

# BAPTIST and REFLECTOR

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

*"Let There Be Light"*

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## A Prayer from the Heart of India



Lead us from untruth to the Truth  
Lead us from darkness to the Light  
Lead us from death to the Life.



# Baptist and Reflector

An Investment in Christian Reading.

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## EDITORIAL

### Belief of the Truth Essential to Salvation

Salvation is "through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). This truth is "the word of truth, the gospel of your salvation" (Eph. 1:13; I Cor. 15:1-3). Therefore, no responsible person is saved until he receives this truth.

This forever explodes the Hardshell theory that God does not use the Gospel as a means in the salvation of sinners. "Of His own will begat He us with the word of truth" (James 1:18).

"Belief of the truth" is conditional to salvation to both young and old sinners. The Gospel is not to be diluted for anybody. If the child is incapable of savingly discerning the truth, through the Spirit, it has not yet reached the years of accountability. Emotional reactions may vary, but child conversion and adult conversion are themselves exactly the same and take place only where there is "belief of the truth." Contrary to this fundamental fact is a lot of theorizing which is merely "the wisdom of this world."

A sinner can "profess" and exhibit various other reactions commonly construed as evidences of conversion without being saved. Apart from belief of the truth the sinner's reactions, in such cases are but the disturbed natural man trying to "get religion" on some basis other than grace.

"It pleased God by the foolishness of preaching to save them that believe." But He does not save men by the preaching of foolishness nor by religious barnstorming in the energy of the flesh.

Since the Gospel is "according to the scriptures," then one can preach it only as he does like Paul, who "reasoned with them out of the scriptures," and not on mere earthly premises.

A man can fight sin and yet fail to present the Savior. He can exhort sinners to "Believe, Believe," and still not tell them what to believe and what believing means. He can insist upon the consecration of saints and not point out the way of the salvation of sinners. Illustrations, judiciously used, are helpful; but an illustration never did save a soul, while the Gospel of Calvary always does, provided it is believed "with the heart." And when a sinner is weeping over some touching human incident, it does not necessarily

mean that he is weeping over his sins. Illustrations ought never to be so used that they instead of the Gospel stand out preeminently in the sinner's mind. It is the *Gospel*, coming home "not in word only, but also in power," which is "the power of God unto salvation."

Wherever and whenever sinners are saved it is due to the fact that the Gospel has then or previously been heard and that grace has brought it to fruition. It is in spite of, never because of, a regime under which the Gospel is not clearly preached. God does not go back on His plan of saving sinners, however great the reputation of the preacher may be.

New Testament evangelism is that which brings the Gospel into clear relief and shuts sinners up to it and does not run ahead of the Spirit in leading men to a decision respecting it. It brings men face to face with Christ and then remembers that "God giveth the increase." Disregard of these fundamental facts logically puts "tares" into the churches instead of "wheat" and Ishmaels instead of Isaacs.

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### It Is Worth Considering

In connection with some pertinent reflections on the information on the Mexican situation recently published in the *Baptist and Reflector* and in connection with some greatly appreciated commendations of the paper, a brother whose name we withhold and who lives in another state presents the following question and observations:

"Brother Taylor, may I ask you a question? Since it takes \$200.00 to win one heathen to Christ, where did the early churches get the money that won the millions of heathen to Christ during the first two or three centuries of the Christian era? Please do not misunderstand me. I have always been an ardent missionary, especially from the viewpoint of Foreign Missions. I tithed my income as long as I had one. I am not writing this for publication—just to get it off my mind.

"So far as we know, it didn't take much more than one dollar to win 200 converts in the early missionary campaigns. Chrysostom tells us that the pagan city of Antioch, with a population of half a million, that at one time half its population were Christians. Then the churches all over Asia Minor and Southern Europe must have aggregated many millions of converts. It has been estimated that fifteen millions of Christians were buried in the catacombs at Rome. Of course, the world has changed since then, but sin and its remedy haven't changed.

"I have been shut in this winter with nothing to do but muse and meditate, and sometimes I wonder if in our effort to awaken our people to their duty in stewardship we have failed to emphasize the work of the Holy Spirit in winning the lost. I wonder if this failure is not, in measure, responsible for the slump in spirituality in the churches. In other words, if we would take God at His word in II Chron. 7:14, and in other scriptures, Stewardship might take care of itself."

### THE EDITOR'S COMMENTS

Say what we will, there is a widespread feeling among Baptists that oftentimes we are so stereotyped and standardized in our concepts and denominational propaganda and procedure that we do not leave sufficient openings for the proper exercise of the Spirit. We have men in all walks of life and in denominational positions and out of them who have expressed this feeling. They would not do away with the bones of necessary machinery, but they do not want the bones to be dry and they want them clothed with sinews and flesh and breathed upon by the divine Spirit.

As to a convert in heathen lands costing \$200.00, others figure that he costs only \$30.00, which squares with the facts in the case, if one proposes to do such figuring. And since living expenses are higher now than in the early centuries, the cost is proportionately higher.





DR. T. L. HOLCOMB  
New Secretary Sunday School Board

"Conscious of my own limitations but with confidence in the Brethren, faith in God and reliance upon the continued leadership of the Holy Spirit, I accept the position of Executive Secretary and Treasurer of the Sunday School Board."—T. L. Holcomb.

With this telegram Dr. Holcomb announced his acceptance of the position to which he had recently been elected. The telegram shows the spirit of the man. *Baptist and Reflector* has previously expressed its hearty approval of Brother Holcomb's selection and now it turns to welcome him to Nashville and Tennessee and to the Southwide position to which he has been called and to pray the grace of God upon him in his new service.



DR. I. J. VAN NESS  
Retiring Secretary

Dr. Van Ness voluntarily retires in June after thirty-five years of continuous service with the Board, first, as Editorial Secretary, and then as Executive Secretary-Treasurer. During that time the number of Sunday Schools in the South has increased from 18,394 to 21,784, the membership from 1,784,992 to 3,064,484, and the assets of the Board from about \$600,000 to more than \$1,800,000. He has wrought in a most fruitful way and with tact and wisdom.

Dr. Van Ness shall be greatly missed from his accustomed place, but he goes loved and honored. Thanking him for the uniform courtesy and helpfulness he has shown toward it, *Baptist and Reflector* bids him God-speed through all the coming years.

Of course, the point is not that souls are saved by money, but that when the cost of supporting the missionaries who win these converts is divided by the number of converts, the average is so much per convert.

Our conviction for these years of our ministry has been that setting forth converts as costing so much a head ought not to be done. To us it smacks too much of the earth earthy and sounds too cool and calculating to serve as a term in which to set forth such sacred fruits of grace. In passing, however, it may be said that there is no difference in principle between presenting converts as costing \$30.00 a head in the twentieth century and presenting them as costing less in the early centuries. We believe that conversions ought in neither case to be expressed in terms of financial exhibits.

But beyond all question our brother is on the right track in believing that many of us, perhaps the most of us, need fresh endowment of power.

"Come, Holy Spirit, heavenly Dove,  
With all thy quickening powers,  
Kindle a flame of sacred love  
In these cold hearts of ours."

\* \* \* \*

## Rogersville Bible School

This school, one of a number arranged throughout the state by Secretary Freeman, was held the week of March 25. The teachers were J. G. Hughes, pastor of the First Baptist Church, Kingsport, who taught Church Polity, and

the editor, who taught The Doctrines. The school was held in the Rogersville Baptist Church, whose pastor is the energetic and consecrated John R. Chiles. Our stay in his home was most pleasant. He and his excellent family know exactly how a preacher wants to be treated.

Because of the inclement weather and other matters the attendance of the preachers was not large, but God met with us there. Several members of the Rogersville Church regularly attended. The church provided substantial dinners for the preachers in the Jenkins' restaurant, where we had most pleasant social contacts.

Each evening an address or sermon was given by some speaker. Those who spoke were Brother Hughes, Secretary Freeman and the editor.

The editor also preached on Sunday morning and Sunday evening. At the morning service three professed faith in Christ and in the evening one joined for baptism. We understand that those who professed faith at the morning hour will also join.

On Saturday with Bro. Chiles and Brethren Brooks and LeRoy, we attended a fine Fifth Sunday Meeting at Valley View School, where a church is soon to be organized.

On Monday Bro. Chiles and the editor solicited and secured some thirty subscriptions and renewals to the *Reflector*. Bro. Chiles is a great friend of and worker for the paper. Recently he secured a club of subscribers in a revival he held. If all were like him our subscription problem would be solved.



## Bulls Gap and Whitesburg

On Sunday morning preceding the Bible School at Rogersville, we preached for Pastor W. E. McGregor at Bulls Gap, which we very much enjoyed. Pastor McGregor is strongly entrenched in the hearts of the church, which has had only two pastors in twenty years. Our stay in his home in "the hills of Judea," for the day and night as the recipient of his and his family's courtesy was pleasant in every respect.

For the evening service Bro. McGregor carried us to Whitesburg, E. H. Greenwell, pastor, where we preached. This church was organized in June, 1785. Some of the logs of the original building can be seen on the ground. Pastor McGregor, once pastor there, has promised to send us the history of the church. The presence of the Lord was felt in the service that night. Brother Greenwell is leading the church in a splendid way.

Pastor McGregor carried Pastor Greenwell and the editor to Rogersville on Monday morning for the busy and happy week that followed.

\* \* \* \*

## The London Fire

By REV. WARREN L. STEEVES, D. D.,  
Pastor Walnut Street Baptist Church, Waterloo, Iowa

In the great London fire which broke out in 1666 and destroyed 14,200 buildings and spread over an area of 336 acres of the city, there were many lives lost and men and women became charges of the city all because of the slow action of the fire department of London.

An obsolete law had been placed on the statutes which made it impossible for the fire department to be called into action until the Lord Mayor of the city arose from his seat, donned his official robes, dipped his quill into the ink and signed the petition allowing the fire department to proceed to the fire.

Instinctively we feel the absurdity of such a law on the statute books of that great city; however, in about nine-tenths of the churches matters have to proceed on practically the same basis. Some committee appointed by the church or self-appointed, must be consulted before even a movement can be made to accomplish the work of the kingdom.

The matter must proceed very gently so that no one's rights or prerogatives will be interfered with except the committee's, and before the question is settled the church is thrown into factions, and disturbances of all sorts result. Another committee must then be appointed to quiet the disturbance that has arisen in the church over the first committee and the needed work goes undone. A conflagration ensues that often wrecks all committees and the church. Churches should learn to attend to matters with dispatch so that the King's business which requires haste will be accomplished.

Service is our destiny in life or in death. Then let it be my choice, living to serve the living, and be fretted uncomplainingly. If I can assure myself of doing service, I have my home within.—*Sel.*

The best preparation for the future is the present well seen to, the last duty well done.—*Sel.*

## Travel Letter From S.S. Savoia on Mediterranean Sea

By T. H. FARMER

Dear Editor: I finished my last article before we reached Gibraltar, belonging to Great Britain, and on the south end of Spain. The ship anchored this morning in the deep waters of the most famous Strait in the world; several hundred yards from the huge, tall rock on which is located the most famous fort in the world.

A small boat, sent from the shore, carried a crowd of us ashore where we found Dr. Knott waiting for us with carriages, richashas, autos, etc. The chauffeur drove the large car in which I was in so fast I was glad when the trip was over. Everything in this city of 20,000 people is rock and concrete. The streets are narrow and crooked more so than in Havana, Cuba, or any other place I have ever been. The driver rushed up and down steep hills and made hairpin turns, but he carried us safely over the little city, which is three and one-half miles long by one-half mile wide. The Rock of Gibraltar is two and one-half miles long and 1468 feet above sea level.

The exact date when this place was settled is obscure, but the Phoenicians are thought to have settled it ages ago. The Moors occupied it in the seventh century and their leader, Jehel Toric, built the old Moorish Castle in 711, which still stands on a prominent rock overlooking the sea. For many years he blocked the passway and made all vessels pay heavy duty. The Spanish and Moors fought many battles over this point. The English captured it from the French in 1774 and have held it ever since. From Europa Point can be seen where the battle of Trafalgar was fought. One side of the city is occupied by the English and the other by the Spanish.

