

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ORGAN TENN BAPTIST CONVENTION

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THE GREATEST BOOK

By ROME A. BETTS, Bamberg, S. C.

THE BIBLE is a whole library of books—sixty-six of them to be exact. In it we can find the greatest literature ever written.

For amusement, you can find in the Bible some of the best stories ever told. A great literary critic has called the story of Joseph the most perfect story in our possession. Read the books of Ruth and Esther for the sheer enjoyment they will give you. The parables of Jesus are priceless gems, told, to be sure, to point a lesson, but none the less great stories.

The story of David and Jonathan is a classic tale of friendship of one man for another; and the dramatic events surrounding the death of the rebellious Absalom are heart-rending.

What finer instruction can there be than sound training in the art of living? In the Old Testament, I would urge every young person to read thoughtfully several times the book of Proverbs. But the greatest of all teaching is found in the words of the greatest of all teachers—Jesus Christ. A thorough knowledge of the Gospels is an absolute essential for right living. I believe that the Sermon on the Mount should be read as regularly as the "Reader's Digest"—at least once a month.

But there is another angle to reading for instruction. Read the history of the Hebrew people as recorded in the historical books of the Old Testament and observe the ups and downs, the strength and weaknesses of a nation made up of human beings just like any of us. Consider their strivings for a fuller knowledge of God, their all-too-frequent failures. Surely, individuals and groups alike can profit from the experiences revealed here, with no glossing over, in the merciless light of truth.

It is not difficult to find inspiration in the Bible. In the Old Testament the book of Psalms stands out preeminently. Who can remain unmoved by such masterpieces as "The heavens declare the glory of God, and the firmament showeth his handiwork," "I shall lift up mine eyes unto the hills from whence cometh my help," "Sing unto the Lord a new song, sing unto the Lord all the earth," and many others.

Passages from Isaiah and the other prophets literally sing themselves as we read them, for they have inspired some of our finest music.

In the letters of Paul occur some passages whose grandeur rivals that of Mt. Everest in the physical world; for example, the 12th of Romans, the 2nd of Philippians, the 13th of II Corinthians—matchless in their beauty and loftiness of spirit. Parts of Revelation, too, should be included. And of all the prayers ever uttered, the prayers of intercession by the Master of all men in the Garden of Gethsemane recorded in the 17th chapter of John's Gospel, remain forever unsurpassed.

There can be no attempt made here to give an exhaustive statement of the Bible's treasury of riches; that would take too long and even then someone would feel slighted because I had left out a favorite chapter or portion. All that has been tried here is to whet your curiosity, make you want to test for yourself some (I hope all) of the few highlights just mentioned.

If anyone were to ask where to begin his reading I should urge him to start with the gospel of Mark; its swift moving narrative of the life of Christ give a fine point of departure, combining all three elements—entertainment, instruction and inspiration. Follow that with the two books of Luke—the gospel of his name and the Acts of the Apostles, interspersing that reading with some selected Psalms.

Then read the Proverbs and perhaps accompany that with Matthew or Gospel of John. From there on the Bible should have captured you and either on your own or with guidance from your pastor or teacher you should be able to find your way around.

This last word. Reading the Bible is an acquired habit, like brushing your teeth. It reveals its truth only to the earnest seeker after it; it is not a book for lazy or indifferent people. Don't approach Bible reading as you would a good luck charm, to ward off evil spirits. A chapter a day, in that spirit, will certainly not keep the devil away. Approach it in the spirit of a miner, searching for precious metal, who is not content until he has struck pay dirt. For the pay dirt is there, as millions of Christian people, living and dead, bear witness.

The rules of the game of life are contained in the Bible—the greatest textbook on the subject ever composed, because it is God's masterpiece. No one who wishes to win in the game of life can hope for maximum success who is unfamiliar with the rules. They're all there for you to search them out.

Baptist and Reflector

O. W. Taylor
Editor

John D. Freeman
Executive Secretary

Norris Gilliam
Director of Promotion

BAPTIST AND REFLECTOR COMMITTEE

C. W. Pope, John A. Huff, R. Kelly White, P. L. Ramsey, C. O. Simpson,
J. G. Hughes, A. L. Todd.

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EDITORIAL

Glad, But Not Boastful

DID YOU READ the item from the Executive Board office in last week's BAPTIST AND REFLECTOR? In September Tennessee led the South in Co-operative Program contributions.

In that respect, Tennessee takes the palm for that month. It is something to be glad of. We congratulate Tennessee Baptists. However, it is nothing to be boastful of—except in the sense in which scripture phrases it, "My soul shall make her boast in the Lord."

Points With The Pen Point

DEACONS WHO HABITUALLY "give the pastor fits" are not fit to be deacons.

It is strange that the man's throat which is big enough to "swallow a camel" can contract enough to "gag at a gnat."

The man who is doctrinally as pliable as dough to meet the demand of liberals is that way for the sake of "dough" or its equivalent.

In the list of the Biblical qualifications of deacons, not one time is it said that they are to rule the church or run off the pastor.

The scriptural division of a church into other bodies glorifies God. The discordant division of a church into factions or other bodies pleases the devil.

There is a vast difference between the man to whom God and the brethren may have given a certain preeminence and "Diotrophes, which loveth to have the preeminence among them"—and demands it and schemes for it.

"A Time and Times and The Dividing of Time"

DANIEL'S VISION of the "four beasts" sets forth the succession of world empires until their displacement by the Kingdom set up by the God of heaven (Daniel 7). He was told that the "little horn" among the "ten horns" of "the fourth beast" meant that, down the prophetic line, a blaspheming, oppressing king would arise who would work his will "until a time and times and the dividing of time" (verse 5). The same length of time is evidently indicated in the "time, and times, and half a time" of Daniel 12:7 and Rev. 12:14.

The present study is concerned with none of the details of the vision except this phrase. Many interpret "a time" to mean a year, "times" to mean two years and "the dividing of time" to mean half a year—three and one-half years. That is a possible interpretation. But a question arises in our mind whether this interpretation has been definitely proved or not.

The humiliation of Nebuchadnezzar recorded in Daniel 4 lasted for a period of "seven times". This is commonly understood to mean seven years. That an interpretation is "commonly understood" does not necessarily mean that it is correct. However, let it be granted that this is the meaning here. The word "times" in Daniel 4 is non-prophetic; in Daniel 7:25 it is prophetic. Does the word in a non-prophetic connection determine the meaning of the word in a prophetic connection? We raise the question for study. In Daniel 4 the specific number of "times" is given—seven; in the verse under consideration the number is not given. Granting that "times" means "years," who can tell how many "years" are included in "times" when the number is not indicated? How prove that the plural is limited to only two?

There are instances in scripture relating to prophetic historical periods in which the word "times" clearly means more than simply two years. Consider "the times of the Gentiles" in Luke 21:24; "the times or seasons" of Acts 1:7, "the times of the restitution of all things" in Acts 3:21; "the times and seasons" in I Thess. 5:1; and the heretical "latter times" in I Tim. 4:1. May it not also be true that the plural, "times," in Daniel 7:25 covers more than a two-year period?

Certain of the "beasts" in Daniel's vision "had their dominion taken away: yet their lives were prolonged for a season and a time." Was their post-dominion lives to be prolonged for only a year? The vile and flattering king was to "forecast his devices against the strongholds, even for a time" (Daniel 11:24). Did that mean simply a year? A longer period would seem to be indicated. If so, then what about "time" in Daniel 7:25?

