once. Though Don-Don had heard no one pray in her life outside the family, she prayed as fervently and spiritually as an experienced Christian. The missionary was thrilled at the depth of their faith that had been guided by God's Book and Spirit.

Thus God's sunrise dawned in the soul of a simple maiden of Interior Brazil. There came a desire to reach out in farther search of light. She left her cabin and rode behind the missionary to the school in Maceio. Her unselfish ways, her brilliant eyes and sweet smile made her a general favorite. She was less than five feet high. Washing dishes, she worked her way from the Third Grade up through the Maceio school and on through Training School in Recife. From the servants to the most outstanding students of Society, Don-Don exerted a great influence. All loved and trusted her. She won the servants for Jesus. She brought to Him the highest class students, even a son of a Governor.

Miss Mildred Cox, principal of the Training School in Recife says among other things: "Don-Don is fervently evangelistic—the most consecrated young Christian I ever knew."

After finishing the Training School she went back to work in Maceio in the school and evangelical work. She rides miles in trucks or on horseback to open new points of preaching. The glad news radiates in many directions through the beautiful life of this Brazilian girl who is ever journeying toward the sunrise.

A Word From Dr. Broughton

Having rounded out another year, from July to July, which has been in all essential respects the best of my exclusively evangelistic and Bible teaching ministry, I am asking you to allow me the privilege of making a statement which my situation seems to make necessary.

For years I have had to reckon with a form of bronchial asthma, which in a way keeps me reduced in physical strength; and when the attacks come I must have some one who knows what to do sufficiently close at hand to render the needed help. In this way I am not only saved from much discomfort and suffering, but also preserved for my regular work in connection with my meetings. By being thus safeguarded, I do not recall that I have in the many years of my evangelistic work had to miss a single service.

BUT SOMEHOW OF LATE THE IDEA SEEMS TO HAVE GONE FORTH THAT THIS PERSONAL HELPER IS AN ADDITIONAL BURDEN OF INCIDENTAL EXPENSE REQUIRED OF THE CHURCH DESIRING MY SERVICES. BUT SUCH IS NOT THE CASE, FOR I BEAR THAT EXPENSE MYSELF.

Having no one in my family who can go, I have taken with me my secretary, who has been with me for a number of years, and lives in our home. She is abundantly able to look after these needs, and also to carry on my correspondence and other secretarial work, which enables me to get the rest needed at this stage of my life that I may do my best work in the meetings. But again I desire to say that this is without expense to the church. It is this that I particularly desire to stress, both in justice to myself and to the churches desiring my services.

More and more God is using my ministry in this way with results not hitherto realized. May He continue to use me to win the lost and strengthen the churches wherever I may go until my work on earth is ended.

I desire to thank the editors of our Baptist papers for all their past kindnesses to me; also, I desire to thank my pastor friends for keeping me going in this most needed line of work.

Len G. Broughton.

THE SIN AGAINST THE HOLY SPIRIT

W. C. Patton

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31.

This sin means a direct insult, abuse, evil speaking, reviling, slander against the Holy Spirit. In the context this is clearly shown. The Pharisees accused Christ of working miracles by the aid of the devil. Thus they dishonored or blasphemed the Holy Ghost.

The sin referred to by our Savior is a specific sin, abhorrent to God and exceedingly black and dreadful. No other sin is so deadly. It is not grieving or quenching of the Spirit. It is not final impenitence, final unregeneracy, or final unbelief, although these are fatal sins. But these sins are completed only when the whole of life is ended, whereas, the unpardonable sin may be committed when the dew of youth is upon one. The sin against the Holy Ghost mentioned in the text is the extreme and most heinous form of resisting the Spirit (Acts 7:51).

The danger of committing this sin is on the part of the enlightened unconverted men. These are in more or less danger all the while of doing despite to the Spirit of grace, or despitefully spurning the Spirit's blessed influences. Christians may grieve and quench the Spirit and do wickedly, but, thank God, no Christian has ever done despite unto the Spirit of grace. And Christians ought not to pray as if they had.

The sin against the Holy Ghost may be committed in thought, word, or action. It is expressed in oral utterance in giving vent to blasphemous words which, as in the context, are an index to the heart and character and life, set up against the Holy Spirit in impious scorn.

What, then, is this unpardonable sin? It is a deliberate, persistent, willful and malicious rejection of the revealed and known truth in Jesus and a fiendish opposition to the miraculous work of the Holy Spirit.

An idea of this may be gained from Lev. 24:10-16. The son of an Israelitish woman and a man of Israel strove together in the camp. The son of the Israelitish woman blasphemed and cursed the name of the Lord. He was arrested and put in prison until the will of the Lord might be known. And he was brought out and stoned to death without the camp. Being so very wicked, he could not die for his sin in the camp of Israel. And the people laid their hands on his head, as was the custom in the death of a blasphemer, signifying, "Thy blood be on thine own head, for thou thyself hast committed the deed." Thus he was stoned to death like a noxious wild beast.

When the Pharisees said of Christ, "This fellow doth not cast out devils but by Beelzebub the prince of devils," which some say means "The god of filth" or "The god of flies," they expressed their utmost contempt for the divine Christ. And because they thus said, "He hath an unclean spirit," a step further Jesus warned them that their sin was unpardonable. Surrounded by the works of the Spirit, they maliciously ascribed those works to the devil and committed the blackest form of rebellion against and rejection of the Holy Spirit. "Ye stiffnecked and uncircumcised in heart, ye do always resist the Holy Ghost: as your fathers did, so do ye." Hence, the person who thus deliberately insults the Holy Spirit does so in the face of direct and full knowledge. Beyond this there can be no possibility of repentance or change of character or capacity to accept the truth. He "hath never forgiveness."

It is my opinion that more men in proportion who commit this sin today than ever before in the world's history. It is a fearful thought that in this day of gospel light men will go on until they have a conscience petrified against God and stupefied to the means of grace and a heart for-

ever dead to the touch of the Holy Spirit. When once a man has passed the redemption point, he is doomed forever and forever.

The will seems to be the chief factor in the blasphemy against the Holy Ghost. And yet, how many are on the fearful verge of committing this awful sin and to what a fearful climax of woe and misery they are travelling!

In I John 5:16 we read: "There is a sin unto death. I do not say that he shall pray for it." I do not believe this refers to the unpardonable sin. I think the apostle had reference to physical death, the death of the body. Doctors know there are sins committed against the stomach, kidneys, heart, lungs, and brain until the consequences can never be remedied. Moses committed a sin unto physical death and died without being permitted to enter the promised land. But, as was shown in the Transfiguration of Christ, Moses did not go to hell. I have prayed for those who were so very sick they had to die, while others were healed. Judas in betraying Christ committed a sin which made him hang himself, and he went "to his own place," which was hell.

You may trace in analogy the unpardonable sin. Trees may be dwarfed until they will never develop again. Animals may be stunted until their very nature is changed and fixed. An unthinking child may destroy that which an angel cannot restore. He may with reckless hand snap a rosebud from its parent stem with no power to restore it to its first estate. So in the rash and terrible sin against the Holy Spirit a man can separate himself from his Maker forever.

Two things are necessary to the commission of this sin, and they must be joined in the same person at the same time. When there is sufficient light in the head and inveterate malice in the heart against the clearest evidence of the divinity of Christ with a fiendish opposition to the operations of the Holy Spirit, then that man who does it knowingly, persistently, willfully, dooms himself to inevitable destruction. Peter had sufficient light to commit this sin, but the malice was lacking. Saul of Tarsus had sufficient malice, but he lacked the light. He himself says, "I obtained mercy because I did it ignorantly in unbelief," which was the saving clause in his case.

While unbelief is wrapped all around the unpardonable sin, it is not that specific sin itself. That sin itself is more awful than unbelief. It is forever incurable in this life and in the life to come. I preach with my whole heart that men are in imminent danger of committing this sin. To those guilty of this extreme rebellion against the Holy Spirit you might preach a wagon load of sermons, but they would be lost in spite of all that might be said or done. They carry in themselves the tokens of death, even as thunder and lightning in the material world betoken the coming storm. Sinner friends, beware of this awful sin which aims to insult the Spirit and to strike a death blow at the divinity of Christ and the end of which is everlasting doom.

There is a time, we know not when,
A place, we know not where,
Which marks the destiny of men
For glory or despair.

There is a line by us unseen
That crosses every path,
The hidden boundary between
God's patience and His wrath.

May God accept this sermon for His sake and for the salvation of sinners.

Bristol, Tennessee.