The many caves in these rocks are said to contain many monkeys without tails. The African shores, which can be clearly seen, are just eleven and one-half miles across the Strait. The city has many palm trees and beautiful flowers. The walls are built of large stones, some of which weigh 58,000 pounds each. It was here that the English in battle against the Spanish fleet of ten large ships used red hot cannon balls and set on fire every ship of the enemy. At a distance this rock looks like a huge crouching lion. You would not be surprised to learn that this fort is considered impregnable; when you learned of the numerous, big disappearing guns at strategic positions in these rocks.

We boarded our steamer and left for Cannes, France. On the way over we beheld wonderful sights. We saw the white cities, Malga, Tarifa, Algiers, sitting like jewels on the Spanish coast. The south end of the Blue Alps mountains towered above. Later we ran through the Balearic Islands, so famous for climate and the Minorica chickens.

That night on the steamer one of the finest meals was served, seldom sat down to. Long ribbon badges were at the plates and with these the guests adorned themselves. These ribbons were of such variegated colors that they made the dining hall look very gorgeous.

After dinner a great masked, decorated ball was engaged in. Those who participated wore all sorts of paper caps with dangling tassels. They blew tin horns, rang bells, rattled rattlers as they danced. Surely pandemonium reigned. And the sea that night looked so innocent and beautiful in the moonlight. It was a great sight to look into the deep blue waters of the Mediterranean, see the green-yellow

(Continued on page 6)



## Succession of Baptist Churches

By R. H. HAMPTON, Bradford, Tenn.

To me this is a very interesting subject. I believe that a church must have a succession from Christ and the apostles, to be a New Testament church; however, it is not essential to trace or prove that succession. If I have rightly been informed, Baptist churches are the only ones that have such a succession.

### 1. SCRIPTURAL

"And when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:24, 26). This supper was given to be observed in the church, and by the church. Second, it was not to be observed once for all, but perpetually, often enough that Christ will be remembered, till Jesus, the head of the church, comes. Therefore the succession of the church is plainly implied. The churches could not observe this supper as the Scriptures demand, if at any time they have become extinct.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). I do not say that there will be no millennium, but I do say Christ has a present kingdom. In the above passage there are two facts that point to the succession of a kingdom. First, it "shall not be left to other people." Second, "it shall stand forever." Paul confirms this by saying: "Wherefore we receiving a kingdom which cannot be moved." If the kingdom is immovable, it cannot become extinct as some claim.

"And I say also unto thee, Thou art Peter (Petros), and upon this rock (Petra) I will build my church; and the gates of hell shall not prevail against it." Jesus promised to build up from the foundation, to augment, embellish and to edify. This being true, the "gates of hell shall not prevail against it" (Matt. 16:18).

The words of Jesus are confirmed by Paul, Thus: "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." The facts of this verse are: First, glory is to be unto God. Second, the glory is by "Christ Jesus." Third, the glory is in the church. Fourth, "glory" is to be "throughout all ages." I know of no word that will express succession more clearly. Without Baptist churches, these verses are meaningless; because all other so-called churches are of recent date.

### 2. HISTORICAL

In the course of years, the Baptists have been called, by their enemies, various names. The Novations, Donatists, Ana-baptists, and Waldenses are names applied to the Baptists. "Montanism had made so much stir in Asia Minor, before the close of the second century, that several councils were called against it, and finally the whole movement was officially condemned. But montanism continued for centuries, and finally became known under other names (Eusebius, The Church History, 229 note 1 by Dr. McGiffert). In Phrygia the Montanists came in contact with, and probably in actual communion with the Paulicians." There was another sect that God raised up to witness to the truth. Christian says: "In his early historical writings David Benedict, the Baptist historian, wrote with much caution of the denominational character of the Donatists. He followed closely the statement of other writers in his history; but in his last days he went into the original sources and produced a remarkable book called a 'History of the Donatists' (Pawtucket, 1875). In this book he recedes from his non-com-

mital position and classes them as Baptists." Notice he "classes them as Baptists." "The Donatists arose in Numidia, in the year 311." (History of the Baptists, by Christian, p. 45). Thus, we have seen that the Baptists extend back to 311. Christian and other historians regard the Paulicians and Albigenses, as the same people, and that their succession is found among the Baptists. (History of Baptists, p. 53). Some think that the first Baptist church the world ever saw was the one organized by John Smyth, but there could be nothing further from the truth. He did organize the first General Baptist Church of England, but that does not in any way imply that the Baptists of America came from his church. Eighty years before the Smyth church, there was found at Augsburg a Baptist church with eight hundred members. Hetzer organized the church in 1534, and after him Han Denk became their leader. (History of the Baptists, by Armitage, p. 388.) Smyth's church soon came to naught and some of its members went over to the Welsh Baptists. Baptists in every age have been martyrs for the truth of Christ. He said in the first century, that the "gates of hell shall not prevail against" Baptist churches.

### 3. SCHOLASTIC

We can only mention a few modern scholars that have testified to the succession of Baptist churches. I can do no better than adopt the language of some great men among the Baptists.

Dr. Geo. Lorimer says: "That the Baptists are more likely the oldest, is generally conceded and grows more certain with the progress of scholarly investigation." (The Baptists in History, p. 49.) It does the Baptists no injustice to investigate their claims, but by such they grow more certain. Dr. J. B. Moody (My Church): "Church perpetuity is scriptural, reasonable, credible, historical and conclusive." As we have noticed that the scriptures state clearly church succession. Second, it is not reasonable that Christ would suffer His church to become extinct. The church, said Paul, is the "pillar and ground" of the truth. So in every age the churches of Christ have stood as the "pillar and ground" of the truth.

J. W. Porter, the former editor of the "American Baptist," says: "If Baptists have no perpetuity, then Christ's prophecy and promise have failed. This is unthinkable."

"Dr. John Clark received his baptism from Rev. Stillwell's church in London, and his church received theirs from Holland, and the Holland Baptists from the Waldenses, and the Waldenses from the Novations, and the Novations from the Donatists, and the Donatists received their baptism from the apostolic church, and the apostolic church from John the Baptist, and John the Baptist from heaven." The late H. B. Taylor said in Bible Briefs: "Baptist churches are the only institutions that are divine on this earth. Without them Matthew 16:18 has failed of fulfillment." (From The Church That Jesus Built, by Roy Mason, pp. 45, 46.) In passing I shall introduce one more scholar, John Clark Ridpath, Methodist, says: "I shall not readily admit that there was a Baptist church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists." (Baptist Church Perpetuity, p. 59.) Such testimony could be multiplied, but if one will not accept what has been given, he would not be persuaded though one should rise from the dead.

Our hearts ought to be encouraged to proclaim the truth of Christ. "If the truth shall make you free, ye shall be free indeed." In this age of freedom we do not know what it is to witness to the truth. If what has been said be true, there is no place for pulpit affiliation and alien immersion. God help us to stand against these evils. Baptist baptism is from heaven. May the great God of all grace inspire our hearts to the great truths of His Word.



## TRAVEL LETTER FROM S. S. SAVOIA

(Continued from page 4)

forests on the land, and look up at the tall peaks of the Serre Navados glistening in the snow.

We landed in Cannes, France, the next morning and found carriages and autos waiting to take us sight-seeing. This city, a great winter resort, has a population of 25,000. It is most beautifully built on the seashore, rising tier above tier in the mountains. It is "the playground of Europe." We saw many old and beautiful churches, palaces, castles, etc. The drive over Nice and the Upper Corniche Road, built by Napoleon, was wonderful. That night our party went to see Monte Carlo, the most noted gambling resort in the world. The Casino is perhaps one of the most beautiful buildings on earth and cost many millions of dollars. The large gilded rooms are filled with all the gambling devices known to the world. We saw young men, old men, girls and gray-haired women sitting at the tables with chips piled high in front of each player. Some were winning and looked pleased; others were losing and were pale as death. One man arose from the table and said, "Well, I am done for," and walked away. I saw a man go to another table and take a woman (his wife I suppose) by the arm and walk away with her furiously. Oh, what a mighty blighting device of Satan this is!

The long drive over the mountains along the sea by moonlight was most beautiful as we looked down at the brilliantly lighted cities hundreds of feet below. That night, being my 74th birthday, I was greatly honored by my party and others. After we had partaken of a fine dinner, all at once several arose to their feet and began to sing. I could not catch the exact words, but they were something like this: "There's a man we wish to honor, as he is 74 tonight. We wish him health and many more years, and his name is T. H. Farmer." The steward appeared with an exceedingly large cake on a platter and presented it to me. It was most beautifully lettered with iced tracings: T. H. Farmer 74, 2-20-1935. A speech was called for, but I was so surprised and full that I could not say a word. Many of the people besides my party came and shook hands with me and wished me many more happy years. I have associated with thousands of people during my long life, but I can truthfully say that I have never been treated nicer by any people than these good Methodists with whom I am now traveling. They all treat me as if I were their father.

The next article will begin in Genoa, Italy.

Carolina State College. He is one of the outstanding thinkers among Southern Baptists today.

He has given us a volume of twelve sermons spoken without special continuity of thought, however the title of the volume suggests a thought running through most of the messages. Dr. Poteat gives an analysis of the liberalism of Jesus, as he understands it, in two of the sermons, "Jesus and the Liberal Mind," and "In Defense of a Skeptic." The volume also contains his address, "Baptists for Such a Time as This," before the Northern Baptist Convention in 1934. The author restricts, in this volume, liberalism to two aspects of life, the Intellectual, and the Social. He defines the first as, "That disposition of the human spirit that is eternally restive in the presence of the mystery of the nature of things." The Social is regarded, as "The corporate temper that seeks to establish at the center of all human institutions the values that adhere in personality." It is a valuable volume and should help its readers to a broader understanding of Jesus.

J. R. JOHNSON.

*Deeds of Daring.* By Archer Wallace. Harper and Brothers, publishers. Price \$1.00.

This book is a popular history of the heroes of missionary adventure. In 97 pages the author crowds twelve brief stories teeming with action and inspiration. In graphic language he tells the story of Livingstone's fight with the lion, Grenfell's struggles against death on an ice floe, Brainerd's wanderings and hardships among the Indians, Mackay's experiences among the head hunters of Formosa, and Moffat's encounter with the outlaw savage.

The book has historical as well as inspirational value and while specially adapted to youth it will be enjoyed by the adult mind.

J. D. IVES.

*The Church and Civilization.* By Lynn Harold Hough. Published by the Round Table Press, Inc., New York, N. Y. 200 pp. Price \$2.00.

"The Church and Civilization," the first sermon in this volume, was preached in the Cathedral of St. Pierre in Geneva on the 9th of September, 1934, in connection with the meeting of the fifteenth assembly of the League of Nations. Other brilliant addresses included in this volume are, "The Making of the Mind of the Prophet," "The Glory of the Christian Religion," "The Book for Such an Age as This," and "The Rising Tides of Religion." Ten brilliant addresses and four sermons by this popular American preacher. To read the book is to be impressed with the erudition of the author. He brings a mind that is steeped in Ancient, Medieval and Contemporary literature to bear upon the problems and subjects discussed. He is socially minded and intensely contemporaneous in his outlook. Dr. Hough finds today a period of immense vitality for the Christian religion and foresees the present era of doubt succeeded by an era of critical and well-buttressed faith. The underlying purpose of this book seems to be to witness to the adequacy and vitality of the message which the Christian Church brings to the world, and to point the way with confident expectation and zestful faith to the greater glory which the Christian Church is to give to the life of man in the years which lie ahead.

H. G. L.



## Book Reviews

All books may be ordered from  
THE BAPTIST BOOK STORE  
161 8th Ave., N. NASHVILLE, TENN.

*Jesus and the Liberal Mind.* By Dr. Edwin M. Poteat, Jr. The Judson Press. \$1.00.

The author of this volume is Baptist bred and Baptist trained. He is the son of Dr. E. M. Poteat, nationally known Baptist preacher, lecturer, and University president, and the grandson of the world famous Baptist saint, Dr. A. J. Gordon. He is a graduate of Furman University, and the Southern Baptist Theological Seminary. He did missionary work in China for nine years and taught in Shanghai University for three years. He is now pastor of Pullen Memorial Baptist Church, hard by the campus of North



## The Young South

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

### THE ACORN

By HARRY E. GUINN

They were known by the neighbors as Aunt Sally and Uncle Joseph Woody. These old folks lived alone by the great ocean. What they had was won by honest toil and now the days were spent in pursuit of little duties they most liked to follow.