In the first part of the passage under consideration, the prophet was told that the king represented by the "little horn" would "think to change times and laws." Does the word "times" here mean only a two-year period? If it be said that in this place the passage means "years" without indicating their number, how can it be shown that in the latter part of the same passage the word "times" means a specifiable number of years according to human time measurement, and that only two years?

It appears that not all of "these wonders" mentioned in Daniel 12:6 are recorded in chapter 12, but that some of them are referred to in preceding revelations. In chapter 12 an unparalleled tribulation is foretold. The rising of some from "the dust of the earth" "to everlasting life" and of others "to shame and everlasting contempt" is indicated. That those who "turn many to righteousness" will in that period "shine as the brightness of the firmament, and as the stars for ever and ever" is stated. Then Daniel heard a celestial Being ask another, "How long shall it be to the end of these wonders?" And the answer was that it would "be for a time, and times, and an half." Was the course of these wonders in chapter 12 and in preceding revelations to run for simply three and one-half years according to human time measurement? The editor does not know, but a longer period for these prophetic wonders would seem to be indicated.

In Rev. 12 the prophetic "woman" fled to the wilderness where she was to be fed for "a thousand two hundred and three score days"—1260. One interpretation considers these to mean ordinary Jewish days. If so and if "time, and times, and half a time" in verse 14 relates to the same period, as it seems to do, then 1260 days equal three and one-half Jewish years and the phrase we are considering has its meaning indicated. But there are others who consider "days" in the passage to mean "years". If so, then the phrase under consideration includes far more than three and one-half years. Which school of expositors is correct? Well, we'll let you answer!

It will be noticed that we have neither positively affirmed nor denied that "a time and times and the dividing of time" means

three and one-half years. We have simply raised questions in the search for further light. Maybe someone has this light. It does not seem to us that this interpretation has yet been *assuredly proved* beyond a reasonable doubt. In our present understanding it seems better to consider the phrase to mean a *prophetic historical period whose length is known only to God*. If so, then one is not warranted in building a prophetic scheme of interpretation on the assumption that only three and one-half years are meant by the phrase.

But we are seeking light. Even the great Daniel said in one place, "And I heard, but I understood not." In an unmeasured degree how much more may that be true of an imperfect man today!

Editor Slemph Chosen For A New Position

THE ANNOUNCEMENT came to BAPTIST AND REFLECTOR that Dr. John C. Slemph had been elected to the staff of the American Baptist Publication Society, Philadelphia, Pa. It was also reported that he would go.

After leaving the editorial department of the Baptist Sunday School Board, he has for the past few years been editor of the *Biblical Recorder*, state Baptist paper of North Carolina.

In our contacts we have always found Editor Slemph courteous and genial and a very likable man personally. He is a man of splendid education and ability.

But it has been a matter of deep regret that he has sent out various statements which were nothing more or less than Modernism. He has written many true things, to be sure, and has done it ably and interestingly. One regrets that, in disharmony with the rank and file of Southern Baptists, Modernism came in to mar the record.

He goes to a responsible position and opportunity. A continuation of modernistic deliverances, however, will not advance the interests of the Publication Society with the majority of Southern Baptists. But one indulges the hope that such deliverances will not be continued.

The Quicker The Better

TURN AGAIN to page 16 of BAPTIST AND REFLECTOR of October 9 and study the presentation by the Relief and Annuity Board of the Ministers Retirement Plan goal for May 1, 1943.

This goal ought to be reached. It ought not to be necessary to urge pastors and churches to enter the Ministers Retirement Plan, so noble in its motive and so practical in its purpose is it. In Tennessee, it will be noted, 40.6 per cent of eligible preachers are in the Plan and 59.4 per cent are out. May the latter be enlisted.

After June 30, 1942, the years of ministerial service prior to the inauguration of the Plan in the state on the part of those who delay entering the Plan will not count for credits for benefits under the Plan. After that date credits will be counted only for the years of service after the inauguration of the Plan in the State.

Up to and including June 30, 1942, if the Retirement Plan is entered and the dues of pastors and churches are paid back to the time of the inauguration of the Plan in the state and the required 2 per cent is paid by the Executive Board, prior service credits will be granted and the pastors will be entitled to the full benefits of the plan provided by the amounts paid in. If any dues are not paid, the benefits of the Plan will be reduced accordingly to those not paying by the amount which the unpaid dues would have purchased.

The upshot of the matter is this: *The quicker ministers and churches enter the Retirement Plan the better. Let's reach the goal in Tennessee!*

THURSDAY, OCTOBER 23, 1941

St. Elmo Baptist Church

A REFRESHING spiritual atmosphere was found by the editor the morning of Sunday, October 12, when he was with Pastor T. W. Callaway and St. Elmo Baptist Church, Chattanooga. We were grateful for the way the people listened to our message, many of them with their Bibles in their hand, which they consulted from time to time. We were also grateful for the dinner and the fellowship with the pastor and his family in his home and for the other courtesies shown us. Bro. Callaway has been pastor at St. Elmo for about eight years. There has been a marked increase in the contributions of the church and in the reduction of the church debt. In addition to several other outside causes, the church gave during the past associational year \$885.69 to missions by way of the Co-operative Program. Pastor Callaway is leading in a steady, solid way. We greatly enjoyed being with him and his people.

White Oak Baptist Church

SUNDAY EVENING, October 12, it was the editor's pleasure to be with Pastor W. C. Horltdt and White Oak Baptist Church, Chattanooga. The supper and fellowship with the pastor and his family in their home added to the pleasure of the visit. They have two bright little boys, Phillip Charles and Daniel Allen. We appreciated the cordial attention given us at the church as we tried to preach the Word. Hailing originally from Pennsylvania, Bro. Horltdt has been pastor at White Oak some four years. Mrs. Horltdt was a former church secretary at St. Elmo. A fine, constructive work is being done at White Oak. Gratefully do we express our appreciation for the courtesies shown us by these friends and their people.

History Making In Africa

THE story of the Zam Zam will continue to be told as long as men are thrilled by the heroic. Many know Mrs. J. C. Powell was only a few weeks from that narrow escape when she again braved the dangers of the sea. After what must have been an eventful voyage, she landed in Africa.

Another survivor of the ill-fated Zam Zam was Miss Isabella Moore. For months Miss Moore has been urging the Board to send her to the land of her deep love. She, too, is now on her way, and many will ask God to give her journeying mercies.

Along with Miss Moore went Mr. and Mrs. Lavell Seats. When these young persons applied for their passports, they were advised that the State Department could not issue a passport that included their son. The Board thought the matter was closed, but not so. So sure were they that God had called them and that they should go now they arranged to leave their lovely three-year-old lad with the mother of Mr. Seats. How torn their heartstrings must be only devoted parents can know. These two and Miss Moore will soon join the others who are playing their part in a drama that has to do with making a new Africa.

And we? How shall we match such devotion?—*Foreign Mission Board.*

Catholic and Baptist Differences

THERE IS a distinct difference between Catholics and Baptists. Dr. Leo H. Lehman says, "As a former priest of the church of Rome, I have many times been asked to explain the reason why the Catholic Church insists on purgatory, confession, indulgences, worship of saints and their images, transubstantiation, infallibility of the Pope. The answer is simple. Each of these strange practices is necessary in the Church of Rome because it is without the regenerative message of the true Christian Gospel. Men born again, made new creatures having direct contact with God through Jesus Christ do not need these things. But Catholics do."—*Home Missions.*

HOW SHALL THEY HEAR?