Centers of Denominational Enthusiasm

Austin Crouch

Within the next few months, tens of thousands of Southern Baptists will assemble in the annual meetings of the District Associations. The far-reaching possibilities of these gatherings are beyond the power of man to calculate. They can be made centers of spiritual power and of denominational enthusiasm.

Most of the people who attend the District Associations are deeply interested in all the causes fostered by their denomination. They are eager for information about every phase of the work at home and abroad. They want to know about the activities, the successes, the needs and the possibilities of each and every agency trying to promote the cause of Christ among men.

The program committees of the various associations can so plan the meetings that every cause will have due consideration. A well-worked-out program will count tremendously in furthering the whole Co-operative Program. Upon winning the loyal and hearty support of individuals and of the churches depends the success of all of the work maintained both by the state conventions and by the Southern Baptist Convention. Where better can this support be called forth than in the meetings of the associations?

The reports of the committees are of vast importance and should, therefore, be most carefully prepared. At least four benefits will come from such reports:

—First, the committee itself will derive great profit from an earnest study of the cause on which it reports. And this is no small result.

Second, the great congregation of people who hear it read and discussed will be stirred by the facts presented and by the earnest appeals made.

Third, the reports will all be published in the minutes and will, therefore, be read by hundreds who did not attend the association. More people, doubtless, read the reports of committees found in the Associational Minutes than read either the Minutes of the State Convention or of the Southern Baptist Convention Annual.

Fourth, during the year these reports will furnish information needed by those who are called upon to make talks on the various denominational causes. Any one can gather sufficient material from well-written and carefully prepared reports to make an informing and appealing address on any phase of denominational work.

All who speak at a District Association have both a golden opportunity and a grave responsibility. For this reason each speaker should not only give much thought to the preparation of his address, but should above all else pray for divine guidance and power. When one discusses any phase of the Lord's cause he should earnestly strive to do his very best. A worthy message delivered by a Spirit-filled messenger produces a deep and abiding effect upon the hearers. This has been true in the past and will be true in the future. Remember that Carey's immortal missionary sermon on Isaiah 54:2, 3 was preached at a meeting of the Northern Baptist Association, May, 1792.

Every report, every sermon and address should be directed toward one end—the advancement of the Lord's cause. One motive should dominate every heart—a holy zeal for Christ's everlasting glory. If this end is sought and this motive controls, then surely every session—morning, afternoon, and night—will be ablaze with evangelistic and missionary fervor. God grant that this may be true in every associational meeting from Maryland to New Mexico, and from the Ohio River to the Rio Grande!—Baptist Program.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.—Malachi 3:8, 9.

The Flying Roll

G. M. Savage

The Flying Roll is in the first part of the fifth chapter of Zechariah. It is truly a missionary document. There are certain pivotal words in this text. There is much in little—"Multum in Parvo." These pivotal words are stealing and swearing and oath. By oath we mean a covenant confirmed with an oath. Another pivotal word is innocent for its message is to sinners and it shows how he may be innocent of his sinning.

The mission of the Flying Roll was over all the earth. The roll was open and it was flying in a hurry just as the gospel should go over the face of the earth. How beautiful are those words: "Beautiful are the feet of those that preach the gospel of peace." The Great Commandment includes the word "Go."

The Roll was open and it was twenty cubits long and ten cubits wide. These are the exact dimensions of the Mosaic tabernacle showing that the Flying Roll was the Gospel with the covenant of salvation which was sufficient to cover up the lost, and all faults and deficiencies of all the ceremonies. It was near enough to the ground to be readable. It was open because the message was finished and was ready to be read.

The two sins mentioned in that verse represents the two sides of the law. The law looks Godward in one direction and manward in another direction. The two sins are stealing and swearing. The sin of stealing has a manward bearing and the sin of swearing has a Godward bearing. Stealing and swearing represent all of the sins mentioned in the decalogue.

The direct, concise and explicit meaning of the text shows that the man who steals is innocent of that crime according to the covenant confirmed by an oath which is clearly justification; and the man who swears commits that sin against God who said, "Swear not at all, but let your communication be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil"; but he who swears is innocent of that crime according to the covenant confirmed by an oath.

There are two sins mentioned in the text on the Flying Roll. One is stealing which is the sin of man against his fellow man and the other is swearing which is the sin of man against God. This Flying Roll contains clearly the teachings that the man who sins against God is innocent of that sin according to the covenant confirmed by an oath.

How can a man who steals be innocent of stealing? How can a man who swears be innocent of swearing? That is the mystery of justification. The Flying Roll in other words is a picture of the gospel whose mission is to go over all the earth and show man how he may be innocent of his sins.

This is enough said on the Flying Roll, but we see the beautiful harmonies in explaining the haste with which the gospel should be carried to all human beings. For example Romans 10:17, "How beautiful are the feet of those who preach the gospel of peace."

The beautiful harmony of the oath, which is the covenant confirmed by an oath as: "And this I say, that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. 3:17.

If we can just be imbued with the haste expressed by the Flying Roll and be in a hurry to spread the gospel over the entire earth. Remember that the roll was flying, and that roll shows just how sinners may be innocent of all the sins they commit.—Jackson, Tenn.

The backbone of a Christian civilization is its dependable people. These are the ones who can always be counted on for a steady stream of influence and service no matter what happens anywhere.—Ex.

BOOK REVIEWS

All books may be ordered from the BAPTIST BOOK STORE, 161 Eighth Avenue, North, Nashville, Tennessee.

Faith That Profits by G. Ray Jordan, published by Cokesbury Press, Nashville, Tenn.

This volume of fifteen sermons is directed at the minds and hearts of people who are skeptical or doubting and saying religion is excess baggage. Dr. Jordan plunges through the outward forms of religion to find its reality in Christ. He comes to the conclusion that true religion is necessary—without it a man, a home, an organization or a nation is doomed.

This book is fine for young people—especially if they are disturbed by doubts and unbelief. It is well written, frank and forceful.
—R. Kelly White.

The Grace of Giving. By P. E. Burroughs. Baptist S. S. Board. Price 60c.

The Christian graces are the manifestations of heavenly influences in the lives of human beings here in this world. Marked among these in the New Testament is the grace of giving. Stewardship, tithing, sacrifices, offerings, the support of the churches, the care of the poor, the sending of the gospel to the heathen, are all to be bound together by a golden thread of the grace of giving. "It is soul growth that we seek rather than the filling of depleted treasuries." The thing that Jesus criticised among the tithers of His day was: "They observed the rule and neglected the principle . . . the observance of the tithe was designed to be the expression of an inward grace." "Partnership with God, means fellowship with God." The author would lift us up in our giving to the high plane of gladness and joy and into a blessed spiritual delight.

J. R. CHILES.

THINGS THAT ARE ABOVE

One who has dwelt in the mountains will never be quite content to live in the swamps and marshes. So he who has once walked the highways of truth and love and righteousness will not find peace on the lower levels of character. Paul admonishes us to think of the things that are true and honest and pure and of good report, because, great psychologist that he was, he knew that having once let our minds dwell upon these things we shall thereafter "covet earnestly the best gifts." Jesus urged that his disciples seek to become perfect, knowing that the nearer they came to that ideal the more dissatisfied they would be with anything less. When we seek "those things which are above," we may not always attain, but there is joy—and growth of soul—even in the asking.—Christian Observer.

OLD AND WEAK AND POOR

By Louis J. Bristow, Superintendent

Her home is in Mississippi and she is the widow of a preacher who was well known in Southern States. Like most preachers he had little opportunity to lay up for his old age and her widowhood. His meager salary went largely to missionary boards and schools and orphans' homes, and to help the poor who constantly besought him. Anyway, when he fell, this widow was left in want. She has been sick with a grievous sickness, and now she is a guest of Southern Baptists in their Hospital in New Orleans. I do not like to use the term "charity patient"—we never pin the badge of charity upon anyone. I believe that poverty has never made one's pride less keen nor one's suffering less acute. So this poverty-stricken old woman is our guest. Her case is expensive and her stay will be long. I wonder—well, isn't it a fine thing to help care for such a decrepit old child of God? Are you having part in it?
—New Orleans, Louisiana.

REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION SOUTHWIDE FUNDS

July, 1935

Receipts

	Program	Designated	H. T. Club	Total
Alabama	\$ 3,811.06	\$ 137.09	\$ 932.62	\$ 4,880.77
Arkansas	1,256.27	4.45	546.26	1,806.98
Arizona	24.29		29.15	53.44
Dist. Columbia			97.50	97.50
Florida	1,624.61	163.67	760.86	2,549.14
Georgia	2,813.66	1,343.52	1,985.44	6,142.62
Illinois	193.46	6.71	186.00	386.17
Kentucky	5,419.35	632.14	1,234.23	7,285.72
Louisiana	1,246.87	170.87	897.39	2,315.13
Mississippi	861.51	119.22	986.30	1,967.03
Missouri	1,036.70	379.87	2,012.25	3,428.82
Maryland		184.91	65.00	249.91
New Mexico	105.28	6.40	139.90	251.58
N. Carolina	5,152.22	1,378.47	600.72	7,131.41
Oklahoma	1,334.14	711.28	677.38	2,722.80
S. Carolina	6,445.46	129.68	277.44	6,852.58
Tennessee	5,156.25	484.18	1,469.77	7,110.20
Texas		4,762.27	2,747.83	7,510.10
Virginia	320.34	16,981.27	346.30	17,647.91
Specials	78.70	356.25	345.00	779.95

Totals for Mo. \$ 36,880.17 \$ 27,952.25 \$ 16,337.34 \$ 81,169.76
Year to Date \$344,050.55 \$393,604.08 \$126,022.97 \$863,677.60

Disbursements

	Current Mo.	Yr. to Date
Education Board	\$ 2,173.65	\$ 18,198.08
Southern Baptist Theological Seminary	5,576.95	42,294.68
Southwestern Theological Seminary	4,324.83	40,639.45
Baptist Bible Institute	3,196.37	26,513.63
W. M. U. Training School	393.88	2,980.87
American Baptist Theological Seminary	466.58	3,931.31
Foreign Mission Board	40,583.55	448,541.40
Home Mission Board	15,318.67	219,342.92
Relief and Annuity Board	5,896.96	33,644.13
New Orleans Hospital	1,571.48	12,654.78
National Baptist Memorial	81.70	630.13
Southern Baptist Convention Bonds	1,585.14	14,306.22
Total Disbursements	\$81,169.76	\$863,677.60

A CHARITY HOSPITAL CONVERSION

Miss Jewel Reynolds, Student from Georgia

One Saturday afternoon while visiting at the Charity Hospital I went into a certain ward and there saw a lady who looked so discouraged that I went over to the bed and began talking to her. The lady began to tell me of the misfortune that had come to her, and as she told me about these things I could understand why she was so unhappy.

When she had finished talking I asked her if she was a Christian, and she told me that she was a Catholic. I then asked her if she ever read her Bible, and she told me that she didn't know what a Bible was. I explained to her how much comfort had come to her by reading my Bible, and told her the story of Jesus and how He had blessed her. I told her if she would give her heart to the Saviour that He would help her to bear her burdens, and would make her the happiest woman in the world. When I had finished talking to her I read to her the fourteenth chapter of John. Tears came in her eyes as she said to me, "You are the only one that has ever explained things like this to me. Oh, how much you have meant to me by coming here today."

While we prayed she gave her heart to Jesus and then she asked me if I would bring her a Bible to read. She said, "Now that I am saved I want to pray for my brother, he is an infidel." We then had prayer for him. Oh, how much this experience meant to me, and how it makes my heart ache because I realize that there are millions who do not know about Jesus. May God help us all to be more concerned about lost souls.—Baptist Bible Institute.

What Our Readers Are Saying

A STEP FORWARD IN RELIGIOUS EDUCATION

J. M. Price

For a long time religious education and missionary education were thought of as separate activities. To a considerable degree this is still true. The result has been that instruction in missions has not been made an integral part of all of the teaching activities of the church, but has been considered a thing apart. So separate organizations have had to be set up for that purpose and many feel that they can be trained religiously without a knowledge of missions. The situation has been brought about largely by separate leadership and boards in the respective fields.

For some time there has been a growing realization that it is a false distinction to make religious education and missionary education separate activities. In fact, it is being felt that the two are indissolubly related and should be correlated. As Miss Elsie Ragsdale says in her chapter on missionary organization in "Introduction to Religious Education," "Religious education includes missionary education and no course in religious education is complete that does not include full and adequate study of missions." Hence the effort "to build missionary education once more into the very heart of religious education" and thus integrate the program in these two fields.

As a result of this conviction, the Advisory Board of the Woman's Missionary Training School of Southwestern Seminary voted recently to make the courses in W. M. U. work an integral part of the School of Religious Education of the Seminary. By that act W. M. U. work is placed alongside of Sunday School and B. T. U. work. So all students in religious education, both men and women, will now face all of these on a par with each other, and think of all of them as necessary to make a complete course in religious training. This means missionary education is put at the heart of religious education in this great Seminary and it is confidently believed that a long step forward has been taken toward correlating all phases of religious education in our churches.—Seminary Hill, Texas.

BAPTIST BIBLE INSTITUTE ITEMS

President W. W. Hamilton,
New Orleans, Louisiana

"Uncle Frank" is dead. Every Bible Institute student will remember the aged Negro who had been here since the school started. President Hamilton

spoke at his burial on "Well done, thou good and faithful servant."

The opening address of next session will be delivered by Dr. Park H. Anderson, who has been for seventeen years with Graves Theological Seminary in Canton, China. Dr. Anderson will teach this year at the Baptist Bible Institute. He will have classes in Theology, Missions, and Biblical Introduction.

W. Wistar Hamilton, Jr., will for this session teach classes in church history for Dr. E. F. Haight, who is taking a leave of absence. This arrangement was made by Dr. Haight with the trustees. Professor Hamilton has majored in history at Tulane University and at the Baptist Bible Institute, and prior to becoming pastor taught history while principal of a Virginia school. He expects to resume the pastorate following the year of teaching.

Many nearby pastors are planning to continue at the Institute their theological studies. The present enrollment indicates another great year. We need aid for worthy and eager young men and women who cannot come without help. Here is a fine opportunity for eternal investments.

Mrs. Joseph Santo will assist Mrs. J. Wash Watts in the W. M. U. work, and Miss Milbry Guest will continue in charge of the Kindergarten instruction. We would not be surprised if our enrollment of women should double again this session.

Dr. James E. Gwatkin is much better, and the physicians are very hopeful of his recovery. The trustees have asked him if he is able, to do some teaching and to take the care and responsibility of our great research library with its 45,000 volumes.

THE CAP SHEAF

Warren L. Steeves

On farms we have often noted that when the wheat was harvested it was gathered together into bundles and then that which was called the cap sheaf was placed upon the top of certain bundles in order to bind them together against the wind and storm. This cap sheaf rendered a service, and even though it was no different from the other wheat of the field, still it had the honorable position of giving steadiness and protection to the other bundles of wheat.

Our observations have led us to see a number of preachers, both young and old, who have felt that certain prophetic truths of the Word of God was all that was necessary to receive and to preach. The truth of the matter is that the Word of God is One, and there are certain bundles of Truth that are quite simple which are most necessary for the beginner in faith and for the general throng that comes within the reach of the ministry. It is not necessary for men to know the prophetic truths of the Scripture in order to be saved. We have met hundreds of noble Christian men and women, who have never seen some of the great deep truths of prophecy although they have lived like prophets and acted like saints. They believed all of the Word of God even if they did not know it all and this is a matter of importance. We sometimes marvel at the knowledge men have had of the simple truths of salvation, and of the Christian walk and fellowship, but still have not known the great Scriptural doctrines. This has led us very definitely to the opinion that prophecy, while it is intended for all, is but a part of the Truth even though all of God's children have not grasped it. Nevertheless we know that prophecy is a wonderful binder of fellowship and doctrine in Christ.—Waterloo, Iowa.



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WHO'S AFRAID IN THE DARK

"Not I," said the owl,
And he gave a great scowl,
And wiped his eye
And fluffed his jowl.
"Tu whoo!"

Said the dog, "I bark
Out loud in the dark
Boo-oo!"

Said the cat, "Miiew!
I'll scratch any who
Dare say that I do
Feel 'fraid."

"Afraid," said the mouse,
"Of the dark in a house!
Hear me scatter,
Whatever's the matter.
Squeak!"

Then the toad in his hole,
And the mole in the ground,
They both shook their heads
And passed the word 'round.

And the bird in the tree,
The fish, and the bee,
They declared, all three,
That you never did see
One of them afraid
In the dark! -

But the little girl who had gone to bed
Just raised the bedclothes and covered
her head.

—Author Unknown.

THE ZOO DOCTOR

One of the most interesting of jobs is that of the zoo doctor. And many are under the impression that he has a decidedly easy time of it. Nothing is farther from the truth, for the zoo doctor is not only kept busy during the entire day, but has cases to handle that require the utmost skill and rival any of the work done on humans by skilled surgeons.

