

BAPTIST and REFLECTOR

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

"Let There Be Light"

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STATE MISSIONS

October is State Mission Month. In accordance with the Calendar of Activities adopted by the Southern Baptist Convention, every pastor and officer of the various organizations in the churches is expected to emphasize the work in his own state during this period. And this is very necessary.

The cause of State Missions lies at the very foundation of all our denominational progress. A hundred years ago there were only about 210,000 Baptists in the South. Now there are 4,277,052 white Baptists and almost as many more Negro Baptists. This wonderful development has been due largely to the work of our State Mission Boards in evangelizing, uniting and training our rapidly growing population. This work must continue if Southern Baptists expect to continue to grow.

Our task is still far from being completed. Fully two-thirds of our vast membership are not yet enlisted in Christ's great world program. According to Doctor Alldredge's latest figures, 7,130 of our 24,360 Southern Baptist churches gave absolutely nothing of record to any of the causes fostered by our State and Southern Baptist Conventions last year. If all these churches were thoroughly enlisted and all the other churches, which are only partially enlisted, what a tremendous impact we could make with the gospel on our Southland, with its 23,000,000 people who are not affiliated with any church, and the rest of the world with its multiplied millions of unsaved people.

It is perfectly apparent that if we would maintain a large missionary force on foreign fields we must greatly strengthen our home base. It would be useless for us to lengthen our cords unless we strengthened our stakes. This is the task of State Missions.

In each of the eighteen states and District of Columbia in the Southern Baptist Convention we have a strong, aggressive organization. We have no finer nor more capable men among us than the State Secretaries that head these organizations. They are worthy of the heartiest support of their constituents. You can greatly lighten their load at this time by presenting to your people in the most effective way possible every phase of the State Mission program in your State, calling on them to support the work liberally and loyally.—*The Baptist Program.*

Baptist and Reflector

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EDITORIAL

The Religious Parasite

"Parasite.—1. A hanger-on; toady; sycophant. 2. Biol. A plant or animal living in, on, or with some other living organism (called its host) at whose expense it obtains its food, shelter, or the like."—Webster. And it may be added that the parasite gives nothing or nothing substantial in return.

There are political and social parasites. But, considering the nature and reach of their effects, religious parasites are perhaps the worst of all.

Certain church members are not unknown who have access to the privileges of the church and are the recipients of the blessings to the community which the church brings. But they give little or no service or financial support to the church in return. These are parasites. "Little" here does not refer to the small service and gift when these are honestly proportionate to ability.

There are not wanting those churches which enjoy the distinction of being a part of a great denomination and which partake of the blessings which that denomination brings to the country and to the world. But these churches take little or no part in the co-operative service and burden bearing of the denomination. This is the parasitic spirit.

But the parasitic palm must be handed to the "freelance" or "independent" preacher. He may or may not proclaim himself as "interdenominational" or "undenominational" or "non sectarian." But he scorns being subject to or duly considerate of New Testament churches.

Were it not for the moral and financial support of the members of the churches, the parasitic preacher could not (and would not) carry on. But he will pitch his tent or tabernacle within the territory of some church. And then by ballyhoo and by broadsides at the churches in general and by emotional landslides, with perhaps enough scriptural truth thrown in here and there to make his preaching palatable to the religious, he will carry out a program which disintegrates or tends to disintegrate the churches. The presence and support of church members are diverted from the churches where these belong and turned to himself. And, as to the final outcome, the churches are left to bear the brunt after he is gone. Or if he stays on, it is at the expense of the harmony and welfare of the established churches. His program results in no real, permanent deposit of New Testament results. Such a man is a religious parasite. And those gullible members of the churches who are inveigled into linking themselves up with him and turning the cold shoulder to the churches which have carried on for Christ before this man was ever heard of, need to repent of their unthinking disloyalty.

Any man who does not and could not carry on but for the support which comes from the members of the churches but whose program, to the extent that it succeeds, disintegrates the churches and gives no real value to them in return, can have but one classification. He is a parasite.

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Far From Satisfying

Former United States Senator Robinson of Indiana, returning from a visit to Russia, said that he had never seen as much misery in his life as there is among the people of the Soviet. In connection with the disavowal of the Union of responsibility for the speeches and proceedings of the recent Comintern meetings in Moscow of the Internationale Red, the official organization of communism, Mr. Robinson asserted that everyone in Moscow knew that Dictator Stalin was present at the meetings and was cheered as the leader of the Comintern.

Proof was plain that the Russian Government was thoroughly advised of the plottings and operations of the Communists in the United States, in full accord with the Internationale Red. The American Government protested, but there the matter rests. As Mr. Robinson well observed, it is more difficult, when possible complications are considered, to withdraw recognition of the Soviet Union, once accorded, than to grant it.

The incident of Russian recognition, interpreted in the light of all the subsequent developments, contains but small promise of satisfaction to this Government.—The Nashville Banner.

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November Baptist State Paper Month

According to the recommendation of the Southern Baptist Convention, in its recognition of their tremendous value to the Baptist cause, the Baptist state papers of the South are to receive special emphasis during the month of November. During that month pastors and other workers are asked to put frequent stress on their state paper and to put forth special efforts to increase the subscription list.

Baptist and Reflector comes to ask its friends throughout the state to do these suggested things for their paper during the coming November. For some time now we have said nothing about our centennial goal of 5,000 new subscribers in 1935. For good and voluntary reasons the matter has been allowed to rest awhile. But it has not been forgotten. We now most earnestly ask that our friends begin to get ready, beginning in November and continuing thereafter, if necessary, to emphasize the Baptist and Reflector and personally and by committee to secure subscribers to the paper. To reach our centennial goal, we must yet go a good distance. But through concerted effort it can be done.

More will be said about this as time goes on. In due time we hope to send out a number of letters asking for co-operation in the task and for a concerted drive for subscriptions on the part of all during a specific week, if possible. For the present we only ask that our pastors and others join us in prayer and begin casting about for the plans to be followed in given cases according to the circumstances in those cases. Because of the value that will come to our people in the enlarged circulation of Tennessee Baptists' own paper, the Baptist and Reflector, and because of the glory which we believe will thereby come to our Lord, let us do a worthy part by our paper to the end that it may reach that scope of ministry which properly belongs to it. Let us remember and pray for and work for the centennial achievement of

5000 NEW SUBSCRIBERS IN 1935!

State Convention

The Tennessee Baptist Convention in its 61st session will convene with First Church, Paris, November 12-13-14, 1935.

The preacher of the convention sermon, Rev. A. T. Allen, Chattanooga; alternate, Rev. Roscoe Smith, Erwin.

The Committee on the Program is as follows: J. R. Black, Memphis; C. S. Henderson, Nashville; C. D. Creasman, Lewisburg; O. D. Fleming, Morristown; F. F. Brown, Knoxville; W. C. Boone, Jackson; W. H. Barton, Nashville.

Chairmen of other committees: Missions, A. T. Allen, Chattanooga; Christian Education, W. R. Rigell, Johnson City; Denominational Literature, H. J. Huey, Milan; Relief and Annuity, O. O. Green, Ripley; Orphans Home, H. B. Cross, Nashville; Hospitals, W. C. Boone, Jackson; Woman's Work, Mrs. W. J. Cox, Memphis; Co-operative Program, J. K. Haynes, Knoxville; Educational Department, J. D. Freeman, Nashville; Temperance and Social Service, M. J. White, Union City; Nominations, J. T. Warren, Jefferson City; Resolutions, P. L. Ramsey, Fayetteville; Obituaries, J. H. Sharp, Nashville.

The Committee on Program for the Ministers' Conference is as follows: M. M. Fulmer, Jackson; H. T. Whaley, Nashville; J. R. Chiles, Rogersville.

Respectfully,
Fleetwood Ball,
Recording Secretary.

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First Baptist Church, Gallatin

Sunday morning, Sept. 22, the editor greatly enjoyed preaching in the First Baptist Church, Gallatin, W. Dawson King, pastor. The pastor was present. He had kindly invited us to visit the church in the interest of the paper. A good congregation was present and it was a pleasure to preach to them. Fourteen subscriptions to the paper were secured, which makes twenty-five in all from the Gallatin Church. We wonder if this could not be reproduced in many, many other places in the state. Write us about it. The editor and his son will long remember the excellent dinner in the home of Pastor and Mrs. King and the social hour enjoyed. Bro. King has been at Gallatin four months and is leading his people in a fine way.

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Visiting The Associations

INDIAN CREEK

On September 21, Superintendent Stewart and the editor drove out from Waynesboro for an all too short visit to the Indian Creek Association in its second day's session. The body met with Friendship Baptist Church, F. M. Speakman, pastor. Officers that had been elected were J. W. Stanfield and C. R. Hogan, moderator and clerk-treasurer respectively. Bro. Stanfield was first elected moderator in 1906, has attended the Association 51 years without missing, and in his second connection as moderator has served 21 years without missing. Dr. Freeman and Miss Bruce put in their appearance while we were there. After Miss Bruce, Bro. Stewart, and the editor had been given permission to speak, Secretary Freeman remained for the day while our party had to leave in order to make a visit to the second day's session of the Maury County Association.

MAURY COUNTY

This body met with the Baptist Church at Mt. Pleasant, J. E. Hight, pastor. His eyesight having begun to fail, Bro. Hight had an operation but it failed. He is now blind. But he still carries on as pastor, even baptizing people, and is greatly loved and respected by his people. It was

touching to see and to hear him and to see how his people love him.

Those who had been chosen moderator, vice moderator, and clerk respectively were Brethren Marvin O. Wayland, Ralph Gwin, and T. Riley Davis. Bro. Davis having to be absent on the second day, Miss Margaret Dean Robinson substituted for him and did an unusually fine and rapid work in recording the proceedings.

In addition to the state workers those who appeared before the body in connection with the program were: Sam Parker, singer; Mrs. Richard Wilkes, pianist; Mrs. Ralph Gwin; Ralph Gwin; C. C. Robinett; L. M. Laten; J. S. Haywood; Wallace Owen; J. E. Hight; W. E. Walker; J. H. Redding, and W. C. Summar.

W. E. Walker and J. E. Hight were presented as the only two living ministers of the original Ebenezer Association out of which Maury County Association had grown. It was at this Association at the morning session that Prof. Prosser (referred to elsewhere) was stricken. The body took up a collection to apply on the ambulance expense entailed in carrying him to his home at Frankewing following his stroke.

The hostess church served a most excellent lunch at noon. And the spirit of the entire day was vibrant with spiritual power.

DUCK RIVER

The 109th annual session of Duck River Association met with Hales Chapel Baptist Church, near Christiana, September 26, 27. The editor and Mrs. Taylor and Miss Bruce drove over for the first day. Dr. and Mrs. Stewart also attended.