One afternoon Uncle Joseph walked into the yard and with a spade turned up the sod and deposited an acorn.

"What are you doing now?" asked Aunt Sally as she looked up from her work.

"Planning to grow an oak," said the old man.

"Strange plans and us getting so old."

"Well, you see some one might reap the benefits and remember us."

Aunt Sally went in to prepare supper. Uncle Joseph attended to the chores. Now alone, Aunt Sally mused over the conversation. She felt a deep desire to do something for someone in a greater way than she ever had before. True, she had visited the sick regularly and offered help and she had helped the old soldiers by knitting for them. She always encouraged the boys and girls when they had something to sell. The church and society charities had always had her support. But there was now a deeper longing to help that she could not understand or explain.

Out at the barn Uncle Joseph was thinking too. He looked at it like this, there ought to be in one's giving something lasting; something that would count for the future as well as the present.

There was little conversation during supper. The dishes were cleared away and the reading table drawn out. They divided the paper between them. Aunt Sally glanced at the weather forecast and looked up.

"Heavy winds from the gulf with attending rain," she read.

Without comment she continued reading. At bedtime they retired. Some time during the early morning the wind blew fiercely with some rain. There was a heavy roaring that seemed far away. When the storm awoke them Aunt Sally remembered reading the weather forecast. After an hour the storm was over.

Morning came and the sky was clear. After breakfast Uncle Joseph told his wife that he was going to town for an hour or so. He drove out of the barn and was soon in Beachville.

Beachville had been upturned by the storm. Everywhere there was great loss of property and many were left homeless. Charitable societies were at work.

"Tell me where the charity headquarters are, son," kindly demanded Uncle Joseph of a sad faced lad.

"Two blocks down, house number 322," said the boy.

"Pretty bad storm, son. Do you any harm?"

"Yes, sir, it completely destroyed our little shack. We had to flee else we would have suffered. You see Uncle and I live together since his wife died and I had no other place to stay.

"Why have you no other place to stay, son?"

"It's this way sir, I am an orphan; my father and mother are dead."

"Living will be pretty hard now since the storm, I guess."

"Yes, it will. Uncle has only a decent income and can get on only when things are going good. I wouldn't doubt if he couldn't live better if I—," he stopped.

"I know it's a little early for lunch, but won't you come eat with me," invited Uncle Joseph.

"Uncle will be back in an hour or so," said the lad, "and then we will have lunch."

"Come along with me, I will be glad to have you," begged the old man.

They went into a nice restaurant and ate. During the time they talked freely. Uncle Joseph found that Frank Williams was alert. For a boy of twelve years he was well informed. There was a silent pride and self respect in him during such trying conditions.

"Where is your uncle?" inquired Uncle Joseph.

"He's making preparation for a room just now," replied the boy.

"Well, I must go, Frank, but remember in the meantime if you need me let me know."

"If I could find some place to work in spare hours and after school I'm quite sure we could get along. If you could help me in this way I would be glad."

"Be glad to do what I can and will let you know as soon as possible."

Uncle Joseph left the lad. He did not stop at the charity headquarters; he drove home. How the events of the morning bore upon his mind. He really wanted to help the lad who was too proud to beg. He reviewed the business houses over in his mind. Some how he did not seem to arrive at the solution to his problem of getting work for the boy.

"I know what I will do," he thought at last, "I will tell Sally about the boy and she will suggest something. She is good at helping me with my problems anyway." He went into the house.

"Mother, did you know that there has been a great storm in Beachville?"

"Yes, the paper came soon after you left with broad headlines telling about it, it was sad."

"One never knows," said Uncle Joseph, "all about these things that they read until they have actually seen and felt for themselves. You should have seen the destruction caused by the storm and all the sad faces."

Now was the best time to tell the story of the boy. He carefully related the case

and then asked Aunt Sally to help him solve his problem.

Aunt Sally was left with the home duties while Uncle Joseph went out to put up the horse. She began to think over the proposition. At last she thought she had the problem solved and she smiled with contentment. When Uncle Joseph returned to the house he would have a suggestion at least.

After supper the dishes were cleared away and they settled down to talk a while.

"I have been thinking," said Aunt Sally, "about what you said yesterday, about the acorn."

"How is that, Mother?" demanded Uncle Joseph.

"When I questioned you about planting an acorn and then referred to us getting old, you remember that you said, 'Well, you see some one might reap the benefits and remember us.' After that my heart yearned to help some one in a better and different way than ever before. Somehow I have not gained the personal touch in my giving as I feel I should. I know of course that general giving benefits as well as giving in a personal way. Yet I think we need to give both ways," commented Aunt Sally.

"Well, I reckon that people who have lived together as long as we have are much alike. I was just thinking the same way yesterday," said Uncle Joseph.

"And," continued Aunt Sally, "I might as well tell you my solution to your problem. You know we are getting old though I think I never worry about that. I know and so do you that we must leave our moderate gainings to some one. George doesn't need it you know." Then we will soon need some one to care for us and I just can't ask my only daughter-in-law to do it. We have a chance now to benefit and be benefited. Let's do our best to get the lad to come and live with us and become heir to our possessions after we're gone."

"Exactly what I would like to do," exclaimed Uncle Joseph greatly pleased.

Other conversation followed in detail. They retired happy. Sunday came and went, properly observed.

Monday morning, and Uncle Joseph was again in Beachville. He sat in the room with Frank Williams and his Uncle. He talked for a while and then turned to the boy.

"I think I have found you a place to work in spare hours and after school. It won't be hard work either and you can have some time to play and visit if you choose."

"Where, Mr. Woody, where?" begged the lad.

"Do you think you could leave your uncle to get the place?" asked Uncle Joseph.

That was a matter for serious thinking. At this moment Uncle Joseph asked to see Frank's uncle alone. They retired from the room and left the boy inside. The whole story was related to the uncle; Uncle Joseph explained how they had met and what he and the boy had talked about. He then plainly told his plans. The uncle admitted that that was more than he could promise the lad. It would be hard to part



he knew but it looked best to do so if the boy was willing.

Returning to the room, Uncle Joseph said, "Frank, the place I have for you is this; and you must decide for yourself. I need a boy to help me with my chores and be company to my wife and me. We need some one to care for us when we get helpless. We have agreed to give you a home as long as we live and that home is to be yours after we're gone. Then you can take possession and share your home with your uncle here if you like. I am sure if you need extra help your uncle can give it or get it for you. Will you go?"

"What shall I do, Uncle?" said Frank, surprised and puzzled.

"I'm willing. I do hate to part with you but this is more than I can offer you. I will help you and visit you. Decide for yourself," said the uncle.

"I'll go, Mr. Woody, and try to be my best. I'm grateful for your offer," said the lad with a bright face.

They parted soon. Taking his belongings, Frank went away with Uncle Joseph. Aunt Sally was kind and Uncle Joseph was a real companion. Frank was happy and the old folks were well pleased.

It was a sad day when Aunt Sally was taken to the cemetery. The boy was good company to the old man after the death of his wife and he felt that he had done wisely in having the lad come live with him. They worked together and talked together for they were greatly attached to each other. Years went by—the boy grew and the oak from the acorn grew. Uncle Joseph told the story of the oak and what he had said to Aunt Sally when she questioned him about planting the acorn. Frank greatly regarded the oak.

After Uncle Joseph died, Frank's uncle came to live with him. While he was away at school his uncle looked after the place.

The youth attained manhood and became well educated. When he married he brought his wife to his home by the ocean. There he lived and served his people. The oak was sturdy now and making a beautiful shade. The family and their friends spent happy hours under its branches. Always there was a beautiful story to tell about the oak.

Today there stands a lighthouse on the shore near the cottage. Its beacons serve to warn and help the sailors. The lesson of the acorn lived in the heart of Frank Williams. In a noble way he carried on the spirit of the planter and his good wife. He built the lighthouse.—Clear Branch, Tennessee.

## TICKLING SENSATIONS

The employer called his secretary. "Here, John, look at this letter. I can't make out whether it's from my tailor or my lawyer. They're both named Smith."

And this is what John read: "I have begun your suit. Ready to be tried on Thursday. Smith."—*Youth's World*.

Abie (finishing a letter)—"And I would send you that five I owe you, but I've already sealed the letter."—*Exchange*.

A New York factory recently displayed the sign:

"Wanted—Woman to sew buttons on the fourth floor," while a near-by tailor advertised, "Fits guaranteed." — *Youth's World*.

### A Point To Be Remembered

"Quite right" is all right, and "all right" is quite right, but "quite all right" is all quite wrong.

Englishman—"I wear this monocle because of a weakness in the eye."

American—"Why don't you wear a glass hat, too?"—*Exchange*.

### SUPERB NEGRO LEADERSHIP

By H. H. SMITH

Booker Washington was a Moses to his race, and his leadership brought untold blessings to the Negroes of the South. He was born in slavery, but became one of Virginia's distinguished sons. Hampton

Institute, under the leadership of General Armstrong, left its impress upon Washington. Few men ever owed more to their alma mater than Booker Washington owed to Hampton. He was in hearty sympathy that industrial education was the great need of his people. His educational aims for his race are the very essence of common sense. Speaking of his work at Tuskegee Institute, he said: "We wanted to teach the students how to bathe; how to care for their teeth and clothing." (Three girls, on entering the Institute, were found to be the joint owners of one tooth-brush.) "We wanted to teach them what to eat, and how to eat it properly, and how to care for their rooms. Aside from this, we wanted to give them such practical knowledge of some one industry, together with the spirit of industry, thrift, and economy, that they would be sure of knowing how to make a living after they had left us."

While the Tuskegee students were given practical instruction in carpentry, brick-making, farming, etc., their mental training was not neglected. Had he tried to prepare every student who came to the Institute for a "white collar" job, there would have been thousands of Negroes

### REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION

#### SOUTHWIDE FUNDS

March, 1935

#### Receipts

	Program	Designated	H. T. Club	Total
Alabama	\$ 2,752.97	\$ 60.07	\$ 976.57	\$ 3,789.61
Arkansas	900.38	16.50	592.29	1,509.17
Arizona	32.79		62.00	94.79
District of Columbia	562.14		40.00	602.14
Florida	2,533.56	261.17	1,087.15	3,881.88
Georgia	2,173.71	901.66	1,556.65	4,632.02
Illinois	92.26	18.42	266.62	377.30
Kentucky	5,488.36	1,630.55	2,401.85	9,520.76
Louisiana	1,170.82	194.73	798.93	2,164.48
Mississippi	1,466.36	838.60	1,018.57	3,323.53
Missouri	1,792.97	370.28	986.91	3,150.16
Maryland		190.68	52.00	242.68
New Mexico	112.65	37.73	127.55	277.93
North Carolina	5,696.18	984.73	544.58	7,225.49
Oklahoma	1,545.02	638.11	1,598.20	3,781.33
South Carolina	4,600.54		248.56	4,849.10
Tennessee	17,500.00	1,812.87	2,049.79	21,362.66
Texas	3,000.00	3,809.34	3,078.56	9,887.90
Virginia	642.74	8,931.56	197.45	9,771.75
Specials		24.16	823.29	847.45
Totals for Month	\$ 52,063.45	\$ 20,721.16	\$ 18,507.52	\$ 91,292.13
Year to Date	154,322.69	194,985.48	45,917.99	395,226.16

#### Disbursements

	Current Mo.	Yr. to Date
Education Board	\$ 2,647.07	\$ 7,707.47
Southern Baptist Theological Seminary	6,031.33	17,568.52
Southwestern Theological Seminary	6,805.51	17,474.85
Baptist Bible Institute	3,874.52	10,950.87
W. M. U. Training School	423.48	1,367.51
American Baptist Theological Seminary	567.81	1,788.27
Foreign Mission Board	45,117.67	258,334.26
Home Mission Board	17,403.86	52,390.12
Relief and Annuity Board	4,343.55	15,437.50
New Orleans Baptist Hospital	1,837.01	5,528.56
National Baptist Memorial	92.54	229.59
Southern Baptist Convention Bonds	2,147.78	6,448.64
Total Disbursements	\$91,292.13	\$395,226.16



without employment. Washington was profoundly interested in the welfare of all the members of his race, and would have them make the very best of their talents; but he knew that the great majority of them would have to look to the trades and industry for a livelihood.