An Important Question for Churches

By JOHN D. FREEMAN

There are tens of thousands of people in Tennessee who live so far away from places where church services are conducted that they seldom, if ever, get to hear the Word of God preached. In all too many cases, those who do hear it have to listen to itinerant preachers of various cults who garble the Truth and thus leave lost souls in deeper spiritual night, and children of God disturbed as to the meaning of Truth.

HOW MANY ARE SO ANXIOUS?

Out three miles from Monterey live a couple of God's saints who have passed the three score mark in their age. Strong of body



Mr. and Mrs. S. M. Bilbry, Monterey, who love the Lord's cause well enough to walk 3 miles to church services.

and noble of spirit, they are not willing to go without the Bread of Life or to live apart from those of the household of faith with whom they are associated by church membership. They are not able to own an automobile or even a horse and buggy. But they do not deny themselves the privileges of worship. Every Sunday, except when the weather or illness prevents, they are on hand for the regular services of the Monterey Baptist Church. They simply "put their feet in their feet in their hands"

and go like their forefathers did. "It doesn't seem too far," one of them says, "when you are accustomed to it. And it's a lot better than sitting at home on Sundays, watching other people desecrate the Lord's day."

These two people are a rebuke to tens of thousands of church members of our cities and towns, for in many cases they will not walk five blocks in order to attend services. Their loyalty and their willingness to endure hardships for the sake of their Lord should arouse every Baptist in the state to give liberally in order that they and others may have the chance to attend services. It should be remembered that *but for State Mission help, the church at Monterey would, in all probability, not now be able to serve them and others of their kind.* Founded through State Missions some years ago, the church was rescued by State Missions when their property was destroyed by fire five years ago. Pastor Fred Dowell, Jr., is proud of this faithful couple.

THEY MAKE IT POSSIBLE

Some of our churches are awake to the needs of the new day. They realize that it is not possible to organize and maintain a Baptist church in every community of the state. They know also that there are hundreds of small communities where effective church work cannot be done. So they are providing transportation, thus making it possible for many to attend services and also for their churches to grow strong.

In a recent issue of BAPTIST AND REFLECTOR was a picture of a pick-up truck which one member of High View Church of Judson Association uses in taking people to and from services. At



Bus of Middle Creek Baptist Church

Macedonia Church, Stone Association, on the Fifth Sunday in August, the writer counted forty people on a big flat-bed truck driven by a member of the church. People need a way to get to services.

THE CALL FOR TRAINING

"How shall we go to school to prepare ourselves for the ministry?" The question comes more and more frequently from the pastors of rural churches, especially from those in the vast Middle Tennessee area where there is no Baptist school for men. Aleck Buckner of Monterey is one of these men. He works in the hardwood mill of Monterey in order to support his family. In the accompanying picture, he is seen beside the grading table from which the hardwood flooring is bundled for the market. Notice under his left hand a bundle already wired and ready to be put on the truck.



Rev. Alex Buckner at his work table. The Bible stand is right at hand!

Think what four years in Harrison-Chilhowee Academy would mean for him! Think also what the two weeks preacher school at one of our colleges would mean if only he could be supported by his churches so as to attend! State Missions is the hope of scores of preachers like him, for it alone can offer additional support for weak churches while they are being developed and while their underprivileged pastors have some extra time for study and for pastoral duties.

YOUR STATE MISSION OFFERING COMES OCTOBER 26th. The size of the offering this year will determine the extent to which we may do extra work during 1942.

CIRCULATIN'

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

News Flash!!!

Cumberland Association is the first association in the state to report all of their churches making an offering through the Co-operative Program. This report was made October 7.

Weakley County joined the rank with Cumberland on October 8th, reporting all of their churches giving to all of the causes through the program.

October 18th, Western District Association announced that it had reached 100 per cent of its churches giving through the Co-operative Program.

REV. W. C. CREASMAN, Brother E. K. Wiley, and the Director of Promotion took off Tuesday morning, October 7, for the meeting of Cumberland Association, being held at Dotsonville, near Clarksville. A large attendance crowded the house all day. Rev. Hamby was elected Moderator and Dr. R. N. Owen of Clarksville launched a very interesting program by announcing that Cumberland was the first association in the state to be 100 per cent in the matter of having every church make an offering through the Co-operative Program. The sermon by Rev. P. L. Utley was one of Baptist fervor. Nearly all of the different departments showed progress. This was especially true of the W. M. U. report, which was discussed by Miss Mary Northington. Missionary Will Edd Langford stirred hearts with the report of his work.

Wednesday was spent at Weakley Association, meeting with Pleasant Grove Church, near Greenfield. Brother O. C. Cooper continues as Moderator, with Brother K. L. Moore, Clerk. This association had on a drive to join the 100 per cent churches contributing through the Co-operative Program. Before the close of the day's session an offering from the last church came in. This association ran Cumberland a close second in making their "Victory" announcement, being separated by a single day.

Wednesday night the party split up; Wiley to McKenzie, Gilliam to Martin, Creasman to Union City. The writer was the guest of Pastor and Mrs. Knox Lambert at Martin, and spoke at the Central Church at the prayer meeting hour. The Lamberts' hospitality was greatly enjoyed, and the decision of those at the prayer meeting to circulate the BAPTIST AND REFLECTOR in the homes of the church on the Church Home Plan brought to an end a "well nigh" perfect day.

The Beulah Association meeting in the beautiful auditorium of the First Church, Union City, was attended by Creasman, Miss Margaret Bruce, and Gilliam. Beulah is on the march, with Brother C. E. Autry as the associational Moderator and W. C. Nevil as associational Missionary. Brother Skinner of Ridgely brought a great message at the eleven o'clock hour. Brother Skinner's mannerisms and force of preaching reminded the writer very much of the preacher's father who wrought a mighty ministry in other days in West Tennessee.

Thursday night, Western District Association meeting with First Church, Paris, had a unique program. Dr. R. G. Lee delivered his long-famous sermon, "Pay Day Some Day." In spite of a very rainy night, a large crowd rewarded Brother Stembridge's efforts

in arranging the unusual features. Dr. Lee, in his own marvelous way, sounded out against the world, the flesh, and the devil, warned of the certainty of punishment, and pleaded for acceptance of Christ as Saviour and service of him as Lord.

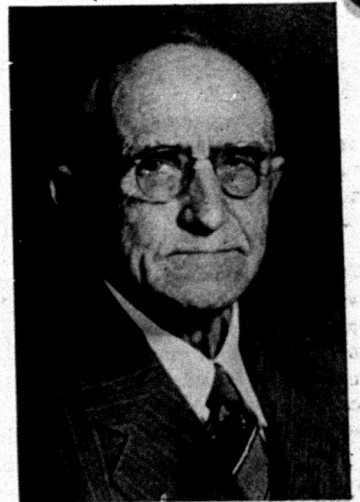
Checked in at the "Wiley House" in McKenzie, Tennessee, Thursday night, after a rainstorm ride from Paris. Mrs. Wiley, Ed (the son), and the "layman" certainly know how to make one feel at home. Hitch-hiked with Brother Ed Wiley to Huntingdon Friday morning and made connection with Regional Missionary, James Shirley. Mrs. Clark had been doing some work in that area, so the three of us went to the Southwestern District Association, meeting with Oak Grove, near Buena Vista. Brother S. W. Joyner is Moderator of this group, and his brother, Rev. G. G. Joyner, was elected this year Moderator of Beech River Association. Making the acquaintance of the father of Brother Cecil Fronks, an associate of other years, added to the fellowship here. A strong Baptist sermon was preached by Brother Fred Prince of Henry, Tennessee, at 11 o'clock. Letter reading consumed the portion of the afternoon session which could be attended before leaving for Memphis.