The body was in session when we arrived. O. L. Rives and W. D. Smotherman were re-elected moderator and clerk-treasurer and A. H. Huff was elected assistant moderator. C. E. Wright, Winchester, preached an able message in the annual sermon on the text, I Pet. 3:18. Following this, B. E. Dunn, Shelbyville, read the report on State Missions, which was then spoken to by Paul Travis and the editor. A bounteous dinner was served at noon.

In the afternoon C. N. Barkley conducted devotions. C. D. Creasman, Lewisburg, presented to the body the proposition of dividing the Association, which was referred to a committee to report next year. The reports on Religious Literature, Orphans' Home, and W. M. U. were read respectively and in order by Paul Travis, C. H. Lewis, and Mrs. Louise Kerely. In connection with these several matters Superintendent Stewart, Miss Margaret Bruce, H. F. Burns, and the editor spoke. B. V. Christian presented the report on Christian Education, which was spoken to by President J. T. Warren, of Carson-Newman College. The report on Evangelism was presented and discussed by C. D. Creasman and the report on Home Missions was read and discussed by A. D. Nichols. A splendid list of subscribers to the paper was secured, and the whole day was a very fine one.

GILES COUNTY

Giles County Association met in 13th annual session with Bradshaw Baptist Church, R. A. Johns, pastor. The editor and wife with Miss Bruce attended the first day, as also Dr. Stewart.

T. E. Haney, M. L. White, and L. M. Mayer were re-elected moderator, vice moderator, and clerk-treasurer respectively. The appointee, R. A. Johns, preached the annual sermon, an excellent message on Gal. 1:9. A fine dinner was served at noon.

At the afternoon session F. M. Speakman conducted devotions. Superintendent Stewart, the editor, and Miss Bruce spoke. Mrs. Geo. Turner read the report on W. M. U. M. L. White and R. A. Johns spoke in reference to State Missions. At this juncture our party had to leave for home. A fine spirit was manifested and the day was greatly enjoyed. Several remembered the Reflector.

LAST DAY SCOFFERS

(From the Sunday School Times)

There have always been scoffers, and there always will be such as long as time continues. No sacred truth of God has escaped the denial and scoff of the sinner. There have always been men who denied God the Father, Jesus Christ the Saviour, the Holy Spirit the Comforter. . . .

It is especially true that every message of coming judgment has found scoffers. There were those who scoffed at Noah's message of a coming flood, those who scoffed at the predicted judgment upon Israel which was fulfilled in the carrying away of the tribes into captivity, those who scoffed at Christ's declarations that Jerusalem would be destroyed. It is not surprising that the people of the world do not care to hear about a coming judgment today, any more than the ungodly cared to hear about the coming of the flood in Noah's day. But the flood came, nevertheless, and the judgment of this world is rapidly hastening on in like manner.

Today there is a class of scoffers who have a hatred for one particular Bible doctrine. These scoffers sneer at every mention of the appearing of Christ the second time. This doctrine is the object of their "oratorical gunnery." With high sounding expressions, mixed with sarcasm, they seek to bewilder those who wait for the Lord. They deny and scoff at the doctrine of the resurrection of the dead and all other truths connected with the precious doctrine of the Second Advent.

"Knowing this first, that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet. 3:3, 4; cf. Jude 17-19).

Upon one occasion, when preaching in Plevna, Mont., a minister referred to these verses of Scripture. He would have said what he did say even if a certain man had not been present. . . . This man knew practically nothing of the Bible and scoffed at every mention of the coming of the Lord. The speaker said in his sermon: "Perhaps there is a man present who says, as I declare these grand truths concerning the second advent of Christ, 'I don't believe Jesus is coming a second time. Things are going to continue to go on just as they have always gone.' My friend, if you are here this morning, let me tell you that the Lord God has told about you in His Book. He inspired Peter to write about your coming in his second letter." The minister then quoted the verses given above, and added: "Peter said you were coming, and here you are. You yourself constitute a sign that the Lord is coming and that we are in the last days, for Peter said that it was in the last days that you were to make your appearance."

The scoffer was quite impressed with what had been said. He came to the minister at the close of the service and said: "Did Peter say what you represented him as saying, or did you put that into your sermon just for filling?" The preacher opened the Bible and asked this man to read these verses. All he said was: "I didn't know that was there."

Upon another occasion the same minister was preaching in a tent in Wisconsin. A smart man, who knew many things much better than he knew God's Word, attended a service because he was interested in the sermon topic which had been announced for that night. He was in the tent about ten minutes before the service began. During this time, without the preacher's being aware of the fact, he said to some of the folks: "I am not interested in prophecy. I believe the so-called prophecies were all written after the events they are supposed to predict took place."

In the sermon half an hour later the minister said: "I

have known people with practically no knowledge of the Scriptures to declare that the prophecies were written after the events took place. I do not care at this time to enter into a discussion of the subject. At some future time I would be glad to devote a sermon to showing how and when certain events literally and minutely fulfilled certain prophecies which any intelligent critic will admit were written many years before the events took place. I will mention just one such prophecy at this time. Peter said in his second Epistle, the third chapter and the third verse, 'Knowing this first, that there shall come in the last days scoffers walking after their own lusts.' You people know that the scoffers are here. I leave you folks to judge whether the prediction was made before or after the event." The scoffer wondered who had been telling the preacher what he had said.

While the wonderful message of the coming Christ is being sounded forth, the jeer of the scoffers is also heard. There are theological scoffers, geological scoffers, spiritualistic scoffers. One minister would even "fill up his preaching with scoffing mimicry of revivals, and with sneering mockery at effectual, fervent prayer." But the particular truth that calls forth the scoffing is the truth that all things do not continue as they were, and that God is soon going to wipe the universe clean with a baptism of fire; as He once cleansed it with a flood of water, and that this is to take place at the second coming of Christ, which is in the near future.

It is worthy of note that many of these scoffers are professed Christians and church members. They evidently acknowledge God and Christ, but ridicule the message of a soon coming Christ. The message is being proclaimed. The scoffers are here. Soon the scoffing will cease, for the Lord will come. The fact that these scoffers walk after their own lusts does not mean that they are atheists, but that they are pleasure seekers. The word of prophecy tells us that those having a form of godliness but denying the power thereof (2 Tim. 3:4, 5), will be "lovers of pleasure more than lovers of God." The scoffers are likely to be found in this pleasure-mad crowd of professors.

A scoffer gave this excuse for rejecting the clearly revealed truth of a personal second coming of Christ, which is drawing near, and which will bring about great changes: "I reject the weird doctrine because of the operation of evolutionary processes, because of the uniformity of the course of nature by a process of development of things following each other as they always have without any crisis, or sudden change, or revolution."

Peter, who wrote of the coming of the scoffers, has headed off this argument. He goes on to show how the story of the past has been one of revolution, how the flood swept away an ungodly race. He then declares that a deluge of flame is going to bring the final cataclysm, so that it is a story of crisis. Sudden changes have come in the past, despite the theories of evolutionists. God can bring about great changes in the future, even if there were no precedent. God's Word is going to be fulfilled. The very fact that men are loudly scoffing is one evidence that the coming of our Lord is near.

Let not the scoffing of these times dampen the ardor of any soul who believes God's sure word of prophecy and looks with joyful anticipation for the return of the Redeemer. All this scoffing has been foretold. It should strengthen rather than weaken our faith in the soon coming of Christ.

But the argument that all things continue as they were from the beginning is false. However that might have been true up till about one hundred years ago, it is not true now. Men are running to and fro, and knowledge has been in-

(Continued on page 6)

The Plea of The Self-Respecting Negro

Emmett Guy

(This is a term paper from the sociology department, L. B. Matthews, Professor, of Union University, Jackson, Tennessee. The author is the son of Pastor R. E. Guy, of the West Jackson Baptist Church. It is a thoughtful deliverance on the theme.—Editor.)

Two little ugly, ill-clad black boys were standing on the platform of a Southern railroad station when an express train rolled in. The throbbing, massive engine made a tremendous appeal to their imagination.

One boy said, "I wish I was a white man so I could run that thing like he runs it."

The other little fellow said, "If the white man will only give me a chance I'll run it, as black as I am."

The latter boy tells us how the white man can help every sensible, ambitious Negro to help himself. The self-respecting Negro is not asking for charity, but he is asking for a chance to help himself.

The white people, North and South, have been very generous in their contributions to Negro schools, churches and social agencies. The colored people would be woefully ignorant today had it not been for the millions contributed by these good friends for the mental development of the race.

There are only two worth-while educational institutions in America receiving their chief financial support from Negroes. One of these is living just beyond the poverty line, and the other is living at a poor, dying rate. Hampton, Tuskegee, and Spellman, Moorehouse, Fisk, Virginia Union, and all the healthy colleges and schools of the Southland represent the generosity of the white man. According to the best statistics obtainable the Negroes have paid only 10 per cent of the cost of their education during the last sixty-five years. The other 90 per cent, of course, has come from white people.

While we give our white friends a unanimous vote of thanks, this kind of charity cannot and should not go on forever. It is bad for the white man and worse for the Negro. The Negroes of this generation are not asking for more financial help, but they are pleading for opportunities to help themselves. Like our little black brother, they are saying, "Give us a chance and we will run this engine two or three generations hence."

If we are going to make upstanding self-supporting men out of these sixty five-year-old children, who have been a drag on our social order more than half a century, we must give them the same opportunities for development along all lines which other Americans enjoy.

By equality, I do not mean that bugaboo of "social equality" which is constantly played up by politicians and too often by the press and pulpit. This pernicious doctrine has, perhaps, done more than any other one thing to keep the Negro from rising and to hamper him in every phase of progress.

When a Negro applies for admission to a university where the white students predominate, it is said that he is seeking "social equality." When he attempts to move into a decent neighborhood, he is checked by the argument of "social equality." When he applies for a position beyond that of elevator boy, porter, butler, for which he is qualified by experience and education, he is stopped by the "social equality" wall. When he tries to secure a Pullman ticket or a stateroom on a ship that he may rest comfortably, he is refused it on the ground of "social equality." When he seeks a political appointment in the state and federal governments the papers and politicians raise a howl about "social equality." When the general term "social equality" fails to halt his progress, his enemies will be sure to check him by

the terrible spectre of "social intermingling and intermarrying of the races."

The desire on the part of colored men to cross the line in their quest for female companionship has been greatly exaggerated, to the detriment of the Negro's progress. A. G. Powell, New York, says that he has, during the last thirty-eight years, united more couples in marriage, perhaps, than any other Negro minister in the North. In all those years he has had only ten inter-racial marriages—four in Connecticut and six in New York. In five cases colored men were united to white women, and in the other five cases white men were joined to colored women, and these did not represent the best in either race. Because there is no law in these states against intermarriage of the races, these ten straws should indicate the way the wind is blowing. "I have learned from many years of experience that colored men are satisfied with their own women."