To a certain extent slavery had caused both of the races to look upon manual labor as an evil to be avoided, if not a positive degradation. To the slave this was natural, for he was without that incentive to labor which a sense of ownership inspires. Booker Washington was the man for the hour. He met the situation by teaching his students the dignity of work, and setting an example by going out with them and taking part in house-building, brick-making, etc. Who can measure the good effects of such a common-sense attitude to life as he taught his students in these words:

"Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gew-gaws of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem."

Booker Washington taught his students by precept and example that the selfish life is a miserable failure. The Christian teaching of sacrificial service for others as the high aim of life was emphasized at both Hampton and Tuskegee—and bore fruit. When Indians were first admitted at Hampton there was some objection by the students, but they were well received. "Whenever asked to do so, the Negro students took the Indians as room-mates, in order that they might teach them to speak English and to acquire civilized habits." "I have often wondered," says Washington, "if there was a white institution in this country whose students would have welcomed the incoming of more than a hundred companions of another race in the cordial way that these black students welcomed the red ones."

And shall we not receive very kindly this little preaching from our brother in black? "How often I have wanted to say to white students that they lift themselves up in proportion as they help to lift others, and the more unfortunate the race, and the lower in the scale of civilization, the more does one raise one's self by giving the assistance."

One of the most admirable traits of Booker Washington was his patience and forbearance in the face of so many wrongs inflicted upon his race. However provoking the occasion, he never allowed himself to become bitter or abusive towards those who mistreated the Negro. General Armstrong, a northern man of fine character, who founded Hampton Institute shortly after the war, seems to have inspired young Washington to cultivate a spirit of goodwill toward friend and foe alike. Washington says:

"In all my acquaintance with General Armstrong, I never heard him speak, in

public or in private, a single bitter word against the white man in the South. From his example in this respect I learned the lesson that great men cultivate love, and that only little men cherish a spirit of hatred. I learned that the assistance given to the weak makes the one who gives it strong; and that oppression of the unfortunate makes one weak." He not only learned the lesson but also practiced it in his own life. "I resolved that I would permit no man, no matter what his color might be, to narrow and degrade my soul by making me hate him."

When Booker Washington passed away, his mantle fell upon a worthy successor, Dr. R. R. Moton, who had also been trained at Hampton. Dr. Moton continues at Tuskegee the good work carried on by Booker Washington.

In response to a call from President Wilson, Dr. Moton went to France during the World War to hearten the colored soldiers who were fighting in the ranks. We get some insight into the quality of leadership exhibited by Dr. Moton from an address he made there to the soldiers of his race, at the close of the war. He said, in part:

"The record you have made in this war, of faithfulness, bravery, and loyalty, has deepened my faith in you as men and soldiers, as well as in my race and country. You have been tremendously tested. You have suffered hardships and many privations. You have been called upon to make many sacrifices. Your record has been a thrill of joy and satisfaction to the hearts of millions of black and white Americans, rich and poor, high and low. Black mothers and wives, sweethearts, fathers, and friends have rejoiced with you and with your country in your record."

"You will go back to America heroes, as you really are. You will go back as you have carried yourselves over here—in a straightforward, manly, and modest way. If I were you, I would find a job as soon as possible and get to work. To those who have not already done so, I would suggest that you get hold of a piece of land and a home as soon as possible, and marry and settle down. . . . Save your money, and put it into something tangible. I hope no one will do anything in peace to spoil the magnificent record you have made in war."

President Wilson, while in France, wrote Dr. Moton, at the close of the war, as follows: "I wish to express my appreciation for the service you have rendered in connection with our colored soldiers here in France. I have heard not only of the wholesome advice you have given them regarding their conduct during the time they will remain in France but also of your advice as to how they should conduct themselves when they return to our own shores. I very much hope, as you have advised, that no one of them may do anything to spoil the splendid record that they, with the rest of our American forces, have made."

The white race has never done its full duty toward the colored race. But we trust that a brighter day is dawning. At least it is encouraging to hear Dr. Moton say regarding the outlook:

"The Church in the South, of every denomination, is becoming increasingly aggressive in its demand for a genuinely Christian attitude and programme in race relations. The programme of these bodies is not confined to works of mercy and charity in alleviating suffering and helping the unfortunate. They feel it their duty also to challenge the Christian conscience of their whole body of adherents to practice in daily contacts the principles to which they subscribe as disciples of Jesus Christ."—Ashland, Va.



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### HOSPITAL MONTH

The Ministry of Healing will be studied by Southern Baptists during the month of May. The second Sunday in May (Mother's Day) will be observed as "Hospital Day."

### HEALING HUMANITY'S HURT

Is our task, and helping crippled children is our specialty. Any gift to help the poor will be used for that purpose only. Our pay business enables us to meet all operating expenses. We owe nothing save for bonds which were issued to build the Hospital: and they are being paid 100% promptly at each maturity.

### SOUTHERN BAPTIST HOSPITAL

Louis J. Bristow, Superintendent

New Orleans,

Louisiana



## Baptist Training Union

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

**STRESS:** "Magnifying His Church—the Champion of Justice"—Southwide and Statewide Emphasis for April.

### REGIONAL CONVENTIONS

The Regional Baptist Training Union Conventions will meet at the following places and on the following dates:

Region II will be the first one to meet, they will convene at Ducktown on Tuesday, June 4, with Mr. Ben Chambers of Maryville presiding.

Region I will meet next on Thursday, June 6, at Erwin. Mr. Paul Cates of Hampton will preside over this meeting.

Region III will meet on Tuesday, June 11, at Holts Corner with Mr. Allan Kerley of Portland presiding.

Region IV will meet on Thursday, June 13, at Union City with Mr. Russell Stagner of Memphis presiding.

A most interesting and helpful program will be presented at each place and each organization should plan now to send groups of young people to attend. The session at each place will open at 10 o'clock and will not close until nine o'clock that evening. Plan to be there when the first song starts and stay through until the benediction is pronounced.

### BRAINARD SCHOOL

Mr. Fred Pinegar reports an excellent school he has just held at Brainard. He taught the General Training Union Manual to a good class and sixteen took and passed the examination. We congratulate this church and Mr. Pinegar on this fine piece of work.

### WINCHESTER TRAINS

Rev. C. E. Wright of Winchester recently taught a class of his fine Intermediates the Intermediate BYPU Manual. Twelve completed the course and renewed interest was taken in this organization. We are grateful to Bro. Wright being a busy pastor to teach a course to his intermediates.

### MARCH WAS BUSY MONTH

During the month of March 1329 awards were issued from the Baptist Training Union Headquarters in the following Associations:

Beulah .....	6	Madison Co. ....	5
Big Hatchie .....	62	Nashville .....	43
Chilhowee .....	18	Ocoee .....	355
Duck River .....	11	Shelby .....	198
Gibson Co. ....	6	Stone .....	12
Grainger .....	9	Union .....	2
Holston .....	135	Watauga .....	24
Knox Co. ....	440		

### WHITEVILLE DOES EXTENSION WORK

The Whiteville BYPU's under the capable leadership of their pastor, Rev. S. R.

Woodson have just completed an excellent piece of extension work. They visited the Harris Grove Baptist Church and presented a worthy program and afterwards organized a BYPU for them. Mrs. Hugh Harris was elected president. In reporting this achievement Bro. Woodson adds, "We are having a training school in our own church this week using local talent."

### PLAN OF SALVATION STUDIED

The Rockwood Young People were most fortunate in having their pastor teach them a course "Plan of Salvation." Rev. Neslie V. Underwood is the fine pastor at Rockwood and is aiding his young people in every available way.

### NOLACHUCKY ASSOCIATION

Miss Sarabeth Lewis sends a most enthusiastic report of their work in Nolachucky Association. The meeting was held at Whitesburg on March 31. The following splendid program was presented:

Devotional: "His Church, the Herald of Salvation"—Miss Sarabeth Lewis.

Roll Call and Reports.

The Standard Explained—Mrs. L. T. Jackson.

Benefits of Ovoca—Mr. Willis R. Allen.

100,000 Club—Rev. W. H. Pangle.

Every Christian a Soul Winner—Rev. R. H. Lambright.

"My Church Has a Claim on Me"—Basil Barding.

All groups of the Association were well represented, and as special guests of this meeting, seven pastors and Mrs. J. A. Bible, Associational W. M. U. Superintendent, were present.

### YOUR VACATION

Where are you planning to take your vacation? Why not plan to attend Ovoca for the Baptist Training Union Convention? This meeting will start on Thursday night, July 25, and close on Saturday night. The Southwide Training Union Conference will meet again at Ridgecrest the week of July 28th. A splendid program has been prepared for both of these meetings and they are ideal places to spend your vacation.

### REMEMBER!!

The Associational Directors of Baptist Training Union in Tennessee will meet in Nashville on the 26th and 27th for a special conference. At this writing we are glad to report that the following Associations are sending their representative:

Region I, Holston and Watauga.

Region II, McMinn County, Polk County, Sweetwater and Tennessee Valley.

Region III, Lawrence County, Duck River, and Wilson County.

Region IV, Beech River, Big Hatchie,

Carroll, Gibson, Hardeman, and Shelby County.

### OFFICERS TRAINING CAMP

Now is an ideal time to have your Officers Training Camp. If you will write Mr. Henry C. Rogers, 166 8th Ave. N., he will gladly send to you free literature on the duties of the various officers. Plan now to have one and give to each officer the duties they are asked to do for the next six months.

### BAPTIST AND REFLECTOR

How many of your Training Union members read the *Baptist and Reflector*? This is our own state paper and will give to your members a state-wide understanding of the work in this state. Urge your members to subscribe for this worthy publication.

### SCRAPBOOK

Do you keep a scrap book? One of the most helpful things any union could do would be to keep a scrapbook of the activities of your union. In this scrap book could be placed suggestions for each phase of the work as well as souvenir programs and Bible Reading reminders.

### HAVE YOU SEEN—?

Have you seen the April copy of the Training Union Magazine? Dr. George Graham has an excellent article on "The Church and Racial Justice." If you need some help in presenting your Bible Drill you will find it in this magazine. A special poster suggestion is in this magazine and would surely help with your work.

### "ALONE WITH GOD"

A wonderful little book that has recently come from the press is "Alone with God" by Matilda Erickson Andross. This is surely a worthwhile book, and would be an asset to any library. Send 25c to the Baptist Book Store, 161 8th Ave. N., and they will be glad to send you a copy.

### NEXT SUNDAY

Next Sunday we have some very interesting programs for our BYPU's. The BAU's will study "The Church in the Conception of Paul." The Seniors will study "The New Testament Ideal of the Pastor." Both these programs will present a real joy to all those who are fortunate enough to listen in.

### SUMMER ASSOCIATIONAL WORK

This summer we are urging as many Associations as possible to enter into an Associational-wide campaign to organize a BYPU in every church in their Association and to teach a study course in all their churches. If you are interested in having a schedule of this sort, please write Mr. Henry C. Rogers, 166 8th Ave. N., Nashville, and he will be glad to aid in every way possible for you to have one.



## What Our Readers Are Saying

### BAPTIST WORK IN THE STATE OF RIO GRANDE DO SUL, BRAZIL

God continues to shower His marvelous blessings upon our work in the State of Rio Grande do Sul, Brazil. Last Sunday, January 27, two candidates were buried with their Lord in baptism in the large river near Porto Alegre. There was a fine crowd of people came to witness this scene and the impressions made for good, will doubtless be lasting. Some that witnessed the baptism remarked, "I shall not rest until I have been baptized."

Rev. T. C. Bagby brought a fine message on baptism on that occasion. He begins a revival meeting in the First Baptist Church of this city tonight, January 31.

A great number of people of all walks of life are showing interest in our work. They are seeking us out for private conversations. In these conversations they show a desire to know the real God and His Son Jesus. They want the assurance of forgiveness of sin and to have the joy of a certain salvation.

Our Esperanca Church, in Porto Alegre, which was enlarged so many times last year, has undergone another addition this year. We were compelled to put a 12x14 tent in the yard to try to take care of Mrs. Smith's Fidelis class. The tent was too small the first Sunday. There were twenty-five young women present. The enrollment of the class is about fifty.