Sunday morning at Whitehaven, evidence was seen of progress along all lines of endeavor. Brother and Mrs. Furr have done an outstanding piece of work here. The church now employs Mrs. A. O. Thomas as Music Director and presents a worship in music to equal churches of much larger membership. About December 1st, the new educational building will be ready. The cost is approximately \$12,000, and they will owe only about \$5,000. This building will make possible the housing of a Sunday school of around 500. Mr. E. W. Hale, Shelby County Com., is doing a real job of supervision in the construction of this building. After the writer had preached on the Co-operative Program and the BAPTIST AND REFLECTOR, Mr. O. P. Cobb volunteered to underwrite the sending of the paper to all homes represented in the membership.

Brother Furr, having demonstrated the wisdom of a pastorate of sufficient length to really accomplish worthwhile results, faces the future with adequate equipment to meet the needs of the community.

Who's Who Among Tennessee Baptists

REV. R. J. WILLIAMS was born and reared in Middle Tennessee, the son of a Baptist preacher, J. R. C. Williams. Converted and baptized in his eighteenth year. Ordained to the ministry in 1900. Attended public school in a log school-house with split log seats and also attended Hall-Moody Institute, Martin, Tenn. Has been employed as part-time or full-time district missionary seven times and during the most of his ministry has been a missionary pastor. Has organized four churches and led in the erection of four buildings. Is 75 years young and preaching every Sunday. When he was 74 years old, baptized a woman who was 74. The editor once visited Midway Baptist Church in Crockett County Association, which the subject of this sketch had organized and which he served as



REV. R. J. WILLIAMS

pastor. It has had a wonderful growth. At the last account, our brother contemplated retiring from the pastorate of churches, remaining open for supply and revival meeting work. May he be permitted to serve many more years.



Some Great Moments of History

By GEORGE W. SADLER, Secretary,
For Africa, Europe and the Near East,
Foreign Mission Board.

TIME MAGAZINE is constantly giving evidence of the ingenuity of its editorial and circulation staff. In a recent letter to their subscribers they expressed the hope of taking them "on stage for some of the greatest moments of history."

The following communication to Dr. Charles E. Maddy from Dr. Baker J. Cauthen indicates how near the center of the stage he and Mrs. Cauthen are and how well they are playing their part in one of the greatest moments of history:

"The first thing I have to tell you is that Eloise and the children are with me again in China. They flew from Hongkong to Nanyung where I met them and brought them on to Kweilin by train. They made the trip without any trouble whatever. Their coming is simply a gift of the Lord's grace. The doors seemed so securely locked that it appeared almost hopeless. When I bade them good-bye in the Philippine Islands, it seemed to us all that many months must surely pass before our family could be reunited. Eloise asked me to make further investigation in Hongkong concerning the possibility of her coming through to China at the earliest possible moment. When I arrived in Hongkong, I went to see the authorities and, after a few days' waiting, they granted permission for the family to pass through the colony. Eloise's passport, secured before she left for Baguio, was still good for travel in China. To our great joy the American authorities in Manila made her passport valid for Hongkong, and she was, therefore, able to come with full permission granted.

"We have been most cordially welcomed by the missionaries of this station as well as by the whole Mission. Even in the short time that we have been here, we have been strongly impressed by the large opportunities of this city. Due to the great migration caused by the war, hundred of thousands of people have moved into these major cities of Free China. Kweilin is the third largest city in Free China. Its population has doubled over and over again during these years. The fact that Kweilin is surrounded by mountains in which there are large caves which serve as excellent air-raid shelters has given to this city much favor in the thinking of the Chinese. From all parts of China the people have come here to dwell. The stores and shops are doing a thriving business. Damage caused by air-raids is soon repaired so that life may go on. At night the streets of the city are thronged with people. One gets strong impression of the meaning of China's great population when one goes upon the streets at night.

"Our Baptist work is most favorably situated in this great city. Our church is located on the main street where thousands of people who know nothing about Jesus pass day and night. To get a congregation is no trouble at all. They gladly stop and listen, and many show much interest that it reveals their heart-hunger for the truth. The church is large and adequate. A thousand people could be assembled in that building. We pray that the time may not be far away when such congregations will be a reality.

"In addition to the work of the church, with its chapel preaching, there is the ministry of the hospital. To be sure the hospital building was burned some years ago, and extensive work is now impossible, but with the services of able Chinese doctors, clinic work and hospital work on a small scale are being carried on. A few days ago, when twenty-one bombing planes brought destruction and death to our city, we were glad that our hospital was able to have a share in ministering to the suffering.

"Along with this work of healing, there is being carried on the training of Christian workers. A Bible school for men and a Bible school for women have been conducted for many years. Whatever advance we are able to make in the preaching of Christ to the millions of West China will be dependent in part upon the ministry of these and other Bible schools.

"However, with all the wonderful opportunity in this city, we must remember that Kweilin is merely the gateway to Western China. It is a strategic center, as is evidenced by the fact that in the last two years a railway has been built through here, opening up eight hundred miles of territory which can be easily reached with the gospel. Only a few days ago I heard of a university with more than four thousand students where the door stands open wide for the preaching of Christ. This is a significant time in the life of West China. It is a most opportune time for the preaching of the Word. An opportunity for preachers to go from city to city and town to town, winning the lost, enlisting the Christians and establishing churches is now before us. We are seeking to follow divine leadership in meeting the needs of our day."

A Great Moment In Europe

DR. AND MRS. DEWEY MOORE and their four children have arrived in this country after a sojourn of four and a half years in Rome, Italy. They were urged repeatedly to bring the children out because of the shortage of food; but so tightly bound by ties of duty were they that they felt they must remain to see their Italian brethren through this great moment in their history. No word of complaint will ever be heard from Dr. and Mrs. Moore, but some who are close to them know that their four-year-old son bears in his body the marks of undernourishment.

Dr. Moore brought the report of the concerted effort of the "mother church" to bring back to the fold all who had "missed the way." One of these "misled" ones was a Baptist pastor who lay desperately ill. Hearing about his condition, a prominent official of the state church and a physician of that faith went to see our pastor. He heard them patiently as they pointed out that he could not live long and that it would be to his advantage to die in the communion of his fathers. Without hesitation he replied, in effect: "I know the Catholic church for I came out of it. I shall never go back to it. I am happy to die in the faith that has fortified me through the years, the faith that makes me strong in my physical weakness." They called him a heretic, but you and I recognize him as a child of light.

A Welcome Arrival

William Gilman Gray was born September 8, 1941, in Baguio, Philippine Islands. His father and mother, Mr. and Mrs. Rufus F. Gary, are students in the College of Chinese Studies which has been moved to the Philippine Islands for the duration of war days in China.

Going Forward In South America

The laying of the cornerstone for the temple of the First Baptist Church as Montevideo, Uruguay, took place on August 10, 1941. This ceremony had a double meaning for it also celebrated the thirtieth anniversary of the founding of this church.

Good News

News comes from Honolulu that Rev. James D. Belote has recovered very rapidly from a recent operation. Southern Baptists rejoice in his restoration to health.