Animals are subject to a great variety of diseases, besides inflicting punishment on themselves and each other. There are certain operations which must be performed regularly, simple enough in themselves, but exceptionally difficult because of the wild beasts upon which the operations must be performed.

For example, the bigger cats must have their claws cut regularly; the elephant has toe-nails which require attention every few months; the monkeys break their arms with distressing regularity; and the snakes develop abscesses on their jaws, which require immediate attention. And to each and every need the doctor must be prepared to give full and competent treatment.

In all of the greater zoos, there are

special sanatoriums where the animals are first received and examined. Each new inmate is given a complete physical examination and should anything be wrong, he is kept isolated from the others until he has been cured. Many zoos today have regular hospital quarters and special operating rooms.

And in every zoo, each animal that dies is dissected and studied. Doctors today know as much about the insides of animals as they do about the insides of human beings.

Some of the doctor's problems are most interesting. In the Bronx Zoo, which, by the way, covers more area than any other similar establishment in the entire world, a chimpanzee contracted pneumonia. Many such creatures contract this dread disease and little can be done for them. So thought most doctors, but one of them made an interesting experiment. Finding that a lung of the young chimpanzee was use-

less, he sent for the oxygen-tank and attached the tube to the patient. The life-giving air entered the sufferer's lungs, and soon the chimpanzee was as alive as ever. Another triumph for science.

The wild animals are treated much like human beings with their ills. When necessary, chloroform is applied. Monkeys have plaster casts placed on their broken arms and then it is tied about their necks with wooden collars. This is because the monkeys insist on biting into the plaster casts and tearing away the leather.

A baby sucks its thumb. To teach it better, mother places pepper or castor-oil or something else on the thumb. The baby doesn't like the taste; it stops sucking its thumb. In the same way, monkeys often bite their own tails. It pains them, but they don't stop. So the zoo doctor places a red ointment on the ail. This tastes terrible; the monkey stops biting its tail.

Toothaches are frequent among all the animals. The elephants are frequent sufferers, but the best of patients, for they seem to realize that all the trouble is for their own good.

The doctors often have a most difficult (Continued on page 16)

Christian Life Conference

Ridgecrest, North Carolina

August 18 through 25

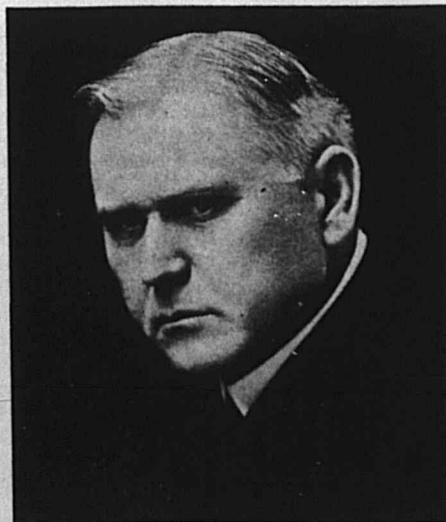
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Sunday School Department

Superintendent Andrew Allen
 Elementary Worker Miss Zella Mae Collie
 West Tennessee Field Worker..... Jessie Daniel
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.

MY FIRST MESSAGE TO TENNESSEE BAPTISTS

Andrew Allen

There are so many things I would like to say in this, my first message to Tennessee Baptists, that I hardly know where to begin.

First of all, I want to express my gratitude to God for His leadership in this direction. Nothing other than the deep consciousness that this was the task the Lord wanted me to do led me away from the great East Grand Avenue Baptist Church in Dallas to this field of labor.

Second, I count myself fortunate in the privilege of being associated with Dr. Freeman and all of the employees of the Tennessee Executive Board. Each one has been as cordial and gracious as the noon day sun. Already they have made us feel at home in Nashville. I should like to express our appreciation also for the sincere hospitality of the employees of the Sunday School Board. The words of encouragement, both spoken and written, from each of the above groups have cheered our hearts.

Letters from rural, mountain sections, and cities throughout Tennessee have flooded my desk, which in turn have flooded my own heart with the feeling of my limitations in attempting to lead in this work. These letters have spoken in highest terms of my predecessor, Bro. W. D. Hudgins and of the foundation work he did. I regret it was not my privilege to know him in person, but "by their fruits ye shall know them." Truly his son, Douglas, is one of the finest young men I have ever met. It is a great joy to me to call him my friend. As I take up the torch which Bro. Hudgins carried, I do it depending upon God for His guidance and depending upon Tennessee Baptists for their sympathetic co-operation. I feel that a special word of appreciation is due Miss Zella Mae Collie and those who have assisted her in carrying on the work since the passing of Bro. Hudgins. Tennessee Baptists are not unmindful of her ability and of her gentle spirit.

It will be the policy of your new superintendent to be of service in every possible way. I come not to tell you how much I know about the work but to labor and learn with you. As individuals, there may be times when we do not agree on methods, but I pray that we shall always be together in our motives. May each of us remember that the whole is greater than any part, and that the cause of Christ is more impor-

tant than any individual or his ideas. In a hospital in France there is a motto which expresses, to some extent, the feeling of my heart:

"If I advance, follow me,
 If I fall, take my place,
 If I retreat, shoot me."
 Yours in His name,

Andrew Allen.

STANDARD OF EXCELLENCE

Sunday School Superintendents will be pleased to know that the Training Requirements in the Standard of Excellence will be the same for 1936 as it is at present. Point nine in the Standard reads:

IX. Trained Workers:

Fifty (50) per cent of the general officers, including the pastor or the superintendent, shall hold the Administration Course diploma; fifty (50) per cent of the officers and teachers, including the pastor or superintendent, shall hold a Convention Normal Course diploma, as earned before the advent of the New Training Course for Sunday School Workers.

Or fifty (50) per cent of all the officers and teachers, including the pastor or superintendent, shall have the award for the study of Building a Standard Sunday School.

There shall be a training class completing at least one book a year.

Note first, that, as always—a training class for workers must be conducted. This is the big thing in the requirement. Then any school can meet this point on either the old basis or the new. In other words, the old diplomas are still recognized. Of course, workers holding the old credits will want the new work and will get it as they can. In the meantime, the above alternates give the most reasonable sort of basis for 1935. If the school does not meet the old requirement, then it can be recognized when fifty per cent of all the officers and teachers obtain credit (either old or new) for Building a Standard Sunday School.

CHRISTIAN LIFE CONFERENCE

Many Tennessee Baptists should avail themselves of the unusual program at Ridgecrest, N. C., during the Christian Life Conference, August 18-25. Dr. W. Hersey Davis, Mrs. W. J. Cox, Dr. John L. Hill, Dr. H. W. Tribble, Dr. Sparks W. Melton, Dr. Geo. W. Truett, Dr. David M. Gardner and Dr. P. E. Burroughs are some of the attractive speakers on this program.

July 1 there were 656 Standard Sunday Schools in the Southern Baptist Convention. Of this number Tennessee had only 9. Surely it will not be impossible for us to have 50 Standard Schools by January 1. Come on Superintendents, officers and teachers. Let's do it!! The writer has just come from a church that has been standard for 15 consecutive years. He believes 100% in the standard as the best general program of work a Sunday School can adopt because he has seen some of the results that come from hard work in this direction. Standard Sunday Schools are better Sunday Schools because it takes work to reach such a goal. A Sunday School without a program is as efficient as an individual without an aim in life.

NOTICE — ALL PASTORS AND SUPERINTENDENTS

All requests for Teacher Training awards must be sent to Andrew Allen, Tennessee Baptist Sunday School Department, 166 8th Ave. North, Nashville. Special blanks have been printed for this purpose and will be sent free upon request. When the list of names is received in our office record will be made and the original delivered the same day to the Sunday School Board for the issuance of awards.

THE SUNDAY SCHOOL CONVENTION AT OVOCA

The Sunday School Convention and assembly held last week at Ovoca was pronounced a decided success by all who attended. The attendance was the largest in a number of years and the spirit of the meeting was superb. Every section of the state was well represented in this meeting. Inspirational messages were brought by Dr. R. T. Skinner, Bowling Green, Ky.; Dr. R. S. Jones, Foreign Mission Board, Richmond, Va.; Prof. E. O. Sellars, New Orleans, La.; Mr. Henry C. Rogers of Nashville; Dr. John D. Freeman, Nashville and Mrs. Everett Rawlings of Arkansas.

The conferences were well attended and was one of the features of the convention. The Tullahoma Sunday School under the direction of Miss Violet Ward gave us on Tuesday night a beautiful playlet entitled "The Dream That Came True." This was a message on the importance of Home Co-operation. There were a number of demonstrations that also were excellent. The convention opened Tuesday evening with Bryan Wilson of Memphis presiding and closing Thursday afternoon at 3:30.