When 9,999 Negroes out of 10,000 plead for equality, the thought of association with white women does not cross their minds. What they really desire and what they are contending for is equality of opportunity in the struggle of life. They want equality of living conditions. They want a decent place in which to live and rear their children.

Negro communities are woefully neglected by city governments. Ashes, rubbish, garbage, dead cats and dogs are allowed to remain on the streets for days and often for weeks. No man can retain his self-respect in such an environment. And even the white section of such a city cannot be healthy when the laws of sanitation are thus flagrantly neglected in the colored section.

Negroes are a gregarious people. Other things being equal they had rather live in communities by themselves than to be scattered over white settlements. Let white landlords keep in good repair houses in which Negroes live, and let the white city officials keep the streets clean in Negro communities, and there will be no more riots and bloodshed as in Chicago, St. Louis and Detroit, caused by colored people moving into white neighborhoods.

Negroes want the same educational opportunities that other groups have in America. Where long practice has made it a habit of segregating Negroes in schools it has been found that these schools are inferior in every respect to the schools provided for white pupils. If we are going to help the Negro to make the best of himself these segregated schools must have equally prepared instructors, the same curriculum and appropriations for their maintenance. It is not the separate school that the Negro objects to, but the separate inferior school.

If we ever expect the Negroes to reach the place where they will shoulder their own burdens and carry them like men, we must give them an equal opportunity with other American groups to improve their economic status. Negroes should not forever be forced to remain Pullman porters and firemen if they are qualified by experience and education to become conductors and engineers. No man wants to run an elevator for twenty years if he has fitted himself by training to fill a better position. The graduates from Tuskegee, Hampton and other trade schools should not be compelled to do unskilled work simply because they are black.

Color prejudice not only sees that the Negro is confined to unskilled labor, regardless of his qualifications, but it makes sure that he does not receive the same compensation that other men receive for the same work.

An employment agency on Sixth Avenue, New York, displayed one day the following, on its bulletin board:

"AN ELEVATOR BOY WANTED—COLORED; HOURS 8 a. m. to 8 p. m., DAILY — \$65 per month."

"AN ELEVATOR BOY WANTED—WHITE; HOURS 8 a. m. to 7 p. m., DAILY—\$90 per month."

Even in New York it costs an elevator man 365 hours of extra labor and \$300 a year to be colored. No one but a black man can feel the degrading influence of this discrimination based absolutely upon color, which carries with it the implication of inferiority with a vengeance.

This is not the end of the story. The elevator white man in New York pays 25 per cent less house rent than the elevator colored man.

Why should a Negro in Christian America be paid one price for his labor and another man a better price for the same work with fewer hours? This custom prevails all over "our land of the free and home of the brave," and in itself is grossly unfair, and certainly does not help in any way to help the Negro to help himself.

How can the Negro with such an unjust wage system ever become financially strong enough to walk alone? If this disparity of wages between white and colored continues, the colored man will never be able to educate his children, build his churches and support his schools.

Mr. John D. Rockefeller, Jr., is showing America how to give the Negro a chance. Some years ago he built the Paul Lawrence Dunbar Apartments in Harlem, N. Y., at a cost of about \$3,500,000. These buildings cover a city block and contain 512 apartments. These apartments were sold to reputable colored families with a small cash payment of \$50 a room, and a monthly payment averaging \$14.50 per room. Of that amount \$7.69 is applied to the principal and interest and \$6.81 to upkeep. These apartments house about two thousand Negroes and the order and sanitation are 100 per cent. The forty employees are Negroes directed by a colored graduate from Harvard.

It is probable that every intelligent salaried Negro received his education in part, from the charity of the Rockefeller family, but now Mr. John D. Rockefeller, Jr., is giving these Negroes a chance to become self-supporting and self-respecting. The children of these Negroes will not have to be educated by white philanthropy. Mr. Rockefeller undoubtedly believes that it is manifestly unfair to stigmatize Negroes with inferiority and then deny them an opportunity to prove that they have qualities equal to other groups.

The world is not old enough yet to say that there are not any super-races. A little more than two thousands years ago Caesar said that the Nordic people were so inferior that they were not for slaves. If Caesar were living today he would be elected president of the International Ananias Club.

At this stage of racial development, it behooves us to be a little careful about calling this race superior, and that race inferior, for fear that a few centuries from now some of us might be elected vice-president of the same club.

May I suggest that in the midst of this trying situation, when our patience is taxed to the utmost with practical things, that we turn this question of race inferiority and race superiority over to the biologists and sociologists for about five hundred years.

The Negro in America has had only sixty-five years to show what he can do, and the fair-minded white people, North and South, are unanimous in saying that he has wrought miracles of progress, and this progress has been made in an environment which at times was exceedingly unfriendly.

The Negro is not asking for any special favors, but he is pleading for fair play, footway and elbow room while he "runs the race with patience" and "works out his own salvation with fear and trembling."

LAST DAY SCOFFERS

(Continued from page 4)

creased (Dan. 12:4). The fact that wonderful things have transpired during the past century, in spite of the scoffing of the incredulous, should shut the mouths of those who scoff at the great message of present truth touching the return of Christ.

When the first railroad engine was ready for trial, a scoffer among the anxious spectators said: "Mark what I say, gentlemen, that thing will never start." But we have to admit that the steam engine is a success. When Bell was putting forth every possible effort to introduce the telephone, a scholarly man of means said: "Do you think I am going to put any money into that?" It would have been a wonderful investment for him. During the past century a man with several degrees after his name said to a pioneer in his field: "Do you tell me that you actually talked to a man forty miles away? For the sake of your reputation don't say anything like that." Not so many years ago you would have been laughed at had you seriously expressed your belief that you could talk to people on the other side of the world without any visible means of communication.

The last-day increase of knowledge, coupled with the unparalleled running to and fro, proves that all things do not continue as they were. But yesterday, as it were, wise men of the world were saying: "It is a scientific impossibility for men to fly." Now men not only fly, but they dash through the air at 200 miles an hour. Shame on the scoffers! The Lord is coming! Hallelujah!

Colossal knowledge is circling the globe in every department of science. Alas, this is paralleled with colossal ignorance of God's plan of redemption. Peter calls this scoffing "the error of the wicked." Daniel tells us that "none of the wicked shall understand" (Dan. 12:10). May we be among the "wise." Let us be careful that we do not say: "My Lord delayeth his coming" (Matt. 24:48). The tarrying as well as the scoffing, has been foretold. Our Lord's delay (2 Pet. 3:9) means salvation for some souls. "Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

The scoffers were to come in the last days. The Modernists are scoffers; they have appeared in the last days. It is to be feared that many who have departed from the faith are wise in their own conceits. God pity such! It is well for us to believe God.

BOOK REVIEWS

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

The Bottom Rail by Laurence C. Jones. Fleming H. Revell Co., Publishers. 96 pages. Price \$1.00.

This book is written by a Negro, Laurence C. Jones, Founder and Principal of the Piney Woods Country Life School. It deals with the life of the Negro in the lowlands of Mississippi and incidentally touches the life of the Negro throughout the entire country. There are nine chapters. They cover the last twenty-five years. One is delighted to note the changes that have taken place in the attitudes of both Negroes and whites during that period. Principal Jones is a Christian, an educator and a statesman. His chapter on "The Way Out for Cotton" is sane and masterly. Some of the statements of the book will sting the average white man, but they sting him in a place where he greatly needs to be stung. We speak for the book a sympathetic reading.—J. C. Miles, American Baptist Theological Seminary.

Twenty-three Margaret Fund sons and daughters of missionaries stood before the packed auditorium on Friday evening of the Foreign Mission Week and expressed their gratitude to their foster mothers, the W. M. U. members of the South.

"Early Will I Turn To Thee"

At the Carroll County Association at Atwood, W. F. Carlton, pastor, September 18, 19, on the second day of the Association, this young minister, who is only twelve years of age, led the body in prayer and did it well. Later the moderator, J. H. Oakley, called the lad to the platform and asked if he would relate his experience of grace and his call to the ministry. The little fellow, in simple speech and unaffected manner and with every mark of sincerity, spoke in a straightforward way. As he told how under conviction of sin and in prayer he sought and found peace with God and then how later he felt impressed to preach, the audience was profoundly moved. At the editor's suggestion the body provided a fund for a cut of Gordon for use in the Reflector. At the suggestion of the brethren an additional fund of several dollars was raised for the lad himself.

Paul warns against the hasty ordination of men to the ministry. One who is ordained must be "not a novice," says Paul. But there is nothing said about restraining one who feels called to preach from exercising himself and proving himself until that time when he will be suitable for ordination. From hearing Gordon, one is impressed that the Lord is dealing with him. We bid the little fellow Godspeed as he pursues his schooling and exercises his gift to the end that he may become "a good minister of Jesus Christ." Let



GORDON CROCKER

our people remember him in prayer as he trudges onward in that becoming "simplicity which is in Christ."

Deacon W. B. Holmes, of the Trezevant Church, looked after having a picture of Gordon made, which he has kindly sent together with the following data:

"Dear Brother Taylor:

"According to promise I have secured a picture of young Bro. Gordon Crocker, our twelve-year old preacher boy. I think Gordon took a good picture and I am enclosing one of them in this letter with the following information:

"Gordon states that he was converted about a year ago and that soon after his conversion he felt the call to preach. He states that while on the way home from school one day he and a boy friend climbed into a tree and that while sitting there he felt the first definite call to preach and that he has felt every day since that time that God wants him to preach and that he is determined to respond to that call and do the best he can in response to that call.

"He is the son of Mr. and Mrs. T. M. Crocker and he and his parents are members of Republican Grove Baptist Church. He is the grandson of Rev. R. H. Hampton, Sr., and a cousin of Rev. R. H. Hampton, Jr., both Baptist ministers of this section.

"Gordon, as you will recall, addressed the annual session of the Carroll County Baptist Association in session last week with the Atwood Church. He also addressed our Sunday School in Trezevant yesterday and we are going to present him with a nice leather bound Bible with his name engraved on it at the services on next Sunday.

"I hope that this information will bring some help for the fine young fellow from some people who may read of his call, as he is of a very poor family.

"By the way, he is a 7th grade grammar school student and makes fine grades and we hope to have him enter our high school in Trezevant after next year. . . ."

Yours for His Cause,

W. B. HOLMES, Clerk,

Carroll County Baptist Association.

A Letter From Brother Wright

(Baptist and Reflector appreciates this communication from a brother beloved, pastor of Boulevard Baptist Church, Memphis, who has labored long and faithfully and fruitfully in the Master's kingdom. The Lord bless both him and his companion.—Editor.)

To the Baptist and Reflector:

I do not write much, but think that my many friends would like to have a word or so from one who has been in the work for a good number of years.