A Digest of Religious Thought

By C. W. POPE, Contributing Editor, JEFFERSON CITY, TENNESSEE

Emotion In Religion Is Normal But Dangerous

Western Recorder

The danger consists in the misuse of emotion and not in emotion itself. There seems to be a present growth within Christendom itself of hatred toward and disparagement of all emotional expression of religious faith. This is concurrent with and not unrelated to a corresponding growth of unrestrained religious emotionalism among other social groups, especially of the untaught and underprivileged. These people, usually removed from opportunities of religious instruction, and finding themselves dissatisfied with the increasingly formalized ministries of denominational churches near them, are drawn together by preachers of much zeal and too often small spiritual understanding into "pentecostal" churches. As between an externally dignified and self-sufficient modernism on the one hand, and an untaught but seemingly humble quest for God on the other, one feels that there is more hope for humble even though often sadly ignorant seekers after God than there is for self-sufficient Phariseism.

(An untrained emotional nature may be dangerous, but it is not more so than an untrained intellect or volition. Genuine conversion effects all three aspects. Before Saul of Tarsus was converted he was wrong in his thinking (he believed Jesus was an imposter). He was wrong in his emotions (he hated Jesus). He was wrong in volition (he chose to persecute Jesus). But when Saul was converted his mind was changed so that he believed right, his heart changed so that he loved right, and his will changed so that he chose the right. When a man is wrong in his thinking, loving, and choosing he is all wrong. And when he is right in his thinking, right in his loving, right in his choosing he is all right.—C.W.P.)

The Roots of Democracy

John Jeter Hurt
Western Recorder

The main roots of democracy are two: (1) The dignity and inherent worth of the individual; and (2) The strength of confederated opinions as a basis for wise conclusions. These two principles go far deeper than program, by-laws, resolutions, and such machinery of procedure. I think it was James Russell Lowell who declared that Jesus of Nazareth was the first great democrat that ever breathed. He was certainly the most daring believer in the resourcefulness and the possibilities of the individual. One of America's sanest thinkers has said that the greatest obligation of society is to give the individual a chance. I cannot say too much about the value of confederated opinions in the building of Baptist programs. Let us bear in mind that these programs are built for all of the people, not just a few of them, nor a certain class of them. Therefore, as many of the people as possible should have part in shaping the programs.

Christianity At The Crossroads

The Commission

In Germany and Central Europe, under the leaders of Nazism, this new menace to the sway of Christ's gospel takes the form of the worship of the totalitarian state. It is a resurgence of neopaganism, the exaltation and worship of race and soil and blood. It has swept through Germany, and almost completely alienated from Christ's church the youth of that country. Thousands of the leaders in the churches of Germany, refusing to bow to Hitler and his new religion, have been thrown into concentration camps and are victims of the most relentless and sadistic form of persecution the world has seen since the early centuries, when Christians chose rather to be torn by wild beasts or burnt at the stake, than to deny Christ and bow the knee to the reigning Caesar.

With the exception of England, Switzerland, and Sweden, there is, in all Europe, a total black-out for Protestantism from Amsterdam to Istanbul and from Moscow to Gibraltar. The new religion holds Europe in its grip and, if Hitler should finally triumph, Christianity would inevitably enter centuries of night, with scarcely a ray of light or hope. In the Far East, in Japan and Japan-controlled Asia, this new religion takes the form of emperor worship, as crude and degrading a form of idolatry as ever cursed Rome in the days of the latter Caesars.

(The pathetic thing about this situation is that millions of Christians who live in countries where there is still religious liberty either do not believe these reports, or they do not have enough religious interest to be concerned.—C.W.P.)

Protestant Christianity Menaced

The Watchman-Examiner

First, among denominational leaders, where ice-cold indifference to the life or death of a denominational paper is a Protestant condition. Second, among pastors, thousands of whom make no effort to secure and read their denominational paper, and other thousands who do not see that it is their duty to get church members to read their church-family organ. Third, among laymen and women of the churches, hosts of whom will spend large sums a year for secular journals and papers, support club, lodge, or organizational magazines, and yet turn a deaf ear to their pastors and denominational leaders who wisely urge the church-family organ upon them. Many a Christian journal has thus died in the house of its friends, in recent years, where it might well have lived gloriously. What is the result? A disintegrating Protestantism!

(We wonder if the "disintegrating Protestantism" referred to here is the result of a failure to read church papers, or if it is not even more serious and is a barometer which indicates the state of religion in Protestant churches. Thousands of church members do not read the denominational paper for the same reason that they do not attend church, namely, an utter lack of interest.—C.W.P.)

Today, in the fourth decade of the twentieth century, the welfare and progress of vital Christianity is facing the most crucial and challenging hour since the destructive days of bloody Nero. The challenge comes, in slightly different form.

Denominational journalism is fighting for its life. The odds are against it. The most deadly, killing conditions surround it, generally speaking, where we would expect its strongest resources and defenses to be found. Where is that?

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE

LESSON FOR NOVEMBER 2, 1941

Sin and Its Consequences

LESSON TEXT AND PRINTED TEXT: Galatians 6:7-8; I John 1:5 to 2:6.

GOLDEN TEXT: "If we confess our sins, he is faithful and just (ASV righteous) to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

WE have but to scan the headlines of our newspapers to be convinced of the reality of sin. We have but to read the pages of the Bible to see why sin is so serious. To look about us is to see every evidence of sinning. To look within us is to see the natural tendency to sinning. Sin, as its very wording and pronunciation imply, is a deadly snake that has been present in the human family ever since the days of Adam and Eve in the Garden of Eden. Murders, thefts, divorces, lawlessness of every kind, all tell of its presence. Ever so often, when some of the intelligentsia with some of their smugness and complacency attempt to persuade us that sin really does not exist, wars break forth upon the earth. It is at such times that any fair-minded person is thoroughly convinced of the reality of sin and begins to glimpse some of its consequences. Today the world witnesses such a time.

This lesson and the one following should be definitely linked together in thought and presentation. Sin and salvation always belong together in teaching and preaching the Gospel. Since the next lesson is to be a study on the plan of salvation, centering attention upon repentance and faith, in this lesson upon sin we stay very closely to the topic assigned. We should by all means keep the book of Romans before us in both of these lesson studies. While there will be many profound, and it may be baffling, ideas and propositions in that Book, at the same time it should constitute the background of all studying and teaching about sin and salvation. Two questions, then, will occupy us in dealing with this lesson: what sin is and what sin does. Limited space permits only the barest outline, especially when considering such significant and tremendous questions. The enforced brevity by no means indicates the seriousness of the same.

I. THE ESSENCE OF SIN: TRANSGRESSION AND TRIFLING.

Positively, sin is doing what God does not want done. This is what we have in mind when we speak of sins of commission. Through Moses, we learn that certain overt acts God absolutely prohibits. Through Jesus, we learn that we must not even harbor these acts in our minds. With this two-fold view, we may sum it up in the term of transgression. "Whosoever committeth sin transgresseth the law: for sin is the transgression of the law" (I Jno. 3:4). If we want to know whether or not a certain deed or thought is sinful, then, we must not, dare not, look around us to see what others are doing and decide our course accordingly. We must see what God has commanded in the Bible. We must have a look at the moral law, the Ten Commandments. We must conform not only to the letter but also the spirit of those Commandments. It will be found that that Law demands absolute perfection. This is the case because back of that Law is God who is holy and altogether righteous. It is small wonder that the inspired Paul, then, formulated what happens with the Law as being "our schoolmaster to bring us unto Christ" (Gal. 3:19-26). People who lose their sense of sin do so because they lose sight of the Law. The preaching of the Gospel demands an unqualified denunciation of sins, sins of commission.