Our men's Bible class, organized last year, has an attendance of about seventeen to twenty. We are working for an attendance of fifty by the end of the year.

The school, carried on through such difficulties and sacrifices, continues to be marvelously blessed of God. Plans are being made to enlarge the Bible department and to try to train our young people to serve in a more effective way. Our young people work in commerce and for that reason this department must function at night.

Please remember to pray for us.

HARLEY SMITH.

### "THE CHRISTIAN THINKER"

NESLIE V. UNDERWOOD

There is before me a new publication, *The Christian Thinker*, of which Dr. Gordon Hurlbutt of Clear Point, Alabama, is the editor and publisher. It prates much of liberty and after having perused carefully this second number of volume one, the conviction overwhelms one that this insistent cry for liberty has something in common with the demands of that unsavory

portion of our American society which assumes the roll of liberty-lovers for purposes licentious.

This publication breathes a jaunty boastfulness very incongruous with the Christian humility it professes. Its editor unhesitatingly recommends himself for the tremendous task he has undertaken, "to give you more for your money and reading-time than any other paper ever published anywhere." He ridicules the idea that any Christian who has seen it should be so drowsy, so stupid or so impoverished as to deny himself a subscription.

The issue in question carries one brief article by Dr. L. E. Barton, Secretary of the Baptist Mission Board of Alabama, which is heart warming. The rest of the matter published is more or less questionable. Dr. J. W. Phillips, of Mobile, Alabama, writes on "The F's and M's," and refuses to be labeled either Fundamentalist or Modernist. Nomenclature is a serious business and so often those who are most vitally concerned have no voice in the matter. There is a host of Bible loving Christians who are shamed by the radical tendencies of some who call themselves Fundamentalists; but that does not force us into a tolerant position where Modernism is concerned. This apostasy which denies the Scriptures are, "God breathed," finds no cordial reception in the hearts of those who abide in Christ. In his concluding statement Dr. Phillips says he believes, "that one's standing in the Kingdom of Heaven, and one's final destiny, are determined by 'fruits,' not by pronouncement of any shibboleth." That one's final destiny is dependent on "fruits" is ambiguous if not heretical; and as to the pronouncement of shibboleth, I think it safe to say that the hearts of many brethren were saddened when Dr. Phillips, preaching before the Southern Baptist Convention in Birmingham a few years ago, failed to make his "h" distinctly heard.

Among the squibs headed "Potpourri," the editor contemplates, "A hell of work, plus '57 Varieties' of 'pickles,' plus a net loss averaging probably \$50 a month for a year—to clear a net profit of probably 50 cents." It is in character with this world to use inadvertently that solemn word, "Hell," but to hear Christian men so use it is like the rasping of a file across the fibre of one's soul.

The writer of this article abhors these tendencies within the denomination of which he is a part toward a suave ecclesiasticism, and he earnestly contends for

Biblical methods of administration in Christ's program of world-wide witnessing; but the veiled insinuation of the article headed, "The Camorra," along with an invitation for utterances that do "not have to be 'loyal to the denomination,' any denomination (domination)," seems an attempt to raise among brethren the red flag of anarchy. Can we bid God speed to this new publication? Personally, I'll consign my sample copy to my overflowing waste-paper-basket.—Rockwood, Tenn.

Officials of the Southern Railway System announce that work has already begun on the installation of air-conditioning equipment in 150 Pullman sleeping cars and 25 Southern Railway dining cars and that the cars are to be ready for service on all Southern Railway through long-distance trains not later than June 1st.

The sleeping cars are being air-conditioned by The Pullman Company in its various shops and will be turned over to the Southern and placed in service as fast as they are completed. The dining cars are being air-conditioned by the Southern Railway in its own shops.

### 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.

### LOLA FLORENCE HAWK

Lola Florence Hawk, daughter of James Meredith and Sarah Deane Hawk, was born November 2, 1869, near Centenary. She professed faith in Christ and united with the M. E. Church, when 12 years old.

She was married on January 10, 1895, to Edgar Fulton Hall and to this happy union seven children were born: Sarah (Mrs. J. D. Clayton), Vestal (Mrs. D. O. Petty John) Meredith, Eleanor (Mrs. T. M. Cross), and Amos Lee Hall. Two brothers: J. V. and W. R. Hawk, and three sisters: Mrs. L. C. Bond, Mrs. J. D. Bond and Mrs. Landon Bowery.

After her marriage, Mrs. Hall united with the Baptist Church, in which she remained a faithful, consistent member until death. She loved her home and her friends were legion, but above all she loved her church. One of her last requests was, do not buy flowers when I am gone, but put that money in Missions. This request has been carried out.

**VICKS** . . . Helps  
**VATRO-NOL** PREVENT  
for nose & throat many colds  
JUST A FEW DROPS UP EACH NOSTRIL

# SUNDAY SCHOOL CONVENTION

## SUPERINTENDENT'S CONFERENCE

### OVOCA, JULY 23, 24, 25



## 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.

Tennessee W. M. U. extends deepest sympathy to Mrs. R. L. Harris, President of Tennessee W. M. U., in the homegoing of her mother, Mrs. Byrne, Sunday, April 7, at Selma, Alabama. May the Heavenly Father comfort and sustain you and yours in this hour of bereavement.

### A-1 UNIONS IN TENNESSEE

1. Alamo—Pastor 1934-1935, Rev. J. H. Turner; W. M. S. President 1934-1935, Mrs. J. B. Avery; Y. W. A. President, Miss Irene Green; G. A. Counselor, Mrs. Elgin Moore; R. A. Counselor, Mrs. J. H. Turner; Sunbeam Leader, Miss Beatrice Terry; Y. P. Director, Mrs. W. C. Howell.

2. Bluff City, First—Pastor 1934-1935, Rev. Truett Cox; President 1934, Mrs. J. H. Wagner; Y. W. A. President, Miss Janie Lee Boling; G. A. Counselor, Mrs. Geo. F. Little; R. A. Counselor, Mrs. D. M. Dolen; Sunbeam Leader, Mrs. J. H. Wagner; W. M. S. President 1935, Mrs. G. M. Dolen.

3. Chattanooga, Baptist Tabernacle—Pastor 1934-1935, Rev. R. R. Denney, 1715 Mitchell Ave.; W. M. S. President 1934-1935, Mrs. R. J. Moore, 1705 Read Ave.; Y. W. A. President, Mrs. R. L. King, 5204 Beaulok Ave., St. Elmo; Int. G. A. Counselor, Mrs. R. R. Denney, 1715 Mitchell Ave.; Jr. G. A. Counselor, Mrs. J. S. Alley, 1224 E. 13th St.; R. A. Counselor, Sydney R. L. King, 5205 Beaulok Ave., St. Elmo; Sunbeam Leader, Miss Mae Phillips, Baptist Tabernacle; Y. P. Director, Mrs. R. B. Ling, 323 Tremont St.

4. Chattanooga, Central—Pastor 1934-1935, Rev. A. T. Allen, 3805 Monte Vista Drive; W. M. S. President 1934, Mrs. W. T. Holderness, 115 Brookfield Ave.; Y. W. A. President, Miss Elizabeth Landress, 909 E. 9th St.; Int. G. A. Counselor, Mrs. Mary Sprague Moore, Poindexter Heights; Jr. G. A. Counselor, Mrs. C. E. Dodd, Sequoria Place; R. A. Counselor, Miss Francis Smith, Ferger Apts., McCallie Ave.; Sunbeam Leader, Mrs. Tom Senter, 1022 Garnett St.; Y. P. Director, Mrs. E. D. Rolston, Alta Vista Drive; W. M. S. President 1935, Mrs. Harry L. Miller, 12 Bellflower Circle.

5. Chattanooga, Chamberlain Ave.—Pastor 1934-1935, Rev. A. A. McClanahan, Jr., 2800 N. Chamberlain Ave.; W. M. S. President 1934, Mrs. George Turner, 2215 Wilder St., East; Y. W. A. President, Miss Dessie Jenkins, 2400 Crutchfield St., East; G. A. Counselor, Mrs. Roy Payne, 2704 Glass St.; R. A. Counselor, Paul Parks, 2007 Campbell St., East; Sunbeam Leader, Miss Maude Cunningham, 2309 Glass St.,

East; W. M. S. President 1935, Mrs. Roy Payne, 2704 Glass St.

6. Chattanooga, First Church—Pastor 1934-1935, Dr. J. H. Hughes, 928 Oak St.; W. M. S. President 1934, Mrs. P. B. Lowrance, 62 N. Crest Road; Y. W. A. President (Harriet King), Miss Annie Laurie Morgan, 319 W. 7th St.; Y. W. A. President (Minnie Landrum), Miss Sallie Ross, 36 Virginia Apts.; Int. G. A. Counselor, Mrs. Corbin Woodward, 552 Oak St.; Jr. G. A. Counselor, Mrs. Earl Campbell, 13 Bellflower Circle; R. A. Counselor, Mrs. John Cooley, 3405 Mountview Drive; Sunbeam Leader (School Age), Mrs. W. H. Austin, 2506 E. 4th St.; Sunbeam Leader (Pre-School Age), Mrs. Robert Breining, 3800 Conner St.; Y. P. Director, Mrs. L. J. Wilhoite, 1012 Forrest Ave.; W. M. S. President 1935, Mrs. J. D. Hudson, 416 Oak St.

7. Chattanooga, Highland Park—Pastor 1934-1935, Dr. C. F. Clark, 1905 Union Ave.; W. M. S. President 1934-1935, Mrs. G. A. Mauney, Rossville, Ga., R. 2; President, Mary King Y. W. A., Miss Blanche Sylvia, 3709 Brainerd Road; President, Kings Daughters Y. W. A., Miss Regina Sliger, 2411 Bailey Ave.; President, Sallie Mae Cade Y. W. A., Miss Ruth Royar, 1107 Holly St.; Int. G. A. Counselor, Miss Evelyn Robinson, 1904 Chamberlain Ave.; Jr. G. A. Counselor, Mrs. H. F. Jones, Hanniltonian Apts.; R. A. Counselor, Mrs. W. G. Harvey, 1703 Bailey Ave.; Sunbeam Leader, Miss Regina Sliger, 2411 Bailey Ave.; Y. P. Director, Mrs. C. F. Clark, 1905 Union Ave.

8. Chattanooga, Northside—Pastor 1934-1935, Rev. R. W. Selman, 913 Endicott St., North; W. M. S. President 1934, Mrs. W. M. Phelps, 619 Colville St., North; Y. W. A. President, Miss Jewel Robertson, 317 Elinor St., North; Int. G. A. Counselor, Mrs. J. H. Owens, 811 Merriam St., North; Jr. G. A. Leader, Mrs. W. E. Chambers, Sylvan St., North; R. A. Counselor, Mrs. S. W. Byrd, Normal Ave., North; Sunbeam Leader, Mrs. L. V. Jackson, 328 Sylvan St., North; Y. P. Director, Mrs. S. C. Spradling, Federal St. North; W. M. S. President 1935, Mrs. Sam R. Davis, 820 Endicott St., North.

9. Chattanooga, Oak Grove—Pastor 1934-1935, Rev. C. J. Donohoo, 1804 S. Willow St.; W. M. S. President 1934-1935, Mrs. Thos. B. Cartwright, 1810 Mulberry St.; Y. W. A. President, Mrs. Ray Kimbrell, 1214 Belmeade Ave.; G. A. Counselor, Mrs. Jack Goddard, 2114 E. 14th St.; R. A. Counselor, Mrs. Ralph Ragon, 21 Buckley St.; Sunbeam Leader, Mrs. Ray Kimbrell, 1214 Belmeade Ave.

10. Chattanooga, Ridgedale—Pastor 1934-1935, Rev. David N. Livingston, 600 Dodds Ave.; W. M. S. President 1934, Mrs. J. M. Lee, 2505 Union Ave.; Y. W.

A. President, Miss Leona McDonald, Highland Park Station; G. A. Counselor, Mrs. L. H. Shropshire, 812 Lewis St.; R. A. Counselor, Mrs. H. A. Waller, 2313 Union Ave.; Sunbeam Leader, Mrs. C. A. Brooks, 2500-12th St.; Y. P. Director, Mrs. C. B. Ross, 1202 Willow St.; W. M. S. President 1935, Mrs. C. B. Cobleigh, 412 S. Sensinole Drive.