I wish to say that, while I have been in the work over one-half a century, I am not tired of the work. The Lord has cast my lot with a class of some of the noblest and best men. Nearly all of those that I have been with have passed over on the other side, and sometimes I get hungry to go over and see them.

I feel that God has greatly blessed me, and is still holding out His hand of blessings. I enjoy words from Bro. Grime, a dear, faithful soldier of the cross. I have been here sixteen years, and my people have been kind and lenient. They still let me go on.

A few years ago it was thought that it would be but a few more hours till I would join those who had gone on ahead of me. But I was spared and have been full of work ever since.

It was my pleasure and good fortune to be with Bro. S. P. Poag last month in a meeting at Oak Grove Church. The Lord greatly blessed the effort put forth by pastor and people and preacher. There was preaching twice a day and large crowds attended. A great blessing came to the church. Numbers of the members were reconsecrated to the service. A good number was converted and joined the church. Some of the outstanding sinners were converted. It was one of the best meetings I have been in for over thirty years. Poag is a fine preacher, above the average. He has the hearts of his people and has done a great work there. He has a jewel of a wife.

I love my brother ministers. May God help us all to be faithful preachers of the Word. My heart runs out to all of God's children.

In three and one-half more years Mrs. Wright and I will reach our fiftieth wedding anniversary. I could never have been what I am in the work without my faithful wife, my better half.

Yours,

J. H. Wright.

The music of Foreign Mission Week under the direction of Mr. and Mrs. J. Frank Cheek of Chattanooga, Tennessee, set the spiritual tempo of every service and created an atmosphere of praise and love for God. How grateful were the Foreign Mission Board and the one hundred missionaries for these consecrated musicians!

Public Opinion

FROM BROTHER PARROTT

(The article to which Bro. Parrott refers was recently published in the Baptist and Reflector on the W. M. U. page. It was a part of the material handed in from the W. M. U. office for that page. Our attitude toward the mountain people is that of deep consideration and love in the bonds of Christ. This same attitude characterizes the W. M. U. office as well as the State Board office. The brother who wrote that article of course expressed himself along the lines indicated, but it by no means follows that in so doing he expressed the views of all others. Within certain bounds the Baptist and Reflector publishes the departmental material handed in to it; and elsewhere also in its columns within certain limits it allows its correspondents to express their convictions on matters on which they may write. But it by no means follows that the editor concurs in everything that is said. We would not for the world be unjust to our mountain people or to anybody else. Any inaccuracy, therefore, or injustice done to our mountain people in the article in question rests elsewhere than upon the editor. We publish the differing views of correspondents, but we do not thereby indicate that we concur in all that they may say. Frankly, we oftentimes think that writers go farther than they ought to go.—Editor.)

To the Editor, Baptist and Reflector:

In the issue of Baptist and Reflector, September 5, 1935, an article under the heading "A Mountain Problem" by a Missionary Pastor has been read and re-read by me, and I feel that the article must be exposed as the opinion of a man who does not understand the problem of which he writes, and whose article has, unfortunately, done great harm to our State Mission Program in the Upper Cumberland.

First, my friend undertakes to criticize the attitude of the mountain man toward the public school. He says that hundreds of children live within walking distance of schools and do not attend, that they receive little or no encouragement from parents, that they are ragged and dirty, and some lack the desire to attend. Some, he adds, go as long as they can get free clothes and warm lunches, then drop out. In answer let me say that, as a member of the County Board of Education of Putnam County, a mountain county, I know the above assertions to be erroneous and exaggerated and I challenge my friend who made them, to prove that the percentage of attendance is lower, or that the children are any dirtier or more ragged, or that the parents are

any more negligent in the Cumberlands than elsewhere. As to the free lunches and clothes, our Master says that the poor you have with you always, and we are proud that we can clothe the naked and feed the hungry as is done in all efficient school systems.

Second, my friend undertakes to give an intelligent description of general living conditions in the home of the mountain man. He says that two or three rooms make up the home, and adds that this is plenty since there are only ten or twelve in the family, not counting the chickens, the dog and the litter of pigs over by the fence. Let me ask my friend what does the dog, the pigs and the chickens have to do with the number of rooms in the house? Does he mean to infer that the animals sleep in the homes with the families? And then he tells us of having to sit on a can while visiting a home, that he found no electric lights, that the men chew tobacco and the women dip snuff, and spit in the fire-place, that there are no rugs on the floor, and that the daylight shows through the walls. Then, he says, that he was cordially invited to have dinner with folks here and that the main dishes were potatoes, corn-bread, greens, butter milk, beans and berries. And, last as an after thought, he speaks of thousands of flies.

In answer, let me say that there has never been a description, so unkind and untrue, as is contained in the above assertions. My friend has accepted the hospitality of some big-hearted mountaineer and then has violated every law of common courtesy by writing in an exaggerated manner about the man's home. And, moreover, he has without any reason or excuse, designated this man's home as the average found in the Cumberlands. Is it necessary, Mr. Editor, for me to make a detailed denial of this part of my friend's article? I think not. It could only be the product of an uninformed mind and an unkind heart.

Thirdly, my friend speaks of trouble, knife-fights, etc., among the mountain folk. He must prove that there is more of this kind of thing in the mountains than elsewhere. And he cannot.

And lastly, my friend brings the gravest charge of all. He says that a different standard of living has been adopted by many and as a result, many children do not know who their father is. There are several cases, he tells us, of unmarried women with several children, each of whom has a different father. The mountain people stand indicted as moral libertines, murderers of children, burners of High schools,

robbers and bombers. And the whole tone of this article by a Missionary Pastor gives the impression to all who read that he is talking of general conditions of mountain people. He heads his article "A Mountain Problem."

Let me tell you of our greatest Mountain Problem, as far as Baptists are concerned: It is simply keeping uninformed missionaries from creating false impressions, such as has been created by the article I have answered. In the first place, every resident of our section resents the publishing of articles that reflect on their personal habits, especially when it is an exaggeration of the true facts. This makes it hard for any preacher to put over any general Mission program. And it takes lots of explaining to overcome these misunderstandings and let the folks know that some fanatic has spoken. In the last place, it tends to create a false impression in the minds of our outstanding pastors whose churches support the State Mission Program.

In conclusion, I want to say that I am a mountain man and proud of it. I am proud of the mountaineers as Baptists. Most are unenlisted and they never will be enlisted until they are treated with more courtesy by the Missionary pastors who come to labor among them. I am proud of the mountaineers as defenders of their country. In every war from King's Mountain to Flanders' fields we have gone, and many have not come back, to fight for the Country we love. I am proud of the mountaineers because of their kind-hearted hospitality. The weary traveler can always find food and shelter in their homes (And he won't be forced to sleep with the pigs and chickens). I am proud of the mountaineers because they have made progress in spite of all the unkind things that has been said of them in years past, and we are still going forward. I am proud of the mountaineers because I am one of them and I resent any unwarranted attack made upon them.

W. T. Parrott,
Missionary Pastor, Monterey, Tenn.

Each of us is bound to make the small circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow.—Sel.

Hope is the mainspring of human action; Faith seals our lease of immortality; and Charity and Love give the passport to the soul's true and lasting happiness.—Sel.

Progress is our being's motto and hope. Gaining and losing in this world, rising and falling, enjoying and suffering, are but the incidents of life. Onward, then, pilgrims, to eternity.—Sel.

The Young South

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

TEACHER—THIRD GRADE

Mary Louise Garrett dropped wearily into a chair and put her head in her hands. Her sigh was plainly audible to the other two girls in the teachers' lounge at Paxton grade school.

"You look the picture of dejection," said Katherine Wood. "What's the trouble?"

"Are you sick?" asked Rosemary Craig.

"No, I'm not sick. Just discouraged," answered Mary Louise without raising her head.

"Oh, every new teacher gets that way. Cheer up, honey, the worst is yet to come. Wait until your first test papers come in, and when you find that after drilling them six weeks on who discovered America, some of them will write 'George Washington'—then, my dear, it is time for the blues." With this blithe advice from one who had taught the sum total of two years, Miss Wood left the office.

"Just what is the real trouble, Mary Louise? Maybe I can help." It was gentle Rosemary who sensed the seriousness of Mary Louise's mood.

"Well, it's Tony. I've tried everything on that child from experimental psychology to a good hard board and each day he is worse than the day before. He will not keep his mind on his lessons. And he is a genius for causing trouble. Spit-balls—gum—hair pulling—and today when I opened my big desk drawer and a black cat jumped out on my head, I almost decided teaching wasn't my calling after all. I'm at my wits' end." Mary Louise sighed again.

"He has been just such a case ever since he entered school. His other two teachers had no end of trouble with him. It was always whether they out-smarted Tony or Tony out-smarted them," Rosemary Craig confided.

"I can't help but believe there is some reason for it. He is smart as can be."

"Have you thought of visiting his mother?" suggested Rosemary.

"Oh, I'd hate to report him to his parents. Besides, that would mean that I was admitting defeat."

"I don't mean that. I mean if you had a good idea of his home conditions, you might be able to deal with him more intelligently at school. Some of these children, especially the ones of foreign-born parents, have so little chance at home."

"I'll do it right now, Rosemary. I believe it will help! At least it can't hurt anything. I'll get my hat."

"The best of luck," said Rosemary,

"and don't forget to call on me if I can help you."

"Thank you, teacher," laughed Mary Louise. "You've already helped a lot."

The walk to Tony Giovanni's house was not far. It was a poor neighborhood. Mary Louise almost dreaded going into the dingy apartment house.

She located the number and knocked on the door. It was opened by a large Italian woman whose friendly, sparkling black eyes seemed to penetrate Mary Louise's soul.

"Mrs. Giovanni?"

"Yes."

"I am Mary Louise Garrett, Tony's teacher."

"Come in," invited Mrs. Giovanni. "I hope my Tony—he has not done nothing wrong. Yes?"

"He's one of my brightest pupils," was Mary Louise's evasive answer as she took the proffered chair. Much to her amazement, the room was spotlessly clean, the furniture cheap but polished until it shone, and there was a piano in the living room. "What a beautiful piano," exclaimed Mary Louise. Pianos were unheard of luxuries in this neighborhood. "Do you play, Mrs. Giovanni?"

"Me? Oh, little bit I play. Enough for Tony's practice until this year comes. Then it is too hard for me."

"Tony's practice? I don't believe I understand," said Mary Louise with a puzzled look.

Mrs. Giovanni walked to the other room and brought back a case. She held it tenderly—almost caressed the violin, thought Mary Louise, as she took it from the covering.

"You see, my Tony, he loves the music. In Italy, I loved it, too, but did not have the money to study. So I say to Tony's papa, 'Tony, he loves the music and he is going to play.' So Tony's papa and me—we work hard and we buy the violin and the piano and we send Tony to the Maestra Pauld twice the week. Tony, he loves the music."