Some of the important decisions of this convention were as follows: first, that we would hold every other year in April six regional Sunday School Conventions. Second, these conven-

(Continued on page 13)

Baptist Training Union

DIRECTORHENRY C. ROGERS
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 STATE CONVENTION PRESIDENTHERMAN KING, 77 Arcade, Nashville

Theme: Magnifying His Church.

Southwide Emphasis for Month of August: His Church a Fellowship For Worship.

OVOCA

Once again the hills at Ovoca have stood sentinel and looked on while the Baptist Young People of our state met for their twentieth annual convention and assembly. The keynote of the convention, "Magnifying His Church," was exemplified in the attitude of the entire gathering.

During the three days of this meeting 617 attended part of the time while 450 of this number stayed for the entire session. Since the accommodations at Ovoca are for a much smaller number, the result was an overflow that was taken care of partly in Tullahoma and partly in Manchester. The co-operation was splendid and even with the handicap of being so crowded the days moved smoothly under the splendid leadership of our directors, Mr. Henry C. Rogers, Miss Roxie Jacobs, Mr. Herman L. King, and our camp pastor and camp hostess, Dr. and Mrs. W. R. Rigell.

The program began Thursday evening at 6:30 with a service by the lake. The chorus "Into My Heart" was sung, after which Dr. John L. Hill was the speaker, his subject being "At Evening with Jesus."

At 7:45 the crowd assembled in the auditorium of the Administration building for a brief business session and election of officers. Mr. Herman L. King of Nashville was re-elected president. Mr. King made a splendid president during 1935 and we are sure that under his leadership much progress will be made during the coming year. After an address by Mr. Henry C. Rogers on "My State—Your State," a Memorial Service was held for Mr. W. D. Hudgins. The different phases of his character were presented and discussed as follows: Mr. Hudgins, a Friend, by Miss Edna Earle Rosenheim of Memphis; Mr. Hudgins, a Christian, by Mr. Fred Dowell of Sparta; Mr. Hudgins, a Citizen, by Rev. O. L. Rives of Tullahoma; Mr. Hudgins, a Leader, by Mr. Lawrence Trivette of Johnson City. Mr. William Hall Preston sang Mr. Hudgins' favorite song, "How Tedious and Tasteless the Hour." A beautifully-bound book compiled of memoriams written by his many friends was presented to Mrs. Hudgins along with a framed certificate of the W. D. Hudgins' Memorial Scholarship Fund. Truly the example set by this man lives after him. Dr. James T.

Warren led the closing prayer for the Thursday evening service.

"A Study in Philippians" conducted in three parts by Dr. W. R. Rigell was an interesting and beneficial feature of Friday and Saturday.

Friday afternoon the convention was presided over, and the program was presented by Juniors and Intermediates. Don Black of Memphis acted as president. The music was in charge of J. G. Hughes, Jr., of Kingsport, and Wilburn Taylor of Nashville. The devotional was led by Brown Hughes of Kingsport and there was special music by Joe and John Allison of Morristown. The playlet, "Ruth Lieu Goes to China" was given. John Hall of Johnson City gave the inspirational address. The ease with which this program was presented bears out the remarkable training being carried on in our churches. The special attraction of Friday evening was a chalk talk given by Mrs. J. O. Williams. Her subject was "In Tune With the Infinite." After adjournment, Regional Camp Fire meetings were held.

The splendid devotionals led by Rev. Wayne Tarpley, Norene, Miss Tunis Johns, Etowah, and Miss Frances Ewton, Nashville, together with the special music was a large factor making for the success of the assembly. Miss Annette McAdoo of Lebanon deserves commendation for her violin solos used in the devotionals. Mr. Luther Carter of Carson-Newman College contributed splendidly by singing again and again for the convention. The Nashville Octette was much in evidence and was greatly enjoyed.

One of the outstanding attractions of the convention was the banquet on Saturday night. This was a unique affair, the success of it being a result of much fore-planning. The guests sat at tables which were divided according to regions. Each of the six regions represented some holiday, and their tables and section of the dining hall were decorated accordingly. During the program the different regions put on a stunt appropriate to the holiday they represented. Prizes were given to Region 4, who represented Fourth of July, for putting on the best stunt and to Region 5, who represented Christmas, for having the prettiest decorations. The evening came to a climax as Mrs. C. D. Creasman spoke, her message being centered around the holiday motif.

The convention was brought to a close Saturday evening by the splendid address of Mrs. Sadie Tiller Crawley of

Blue Mountain, Mississippi. Her subject was "Life's Supreme Challenge."

The influence derived from these days of association, recreation and inspiration has already been set to work in our various churches, and it is our earnest desire that the good derived will lead us through a fuller and more complete year of service to our Master.—Christine Little, State Secretary.

LOST !!!

A brown suitcase was lost Sunday, July 28, between Tullahoma and Mont-eagle. The bag was filled with men's clothes and had the name of Harold D. Tallant on the inside. Anyone knowing anything of this, please notify Mr. Harold Tallant at 305 Monroe Street, Sweetwater, Tenn. A reward is offered.

TRAINING SCHOOL AT GEORGE JONES MEMORIAL

The young people of the George Jones Memorial Baptist Church, Wheat, Tennessee, united in a study of the B. Y. P. U. Manual under the direction of Miss Margaret Arnold. The average attendance for the week approximated sixty-five.

Leaders of the training school were Mr. Everett Sherwood, director; Mr. Roy Cross McGill, associate director; Miss Ruby Johnson, secretary; Miss Edith Arnold, pianist; and Mr. Ralph Phillips, chorister.

The Baptist Training Union with four unions was organized. Organization for the Children's Story Hour, Junior, Intermediate and Senior B. Y. P. U.'s were set up with officers and committees elected in each. The general officers of the Training Union are: Pastor, Rev. C. M. Dutton; Mr. W. W. Williams, director; Mr. Arthur Chisenberry, associate director; Mrs. McGill, general secretary; Mr. Everett Sherwood, chorister and Miss Edith Arnold, pianist. Heads of the unions are as follows: Children's Story Hour leader, Mrs. Ella Griskill; Junior leader, Mrs. W. W. Williams; Junior president, Edward Williams; Intermediate leader, Mrs. Arthur Chisenberry; Intermediate president, James Williams; Senior president, Everett Sherwood.

JULY AWARDS TOTAL 1,536

We are very proud of the increase in awards presented during the month of July over those presented in June. Let's keep up the good work. The awards went to the following associations:

	Diplomas	Seals
Beulah	29	19
Big Emory	14	34
Big Hatchie	1	
Campbell County		11
Duck River	13	26
Dyer County	21	
East Tennessee	20	
Gibson County		19
Hardeman County	13	25
Holston	75	72
Jefferson County	18	22

(Continued on page 13)

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.

THINGS THAT NEVER DIE

By Enos Bacon

There are words of kindness spoken,
 There are deeds of kindness done,
 That will live throughout the ages,
 And outlast the shining sun.
 There are thoughts that never perish,
 There is love that will not lie,
 These will never know a graveyard.
 These are things that never die.

There is work that you are doing
 That will travel down the years;
 Though you toil with fear and trembling
 And your eyes are wet with tears.
 There are labors for your fellows
 That are registered on high.
 They will never be forgotten,
 They are things that never die.

There are lives that you are living
 That can never pass away;
 Though the years may climb in number,
 They will last through endless day.

There's a final Judgment waiting
 In the courts beyond the sky.
 Love, and hope, and faithful duty.
 These are things that never die.
 —Baptist Advance.

"SUNLIGHT AND SHADOWS"

We are happy to announce that Dr. Freeman's book, "Sunlight and Shadows," is ready for distribution. Free copies are being sent to the presidents of the W. M. S. and Y. W. A. Additional copies may be secured by writing to Secretary John D. Freeman, 161 Eighth Ave. North, Nashville, enclosing ten cents for each book desired.

This book should be studied early in September preparatory to the State Mission Season of Prayer. It is unusually helpful and interesting. Plan for a class in your church.

A home mission seal will be given for the study if the book is read and three questions on each chapter are answered in a written test.

HOUSEPARTIES AND CAMPS

There have been a thousand girls, young women and boys in our G. A., Y. W. A. houseparties and R. A. camps this summer.

Your secretary has had the privilege of assisting Miss Bruce and the divisional leaders in nine of these meetings. The Ocoee Y. W. A. camp was another delightful experience we had with the Chattanooga girls.

If any one is skeptical concerning separate organizations for boys and girls, a visit to one of these camps would certainly convince one that the most worthwhile work and the most satisfying is done when only one group is present. Especially is this true when dealing with the self-conscious intermediates.