Negatively, sin is failing to do what God wants done. This is what we have in mind when we speak of sins of omission. Many, if not most, of the sins of the redeemed people of the Lord fall under this class. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). To complete the scheme, we have chosen the world trifling (which may not be the best word). And yet it seems to describe the condition of all too many of us who call ourselves Christians. Far too many trifle with the commands of our Lord in doing good in His name and for His glory. To fail to do what we know He wants done is to sever our fellowship with Him to that extent. To neglect doing our duty as Christians is to suffer defeat and frustration in His service. To ignore, or postpone, carrying out His orders must be to bring disappointment and grief to His heart. We hear some of our brethren preach with much conviction and courage about the sins of commission, and well we may and should, but let us also hear them preach much about the sins of omission. This should be especially true when the congregation is made up of the saved and who are at the same time not guilty of the particular commitments.

II. THE CONSEQUENCES OF SIN: DISINTEGRATION AND DESTRUCTION.

"For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:11). To be deceived is to that extent to be disintegrated. Sin disintegrates the human personality. It destroys the unity and harmony. Education makes much of the principle of integration. By means of such a principle the individual finds his place and adjusts himself to it. But the process can never be completed unless and until sin is taken care of in some manner. It is on this basis that the church can and should be considered a vital factor in the education of the child, because it proposes to deal with the problem of sin in the life of the child. Sin disintegrates each and every group of human beings. It disintegrates the home. Because of its presence in the lives of the members of the home, all must be on guard to protect against possible disaster. It disintegrates even the church, if its members are not exceedingly careful. Whence come strife and faction in the midst of God's people? Why do church "fusses" arise, as they do sometimes? There can be but one ultimate answer: the presence of sin, or the presence of the Devil who causes the best of people to sin, if they relax their vigilance for one minute. Sin disintegrates human society in all of its many combinations. The unity and harmony of a town and village are disturbed always when sin enters. There is an applicable significance for any group of people in the old Greek tale of the Apple of Discord with the entrance of sin in this connection. Sin disintegrates the community of nations. Witness the present world conflict.

"For the wages of sin is death" (Rom. 6:23a). Death is separation. Separation is, in a sense, destruction. By this we would not imply annihilation, as if the sinning soul would be altogether blotted out or annihilated. But to emphasize the death that comes to the soul that sins we may use the word destruction. The keenest pain that comes to the human spirit lies in what is involved in separation. When the soul separates from the body, we say the body is dead. When we are cut off, or separated, from those we love we experience pain. When we are cut off, or separated, from God we experience pain, sorely grievous if we have known Him and had fellowship with Him previously; we are dead in spirit

otherwise. Final and everlasting separation from Him is death sure enough. In that sense sin is a destroyer of the human soul. Perhaps the Psalmist had this in mind with "the pains of hell got hold upon me" (Ps. 116:3). For hell is the logic of sinning.

--Book Reviews--

THESE THINGS REMAIN, by Ella Broadus Robertson. Broadman Press, October, 1941. 25 cents. The W. M. U. Lottie Moon Offering Book for 1941.

In these days when so many material things are passing away, it is refreshing to read *These Things Remain*, by Mrs. Ella Broadus Robertson. In the first chapter we see the world's need of a Saviour. She presents the religions of the world and shows how they fail. Not a one has a Saviour except Christianity, but each one is depending on working the way to heaven. So clearly does she give the teachings of Animism, Hinduism, Buddhism, Mohammedanism, and Confucianism that even though one has never studied Comparative Religions, one can see the fallacy of each religion.

After studying these religions then she makes us face our personal responsibility of giving the real gospel to a needy world. The motives she gives are gratitude, compassion for a lost world, friendship, knowledge that they are lost and because they are a trust. They are our obligation.

The things that remain are God's love and God's power, and these are vividly portrayed. The closing chapter shows us the World's Saviour. A thoughtful study of this book will make one want to have a real part in giving the world the gospel of Jesus Christ. This book is to be studied in October and November to prepare the hearts of the women for the week of Prayer for World-wide Missions.

Order from Baptist Book Store serving your state.—Mary Northington, State Corresponding Secretary, Tennessee W. M. U., Nashville, Tenn.



Life on the Highest Plane
by Ruth Paxson
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As a three-volume set, these messages were warmly received and widely distributed. NOW in one handy book, they are without revision, and are presented with the high expectation that many will read and have rekindled the desire to live "on the highest plane." 14 charts, in color, supplement the text. 820 pages.

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BAPTIST AND REFLECTOR

Dear Boys and Girls:

This is our very first poem page. If you like poems as well as I do I'm sure you will enjoy these poems.

I'm enjoying your letters. Watch for a letter page soon.

Your friend,

Aunt Polly

My Home

You can travel over ocean,
You may sail every sea;
But there's no spot so dear
As my home is to me.

It's the sweetest place on earth,
It's a place where love is found;
If you'll only try hard enough,
Joy and happiness will abound.

It's a place we all enjoy,
It's a place of work and rest;
A place of joy and sadness—
It's the place we love the best.

It's a place we love and cherish;
From which I'll never roam;
No matter how small or simple,
It will always be my home.

SYLVIA L. BURR.
Springfield, Tenn.

How Is It With You?

When the good Lord was explained to me
I accepted as fully as I knew;
But something was lacking in this life of mine;
There was something else that was due.

I had accepted the goodness He gave;
Naught did I give in return.
I thought I had finished all the task
But I had much to learn.

But one day the blessed thought finally came
Into my life of toil and strife:
"Young woman, you have taken my love, my all!
Won't you give me in return your life?"

Give God my life—to be used of Him?
How could I? The question came.
But as time went on I surrendered all,
Now, nothing is quite the same.

If He leads me in places of high esteem
Or in lowly as low can be,
If God is not present, I breathe a prayer
That He will be there in me!

—MRS. DILLARD BROWN.
Athens, Tenn.

Life's Windows—

"Give me wide windows for my House of life,
Windows of vision, pointing to the Light;
Windows of service, calling forth my might.
Give me a window open to the sky,
That greed and hate of earth may pass me by.
Give me a window looking to the sea,
That vision of world friends may come to me.
Give me wide windows for my House of Life."

—ANON.

What About You?

"If all the others CAME like you
Would there seldom be a vacant pew?
Or would the opposite be true,
If all the others came like you?

"If all the other GAVE like you
Then how much giving would your church do?
Would the bills be paid as they fell due,
If all the others gave like you?

"If all the others WORKED like you,
Then how much service would your church do?
Would the Master's plans be carried through,
If all the others worked like you?"

—SELECTED.



Send All Letters To

AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

No Time for God

No time for God?
What fools we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and Life itself—
Our God.

No time for God?
As soon to say, no time
To eat or sleep or love or die.
Take time for God
Or you shall dwarf your soul,
And when the angel death
Comes knocking at your door,
A poor misshapen thing you'll be
To step into eternity.

No time for God?
That day when sickness comes
Or trouble finds you out
And you cry out for God;
Will He have time for you?

No time for God?
Some day you'll lay aside
This mortal self and make your way
To worlds unknown,
And when you meet him face to face
Will He—Should He,
Have time for you?

—NORMAN L. TROTT.