"How lovely, Mrs. Giovanni! I wonder why Tony never told me about it?"

"Oh, Tony he is like that. His music is next to his heart. He does not brag about it, my Tony don't."

"I love music, too," said Mary Louise. "May I see some of his accompaniments?"

Mrs. Giovanni eagerly handed her the music.

"You see, it is getting too hard for my fingers. I wash the clothes to buy the piano and the fingers they are stiff." Mrs. Giovanni was apologetic.

"Oh, these are difficult, but I used to

play them. Would you mind if I tried this one?"

"With pleasure try it." Mrs. Giovanni brushed imaginary dust from the bench with her clean apron.

Mary Louise's nimble, trained fingers ran over the keys bringing forth the beautiful melody. She became so interested she did not notice Tony as he slipped into the room and picked up his violin. His first deep-toned notes startled her, but she made no sign. With her accompaniment she inspired his childish fingers to bring forth his beloved violin tones that had never been heard in the Giovanni flat before. Before a page had been played the third grade teacher and her bad pupil were lost in the magic spell of the music.

Mary Louise hated to reach the end. She did not dream that a ten-year-old child could play so beautifully. And, least of all, did she suspect of it Mrs. Giovanni's Tony.

The last note died away. There was a moment of silence. Then she turned. Tony's black eyes were shining like stars. His red lips were smiling. His violin was still held tenderly in his arms.

"How beautiful, Tony!" Mary Louise exclaimed. "Please don't keep any more secrets like this from me."

"You think he plays nice—my Tony?" anxiously inquired Mrs. Giovanni, as she brushed a proud tear from her cheek.

"Oh, he will be world-famous some day." Then turning to Tony, she said: "Tony, would you let me practice with you nearly every day? I'd love to do it, because I love music very much, too."

The shy affirmative answer Tony gave did not fool his teacher. His eyes told he was thrilled beyond expression at the prospect.

"Thank you! Thank you!" said Tony's mother. "Now I will get the apple tarts." She hurriedly left the room.

Soon the three of them were eating the best apple tarts Mary Louise had ever tasted. Many thoughts were flying through the third grade teacher's head. She knew she had her problem of the bad boy Tony practically solved. They had at last found a common ground. She was awakened from her thoughts by Tony's voice.

"Miss Garrett, you know I think you and my Mom look just like angels!"

Mary Louise glanced at Tony's "Mom." She did not see the fat, unshapely form, nor the too-greasy skin, nor her work-worn hands. She saw the gallant, ambitious, brave soul of the woman, and said, "Thank you, Tony, for the finest compliment I have ever received."—Baptist Standard.



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Baptist Training Union

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

Theme: Magnifying His Church.
 Southwide Emphasis for October: His Church a Builder of Character.

INTRODUCING MR. FRED NOE



FRED NOE

Mr. Fred Noe, who is the Associational director of Grainger Association, was born in Noeton, Tennessee. He became a member of B. Y. P. U. at Noeton in 1926 and his uncle, D. Ben Noe, was the leader of the union.

Mr. Noe first was chorister of his union and later became group captain. Because of his splendid work he was made president of his union. When the Association was organized he was selected as one of the group leaders. Later he became vice-president of the Association, and now has served two years as Associational Director.

He is a tither, and his life for Christian work has been greatly influenced by Mr. W. D. Hudgins, Mr. Swan Haworth, Mr. Frank W. Wood and Mr. W. I. Daniel.

On April 30, 1934 Mr. Noe was married to Miss Grace Rich. They have made their home in Noeton. By trade Mr. Noe is a farmer, and his hobby is fishing. Though very busy in his associational work, he serves also as church clerk and treasurer and as secretary of his Sunday school.

Monoville

The week of September 22, Mr. C. B. Ramsey taught a training class at Monoville. Twelve young people completed the course and a Senior B. Y. P. U. was organized with Miss Mildred Chaffin as president. This church is making progress under the leadership of the pastor, Rev. Oley Hackett.

Training School at Mountain View

Miss Jodie Lee Tate of White Pine has recently taught a splendid class at Mountain View. The White Pine young people have given a demonstration program and helped this union in a splendid way.

Welcome

We welcome Mrs. Louisa Carroll as Associational Director of McMinn Association, Mr. Cecil House as Director of Gibson Association, and Mr. Joe Jackson as Director of Clinton Association.

Sparta Training Union

The Sparta Baptist Church has recently organized a complete Training Union with the following officers:

Mr. J. T. Taylor, Adult President.

Miss Ruth Templeton, Senior President.

Miss Ellen Graham, Intermediate Leader.

Miss Goldie Davis, Junior Leader.

Mr. Casto Day, Director.

Rev. F. M. Dowell, Jr., Pastor.

We congratulate this church and its splendid pastor, Rev. Fred Dowell, on its progress.

B. S. U. Notes

HENRY C. ROGERS.....Director
 166 8th Ave., North, Nashville, Tenn.

State Conference

The State B. S. U. conference is now just one month in the future. On November 1, 2, 3 at Carson-Newman Baptist Students from all over Tennessee will gather for their annual convention. Parents should plan to see that their son or daughter attends this meeting. A great program of Inspiration and Information will be presented.

Congratulations

Evidently many students believe that B. S. U. means Baptist Students United. Mr. Leonard Rogers, Student Secretary on University campus, and Miss Mary Will Webb, a teacher in the Young People's Department of First Baptist Church, Knoxville, were married last Thursday, September 26. We offer to them sincerest congratulations.

Touring Tennessee

Mr. Henry C. Rogers recently made a tour of our schools in East Tennessee. We submit below his findings:

Maryville College

On Saturday, September 21, he visited Maryville College at Maryville. Here

he found Mr. Tom Bryan, B. S. U. correspondent, hard at work enlisting the Baptist Students in the Baptist Church at Maryville, where Rev. P. B. Baldridge is pastor. A goal of ten was accepted to attend the B. S. U. convention at Carson-Newman.

Harrison-Chilhowee Academy

Sunday, September 22, Mr. Rogers was at Harrison-Chilhowee Academy where Mr. Anderson is principal and Mr. Charles C. Lemons is B. S. U. correspondent. Though not having a B. S. U. council they are working for a great crowd to attend the State Student Convention. A goal of twenty was accepted.

Carson-Newman

The B. S. U. Council at Carson-Newman is being led by Miss Mary Frank Haun. Mr. Rogers visited on this campus on Tuesday, September 24. The B. S. U. is wide awake and is working hard on attaining First Magnitude. Carson-Newman is expecting a great crowd of young people to attend the State Convention, and the students and faculty, as well as the local people and the church are working hard making plans for the entertainment of the State meeting.

University of Tennessee

On Wednesday evening, two hours before the mid-week prayer service, the First Baptist Church of Knoxville gave a banquet for all Baptist Freshmen. Mr. Leonard Rogers had charge of the banquet. A good crowd of Freshmen attended the meeting. Mr. Paul Sanders has been elected as B. S. U. president. Mr. Rogers spoke at the banquet and urged all to attend the B. S. U. State Convention. They accepted a goal of thirty.

Tennessee Tech

Thursday Mr. Rogers visited on campus of Tennessee Tech. Mr. B. Wade Foster is the B. S. U. president and is leading in a commendable way. Recently the church at Cookeville where Harold Stephens is pastor, gave a reception to all Baptist students. This B. S. U. council accepted a goal of twenty-five.

Cumberland University

The B. S. U. work at Cumberland is headed by Miss Mary Ellen Roberts. Mr. Ralph Donnell is faculty advisor and Rev. C. E. Almond is pastor member. This council will perfect its organization in the next few days.

PROSTATE GLAND SUFFERERS

Free information regarding treatment from which I myself have been cured; no obligation is hereby attached; no C. O. D. collections.

Write A. N. Beadle, 1649 W. Minnehaha, St. Paul, Minn. Apt. B. R.

Sunday School Department

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

VACATION BIBLE SCHOOL REPORTS RECEIVED 1935

City	Church	Pastor	Enrollment	Average Attendance	Conversions
(32 Schools Reported in Baptist and Reflector August 22)			4439	3252	189
Bemis.....	Bemis.....	Alvin West.....	60	45	
Block.....	Block.....	Robert Burrell.....	64	41	
Clinchmore.....	Caryville.....	J. C. Watson.....	186	151	37
Mt. View.....	Caryville.....	Ike Phillips.....	98	57	3
Red Oak.....	Caryville.....	Horace L. Smith.....	45	22	1
First.....	Clinton.....	Elmer Elliott.....	171	111	3
Davis Creek.....	Cotulla.....	Rev. Smotherson.....	102	72	3
Dyer.....	Dyer.....	C. L. Bowden.....	106	69	
First.....	Elizabethton.....	J. L. Tillery.....	312	279	
Flag Pond.....	Flag Pond.....	Nolan Roberts.....	74	43	
Jacksboro.....	Jacksboro.....	A. J. Underwood.....	97	78	None
Pine Crest.....	Jacksboro.....	Rev. Bass.....	56	32	None
Clover Creek.....	Medon.....	Bro. Winchester.....	40	21	None
East Chester.....	Jackson.....	Rev. Fitzgerald.....	92	70	
East Laurel.....	Jackson.....	Rev. Winchester.....	61	38	
Liberty Grove.....	Jackson.....	Rev. Holland.....	21	18	
Madison.....	Jackson.....	Rev. T. Saint.....	55	40	
Mt. Zion.....	Jackson.....	Rev. Willis.....	186	103	None
North Jackson.....	Jackson.....	L. G. Frey.....	53	38	1
Poplar Heights.....	Jackson.....	C. L. Crider.....	75	68	
South Royal.....	Jackson.....	Paul Roberts.....	103	70	2
Second.....	Johnson City.....	A. A. Biggs.....	109	84	
Enon.....	Jonesboro.....	H. J. Beasley.....	57	33	None
Big Creek Gap.....	LaFollette.....	Fleetwood Ball.....	93	57	None
First.....	Lenoir City.....	Rev. Holland.....	194	140	1
First.....	Lexington.....	Rev. Bishop.....	42	31	
Malesus.....	Malesus.....	Rev. Kinsolving.....	72	43	
Beech Grove.....	Mercer.....	A. B. Jones.....	35	29	
Mercer.....	Mercer.....	J. L. Douglass.....	51	42	
Middleton.....	Middleton.....	Roy D. Clark.....	37	26	None
Morley.....	Morley.....	T. O. Meador.....	116	83	None
Mt. Juliet.....	Mt. Juliet.....	T. T. Newton.....	55	39	
Orlinda.....	Orlinda.....	Rev. Mays.....	119	89	
Parsons.....	Parsons.....	Rev. Fitzgerald.....	53	43	
Parkburg.....	Pinson.....	Otha Parks.....	40	24	
Pinson.....	Pinson.....	H. C. Cox.....	28	20	
Pioneer.....	Pioneer.....	James Woods.....	150	88	None
Rutherford.....	Rutherford.....	L. H. Moore.....	62	42	1
Falcon.....	Selmer.....	John Tackett.....	50	40	
Selmer.....	Selmer.....	Joe Wells.....	89	63	
Beech Fork.....	Sheas.....	T. W. Callaway.....	28	16	None
Lebanon.....	Springfield.....	Rev. Bickers.....	58	41	
St. Elmo.....	St. Elmo.....	Rev. Bickers.....	100	100	6
Tiptonville.....	Tiptonville.....	Rev. Bickers.....	40	27	
Morning Star.....	Turley.....	Rev. Bickers.....	106	63	None
Wynburg.....	Wynburg.....	Rev. Bickers.....	78	61	4
Grand Total—78 Schools.....			8349	5994	251

NOTICE

We have tried to make the above report a complete one, however, there may be several Vacation Bible Schools that have not reported. If so, we regret that we were unable to secure them and list them above. There were thirty-two schools reported in the issue of August 22, the grand totals of which only are given above.