With all our heart we commend the untiring work of Mrs. Virgil Adams, Miss Kellie Hix and Mrs. W. C. Howell, divisional young people's leaders.

Mention must also be made of Mr. Robert Southerland who was the director of the West Tennessee R. A. camp and assisted in the Middle Tennessee camp. Robert is graduating this summer from Union University. He is one of our outstanding Royal Ambassador counselors. How we wish we had him on the field organizing and training boys of our state! Do your best for your boys, they are worth saving.

NEW FOREIGN MISSION BOOKS

For the coming year, South America will be featured. Three books have come from the press written by our own Southern Baptist missionaries. They are Sharing with Neighbor America by W. C. Taylor, Christ in the Silver Lands by James C. Quarles and Guitars and Water Jars, stories for Sunbeams and Juniors, written by a number of our missionaries.

These will be reviewed later on this page. The prices are thirty-five cents for the first two, and twenty-five cents for the other. Order from the Baptist Sunday School Board, 161 Eighth Ave. North, Nashville, Tenn., or the Foreign Mission Board, Richmond, Va.

SEPTEMBER-OCTOBER W. M. U. QUARTERLY MEETING—1935 "FELLOWSHIP"

Hymn: "What a Friend We Have in Jesus."

Devotional: Fellowship with the Master. 1 Cor. 1:1-9.

Prayer.

Hymn: "Leaning on the Everlasting Arms."

Welcome to Our Church Fellowship, W. M. U. President.

Having Fellowship with the Missionaries: Through prayer. Through information. Through giving to the Co-

operative Program and Special Offerings.

Pray for one on Prayer Calendar.

Hymn: "Sweet Hour of Prayer."

Having Fellowship with the unenlisted: By winning new members. By securing capable leaders for the young people. By organizing the churches where there are no societies.

Song: "Fling Out the Banner."

Address: World Fellowship.

LUNCH

Hymn: "Blessed Be the Tie."

Devotional: Fellowship with Christians. Phil. 2:1-16.

Business.

The Need of an Associational Institute.

Fellowship with our Margaret Fund and Training School students.

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.

MRS. J. W. HUTCHERSON

Sixty-five years ago our father died on the old farm four miles northwest of Dresden. Our dear mother made for sister and me a home on this old farm until she moved to Como and put us in school and to be near her two brothers, J. R. and H. H. Lovelace. We three lived happily together there until sister married J. W. Hutcherson in 1879, when she went to live with him in Palmersville. Mother and I lived on together until 1880 when I left home for S. W. B. University at Jackson, Tennessee. In 1881 mother and I came to Martin and sister and her husband and their baby daughter, Hortense, moved to our old farm where our father died in 1870. Later my sister and her family moved to Martin. Her husband was a stove manufacturer and for many years lived in several states and wherever he could find sufficient timber to locate his stove mills. After prohibition passed and his stove business was ruined, he bought a large farm near Jackson, Mississippi, where they lived until he moved with his family into that city where he died in 1926. Her home was again broken up but she lived on there with her children until she went home to God July 16, 1935.

She would have been seventy-seven years old the 20th of next October. Her going closed the life of one of God's truest, noblest, and best women. She was generous and kind to a fault. She made friends readily and held them, and they grew warmer and closer all the while. A truer and more loving wife and mother never lived. She will be greatly missed by her two children, Hortense and Huron, her eight grandchildren and one great grand-child. And yet, and yet, no one will miss her more than I, her only brother, for we grew up together and have been devoted to each other for almost seventy-five years. True many of these years we

have lived miles apart, yet we never forgot each other. Until she got so she could scarcely write, letters passed between us quite often. Now she is gone and I am left as the lone oak away out in the field to withstand the winters, icy winds, and the howling storms. Yes, I am now the oldest living of the family of each of our generation. While I do not feel old yet, when I realize this I know too well that I have passed the most of life's milestones.

Her going was sudden, we did not know she was so sick until just a few hours before she went away. It was so sudden I could hardly realize what it meant until it was all over, until our loved ones had all gone and left wife and me all alone. And to think I will never see her again in this life, but, thank God, some day I shall not only see her but our dear old eighty-six year old mother in that beautiful world where there will be no more parting and aching hearts.

I would like to write a poem about her beautiful life but my heart is too broken up. We thank the many relatives and good friends who kindly administered to us in this sad hour and brought such beautiful flowers which she in life so dearly loved.

Her brother, T. H. Farmer.

JULY AWARDS TOTAL 1,536
(Continued from page 11)

Knox County	145	61
Madison County	10	30
Maury County	8	16
McMinn County	43	84
McNairy County		22
Nashville	28	23
Nolachucky		48
Ocoee	110	201
Robertson County		1
Shelby County	6	58
Sweetwater	71	25
Watauga		64
Western District	12	
William Carey	27	8
Wilson County		3
Total	664	872

THE SUNDAY SCHOOL CONVENTION AT OVOCA

(Continued from page 10)

tions to be held the same year as the Southwide Sunday School Conference. Third, a state-wide Tennessee Baptist Sunday School Conference the other years. This meeting to be held also in April. Fourth, that we would not have a distinctive Sunday School Assembly in the summertime, but that we would co-operate fully with Dr. Freeman and the Executive Board in whatever plans they worked out for a denominational assembly during the Summer. Fifth, that we would set our goal for 500 Standard Sunday schools in Tennessee during the next ten years.

The exact date and place of the state-wide Sunday School Conference to be held in April of 1936 will be announced at an early date.

The writer would like to express in this message his deep appreciation to all of those who had a part on the program at OVOCA for their splendid contribution to the success of the meeting. He was deeply impressed with the sincerity and responsiveness of Tennessee Baptists as represented in this meeting.

TICKLING SENSATIONS

Believe It Or Not

It is said that Roger Babson "once upon a time" sent out to his customers a leaflet with the ten commandments printed on it. He called his leaflet "Essentials of Success." One of these came into the hands of a business man who was so enthusiastic over it that he wrote Mr. Babson as follows: "I have never seen such a fine statement of the essentials of success. Where did you get it?"

If that story is true, then this one may well be true. It is said that the chaplain of a state legislature used the Lord's Prayer one morning. A member of the legislature arose soon afterwards and accused the chaplain of plagiarism saying, "I have certainly heard that prayer before."—Watchman-Examiner.

"Dearest, a little bird told me you were going to buy me a diamond brooch for my birthday."

"It must have been a little cuckoo."—Ex.

David—"I went fishing today, mother, with a bent pin for a hook."

Mother—"You shouldn't hurt the dear little fish, David. Next time I'll give you a safety pin."—Ex.

Jack—"What is the noblest kind of dog?"

Jill—"I give up."

Jack—"The hot dog. It not only doesn't bite the hand that feeds it; it feeds the hand that bites it."—Ex.

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to Pro. 29. 25. full of vinegar, and
John 19. 1. and 'gave him to dr
16. alone; let us see whe

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161 Eighth Avenue, North, Nashville, Tenn.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JULY 28, 1935

Memphis, Bellevue	1318
Chattanooga, First	1000
Nashville, First	879
Nashville, Grace	821
Memphis, Union Avenue	802
Memphis, First	756
Knoxville, Fifth Avenue	694
Chattanooga, Ridgedale	598
Nashville, Belmont Heights	546
Maryville, First	501
Nashville, Park Avenue	500
Chattanooga, Northside	490
Chattanooga, Calvary	488
Chattanooga, Avondale	481
Jackson, Calvary	465
Etowah, First	456
Chattanooga, Clifton Hills	454
Nashville, Edgefield	412
Memphis, Speedway Terrace	376
Nashville, Eastland	373
Clarksville, First	367
Rossville, Ga., First	339
Union City, First	328
Nashville, Grandview	317
Paris, First	280

By FLEETWOOD BALL

Bryan Simmons has resigned at Mt. Olive, Miss., to accept educational work.

—B&R—

E. B. Abington, of Earl, Ark., will begin a revival Sunday, August 11, with L. A. Ferrell doing the preaching.

—B&R—

E. R. Eller, of Franklin, N. C., has accepted a call to the First Church, Pellham, Ga., effective September 8.

—B&R—

A. M. Smith, of Barstow, Texas, has accepted the care of the church of Balnorhea, Texas, for half-time.

—B&R—

W. A. Knight, of Lockhart, Texas, has been unanimously called to the church at El Campo, Texas, and will accept.

—B&R—

Orvil Reid has resigned at County Line, Okla., to become pastor of First Church, Pryor, Okla.