11. Cleveland, First—Pastor 1934-1935, Rev. Lloyd T. Householder, Worth St.; W. M. S. President 1934-1935, Miss Annie E. Bowen, 1014 W. 26th St.; Y. W. A. President, Miss Louise Martin, 29th and Highland View; Int. G. A. Counselor, Mrs. W. W. Lee, care Bob Jones College; Jr. R. A. Counselor, Mrs. G. U. Cooper, Church St.; Jr. G. A. Counselor, Miss Nana Lee Cox, Railroad St.; Sunbeam Leader, Mrs. Ben Chittenden, 31st St.; Y. P. Director, Mrs. E. H. Lusk, N. Church St.

12. Concord, Fayetteville—Pastor 1934-1935, Rev. W. J. Malone, Hedge-mont Ave.; W. M. S. President 1934, Mrs. J. O. Phagan, R. 6; Y. W. A. President, Mrs. J. O. Phagan, R. 6; G. A. Counselor, Mrs. E. B. Noles, State St.; R. A. Counselor, Mrs. W. O. Phagan, R. 6; Sunbeam Leader, Mrs. Earl Coughran, R. 6; W. M. S. President 1935, Mrs. Edward Phagan, R. 3.

13. Covington—Pastor 1934-1935, Rev. Homer G. Lindsay; W. M. S. President 1934-1935, Mrs. Hayes E. Owen; Y. W. A. President, Miss Jessie Alma Max; Int. G. A. Counselor, Miss Margaret Owen; Jr. G. A. Counselor, Mrs. J. R. Miles; R. A. Counselor, Mrs. L. L. Alexander; Sunbeam Leader, Mrs. Edna Hicks.

14. Donelson Church, Donelson—Pastor 1934-1935, Rev. Guard Green, Donelson; W. M. S. President 1934-1935, Mrs. Robert A. Baker, Nashville, R. 1; Y. W. A. President, Miss Janie Lannom, Nashville, R. 1; Int. G. A. Counselor, Mrs. R. L. Hardy, Nashville, R. 1; Jr. G. A. Counselor, Mrs. W. P. Barton, Donelson; Jr. R. A. Counselor, Mrs. L. E. Lannom, Nashville, R. 1; Sunbeam Leader, Mrs. J. B. Lipscomb, Nashville, R. 1; Y. P. Director, Mrs. O. L. Farris, Nashville, R. 1.

15. Elizabethton, Second—Pastor 1934-1935, Rev. E. A. Cox; W. M. S. President 1934, Mrs. S. M. Buchanan, 835 Roan St.; Y. W. A. President, Miss Bertie Summerlin; G. A. Counselor, Miss Ruth Moore; R. A. Counselor, William Cox; Sunbeam Leader, Miss Mary Elliott; Y. P. Director, Mrs. J. Frank Seiler; W. M. S. President, 1935, Mrs. E. A. Cox.

16. Grand Junction—Pastor 1934-1935, Rev. W. G. Hill; W. M. S. President 1934-1935, Mrs. L. Pope; Y. W. A. President, Mrs. W. G. Hill; G. A. Counselor, Mrs. C. L. Smith; R. A. Counselor, Jones Lewis; Sunbeam Leader, Miss Gracie Smith; Y. P. Director, Mrs. C. H. Smith.

17. Humfboldt—Pastor 1934-1935, Rev. H. W. Ellis; W. M. S. President 1934-1935, Mrs. G. V. Jackson; Y. W. A. President, Miss Manie Warlick, Main St.; G. A. Counselor, Miss Jane Irvin; R. A. Counselor, Mr. Clinton Ellis; Sunbeam Leader, Mrs. Tom Alexander, R. 4; Y. P. Director, Mrs. A. P. Summons, Main St.

18. Jackson, Pleasant Plains—Pastor



1934-1935, Rev. J. L. McAliley, 235 E. Deaderick Ave.; W. M. S. President, 1934-1935, Mrs. U. C. Allen, R. 1; Y. W. A. President, Miss Allie Williams, R. 1; G. A. Counselor, Mrs. Jerre Exum, Humboldt, R. 7; R. A. Counselor, Miss Allie Williams, R. 1; Sunbeam Leader, Mrs. Ebe Blanton, R. 7; Y. P. Director, Mrs. U. C. Allen, R. 1.

19. Jackson, Poplar Heights — Pastor 1934-1935, Rev. L. G. Frey, R. 1; W. M. S. President 1934, Mrs. Burton Hammonds, R. 1; Y. W. A. President, Mrs. W. G. Hammonds, R. 1; Int. G. A. Counselor, Mrs. J. C. Chandler, R. 1; Jr. G. A. Counselor, Mrs. Frank Rushing, R. 1; Int. R. A. Counselor, Miss Evora Petty, R. 1; Jr. R. A. Counselor, Miss Mary Gifford, R. 1; Sunbeam Leader, Miss Hortense Rushing, R. 1; Y. P. Director, Mrs. O. A. Hammons, R. 1; W. M. S. President 1935, Mrs. H. H. McKinnie, R. 1.

20. Knoxville, Broadway — Pastor 1934-1935, Dr. W. H. Ford, 944 Eleanor St.; W. M. S. President 1934-1935, Mrs. J. F. Snyder, 714 Eleanor St.; Y. W. A. President, Miss Ella Jean Phillips, 1026 Gratz St.; Int. G. A. Counselor, Miss Dorothy Reap, 120 Grainger St.; Jr. G. A. Counselor, Miss Gladys Will, Paige Ave.; R. A. Counselor, Mrs. D. T. Atchely, 101 Pembroke Ave.; Sunbeam Leader, Mrs. Harry Hunter, 968 Irwin St.; Y. P. Director, Mrs. J. R. Tarver, 1900 Chicago Ave.

21. Knoxville, Fifth Ave. — Pastor 1934-1935, Rev. J. L. Dance, 2361 E. 5th Ave.; W. M. S. President 1934, Mrs. G. T. Fielden, Box 275, Plant City, Fla.; Y. W. A. President No. 1, Mrs. A. E. Canady, 2720 McCalla Ave.; Y. W. A. President No. 2, Mrs. Sam E. Sharp, 2923 Selma Ave.; Int. G. A. Counselor, Mrs. L. E. Line, 2802 Tarlton Ave.; Jr. G. A. Counselor, Mrs. J. W. Edwards, 2425 Washington Ave.; Int. R. A. Counselor, Mrs. Scott Walker, 2116 Magnolia Ave.; Jr. R. A. Counselor, Mrs. W. D. Henard, 2326 Magnolia Ave.; Sunbeam Leader, Mrs. Loyd Haun, 3014 McCalla Ave.; Y. P. Director, Mrs. Frank Goddard, 2501 Washington Ave.; W. M. S. President 1935, Mrs. B. E. Cockrum, 2760 Tarlton Ave.

22. Knoxville, Island Home — Pastor 1934-1935, Rev. C. E. Wauford, 315 Island Home Pike; W. M. S. President 1934, Mrs. John W. Griffin, Island Home Pike, R. 9; Y. W. President, Mrs. S. R. Simpson, Gilbert Lane; G. A. Counselor, Mrs. Wilber Brown, 201½ Highland Drive; R. A. Counselor, Mrs. Bert R. Gilbert, 426 Island Home Pike; Sunbeam Leader, Mrs. John W. Coulter, Island Home Pike; Y. P. Director, Mrs. William Keller, Island Home Pike; W. M. S. President 1935, Mrs. J. H. Brown, 201½ Island Home Drive.

23. Knoxville, Oakwood — Pastor 1934-1935, Rev. C. L. Hammond, 1941 N. Central Ave.; W. M. S. President 1935, Mrs. John Akers, 310 Quincy Ave.; Y. W. A. President, Miss Francis Clark, 2403 N. Central Ave.; G. A. Counselor, Mrs. G. F. Bayless, 1826 Highland Ave.; R. A. Counselor, Mrs. Fred Clift, 323 Woodland

Ave.; Sunbeam Leader, Mrs. G. E. Francis, 213 Quincy Ave.; Y. P. Director, Mrs. W. A. Nelson, 2125 Highland Ave.; W. M. S. President 1935, Mrs. Fred Clift, 323 Woodland Ave.

24. Memphis, Bellevue — Pastor 1934-1935, Dr. Robert G. Lee, 1668 Peach St.; W. M. S. President 1934-1935, Mrs. Royal A. Harrison, 1681 Autumn Ave.; Y. W. A. President, Senior, Miss Beverly West, 839 Stonewall Place; Int. G. A. Counselor, Mrs. C. B. Shangle, 1892 Vinton Ave.; Int. R. A. Counselor, Mrs. P. A. Lancaster, 1506 Monroe Ave.; Sunbeam Leader, Miss Cressie Mahan, 1286 Overton Park Ave.; Y. P. Director, Mrs. Percy Kirby, 766 S. Highland Ave.

25. Memphis, Central Ave. — Pastor 1934-1935, Rev. E. A. Autry, 3080 Southern Ave.; W. M. S. President 1934-1935, Mrs. David G. Edwards, Box 272, R. 6; Y. W. A. President 1934-1935, Miss Louise Helms, 3562 Southern Ave.; G. A. Counselor, Mrs. Chas. Bostick, 860 Goodwyn Ave.; R. A. Counselor, Mr. Virgil Herrimon, 2968 Spottswood Ave.; Sunbeam Leader, Mrs. J. W. Allen, 726 Kent St.; Y. P. Director, Mrs. J. Z. Williams, 816 Goodwin Ave.

26. Memphis, Highland Heights — Pastor 1934-1935, Rev. Ira C. Cole, 3378 Faxon Ave.; W. M. S. President 1934-1935, Mrs. T. C. Fleet, 3318 Faxon Ave.; Y. W. A. President, Miss Nelle Cole, 3378 Faxon Ave.; Int. G. A. Counselor, Mrs. H. M. Wells, 891 Highland Ave.; Jr. G. A. Counselor, Mrs. G. L. Hardesty, 3528 Bowen; Int. R. A. Counselor, Mrs. W. R. Ray, 765 Holmes St.; Jr. R. A. Counselor, Mrs. J. A. Baker, 3570 Macon Road; Sunbeam Leader, Mrs. W. O. Grisham, 3322 Powell; Y. P. Director, Mrs. J. L. McTyier, 530 Marianna.

27. Memphis, Prescott Memorial — Pastor 1934-1935, Rev. J. Carl McCoy, 491 Patterson St.; W. M. S. President 1934, Mrs. Margaret McGlocklin, 2184 Monroe; Y. W. A. President, Miss Barnice Stone, 811 Brower; G. A. Counselor, Mrs. Robt. R. Winkler, 465 Alexander; R. A. Counselor, Mr. G. N. Geiger, 727 Highland; Sunbeam Leader, Mrs. S. C. Skipper, 671 Loeb; Y. P. Director, Mrs. Victor Bullion, 641 Prescott; W. M. S. President 1935, Mrs. J. Carl McCoy, 491 Patterson.

28. Memphis, Union Ave. — Pastor 1934-1935, Rev. H. B. Hurt, 31 East Parkway; W. M. S. President 1934, Mrs. R. C. Kay, 2166 Madison; Y. W. A. President, Miss Alliene Newcomb, 1039 Rozelle; Int. G. A. Counselor, Mrs. H. E. McCoy, 1916 Lamar; Jr. G. A. Counselor, Mrs. C. V. Spencer, 2025 Vinton; R. A. Counselor, Mrs. Fred Nunnery, 52 S. Cox; Sunbeam Leader, Miss Lillian Tucker, 3653 Douglas; W. M. S. President, 1935, Mrs. R. H. Haener, 510 N. McNeil.

29. Mercer — Pastor 1934-1935, Dr. G. M. Savage, Jackson; W. M. S. President 1934-1935, Mrs. C. C. Malone; Y. W. A. President, Miss Evelyn Pennington; G. A. Counselor, Mrs. Mary Dickinson; R. A. Counselor, Mrs. D. L. Hill; Sunbeam Leader, Mrs. Olivia McCasham.