OUR GOALS FOR 1936

Since our number of Vacation Bible Schools this Summer more than doubled the schools held last year, we believe that Tennessee should have in 1936 at least 150 schools. The splendid report above has been made possible by a number of Associations which attempted to have a school in each church. Mr. Jesse Daniel and Mrs. A. B. Clark did splendid work along this line in Tennessee. Mr. Lawrence Trivette, Rev. M. K. Cobble, Rev. A. M. Nicholson, Rev. and Mrs. G. L. Ridenour, Mrs. Louisa Carroll and others did some excellent promotional work in East and Middle Tennessee.

A TESTIMONY FROM A COLORED CHURCH

From Rev. T. Saine, pastor of the Colored Baptist Church in Jackson, we

have the following testimony as to the value of the Vacation Bible School:

"This was our first Vacation Bible School. We found it gratifying. We knew before we began that finances were scarce. My wife, my assistant pastor and I selected the best prepared and the most consecrated workers in our church and began training them for the work.

"Our main difficulties were lack of money and materials. These were overcome by Mr. Jesse Daniel, our state worker (White) lending us books, and our workers giving their time without charge. The West Jackson Baptist Church Missionary Society and one Mrs. Lambert (White) came to our rescue with donations and clothes. On each Sunday I made the needs of our school known to our church, which were met by offerings.

"One of the successful features of the school was the stories told each morning during the devotion and the spiritual atmosphere that characterized our work. The value of the school can be seen in the children's acquaintance with Bible characters, their stock of new Bible verses and stories. From this school the church has a different relation to its children. It gave us a

chance to know them and they to know us.

"We hope that it may be possible for us to have one such school each year."
MOUNT ZION BAPTIST CHURCH
ENROLLMENT 186

ANOTHER INSPIRING TESTIMONY

From Miss Carol Wall, Secretary of the St. Elmo Baptist Church, Chattanooga, we have the following testimony:

"The most successful feature of the school was the fact that we had teachers vitally interested in their work. Directed games at recess period in our recreational room was also a fine part of the program. Another good feature was the missionary vision which the children received from two missionary visitors who were shortly to sail. Our Young People's Period was a great help, too! A young man from Bob Jones College talked to the children on character building themes at our closing assembly period each day for two weeks.

"Another value of our school was the fact that our children were drawn closer to the pastor. By his participation in the classes and games they came to know him as a real pal. Still another benefit was the respect which the young people gained for the church. Finally as a result of the school, the people in the community seemed to realize the great opportunity and the need for developing and teaching our young people. Our group of girls at the close of the Vacation Bible School organized a Young People's Prayer and Bible Study which met in the homes of shut-ins during the entire Summer.

In Memoriam

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

MRS. C. N. CROOK

Let us pause and pay tribute to one of God's gentlewomen. Her loveliness of character and unselfishness was seen and felt by those who knew her.

Whereas, God who knoweth all things, has called this loved member home.

Therefore, be it resolved—To her husband and children who have had her constant companionship and inspiration, they know what her life has meant to them, how empty the days here now seem.

Therefore be it resolved, That the difficulties before them rise ever so high, and temptations be ever so severe, the knowledge that a worthy mother is expecting them to come, they will not fail to do their best.

That a copy of these resolutions be spread on the minutes of Fayette County Association, a copy be sent to the family and the Baptist and Reflector.
 (Signed)

Mrs. W. W. Murphy,
 Secretary Fayette County Association.

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

PROGRAM

West Tennessee Divisional Meeting
25th Annual Session.
Theme: "Come Up Higher"
Friday, October 18, 1935
First Baptist Church, Dyersburg.

- 10:00 Hymn—"Higher Ground"
Prayer
Devotional—"Heaven"—Mrs. Pete Kinsolving
Greetings—Mrs. A. M. Volmer
Response—Mrs. Dan Majors
10:25 Reading of Minutes—Mrs. H. H. Winter, Secretary-Treasurer
10:30 "Come Up Higher Through Mission Study"—Mrs. Stanley Armstrong
10:45 "Come Up Higher Through Stewardship"—Mrs. E. G. Carter
Hymn—"Fling Out The Banner"
10:55 "Rising Through Home Missions"—Miss Mary Northington
11:15 "Rising Through Foreign Missions"—Mrs. R. L. Harris
Special Music—Dyersburg
11:35 "Come Up Higher Through Service"—Miss Pearl Caldwell, China
Offering
Hymn—"Ready For Service"
Announcements
12:10 Lunch
1:10 Hymn—"To The Work"
Prayer
Business Report of Treasurer
1:20 Superintendents and Young Peoples Reports
2:00 "Come Up Higher Through Training School Work"—Mrs. J. R. Black
2:15 "Come Up Higher Through Margaret Fund"—Mrs. J. J. Fuqua
2:25 "Come Up Higher Through Personal Service"—Mrs. C. M. Thompson
2:35 "Come Up Higher Through Christian Education"—Dr. J. J. Hurt, President Union University
2:50 Special Music—Mrs. Stanley Armstrong
Consecration Service—Rev. A. M. Volmer
3:15 Adjournment
3:30 Conference for Superintendents—Conducted by Miss Mary Northington
3:30 Conference for Young Peoples Leaders—Miss Margaret Bruce and Mrs. W. C. Howell
5:30 Young Peoples Banquet, First Baptist Church, Robert Sutherland, Toastmaster.

Young Peoples Session

Theme: "Come Up Higher"

- 7:30 Hymn—"Jesus Calls Us"
"Upward Through Worship"—Miss Margaret Bruce
Special Music
"Rising Through the Youth of Our Churches"—Miss Pearl Caldwell, China
Closing Prayer—Mrs. R. L. Harris.

Christ In The Silver Lands. J. C. Quarles. Price 35 cents.

Missionary J. C. Quarles wrote Christ in the Silver Lands in answer to an appeal for a book which would give a comprehensive view of these fields and the work of our denomination.

In the first chapter an effort is made to familiarize the reader with the geography and history of these countries. In successive chapters special emphasis is laid on the pioneer work in Argentina and Uruguay which paved the way for the Baptist work. A detailed account of the growth of our denominational work in these River Plate Republics is given. Such an encouraging picture of the work in these beautiful silver lands stirs our hearts to do more to evangelize these countries. The book contains helps for teaching and a glossary of Spanish words which occur in the volume.

Traveling Story Hour. Katherine Harris.

A series of five stories concerning our Home Mission work has been prepared for Sunbeams by Katherine Harris. The author takes Mrs. Lee and her four children on an imaginary airplane trip to our various Home Mission stations. The attractiveness of the stories and the suggestions for teaching help to make these stories real to Sunbeam boys and girls. Every Sunbeam leader will want to take her children on the Traveling Story Hour so that they may know and love our Home Mission Fields and workers.—Mrs. T. C. Meador, State Chairman.

SOUTH AMERICAN WALL POSTER

The pictures of one hundred and nineteen Southern Baptist foreign missionaries to South America, their names and stations, may be used as a wall poster, for banquet place cards, scrap books, hand work, and so forth. Price, 15c. Order from Foreign Mission Board, Richmond, Va.

MORRISTOWN G. A.'s OBSERVE FOCUS WEEK

Under the direction of Mrs. O. L. McMahan and leaders, Misses Mary Ruth Holt, Mary Alice Sullenberger, Grace Johnson, Kathleen Lewis and Ona Mullins, the girls of the First Baptist Church of Morristown made Focus Week a memorable week for their G. A.'s.

On Sunday evening seats were reserved by green, white and blue ribbons and all G. A.'s entered in procession singing their hymn, "We've a Story to Tell to the Nation," and were given special recognition by the pastor, Dr. O. D. Fleming.

Monday evening the Intermediate G. A.'s met at the home of Mrs. O. L. McMahan, and after taking an examination on their mission study book, made plans for a Little Sister party to be given by them on Friday.

Tuesday was devoted to personal service deeds, visits to the sick and programs for the shut-ins.

Wednesday night the pastor asked the G. A.'s to have charge of prayer meeting. One girl conducted the devotional, another explained the G. A. aims, another gave an inspirational talk, and the entire group sang several songs.

Thursday the girls met with the Missionary Society in their regular meeting at the church and sang a group of peppy songs.

Friday afternoon the Intermediates gave a party for the Juniors at the home of Miss Louise Gilbert.

On Saturday morning the Juniors returned the courtesy with a sunrise breakfast given in the basement of the church. Preceding the breakfast, Mrs. Fleming conducted an appropriate devotional using the story of Daniel as an illustration of focusing one's life in the right direction.

Focus Week was concluded Sunday evening by a beautiful pageant given by the G. A.'s at the church hour.

Miss Mary Ruth Holt, having completed all the Forward Step requirements to become a queen, had the honor to be crowned. Miss Sarah Fleming represented the Spirit of Woman's Missionary Union, and after placing the crown upon the head of the queen, interpreted in a most effective way the meaning of service in the life of girlhood.—Contributed. From Morristown Daily paper.

FROM MISSIONARY MAER, CHILE

(Extracts from a personal letter.—M. N.)
Casilla 191, Temuco, Chile.
July 31, 1935.

We greatly appreciated your letter which was received some time back. We are rather slow with our correspondence, and I have signally failed to do what I intended doing when I came out, namely, to write regularly to my friends back at home. Despite a crowded program which has lately be-

come heavier because of the return of three missionaries home on furlough, I still expect to so arrange my work as to get a letter off occasionally.

The winter here has been severe, one of the coldest in years, and the people have suffered and many are sick. Living is high and everything still is advancing in price. This adds greatly to the load the poor have to shoulder already, though they have one thing to cheer them, and that is that they nearly all have work. There is very little unemployment now in Chile and in some parts there is really a demand for workers, though pay rates are low.