—B&R—

W. L. Franklin, formerly of Tishomingo, Okla., has accepted the care of First Church, Carmen, Okla.

—B&R—

The Third Church, Little Rock, Ark., is now being served by J. O. Johnston of the Second Church, Okmulgee.

Silas Cooper of Sardis, Miss., was lately called, by secret ballot, as pastor of Calvary Church, Tupelo, Miss.

—B&R—

H. M. Lintz, Chicago, a former pastor in Greenville, on July 27th sailed for Europe. He expects to preach in Edinburgh, Aberdeen and Glasgow.

—B&R—

Bryan Simmons of Mount Olive, Miss., assumed his official relationship as Field Representative of Mississippi Woman's College.

—B&R—

W. R. Chandler, age 80, of Hope, Ark., died at the home of his son July 22. He was a pioneer preacher and had a great influence.

—B&R—

W. E. Hardy recently resigned as pastor at Shuqualak, Miss., and has entered the adult education work under the E. R. A.

—B&R—

The First Church, Ardmore, Okla., is happy that C. E. Willbanks of the First Church, Mangum, has accepted the call to their church.

—B&R—

Phoenix Avenue Church, Tulsa, Okla., Marvin Cole, pastor, has lately enjoyed a great revival, the pastor preaching. There were over 50 additions.

—B&R—

The church at Bow Legs, Okla., loses its pastor, T. B. Lackey, who accepts the care of the North McAlister Church, McAlister, Okla.

—B&R—

J. O. Guntharp, of Rienzi, Miss., is preaching this week in a revival at Union Church near Chesterfield, of which the writer is pastor.

—B&R—

Three additions by baptism to the church at Darden resulted from the preaching of J. S. Bell of Louisville, Ky. Deacon G. E. Boren is pastor.

—B&R—

Otis J. Thompson has resigned as choir director of Greensborough Church and will devote his time to evangelistic singing.

—B&R—

During a part of the summer the pulpit of Calvary Church, New York City, has been supplied by W. H. Knight of Tabernacle Church, Atlanta, Ga.

E. F. Estes of West Broadway Church, Louisville, has gone with his family to Fairport, Mo., to spend a vacation during August.

—B&R—

D. J. Harris of Fort Thomas, Ky., has been called as pastor of the Licking Valley Church near that place, and has accepted.

—B&R—

L. M. Denton has resigned as president of the Theological Seminary, Kansas City, after being connected with that institution for the past 19 years.

—B&R—

C. M. Curb of Enid, Okla., lately held a revival with the North Trenton Church, Tulsa, Okla., J. E. Outlan, pastor, resulting in 59 professions and 56 additions—49 by baptism.

—B&R—

The First Church, Kosciusko, Miss., A. T. Cinnamon, pastor, lately experienced a gracious revival, L. G. Gates of Laurel, Miss., doing the preaching. There were 20 additions, 16 by baptism.

—B&R—

During the absence of R. G. Lee, pastor Bellevue Church, Memphis, in August, the pastoral supplies are: T. O. Brown, Douglas Hudgins, E. T. Smith and E. L. Carnet.

—B&R—

W. B. Harvey of Belle Ave. Church, Knoxville, has been called to be pastor of Trinity Church, Oklahoma City, Okla. and has accepted. It is a pity to lose him from Tennessee fellowship.

—B&R—

Sixteen conversions and 11 additions by baptism resulted from the revival held at Chapel Hill Church, near Life, last week by Floyd Chaffin of Memphis. He captured the community by his strong preaching.

—B&R—

The church at Bruce, Miss., O. C. Cooper, pastor, has lately had a great revival, R. B. Patterson of Calhoun City, Miss., preaching. There were 67 additions. Frank Adams of Paragould, Ark., led the singing.

By THE EDITOR

"It doesn't require a trained nurse to nurse a grudge."—Halls Baptist Courier.

—B&R—

Baptists everywhere are proud of the \$50,000 girls' dormitory to be built at Stetson University, Florida.

—B&R—

W. M. Coile recently celebrated his fiftieth anniversary as pastor of Winterville Baptist Church, Winterville, Ga.

—B&R—

The many friends of Dr. E. Y. Mullins and his wife will be grieved to know that she is seriously sick at her home in Louisville, Ky.

—B&R—

C. E. McDonald has accepted the care of the North Athens Baptist Church succeeding Floyd Long, who resigned recently because of ill health.

—B&R—

L. B. Cobb, pastor of Seventh Street Church, Memphis, is preaching in the

revival at Nut Brush Baptist Church, L. A. Byrd, pastor.

—B&R—

In last week's issue "H. W." Whaley was mentioned as having resigned the pastorate of Eastland Baptist Church, Nashville. It should have been H. T. Whaley.

—B&R—

Announcement has been made by the Sunday School Board, Nashville, that Drs. H. M. Reaves and E. A. McDowell, Jr., have been engaged to assist in writing the Sunday School Lessons for 1937.

—B&R—

Antioch Baptist Church, near Gibson, began a revival meeting August 4 with Lynn Claybrook, Bradford, preaching and H. M. Scott, Milan, in charge of the music.

—B&R—

Warren L. Steeves, former pastor Walnut Street Baptist Church, Waterloo, Iowa, has entered the field of Evangelism and Bible Teaching and has moved to 217 South Fifth Street, Geneva, Ill.

—B&R—

At a recent meeting of the executive committee of the Baptist World Alliance held in Memphis, the dates for the Sixth World Conference to be held in 1939 at Atlanta, Georgia, were fixed as July 22-28, inclusive.

—B&R—

M. E. Dodd, Shreveport, has just closed a good meeting with First Church, Arcadia, La., C. W. Caldwell, pastor. Prof. and Mrs. I. E. Reynolds of Seminary Hill, Texas, had charge of the music.

—B&R—

W. R. Pettigrew, pastor of First Church, Springfield, will supply the pulpit of Citadel Square Church, Charleston, S. C., the last two Sundays in August, during the absence of Pastor D. I. Purser. E. P. Alldredge, Nashville, will supply for Pastor Pettigrew.

—B&R—

J. L. Alexander, Roddy, has recently closed a meeting with Iron Hill Baptist Church, Tennessee Valley Association, which resulted in 14 additions to the church. This church has been pastorless for some time, but now plans to call a pastor and reorganize their Sunday School and Training Union.

—B&R—

A. U. Boone will supply the pulpit of First Church, Owensboro, Ky., through the first Sunday in September, during the absence of Pastor R. E. Humphreys. For the past six months Dr. Boone has been with the First Church, Tampa, Fla. Pastor C. W. Duke of First Church has regained his former physical strength and has returned to his pulpit.

—B&R—

Clearwater Church, McMinn County Association, recently closed a revival meeting in which J. W. Brown assisted

Pastor J. C. Johnson. There were 24 additions to the church, ten coming by baptism.

—B&R—

Hugh S. Wallace, at one time pastor of the First Baptist Church, Sweetwater, and now pastor of the Eleventh Street Baptist Church, Birmingham, of his Sunday evening services from Ala., has transferred the broadcasting Station WSGN to Station WBRC, a stronger station.

—B&R—

Dr. Austin Crouch preached Sunday, July 28, in the First Church, Harrodsburg, Ky. He will preach there again Sunday, August 4, and speak by request at an associational meeting in the afternoon on the Co-operative Program. On August 18 he will supply for Pastor W. C. Boone at the First Baptist Church, Jackson.

—B&R—

Due to the continuation of the brick campaign to re-build the boys' dormitory at Harrison-Chilhowee Baptist Academy, Principal Roy Anderson writes that the opening date of the school has been changed from August 12 to August 22. This will be the registration day and August 23 the day when classes will be assigned. Class work will begin on August 26.

—B&R—

With the Churches: Chattanooga—Apison received 1 by letter; Chickamauga, Pastor Cochran welcomed 1 by letter and baptized 2; Calvary, Pastor McMahan welcomed 3 for baptism and baptized 7; Ridgedale received 1 by letter; First received 1 for baptism. Nashville—Grandview received 1 by letter; Grace, Pastor Ewton baptized 2. Memphis—Speedway Terrace received 2 by letter; Bellevue, Pastor Lee welcomed 1 for baptism, 4 by letter and baptized 3. Rossville, Ga.—First re-

ceived 1 by letter. Etowah—First welcomed 3 by letter.

—B&R—

We have received an interesting account of a revival held in a Baptist Church in a certain association but the name of the contributor is not given. For reasons which cannot here be given, the rule of the paper is and has been not to publish any item, whether news or otherwise, whose authorship is not known. If desired, we do not publish the name, but the paper must know the name. We desire very much to print such news items as that referred to. Let the contributor please send in his or her name, which we shall withhold if desired, and we shall be glad to run the item.