30. Morristown, First — Pastor 1934-

1935, Rev. O. D. Fleming; W. M. S. President 1934, Mrs. Estle Harmon, 702 W. First North; Y. W. A. President, Miss Sara Fleming, W. Third St.; G. A. Counselor, Miss Grace Johnson, E. Second North St.; R. A. Counselor, Mrs. C. B. Frazier, S. Jackson St.; Sunbeam Leader, Mrs. Gus Helm, W. Main St.; Y. P. Director, Mrs. R. R. Andrews; W. M. S. President 1935, Mrs. R. R. Andrews.

31. Nashville, Park Ave. — Pastor 1934-1935, E. Floyd Olive, 4310 Utah Ave.; President W. M. S. 1934, Mrs. E. J. Bibb, 4306 Utah Ave.; President Y. W. A., Miss Zella Sipe, 4404 Park Ave.; Int. G. A. Counselor, Miss Hazel Griffith, 4200 Idaho Ave.; Jr. G. A. Counselor, Mrs. J. B. Stone, 4401 Nevada Ave.; R. A. Counselor, Mrs. Luke Adcock, Madison Tenn.; Sunbeam Leader, Mrs. R. E. Medearis, 4609 Elkins Ave.; Y. P. Director, Mrs. J. Dewey Thomerson, 309-50th Ave. North; W. M. S. President 1935, Mrs. Charles Farmer, 2117 W. Linden Ave.

32. Rogersville — Pastor 1934-1935, Rev. J. R. Chiles; W. M. S. President 1934-1935, Mrs. J. R. Chiles; Y. W. A. President, Miss Margaret Miller; G. A. Counselor, Mrs. W. P. Miller; R. A. Counselor, Mr. Brady Gladson; Sunbeam Leader, Miss Lucy Myrtle Jackson; Y. P. Director, Mrs. J. M. Southern.

33. Trenton — Pastor 1934-1935, Rev. C. O. Simpson; W. M. S. President 1934, Miss Annie Hale; Y. W. A. President, Mrs. T. L. Austin; G. A. Counselor, Mrs. W. C. Hays, Eaton Road; R. A. Counselor, Miss Nell Davis, Depot St.; Sunbeam Leader, Mrs. C. L. Fairless, College St.; W. M. S. President 1935, Mrs. C. L. Fairless.

34. Union City, First — Pastor 1934-1935, Dr. J. M. White; W. M. S. President 1934-1935, Mrs. Verna R. Pierce; Y. W. A. President, Miss Idella Hardy; Int. G. A. Counselor, Mrs. Bess Sutherland; Jr. G. A. Counselor, Mrs. M. J. White; Int. R. A. Counselor, Dr. M. Tipton; Jr. R. A. Counselor, Mr. Robert Sutherland; Sunbeam Leader, Mrs. Word Cutrell; Y. P. Director, Mrs. C. W. Wakefield.

35. Whiteville — Pastor 1934-1935, Rev. S. R. Woodson; W. M. S. President 1934, Mrs. John Cross; Y. W. A. President, Miss Oneida Nicholson; G. A. Counselor, Mrs. Frank Blalock; R. A. Counselor, Rev. S. R. Woodson; Sunbeam Leader, Mrs. Hicks Ingram; Y. P. Director, Miss Lula Powell; W. M. S. President 1935, Mrs. C. M. Roberts.

36. Chattanooga, Calvary — Pastor 1934-1935, Rev. W. T. McMahon, 506 Woodlawn Ave.; W. M. S. President 1935, Mrs. Frank Northrup, 716 Hamilton; Y. W. A. President, Mrs. Howard Blackbear, N. Chattanooga, R. 5; G. A. Counselor, Mrs. Glen Parsons, Jones Station, North Chattanooga; R. A. Counselor, Mrs. George Durham, Houser St.; Sunbeam Leader, Mrs. Charlie Northrup Baldwin St.; Y. P. Director, Mrs. E. Todd, 327 Stringer St.



## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR MARCH 31, 1935

Memphis, Bellevue	1670
Chattanooga, First	1162
Nashville, First	1015
Memphis, Union Avenue	985
Nashville, Grace	969
Memphis, First	965
Memphis, Temple	934
Knoxville, Fifth Avenue	763
Knoxville, Broadway	715
Chattanooga, Woodland Park	714
Chattanooga, Ridgedale	690
Chattanooga, Highland Park	668
Nashville, Belmont	637
Maryville, First	623
Nashville, Judson	621
Memphis, LaBelle	620
Chattanooga, Northside	575
West Jackson	570
Chattanooga, Avondale	537
Etowah, First	526
Nashville, Park Avenue	517
Memphis, Highland Heights	505
Clifton Hills, Tabernacle	492
Chattanooga, Calvary	481
Chattanooga, East Lake	454
Nashville, Eastland	438
Nashville, Edgefield	438
Cleveland, First	436
East Chattanooga	416
Knoxville, Lincoln Park	412
Chattanooga, Baptist Tabernacle	410
Humboldt, First	352
Rossville, Ga., First	346
Paris, First	339
Newport, First	334
Chattanooga, Red Bank	330
Nashville, Old Hickory	328
Nashville, Grandview	327
Chattanooga, Chamberlain Avenue	316
Nashville, Lockeland	316
Nashville, North Edgefield	304
Knoxville, Arlington	256
Nashville, Seventh	253
Cleveland, Big Springs	252

#### By FLEETWOOD BALL

J. A. Land has resigned at Balko, Okla., to accept a call to Nash, Okla.

—B&R—

Isaac Hargrove of Fremont has resigned that pastorate to accept a call to the church at Eutopia, Texas, and is on the field.

—B&R—

L. A. Thigpen has resigned at Sterling City, Texas, to accept a call to the Humble Camp Church, Conroe, Texas.

—B&R—

E. J. Hill of Memphis is supplying the Hollywood Church, that city, whose pastor, J. O. Hill, died March 14.

—B&R—

J. E. Trewitt has resigned at Shamrock, Okla., to accept the call to the church at Depew, Okla.

—B&R—

W. L. Stagg, Jr., of Glenmore, La., has accepted the call of the Ardis Memorial Church, Bossier City, La., effective April 1.

L. R. Morgan is the field representative of the Baptist Orphans Home, Monroe, La., of which Robert Cook Buckner is the superintendent.

—B&R—

The First Church, Tuscaloosa, Ala., is to be assisted in a meeting April 27th to May 9th, by George W. Truett, of Dallas, Texas.

—B&R—

Beginning April 21, Fred F. Brown of the First Church, Knoxville, will do the preaching in a revival at the First Church, Griffin, Ga., James B. Turner, pastor.

—B&R—

The call to the church at Benton, La., has been accepted by Natt Tracy of the Baptist Bible Institute, New Orleans, effective May 1.

—B&R—

H. H. Boston and the First Church, Guthrie, Okla., are in the midst of a meeting in which Elmer Ridgeway of Oklahoma City, Okla., is doing the preaching.

—B&R—

The gifts of the Sunday School in the First Church, Lexington, to Home and Foreign Missions last Sunday amounted to \$170.14.

—B&R—

H. L. Dobbs has resigned the position with Memorial Hospital, Houston, Texas, to be associated with the Kentucky Baptist Hospital in Louisville, Ky.

—B&R—

J. E. Dillard of Southside Church, Birmingham, Ala., will be assisted in a meeting beginning April 21, by C. O. Johnson of the Third Church, St. Louis, Mo.

—B&R—

Chester L. Quarles has resigned as pastor of the First Church, Newton, Ala., to accept the secretaryship of the Baptist Training Union Work in Alabama.

—B&R—

Daniel and Alber Rosoff, converted Jews, father and son, lately held a successful revival at Immanuel Church, Fort Smith, Ark., resulting in 74 additions.

—B&R—

The First Church, Tyler, Texas, P. M. Bailes, pastor, has lately closed a revival in which W. R. White of Ft. Worth, did the preaching, resulting in 82 additions.

—B&R—

Charles A. Jones declines to become editor of the Baptist Courier, Greenville, S. C., and remains as executive secretary of the South Carolina State Board.

—B&R—

Delaney Street Church, Orlando, Fla., lately held a revival in which Sam P. Martin of Winterpark, Fla., did the preaching. The church received great uplift.

—B&R—

G. R. Tyler of Campbell, Mo., preached two nights last week, to the pastorless church at Parsons. His sermons won golden opinions.

—B&R—

Beginning April 14, gospel singer, L. E. Roberson, of Greenbrier will lead the music in a revival in Virginia Avenue

Church, Louisville, Ky. The pastor, W. R. Lambart, doing the preaching.

—B&R—

Walnut Street Church, Hopkinsville, Ky., E. O. Cottrell, pastor, will have a meeting beginning April 1, with C. B. Jackson of Russellville, Ky., doing the preaching.

—B&R—

The "Christian Index," Atlanta, Ga., devoted its current issue to relating the story of the Flint River Baptist Association in that state which has existed more than 11 decades.

—B&R—

The Home Mission Board, Atlanta, Ga., has a missionary to Negroes in the person of Noble Y. Beall. He is holding schools of instruction for Negro preachers.

—B&R—

A book entitled "The Life and Work of J. A. Rogers" will be published by June 1. A. M. Overton of Fulton, Miss., is the author. J. A. Rogers resides at Amory, Miss.

—B&R—

Joseph Papia, founder and pastor of the Italian Baptist Mission in Memphis, died Thursday in the Baptist Hospital. R. J. Bateman officiated at the funeral and burial was in Forest Hill Cemetery.

—B&R—

E. L. Carlson, professor in the Southwestern Seminary, Ft. Worth, Texas, has been invited to deliver a course of lectures at the Bible School Evangelistic Convention, First Church, Little Rock, Ark. His lectures have been put in print.

—B&R—

George W. Truett has been pastor of the First Church, Dallas, Texas, 37½ years and with the exception of three has held revivals each year. He is now in the second week of a great revival in his church.

—B&R—

Sunday, April 7, was home coming day in the Citadel Square Church, Charleston, S. C., and also the day for honoring the pastor, D. I. Purser, Jr., at the completion of a pastorate of seven years.

—B&R—

John E. Whitt of Winfield, Texas, is having marvelous success since he became pastor of the First Church, Mt. Vernon, Texas. In just a few months he has had 60 additions to the church in the regular services.

—B&R—

The six weeks summer session of the Southwestern Seminary at Ft. Worth, Texas, will extend from May 27-July 5. W. I. Comer is director of this school. Sixteen of the regular seminary courses will be offered.

—B&R—

At the commencement of Mary-Hardin Baylor College, Belton, Texas, John Hill of Nashville and Frank Tripp of St. Joseph, Mo., will be the commencement speakers. The first named delivering the class address and the second the commencement sermon.

—B&R—

Lawrence Forbes Taylor, leader of music of the Taylor evangelistic party, was lately ordained to the ministry at the call of the First Church, Brownwood, Texas. A brother, Charlie Taylor, led the prayer,



and his father, Charles Forbes Taylor, delivered the charge.

—B&R—

J. N. McMillan of Louisville, Miss., will preach the commencement sermon of Blue Mountain College at Blue Mountain, Miss., on May 26. Judge John W. McCall of Memphis, will deliver the class address. The commencement sermon and address at the Baptist Bible Institute, New Orleans, La., will be delivered by C. O. Johnson of St. Louis, Mo.

—B&R—

#### By THE EDITOR

J. B. Colvin has been called as pastor of Missionary Grove Baptist Church, Carroll County, and has accepted.

—B&R—

M. V. Underwood, for the past six years pastor of Rockwood Baptist Church, began a revival meeting with Pastor J. H. Sharp, Lockeland Church, Nashville, April 7.

—B&R—

Clifton Hills, Tabernacle, Hobert D. Goolsby, pastor, has recently closed a revival which resulted in 50 additions to the church.

—B&R—

The Southern Baptist Convention opens in the Municipal Auditorium in Memphis May 15. Elsewhere we print for the benefit of our readers an announcement concerning hotels, etc.

—B&R—

Ooltewah Baptist Church, R. H. Ward, pastor, recently held a Fifth Sunday Meeting with L. T. Householder, W. C. Smedley, R. R. Denny and A. T. Allen as speakers.

—B&R—

Pastors J. R. Black, Temple Church, and L. B. Cobb, Seventh Street Church, Memphis, have just closed a good revival with Pastor I. E. Enlow, Whitesburg, Kentucky, which resulted in 41 additions for baptism.