Mrs. Maer and Martha have passed the winter remarkably well, and I have lost no time from work though I have been troubled with colds this year quite frequently, a thing that I never had when I was here before. But I have to be out so much at night and these damp, unheated buildings have been freezing cold and naturally one can not expect to become acclimated to such a brusque change immediately.

We have had great times in these last months. Not very long ago I closed a revival meeting with the church in which there were more than eighty who came out definitely and professed faith in our Lord as their Saviour. That cannot be taken to mean that they all have been baptized or will be baptized, for there will inevitably be a sifting out in which many will fail to stand the test of true discipleship. But a profession means much in every case, for it means a definite break with false ideas, though unfortunately it does not in all cases mean a definite break with old habits and associates. We had overflowing crowds in every service after the first night and with this good number of persons definitely interested in knowing the Lord we have a good group to work among.

You will perhaps remember that I referred to two men in the little notice I wrote to the Baptist and Reflector. I was overjoyed just a week or two thereafter when I visited in his home to lead him to decision for Jesus, and he during the meeting gave a fine testimony of what the Savior had done for him and his home. I have baptized him along with some twenty-two others, and only last night in the prayer service when I called for voluntary prayers he was the second to lead and prayed a wonderful prayer the burden of which mainly was for a friend who does not know the Lord. Last Sunday he with two other men of the church left early and walked to the station just west of us, a distance of about six miles, to begin preaching services. They had received word from a member who recently moved there that she would like for someone to come and preach in her home, so they made up the party. They had a nice little group and arranged to conduct services there every Sunday and soon

to open a Sunday school. I could not resist referring to him last night in the meeting after his prayer, for it is wonderful how one who so short a while ago was a persecutor of Christ in his own home is now wonderfully saved and is going about telling others of his Savior.

Our love to you and every wish for your happiness and continued success in your magnificent work.—W. Q. Maer, Temuco, Chile.

MIDDLE TENNESSEE DIVISIONAL MEETING

First Baptist Church, Shelbyville
October 15-16, 1935

Mrs. E. L. Atwood, Vice-President,
Presiding.

Theme: "Christ's Mission, Our Mission."

Tuesday Afternoon

1:45 Hymn: "Fling Out the Banner"
Prayer

1:50-2:00 Devotional, "His Mission of Love"—Rev. B. E. Dunn, Shelbyville

2:10-2:15 Greetings, Mrs. C. C. Bryant, Shelbyville

2:15-2:20 Response, Mrs. C. C. Dibrell, Sparta

2:20-2:30 Business

2:30-4:00 Open Conference of fifteen minutes each:

Mission Study—Mrs. T. C. Meador, State Mission Study Chairman

Stewardship—Miss Eva Inlow, Tennessee College

Young People — Miss Margaret Bruce, State Young People's Leader

Superintendents — Miss Mary Northington, Corresponding Secretary

Personal Service — Mrs. R. K. Kimmons

Tuesday Evening

5:45 Young People's Banquet, Commercial Club (Plates 40 cents)

7:30

Young People's Session

Devotional — Miss Margaret Bruce

Address—Miss Pearl Caldwell, China

Wednesday Morning

9:00 Hymn: "Fling Out the Banner"

9:05-1:15 Devotional, "His Mission of Service"—Dr. Dawson King, Galatin

9:15-9:20 Short Business Session

9:20-9:45 "Stewardship of Our Mission"—Middle Tennessee Superintendents

9:45-10:15 "Women on His Mission"—Mrs. R. L. Harris, President

10:15-10:20 Music

10:20-10:45 "His Mission in the Uttermost Parts"—Miss Pearl Caldwell, China

10:45-11:15 Plans for the Future—"There Remaineth Yet"—Miss Mary Northington

11:15-11:30 Music and Special Offering

Announcements

11:30-12:15 "Christ's Mission Our Mission"—Dr. Carter Helm Jones, Murfreesboro

Hymn and Benediction

LUNCH

Wednesday Afternoon

1:15 Hymn

Prayer

1:15-1:25 Special Music

1:25-1:45 Business—Resolutions—Reports of Committees

1:45-2:15 Devotional, "His Mission of Devotion" — Mrs. S. E. Keen, Nashville

Benediction

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Mr. Geo. T. B. Davis, of world-wide "Million Testaments" fame, will give, in a series of specially illustrated articles in the TIMES, beginning in October, his personal observations of these miracles this summer.

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Address
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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR SEPTEMBER 22, 1935

Memphis, Bellevue	1684
Memphis, Union Avenue	984
Nashville, Grace	981
Memphis, Temple	907
Memphis, First	884
Knoxville, Fifth Avenue	767
Knoxville, Broadway	674
Jackson, First	655
West Jackson	623
Nashville, Belmont Heights	619
Chattanooga, Ridgedale	601
Chattanooga, Calvary	486
Memphis, Speedway Terrace	481
Etowah, First	464
Jackson, Calvary	461
Fountain City, Central	456
Chattanooga, Clifton Hills	439
Paris, First	422
Memphis, Seventh Street	419
Clarksville, First	419
East Chattanooga	387
Chattanooga, Red Bank	384
Cleveland, First	383
Chattanooga, Central	376
Chattanooga, Tabernacle	368
Dyersburg, First	359
Humboldt, First	320
Chattanooga, Alton Park	317
Old Hickory, First	315
Nashville, Grandview	308
Newport, First	298
Cleveland, Big Springs	284
Cookeville, First	271

By FLEETWOOD BALL

Guy Bellamy has resigned at Vernon, Texas, to accept a call to Bethany, Okla.

Robert E. Naylor has resigned the pastorate at Nashville, Ark., to accept the call to the church of Malvern, Ark.

O. N. Carley has resigned the First Church, Saratoga, Texas, effective December 15.

B. M. Jackson of College Ave. Baptist Church, Ft. Worth, Texas, has accepted a call to the First Church, Enid, Okla.

W. R. Pettigrew, of Springfield, was recently an appreciated visitor in the home of his mother in Humboldt.

W. H. Tipton and wife, missionaries in China and Tennesseans, are making their headquarters in Marion, N. C.

W. R. Pettigrew, of the First Church, Springfield, has declined the call to Temple Church, Memphis.

About the first of November Everett Gill, Missionary to Europe, will return to his field.

Pledges to the amount of \$24,500 have been secured to build Calvary Church, Tupelo, Miss.

R. H. Carley, of Gonzales, Texas, has accepted the care of the church at Vinton, La., and is on the field.

J. McKee Adams of the Southern Seminary of Louisville, Ky., was the guest speaker at the recent centennial of the First Church, Lafayette, Ind.

East Church, Louisville, Ky., will observe its 93rd anniversary October 20. Six former pastors are still living. Fred G. Tucker is the present pastor.

C. E. Autrey, of Tullios, La., has entered upon his work as pastor of Temple Church, Ruston, La., under very encouraging conditions.

T. M. Boyd, of Memphis, has been called as pastor of Mt. Nebo Church, Buena Vista, for the twelfth consecutive time.

Lee Owens, of Bartlett, has given up the practice of law and proposed to give his entire time to teaching and religious work.

S. M. Morgan, of Boise City, New Mexico, has resigned at that church to accept the pastorate at Portales, New Mexico.

Russell Duffer, who has been four years pastor at Peach Orchard, Ark., has been called to the pastorate at Marmaduke, Ark.

L. E. Goodzone, pastor at Sopchoppy, Florida, has been furnished a new parsonage and he and his family are comfortable and happy.

William Joyner, of San Antonio, Tex., lately held his 24th revival in his home city with the Pruitt Ave. Church resulting in 96 additions.

R. A. Scranton lately resigned the church at Smithville, Texas, and moved to Waco, and James Wathers succeeds him in Smithville.

J. E. Crawford has resigned the care of the Second Church, Belton, S. C., effective December 31. He has served the church ten years.

W. B. Fallaw, of Batesburg, S. C., has been called to the care of the church at Salem, in Ridge Association, effective October 6.

In October, K. D. Turner, of Mangum, Okla., is to assist the West Jackson Church, Jackson, R. E. Guy, pastor, in a revival.

Ladis Lau Biro, after spending seven years in attendance at the Southern

Seminary, Louisville, Ky., returned recently to his home at Oredea Mare, Roumania.

Douglas Rae has been called to the care of the First Church, Bloomington, Ind., to succeed S. L. Staley, who went some months ago to be pastor of Bainbridge Street Church, Richmond, Va.

Hyman Appleman, of Seminary Hill, Texas, lately held a meeting in Calvary Church, Dallas, Texas, resulting in 128 additions. W. O. Barnett is the happy pastor.

B. J. Willis, of Sumter, S. C., has just had a meeting in the First Church, Anniston, Ala., resulting in 125 additions. The pastor, L. M. Claxton, is happy.

W. A. McComb announced to his church at Flora, Miss., that he would conclude his services there at the end of the year. The church rebelled with such vigor that he declined to leave.

M. E. Dodd, of Shreveport, La., chairman of the Board of Directors of Dodd College for Girls, made the chief address at the opening exercises of the college, Thursday, September 19.

L. W. Sloan, from Shreveport, La., Superintendent of the Anti-Saloon League of Louisiana, is recovering from a very serious operation. He was educated at Union University, Jackson.

C. S. McClung of Iowa Park, Texas, has resigned that pastorate to accept the call of the First Church, Pueblo, Colorado. The church has a membership of 1200.

H. T. Wiles has resigned the First Church, Seminole, Okla., to accept the call to the Exchange Avenue Church, Oklahoma City. He has baptized approximately 1000 during the three and a half years he was at Seminole.

Fred A. McCaulley has resigned as Field Secretary for Oklahoma Baptist University to accept a position as publicity director of the Southwestern Seminary at Fort Worth.

Miss Beulah Dour, of Ft. Worth, Tex., has been elected as director of music and education of the First Church, Pineville, La., effective October 1. She is a graduate of the Moody Bible Institute, Chicago.

E. Q. Wilson was lately ordained to the full work of the ministry by the First Church, Irvine, Ky., W. J. Norton, pastor. He had been called to Salem Church of the Boone's Creek Association.

By THE EDITOR

Pastor T. C. Meador, Orlinda, and his attractive little daughter, Ella Mae, were visitors in the office last week.

—B&R—

September 11-21, Ardmore Baptist Church, L. W. Hart, pastor, was assisted in a revival by L. C. Ray, Louisville, Ky.

—B&R—

Big Springs Church, Cleveland, Samuel Melton, pastor, has closed a revival meeting with 40 additions to the church, 27 coming by baptism. R. A. Thomas did the preaching.

—B&R—

Trezevant Baptist Church, C. E. Hutchinson, pastor, had as the assisting preacher in a recent meeting, Pastor C. M. Pickler, of the Red Bank Baptist Church, Chattanooga. There were six baptisms with three other additions by letter.