Willing Feet

I skip to the grocer's to buy some bread;
I run to Grandma's to get some thread.
Hoppety-skip—I think it's fun
When Mother gives me errands to run.
Up the avenue, down the street—
My mother calls me "Willing-feet."

The Friendly Little Street

By MAUDE IRENE EVANS

The friendly little houses that are strung along our street
Are full of just the nicest folks you're ever apt to meet:
No rich or high among us, and none famous can we
boast,
But common homes and lives, the same you'll find from
coast to coast.

There's Tom the cobbler, down the block, who greets you
with a smile;
He's old and lame, but how you love to chat with him
a while!

Across the street the Newlyweds just sort of touch your
heart,
The way they smile and wave their hands each morning
as they part.

There's Dr. Ames whose cheery face relieves your anxious
fear,
The while he pokes around to find what caused that ach-
ing ear.

There's Grandma Boggs whose cookie jar and pep'mint
drops are free
To boys who do not tease her cat or rob her apple tree.
In wintertime we gather in for games, now here, now
there:

In summer, banjo music and old songs upon the air,
No matter where I wander, or how many folks I meet,
I'll always love it best of all, this friendly little street!

—The Better Home.

A Purpose True

Lord, make me quick to see
Each task awaiting me,
And quick to do;
Oh, grant me strength, I pray,
With lowly love each day
And purpose true.

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds,
Oh, happy lot!

—ROBERT M. OFFORD.

Take Thou Our Minds, Dear Lord

Take thou our minds, dear Lord, we humbly pray;
Give us the mind of Christ each passing day;
Teach us to know the truth that sets us free;
Grant us in all our thoughts to honor thee.

Take thou our hearts, O Christ, they are thine own;
Come thou within our souls and claim thy throne;
Help us to shed abroad thy deathless love;
Use us to make the earth like heaven above.

Take thou our wills, Most High! Hold thou full
sway;

Have in our inmost souls thy perfect way;
Guard thou each sacred hour from selfish ease;
Guide thou our ordered lives as thou dost please.

Take thou ourselves, O Lord, heart, mind, and will;
Through our surrendered souls thy plans fulfill.
We yield ourselves to thee—time, talents, all;
We hear, and henceforth heed, thy sovereign call.

—CALVIN W. LAUPER.

For This Will I Live!

Whether I'm rich, or whether I'm poor,
I'll give my best to my neighbor,—
Against his greed, to help his need,
I'll live to serve, in word and deed!

Whether I'm weak, or whether I'm strong,
I'll give my strength against the wrong,—
Against all wrong, for all things right,
I'll live and pray and work and fight!

Whether I'm known, or whether I'm unknown,
I'll give my name the good to own,—
Against the low, for all things high,
I'll live in deeds which cannot die!

Whether I wait, or whether I go,
I'll trust in Him who orders it so,—
Against all blame, for His great name,
I'll live for Truth's enduring fame!

I'll live for the living and not for the dead,
The hopeful and worthy who're forging ahead,
The true and the daring, the strong and the brave,
For hopes and for triumphs outreaching the grave!

—EUGENE PERRY ALLDREDGE.



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Tennessee Baptists Are Going On

ASSOCIATIONAL GOALS AND ATTAINMENTS

From January 1, 1941 to October 1, 1941

Association	Churches Having Training Schools	Goal	Attain	Training Awards	Goal	Attain	Standard Sunday Schools	Goal	Attain	Sunday School Enrollment Gain	Goal	Attain	New Sunday Schools	Goal	Attain	Vacation Bible Schools	Goal	Attain	Church Library	Goal	Attain
Beech River	20	2	75	11	3	0	500	—	8	5	20	9	2	0							
Beulah	20	4	400	71	5	0	1137	—	5	2	20	16	10	0							
Big Emory	49	7	500	106	10	0	1200	—	0	3	30	12	7	0							
Big Hatchie	0	5	0	93	0	1	0	—	0	0	0	6	0	0							
Bledsoe	10	4	200	108	3	1	200	—	2	0	17	0	2	0							
Campbell	0	2	0	27	0	0	0	—	0	4	0	10	0	0							
Carroll	18	8	300	50	6	0	200	—	2	3	18	18	0	0							
Concord	46	1	300	1	5	0	500	—	2	1	50	48	0	1							
Chilhowie	49	6	500	118	4	2	250	—	2	1	15	11	5	0							
Clinton	10	5	300	108	5	2	250	—	0	2	25	10	4	3							
Crockett	0	3	0	22	0	2	0	—	0	0	0	7	0	0							
Cumberland	5	6	80	72	2	0	200	—	6	1	15	8	0	0							
Cumberland Gap	2	3	120	35	2	0	500	—	0	3	18	13	0	0							
Duck River	0	4	0	45	0	1	0	—	0	2	0	19	0	4							
Dyer	28	4	500	57	3	0	750	—	8	1	40	25	15	0							
East Tennessee	36	2	0	7	0	0	0	—	0	2	36	11	0	0							
Enon	0	0	0	0	0	0	0	—	0	0	0	0	0	0							
Fayette	0	0	0	0	0	0	0	—	0	1	0	3	0	0							
Gibson	45	8	300	45	5	1	1000	—	5	1	43	25	8	1							
Giles	12	2	100	31	2	0	250	—	1	0	9	6	4	1							
Grainger	10	5	200	56	2	0	500	—	2	1	10	6	2	0							
Hardeman	14	4	160	65	6	1	160	—	1	3	20	6	8	0							
Hiwassee	7	4	100	20	2	0	0	—	2	0	5	5	2	0							
Holston	40	14	1000	400	6	0	893	—	6	5	0	35	0	1							
Holston Valley	20	5	200	29	3	0	203	—	6	1	18	10	3	0							
Indian Creek	8	2	100	24	0	0	200	—	4	2	8	6	4	0							
Jefferson	26	4	200	83	5	1	300	—	2	26	12	6	0								
Judson	0	1	0	8	0	0	0	—	0	0	0	4	0	0							
Knox	50	8	2000	436	10	1	1696	—	5	4	30	17	5	3							
Lawrence	8	5	150	127	3	1	300	—	3	3	10	8	0	1							
Madison	24	15	300	371	11	3	100	—	5	2	40	32	5	0							
Maury	22	6	500	87	3	1	400	—	4	4	24	19	5	0							
McMinn	0	6	0	90	0	0	0	—	0	1	0	12	0	0							
McNairy	0	3	0	36	0	0	0	—	0	1	0	7	0	2							
Midland	10	2	100	31	0	0	200	—	2	0	10	2	0	0							
Mississippi Gap	0	0	0	0	0	0	0	—	0	1	0	3	0	0							
Nashville	45	23	3000	991	20	8	2000	—	5	4	45	39	20	3							
New River	10	2	1000	21	1	0	200	—	3	6	10	5	2	0							
New Salem	7	3	100	59	3	1	132	—	3	1	10	7	2	1							
Nolachucky	20	12	300	109	2	0	1200	—	1	2	30	24	1	0							
Northern	0	1	50	7	0	0	250	—	5	1	20	10	4	0							
Ocoee	87	22	1500	652	10	4	2500	—	5	4	87	49	15	6							
Polk	38	6	380	43	10	0	500	—	1	0	20	10	4	0							
Providence	20	1	150	5	3	0	220	—	2	0	20	6	5	0							
Riverside	30	3	200	23	2	0	525	—	5	8	35	38	10	2							
Robertson	15	7	500	117	5	3	282	—	5	3	23	24	5	0							
Salem	18	2	100	23	2	0	196	—	2	1	10	3	3	0							
Sequatchie Valley	6	2	0	15	0	0	500	—	0	2	12	9	0	0							
Sevier	0	1	0	9	0	0	0	—	0	0	0	2	0	0							
Shelby	40	30	1600	622	5	1	2250	—	3	1	47	33	10	2							
S. W. District	0	3	0	13	0	0	0	—	0	1	0	4	0	0							
Stewart	10	2	100	14	6	1	420	—	3	2	17	13	6	0							
Stockton Valley	0	1	0	5	0	0	0	—	0	0	0	2	0	0							
Stone	12	4	120	33	2	0	500	—	5	7	18	20	3	2							
Sweetwater	25	4	100	23	1	0	700	—	3	1	12	10	3	0							
Tenn. Valley	0	3	0	36	0	0	0	—	0	1	0	11	0	0							
Union	13	0	150	0	3	0	150	—	2	2	13	2	3	1							
Watauga	50	10	1000	215	6	3	1000	—	5	4	35	16	3	0							
Weakley	17	3	50	25	3	0	450	—	6	1	15	9	5	0							
Western District	15	7	200	72	6	0	552	—	4	1	25	16	12	0							
West Union	0	2	0	40	0	0	0	—	0	0	0	6	0	0							
William Carey	12	5	100	44	2	0	250	—	2	0	8	10	3	0							
Wilson	0	2	0	39	0	1	0	—	0	0	0	8	0	0							
Wiseman	0	0	0	0	0	0	0	—	0	0	0	1	0	0							
Miscellaneous	0	0	0	519	0	0	0	—	0	0	0	1	0	0							
TOTALS	1,067	321	88,485	6,644	198	40	26,666	—	153	116	1,059	807	213	34							