—B&R—

E. B. Arnold, Dayton, writes of an ordination service in the First Baptist Church there on Wednesday afternoon, July 24, when Bro. Ralph Toliver was ordained to the ministry. He is a student in Bryan Memorial University, Dayton. The presbytery consisted of Pastor I. M. Rainey, chairman, Pastor J. W. Mahan, Spring City, to examine the candidate; Pastor David Livingston, Ridgedale Church, Chattanooga, who preached the sermon and delivered the charge; Dr. W. P. McDonald, deacon Spring City Church, who presented the Bible; Bro. John A. Porter, who prayed the prayer; and Deacon E. B. Arnold of the Dayton Church, clerk. In the evening Prof. Ray McMurray, Bryan Memorial University, Grady Roddy, and J. C. Richey were ordained as deacons. The presbytery consisted of the pastor, I. M. Rainey, Ralph Toliver, E. B. Arnold, J. B. Brady, deacon Sale Church, and deacons B. L. Morgan and C. E. Toliver of the Dayton Church.

"Others—Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like thee!"

BIRD'S-EYE VIEW OF FOREIGN MISSION FIELDS

Inabelle G. Coleman,

Foreign Mission Board, Richmond, Virginia

STIRRING FACTS: So frequently do Christians ask about the numbers of unsaved in our mission fields that we are giving the following facts which stir our souls with a challenge for more missionaries:

THE WORLD		CHINA			
Population	1,962,000,000	Population	485,500,000		
Christians	558,062,520	Christians	980,000		
Baptists	11,136,541	Baptists	37,672		
Unevangelized	1,404,937,580	Unevangelized	479,586,000		
NIGERIA		SOUTHERN - CENTRAL EUROPE		MEXICO	
Population	19,928,171	Population	106,141,186	Population	16,552,722
Christians	307,444	Christians	3,332,277	Christians	110,000
Baptists	28,877	Baptists	79,492	Baptists	1,984
Unevangelized	18,592,556	Unevangelized	19,465,794	Unevangelized	2,294,000
BRAZIL		ARGENTINA		URUGUAY	
Population	43,340,000	Population	11,516,355	Population	1,941,398
Christians	156,941	Christians	55,000	Christians	12,500
Baptists	39,517	Baptists	4,167	Baptists	261
Unevangelized	18,277,059	Unevangelized	5,038,000	Unevangelized	1,381,500
CHILE		JAPAN		PALESTINE-SYRIA	
Population	4,364,000	Population	90,306,000	Population	3,867,154
Christians	64,000	Christians	172,000	Christians	47,180
Baptists	2,400	Baptists	2,686	Baptists	115
Unevangelized	782,111	Unevangelized	62,599,000	Unevangelized	3,561,820

MOST STUDENTS AT CHILHOWEE MUST "SCRIMP"

Most students at Harrison-Chilhowee Institute scrimp, save and sacrifice to get an education. The men work on the farm. The women take in washings and manage to feed their families on almost nothing.

The school was dealt a bitter blow by the fire which destroyed the boys' dormitory last week, but both students and faculty are used to hard knocks, and are facing the future with the same courage that has carried them through the past.

"I see miracles happen every day," says Principal Roy Anderson.

"Tennessee has been loyal to us in the past and we are sure they will help us now, when we need them most."

Have All Ages

Five thousand students have attended the Institute since it was founded in 1880.

Students of all ages go to the Institute, not only because it has all grades from the first elementary grade to the last grade of high school, but because it offers an opportunity for anyone, no matter how old he is, to get an education, even if he has to start in learning to read and write first.

Six hundred of the students have graduated, and many of them went on to colleges and universities. They are filling important places in their communities now, as teachers, ministers, doctors, lawyers, business men, and some of them have won fame and fortune.

There were 252 students enrolled there last year, of which 100 were girls. Included in the enrollment were whole families—wives and children of ministers, going to school along with the ministers.

Families Are Together

Last year one minister entered the school as a freshman in the high school—his daughter entered the senior class at the same time. In another family a mother started in the first grade at the same time with her 6-year-old daughter.

Twenty-three boys and girls came to the school last year without a cent to their names, and scarcely enough clothes to cover them, and were taken care of somehow or other by churches and missionary societies.

Faculty members make very little and they spend most of what they make on needy students.

"You can't help spending it on the students," Mr. Anderson says.

Can't Help Helping

"When you see a fine young boy working so hard, day and night, to get an education, and he needs clothes, you've just got to buy them for him if you have a little extra money."

Mr. Anderson can tell story after story of men and women who have gone through the school, and emerged to become useful.

One of the most outstanding graduates of the Institute is Ben A. Morton, former mayor of Knoxville, and business man, whose father, Dr. B. A. Morton, of Maryville, helped found the school.

This write-up came out in the *Knoxville Journal* of recent date. It suggests the interest that this splendid daily has in the school. Contributions to help in re-building the dormitory recently destroyed by fire are still being solicited. Contributors are asked to buy so many bricks at twenty-five cents each. This school is doing a fine and necessary type of work. Send contributions to Dr. Freeman, 161 Eighth Ave. North, Nashville, Tenn.—Editor.

A SEARCH FOR A STATE SATISFIED WITH REPEAL

F. Scott McBride,

General Superintendent,

Anti-Saloon League of America,
131 B St. S. E., Washington, D. C.

I have recently returned to Washington after a four months' tour by automobile in which I traveled 17,000 miles and held 110 meetings in 26 different states extending from coast to coast. I searched for a state satisfied with prohibition repeal—but found none. No responsible official was willing to defend the futile control systems. No state showed improvement under repeal.

The saloon is back. Anti-saloon sentiment outlawed the liquor traffic by the Eighteenth Amendment. Under repeal, the open bar was seen in every large city. The lowest dive of former days was better than many of those existing today. Mothers, with little babies in their arms, were seen drinking with men in the new saloons. These new saloons owe an apology to Hinky Dink, for he never permitted either women or children to enter his old Chicago saloon.

The bootlegger has stayed, smoke-screened by the legalized liquor traffic, and is prospering unabated. He gets his liquor more cheaply and easily and carries on his illegal business with more safety. On my entire tour I found no bootlegger driven out by the return of the legalized liquor traffic.

The most disgusting feature of the repeal regime is the cocktail hour, which, with other social drinking customs, is making drinkers and drunkards of women and girls. It is a greater menace to women and children than the old bar room was to men and boys. The advertisements of Seagrams, and Park & Tilford Distillers, inviting women to the cocktail hour and urging them to drink whiskey, are creating commendable opposition to the whole liquor regime.

Kitty Davis, the nation's first woman wine merchant, recently said, "The speakeasy was decent compared to the

average tavern. Street walkers have been changed to bar sitters. I was the first woman in the country to open a retail liquor establishment. I did it because I thought John Barleycorn had reformed, but I found he had merely changed his clothes, shaved, cut his hair, and got rid of his strawberry nose. He is digging his own grave, and may be a long time dead the next time."

A colossal program of advertising has revealed the insincerity of the whole liquor business. It seeks to make more and greater drinkers.

Liquor is again controlling state Legislatures. The practice caused resentment against the liquor traffic before and is doing so again.

The liquor revenue produced in no state is satisfactory. It is negligible in comparison to the direct and indirect costs of the traffic.

Automobile and other accidents due to alcohol have made the first year and a half of repeal the bloodiest in our peace-time history.

Liquor stores have so multiplied as to disgust right-thinking people.

The churches are becoming more interested in the temperance question and dry meetings are better attended. There is a marked upturn of sentiment against the liquor regime. Former dries realize that they were deceived by liquor propaganda and are showing the spirit of fight against repeal conditions.

I am convinced, after this trip, that prohibition is on its way back. It will return within ten years and will have the people back of it.

Local units, counties and states are voting dry and will continue to do so until enough states have driven liquor out to warrant a new prohibition amendment with the people back of it. Liquor is on the defensive, but in the words of Lincoln, "Liquor has its defenders but no defense."

REPEAL HAS FAILED!

THE ZOO DOCTOR

(Continued from page 9)

cult time in administering the anesthetic to the animals. In putting a rhinoceros to sleep preparatory to an operation, the task required an hour and forty-five minutes, two pounds of chloroform and almost a pound of ether.

Yes, the zoo doctor has an interesting time of it; he is kept busy all the time, and is often forced to put forth the best in him to solve some of the problems. And among other qualifications, the doctor must be a brave soul, with a full knowledge of animal psychology and ways. Otherwise his career may be a short-lived one.—Will Hermon in *The Girls' World*.



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