—B&R—

W. Rufus Beckett, pastor Inglewood Baptist Church, Nashville, has been assisting Pastor H. D. Burns and the church at Liberty in a meeting. We have not been informed as to the results.

—B&R—

Monterey Baptist Church, W. T. Parrott, pastor, is in the midst of a good revival with the Garrison Evangelistic party. During the first week there were 40 conversions with 25 additions.

—B&R—

Secretary Freeman last week carried his mother to the Baptist Memorial Hospital, Memphis, for a clinical examination. Our people will bear up her name in prayer, as well as his.

—B&R—

W. Rufus Beckett, pastor Inglewood Baptist Church, Nashville, recently held a very successful revival at White House Baptist Church, resulting in ten conversions and seven additions.

—B&R—

We are glad to know that Pastor W. F. Powell of First Church, Nashville, and several members of his family, who have been suffering with an infectious influenza, are much better.

—B&R—

A. T. Allen, of Atlanta, has recently assisted H. E. Wright, and the Fifth Ave. Church, Rome, Ga., in a revival meeting. "The crowds were large, the spirit fine, and 19 additions to the church."

—B&R—

Mr. and Mrs. L. G. Kee, graduates of Union University and Southwestern Seminary, have begun their duties as music director and educational worker of Seventh Street Church, Memphis, L. B. Cobb, pastor.

—B&R—

Pastor Leland W. Smith, Montgomery, West Va., formerly pastor in Fountain City, this state, was a recent visitor in the office. He had come to Nashville to enter his daughters, Jane and Anne, in Vanderbilt.

—B&R—

North Edgefield Church, Nashville, O. F. Huckaba, pastor, ordained the

following deacons Sunday, September 22: Harry Graves, Charles Lamons, Marcum Mason, and Charles Mason. Brethren J. H. Sharp, Walter Gilmore, W. C. Creasman and P. F. Langston assisted in the service.

—B&R—

J. R. Kyzar, Grandview Church, Nashville, is assisting Eagleville Baptist Church, J. C. Miles, pastor, in a revival meeting. Brother Miles has resigned as pastor of the Rover Baptist Church, effective November 1, and will give this Sunday to the Eagleville Church.

—B&R—

J. C. Miles assisted Pastor J. D. Sullivan in a nine day meeting at Bradley's Creek. There were 17 additions to the church, 12 coming by baptism. Brother Sullivan has resigned as pastor of Bradley's Creek and Ward's Grove churches to take up full time work with Smyrna Baptist Church.

—B&R—

Robert G. Lee, pastor of Bellevue Church, Memphis, and Prof. Luther Carter, Voice Instructor of Carson-Newman College, will assist First Church, Kingsport, J. H. Hughes, pastor, in a revival meeting beginning October 6.

—B&R—

Having delivered a speech at the Maury County Association at Mt. Pleasant on Saturday, September 21, H. W. Prosser, head of the school in the Tennessee Baptist Orphans' Home, had a stroke and was carried to his home in an ambulance. May the Lord abundantly bless him and his loved ones.

—B&R—

Pastor O. L. Weir, Bruceton, is in a revival with Bells Run Baptist Church, Owensboro, Ky., Morris Lashbrooke, pastor. On the fourth Sunday in September he began a meeting with Pastor W. G. Harrell, Drakesboro, Ky. The revival at Bruceton will begin the first Sunday in October, with L. S. Sedberry, pastor First Church, Brownsville, doing the preaching.

—B&R—

The editor and his family greatly appreciated having Mrs. Orrin Hunt, W. M. U. Superintendent of Dyer County Association, in their home one evening last week. She was in Nashville to attend a meeting of the State W. M. U. Executive Board. Mrs. Hunt has been an honored friend of the editor and Mrs. Taylor since school days in Union University.

—B&R—

The American Baptist Theological Seminary, Nashville, the only institution of its kind in the world, has entered upon a new school year with the brightest prospects in its history. The Seminary Singers (and, by the way, they surely can sing) are now on the road in the interest of the Seminary.

—B&R—

In the revival in the First Baptist Church, Halls, H. L. Carter, pastor, in which the preaching was done by H. L. Martin, Senatobia, Miss., a return en-

gagement, there were thirty-six additions, twenty-seven of them by baptism. This makes fifty-four additions to the church in a month.

—B&R—

Pastor W. F. Carlton, Greenfield, has held seven meetings this season and sung in another. He witnessed about fifty professions and baptized twenty-eight into his own churches. Those he assisted were Brethren G. T. Mayo, Kletus Moore, C. M. Simmons. He held his own meetings at Greenfield and Sidonia and Pastor Alvin West assisted him at Atwood.

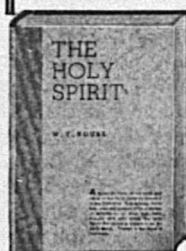
—B&R—

We are happy to receive encouraging reports of the work at First Church, Newport, Merrill D. Moore, pastor. At the regular services during the past three Sundays there have been 18 additions by baptism. Brother Moore is speaking on the books of the New Testament at the mid-week prayer services, studying one book at each service. Great interest is being manifested.

—B&R—

William Dudley Nowlin, widely known as a preacher, editor, and author, has accepted the pastorate of the Hopewell Baptist Church, just out from Plant City, Fla., and is on the field. This is one of the very best country churches in the state. After forty years' continuous service, some of it in some of the largest churches in the South, this is an ideal situation for this man of God. The editor and his wife delight in his friendship.

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Baptist Book Store

161 Eighth Ave., North, Nashville, Tenn.

J. W. Varner is elated over the spirit and activity of his new field at Cordova. The church has a vision for missions. The ladies recently studied Secretary Freeman's book, "Sunshine and Shadows." The editor enthusiastically recommends this book. The church recently gave the pastor and his wife a large pounding. Pastor Varner, using the baptistry of McClean Boulevard Church, Memphis, D. A. Ellis, pastor, baptized three on a recent Sunday.

As Chairman of the Committee on Obituaries for the State Convention, I am asking for information of the death of any Baptist minister, wife or widow of a Baptist minister, or of any outstanding layman. Just write name, age and date of death, on post card if you like and mail to J. H. Sharp, 1618 Shelby Avenue, Nashville, Tennessee.

Union University and Carson-Newman College each has an overflowing enrollment. Tennessee College has every room in the dormitory filled. Harrison-Chilhowee, especially since the destruction of the boys' dormitory by fire, is greatly concerned to know what to do with the boys and girls who have enrolled and want to enroll. Word comes that Ouachita College, Arkadelphia, Ark., able to take care of only 500, had 450 enrollments at the end of the first week.

—B&R—

W. E. Chadwick, Murray, Ky., was recently with Pastor D. W. Pickelsimer in a meeting at Model, which resulted in three baptisms and two additions by letter. J. W. Nelson, Dover, assisted Bro. Pickelsimer at Crockett Creek in a revival in which there were thirty-three baptisms and five additions by letter. Crockett Creek Church was organized in 1805 and recently dedicated its third building. The church at Model is to dedicate its new building on September 29. B. Frank Collins has been with Bro. Pickelsimer in a meeting at Dover. We have not heard what the results were.

—B&R—

September 8, H. W. Ellis supplied for First Baptist Church, Denton, Texas. The pastor, J. D. Grey, is one of Bro. Ellis' sons in the ministry. He was baptized, licensed, and ordained under Bro. Ellis and also married by him to Miss Lillian Tooke, who at the time was his church secretary at Paducah, Ky. After finishing Union the Greys completed their work at Fort Worth Seminary, and for a year now have been at Denton. Denton is one of Texas' strong churches with a membership of 2,400 and located in a little city where two great colleges are located. Mrs. Ellis, Deacon and Mrs. Lee Matthews of Humboldt and Bro. Ellis made the trip by automobile.

A TIME AS THIS

J. M. Kailin, in "Alabama Baptist."

We have a Guide to keep in view,
And never to dismiss,
The Bible old, yet ever new,
For such a time as this
Of artifice.
Opinions plausible and bold
Truth-seekers oft decoy,
Where teachings false and errors old
Deceptively employ
Scholastic mold.

The worldly-wise on learning dote,
But simple truth ignore,
That Moses and the prophets wrote
That man might God adore
For-ever-more.
The highest knowledge is revealed
By inspiration's pen,
That through the centuries appealed
To faith in hearts of men
Whom God had sealed.

Believers true maintain the plea,
And so will ever teach,
That science will with Word agree
In all creation's reach,
And naught impeach.
Some questions that in school arise
God's Spirit will disperse,
And point to Christ who glorifies
The cross with all its curse
And grace supplies.

Pretentious science, falsely named,
May lead to darkest doubt,
But Bible faith remains unshamed,
Triumphantly devout
While skeptics flout.

True science, searching far and wide,
To facts gives emphasis,
And keeps the faith with Scripture
Guide

In such a time as this
When faith is tried.

Citronelle, Alabama.

SPEEDWAY TERRACE CHURCH

Speedway Terrace Church, Memphis, Tenn., began a revival meeting on September 29. Rev. Norris Palmer of First Baptist Church, Baton Rouge, La., a former pastor of Speedway, is doing the preaching. His brother, Robert Palmer, who is a young minister sent out from Speedway, is leading the music.

We are looking forward to a happy and profitable meeting under the leadership of these two, who are so close to the hearts of the members of Speedway Church.

The revival began on the date of our Annual Home-Coming Day, which is always a joyful occasion and brings back former members and friends to the church for that day.

The church is advancing in a splendid manner towards a revival season. There is a marked increase in interest, attendance and enlarged activity in all phases

of our work. The past year has experienced a substantial gain in membership and I am happy to say the larger percentage has come through baptism.

Mrs. Eva Monroe Crocker, who has been with our church since July 1 as Office and Educational Secretary, has gained a great place in the hearts of Speedway people, who appreciate her for her Christian life and fruitful service. Her work is bearing fruitful results with us.

Pray for us in this, our revival, the first held since coming to this church.
—Mark Harris.

—B&R—

A FAITHFUL SERVANT OF THE LORD

Mrs. Minnie Aydelott is seventy-four years old and lives about two miles from Poplar Grove Baptist Church, Gibson County, Tenn., where she holds her membership. Her pastor is Dr. I. N. Penick, Dean of Theology, Union University, Jackson.

Mrs. Aydelott walks to church and Sunday school every Sunday when possible and always has her contribution. She is a loyal member of the W. M. S. She works her garden and raises her chickens. Last fall she made \$15.00 picking cotton and is still able to hoe cotton. Her pastor well says: "This is a wonderful example of what can be done for the Master. May her tribe increase."

"They that wait upon the Lord shall renew their strength."

Baptist and Reflector congratulates this loyal soul and sends her its greetings.



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