—B&R—

The revival in the Tabernacle Baptist Church, Ithaca, N. Y., conducted by Evangelist Arthur Fox and Singer J. Dalbert Coutts, is described as "the most far-reaching ever experienced in the church." Some 219 made professions of faith.

—B&R—

Pastor-Evangelist W. C. McPherson has moved from Eagleville to Murfreesboro. Correspondents should address him at the latter place. He has had successful experience in both pastoral and evangelistic work.

—B&R—

Because a communication became misplaced in some way, *Baptist and Reflector* has overlooked making note of the birth in early March to Bro. and Mrs. Alton Farmer of a son, Donald Lee. May the little fellow grow up and become a preacher like his father.

—B&R—

The First Baptist Church of Loudon, Oran O. Bishop, pastor, reports a glorious revival in which the preaching was done by W. A. Carroll, pastor First Baptist Church, Madisonville. There were 30 renewals, 59 professions, and 34 baptisms, with others awaiting baptism.

—B&R—

Beginning April 7, Evangelist James W.

Kramer, Denver, Col., began a meeting in the First Baptist Church, Knoxville, F. F. Brown, pastor. Evangelist Kramer comes highly recommended. In ten weeks the First Church, Knoxville, has given \$30,000 to the cause of missions.

—B&R—

Asheboro Street Church, Greensboro, N. C., has closed a revival meeting which resulted in 34 additions by baptism and 7 by letter. The preaching was done by the pastor, J. Ben Eller, and the singing was conducted by Roger M. Hickman, gospel singer of Petersburg, Tennessee.

—B&R—

Mrs. Thorwald C. Jentzen, wife of the pastor of Merton Avenue Baptist Church, Memphis, underwent on April 2, a serious major operation in the Baptist Memorial Hospital, Memphis. At the last account she was doing nicely. Friends will pray for her speedy recovery.

—B&R—

Improvements are still being made on the building of the Maple Springs Baptist Church, Madison County, L. G. Frey, pastor, according to the clerk, Alvin Gilliland. In other ways the work goes well. In March there was an average attendance at Sunday school of 125 and an average collection of \$15.10.

—B&R—

At the Caney Creek School in Hawkins County, Bro. H. C. Emmert, of Burem, assisted by Deacon Deaderick Lawson and Bro. Marion Alvis, recently closed a meeting of twenty-one evening services in which there were twenty professions, fifteen renewals and seventeen additions to the Baptists.

—B&R—

William McLean Grogan has accepted a call to be assistant pastor of the Broadway

Church, Knoxville, of which W. H. Ford is pastor. Brother Grogan finished the Louisville Seminary this spring and will take up his work with the Broadway Church May 15. Miss Noeline Yarnell, one of the fine young ladies of the church, has begun her work as church secretary.

—B&R—

The Bell Avenue Baptist Church, Knoxville, W. B. Harvey, pastor, recently held an especially interesting Men's Meeting in which the principal address was delivered by Pastor George Simmons, of the Arlington Baptist Church. A brotherhood was organized with 76 charter members. We regret that space prevents our giving further details.

—B&R—

Knox County Association is publishing in the interest of the churches in the Association a weekly tabloid paper named *News and Views*, of which Livingston T. Mays is Editorial Manager, with whom are associated a staff of writers and editors, J. K. Haynes, W. B. Harvey, Stephen C. Grigsby, and Sam P. White. It is interesting reading and we offer the brethren our best wishes in their work of disseminating information.

—B&R—

Roscoe S. Smith, pastor First Baptist Church, Erwin, writes in high praise of the sermons and methods of Evangelist J. W. Ham, who recently preached in a revival of powerful influence in that church. Pastor Smith says that "Churches that may have been afflicted with fly-by-night evangelists should keep their doors open to such men as this man." Beyond question "afflicted" is the proper descriptive term to apply to the effect on the churches of some men.

#### AS TO HOTELS IN MEMPHIS

Some of Memphis' hotels, showing location, number of rooms, and rates, are as follows: All southwide, W. M. U. committee meetings will be held in the Peabody Hotel, in which hotel the southwide W. M. U. officers will also have their rooms. Write directly to whichever hotel you prefer concerning your reservation.

HOTEL	LOCATION	ROOMS	RATES	
			SINGLE	DOUBLE
Peabody	140 Union	625	\$3.00	\$4.50 and \$5.00
Gayoso	139 So. Main	300	2.00	2.50 and 3.00
Claridge	109 No. Main	205	2.00	3.50 and 5.00
Chisca	270 So. Main	350	2.00	2.50 and 3.50
Parkview	1914 Poplar	200	3.50	4.50 and 6.00
William Len	110 Monroe	250	2.00	2.50 and 3.00
DeVoy	69 Jefferson		1.50	2.00 and 2.50
Tennessee	80 So. Third	200	2.00	3.00 and 3.50
Adler	73 Linden	200	2.00	3.00 and 5.00
Ambassador	347 So. Main	140	1.00	1.25 and 1.50
Congress	200 Union	50	1.25	2.00 and 3.00
Forest Park	855 Union	40	1.50	2.00 and 3.00
Arlington	156 No. Main	25	1.00	1.50 and 2.00
Majestic	184 Linden	50	1.00	2.00 and 2.50

#### AS TO APARTMENTS AND ROOMING HOUSES IN MEMPHIS

Parkview ..... 1914 Poplar      Forrest Park ..... 773 Court  
 Gilmore ..... 6 So. McLain      Almadura ..... 175 Stonewell

Efficiency apartments can be had in any of the above apartment buildings at \$2.50 to \$4.00 per day.

Rev. J. R. Black, Perkins Avenue, is chairman of the Committee on Homes. You may address your communication to him concerning space in an apartment or rooming-house. Write directly to any of the above hotels.



In publishing the list of centennial workers who have sent in subscriptions to the paper since the first of the year, the name of S. A. Maples, Moderator of Concord Association, was inadvertently omitted. Bro. Maples is one of the best friends the paper has. We plan to publish a further list of workers soon. *By the way, the centennial campaign is still on. Are you helping us toward our goal of 5,000 more subscriptions in 1935?*

—B&amp;R—

We have received the instructive annual report of the Stout Memorial Hospital, Wuchow, China, of which Dr. R. E. Beddoe is the superintendent. He is a medical missionary under the Foreign Mission Board. When living at Murray, Ky., we knew Mrs. Beddoe (nee Louella Houston) and were present at the farewell service for her in the Murray Baptist Church on the eve of her departure as a missionary to China, where she met and married Dr. Beddoe.

—B&amp;R—

The First Baptist Church, Humboldt, H. W. Ellis, pastor, began a Visitation Revival on March 31 to continue through April 7. Members of the church visited each afternoon in the interest of the meeting. In addition to the Sunday sermons by the pastor, a visiting preacher spoke each evening except Saturday evening. These were L. S. Sedberry, Brownsville; Richard N. Owen, Paris; J. L. Robertson, Gibson; M. M. Fulmer, Jackson; W. C. Boone, Jackson.

For use in its centennial issue on May 2, *Baptist and Reflector* desires information on the following points:

1. The oldest churches in the state, with a brief history of them and the pastors they have had.
2. The youngest churches, those organized within the last two or three years, with their pastors.
3. The oldest Baptist ministers in the state, with a brief biographical sketch and with their cuts, if any, and also the youngest ministers.

Please send this information at once to the *Baptist and Reflector*.

#### PROGRAM ALUMNI ASSOCIATION BANQUET

Southwestern Baptist Theological Seminary  
Claridge Hotel, Memphis, Tenn.

May 16th—12:00 o'clock.

Music—Ellis Carnett and I. E. Reynolds.  
Invocation—Dr. L. M. Sipes, Little Rock, Ark.

Introduction of guests.

"Who They Are and Where They Are"—  
Dr. W. H. Knight.

"Seminary Heart Throbs"—President L. R. Scarborough.

Election of officers.

"Tell Us How We Can Help You"—Dr. T. Luther Holcomb.

"Answering the Prayers of Dr. B. H. Carroll"—Dr. Geo. W. Truett.

David M. Gardner, President.

Dr. Albert Venting, Secretary.

A card from Pastor W. R. Hill, Grand Junction, brought further word of the death of Bro. S. E. Reed, Dyer, to which reference was made in last week's *Reflector*. He was a graduate of Union University and attended the Louisville Seminary two years. Poor health compelled him to quit preaching several years ago. Before that he was a successful pastor in Kentucky, Missouri, and Oklahoma. A wife and three children survive him. His funeral was held at Beech Grove Church, Gibson County, before a great concourse of people. We knew him well and loved him. May the Lord comfort the bereaved.

WITH THE CHURCHES: *Chattanooga*—First received 7 by letter; Highland Park, Pastor Clark welcomed 1 by letter, 4 for baptism and baptized 10; Red Bank received 1 by letter; Concord received 4 by letter; Clifton Hills welcomed 20 for baptism; Ridgedale received 1 by letter and 1 for baptism; Chamberlain Avenue received 1 for baptism; Woodland Park received 2 by letter; Northside received 1 by letter and 1 for baptism; Calvary received 1 by letter and 1 for baptism; Avondale received 3 by letter; Central welcomed 1 by letter and 3 for baptism; East Chattanooga welcomed 1 for baptism and 6 by letter; East Lake, Pastor Crantford welcomed 2 for baptism and baptized 4. *Nashville*—Edgefield received 1 by letter; Judson received 1 for baptism; Belmont received 1 by letter and 3 for bap-

tism; Grace received 1 by letter; Eastland welcomed 1 by letter and 5 for baptism; Radnor received 1 for baptism; Seventh received 1 by letter. *Knoxville*—Broadway received 3 by letter; Arlington, Pastor Simmons welcomed 3 by letter and baptized 1; Fifth Avenue received 4 by letter. *Memphis*—Highland Heights, Pastor Cole welcomed 9 by letter, 3 for baptism and baptized 7; Bellevue, Pastor Lee welcomed 7 by letter, 1 for baptism and baptized 6. *Cleveland*—First received 1 by letter. *Old Hickory*—First received 2 by letter. *Rossville, Ga.*—First received 1 by letter.

## I WILL HELP YOU RAISE MONEY!...

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



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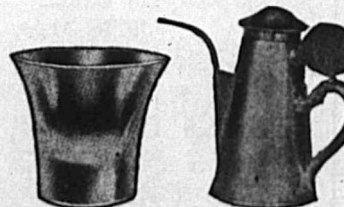
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Non-Collecting-Interlocking Tray, with  
36 Glasses.....\$6.25  
40 Glasses.....6.75  
44 Glasses.....7.25  
Cover or Base, each.....2.50

**QUADRUPLE SILVER PLATE TRAY**  
(T-4)  
Non-Collecting-Interlocking, with  
36 Glasses.....\$18.00  
44 Glasses.....19.25  
Quadruple Silver Cover.....11.50  
Quadruple Silver Base.....11.50

**COMMUNION GLASSES**  
(Samples on request. Specify style when ordering)  
Shallow Glasses, 1 1/4 inches, dozen.....\$1.00  
Tall Glasses, 1 5/8 inches, dozen.....1.00

**ALUMINUM CUPS (T-4)**  
Polished Aluminum Cups, 1 1/4 in., doz.....\$1.20

**NUMBER 3 FILLER**  
Communion Filler, nickel plated, silver-lined inside, delivery extra. \$5.50. (A-4)  
Extra bulbs, 50 cents.

**ALUMINUM GLASS HOLDER**  
No. 2 Holder for 2 glasses, aluminum socket, hundred.....\$14.00  
No. 2 Holder for 3 glasses, aluminum socket, hundred.....15.00  
Delivery extra. (W-8)

**WOOD GLASS HOLDER**  
(Furnished in oak, walnut, or cherry.) (T-4)  
2-hole cup holder, with screws, each 16 cents  
3-hole cup holder, with screws, each 20 cents  
Padded with felt pads, or rubber rings, .....each, extra. 8 cents

**ALUMINUM BREAD PLATE**  
Narrow rim, 9-inch, \$1.25; wide rim, 10-inch, \$1.40. Delivery extra.

**SILVER BREAD PLATE**  
Quadruple silver plate, wide rim, 10 inches, delivery extra, each, \$7.00.  
Quadruple silver plate, narrow rim, 9 inches, delivery extra, each, \$6.50. (T-4)

## BAPTIST BOOK STORE

161-Eighth Avenue North,

Nashville, Tennessee