*—No record received of associational goals set.

FRIENDS TO TENNESSEE WORK: Will you not continue to help us reach these goals? We have two months to go. Check up on all phases of your work and see what you can do to boost the work along these special lines.

Report Your School

Send in the request for Sunday School Training Awards. The Convention year closes October 31.

Tennessee Baptist Convention

Mr. Superintendent, are you planning to attend the State Convention meeting at the Eastland Baptist Church, Nashville, November 11, 12 and 13? Every superintendent should attend this Convention with his Pastor. A good program has been planned.

What Is the Matter?

According to the report given above, Enon Association has not reported one V. B. S. for this year.

Sunday School Training School

Have you had that training school? It is a good time now to have it. The new Sunday school year has just begun. Many new workers have been enlisted. By all means have that school.

Vacation Bible School

If you have not sent in your V. B. S. report, do so at once. The total number reported to date is 849.

The Chilhowie Association reported a V. B. S. in every church plus.

Ocoee reports a total of 69. That, too, is a good record.

Standard Sunday Schools

Association	Church	Superintendent
Lawrence	Lawrenceburg	Joe Sime
Madison	Westover	F. H. Turner
Nashville	Donelson	R. L. Hardy
Watauga	First, Elizabethton	J. D. Brooks

Standard Departments

Department	Church	Superintendent
Intermediate	Clinton	Miss Laura M. Holt
Intermediate	Siam	Mrs. C. L. Bowers

State Mission Day—October 26

By WALTER M. GILMORE, Nashville.

The call of State Missions comes to us at this time with unusual urgency. The work of our State Mission Boards is basal, vital and fundamental to the highest success of all our other agencies. Only as we strengthen our stakes at home can we hope to lengthen our cords abroad.

For many years a most effective means of arousing interest in our State Mission work has been the presentation of a special State Mission Day program in our Sunday schools throughout the Southern Baptist Convention once a year, usually the last Sunday in October, followed by a special free-will offering for State Missions. While the offering helps tremendously in relieving the pressure at this time, yet perhaps the greater value comes from the information given about the various phases of our State Mission program and the interest, quickened thereby. Most of our people know precious little about the work that is being done by our State Mission Board and that needs to be done in the future. This special program furnishes the finest opportunity to inform them.

Another advantage, it gives every member of the Sunday school, old and young, rich and poor, whether a member of the church or not, an opportunity of having some part in the program of our denomination. Many members who do not contribute regularly through the channels of the church will respond to this special appeal. Those who contribute regularly through the Co-operative Program should be happy to have an opportunity to contribute something extra to this vitally important cause.

Remember the date—October 26. Dr. John D. Freeman, State Secretary for Tennessee, prepared the program for this occasion on the general theme, "Missions in My State." He did an exceptionally fine job in graphically portraying State Missions. The October Teacher and Sunday School Builder carry the program.

Indian Anxious to Hear Gospel

In company with several other missionaries, Rev. Luke Johnson was journeying through the Papago country in Arizona. As they stopped in one of the villages, Brother Johnson was quite surprised to hear his name called by one of the villagers. The missionary asked him how he knew him. The villager replied that he had heard the missionary preach at a neighboring village two years ago.

Remember—Every Church in the State Should Make a Contribution to State Missions October 26

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

W.M.U. Divisional Meetings

Are you planning to attend your Divisional Meeting? You will miss a great blessing if you fail to hear Miss Kathleen Mallory, Executive Secretary of the W. M. U. of the South, Miss Kate Ellen Gruver of Palestine, and Miss Lorene Tilford of China. Mrs. C. D. Creasman, our president, will attend the meetings in Middle Tennessee, and Misses Northington and Bruce will bring messages in the morning.

Please write the hostess church and make your reservation for the banquet, also tell her if you are planning to spend the night.

Below are the dates and places for the meetings yet to be held:

South Central, Lewisburg, all day October 24, banquet Thursday evening, October 23, 6:30 o'clock, price 50 cents. Mrs. Paul Foster, chairman.

North Central, Lebanon, all day 28, banquet October 27, 5:30 o'clock, price 35 cents. Mrs. Philip Donnell, chairman.

North Western, Milan, all day October 29, banquet same evening, 5:30 o'clock, price 50 cents. Mrs. W. S. Baldwin, chairman.

South Western, Brownsville, all day October 30, banquet same evening, no charge. Miss Martha Williams, chairman.

Central, Dickson, all day November 1, banquet same evening, price 50 cents. Mrs. Harry Carter, chairman.

Nashville Association Y.W.A. Mission Study School

JOYCE BAILEY, Mission Study Chairman

The Nashville Association of Y. W. A. held a record-breaking week of Mission Study September 22-26 at First Baptist Church, with an average of 227 present each night. During the week 439 people were reached and four churches not having Y. W. A.'s were represented. As a result of the study, 222 mission study awards were presented.

The faculty included Miss Thelma Brown, Book Consultant, Baptist Sunday School Board; Miss Kate Ellen Gruver, missionary from Palestine, and Miss Lorene Tilford, missionary from China. Inspirational addresses were given each night by Mrs. Maxfield Garrott of Japan, and Miss Margaret Bruce, State Young People's Leader, brought the devotionals.

A high point of the week was the program Friday night, "Missions Around the World," in which the faculty presented the needs of the people in the countries about which they had taught. The lovely native costumes which they wore greatly increased the effectiveness of the program.

How Women Can Help in Publishing Glad Tidings

"They need not go away, give ye them to eat."
Matt. 14:15-20.

By LOUISE SMITH, Florida

Christ was confronted with a multitude of hungry people. The disciples were troubled and suggested that they be sent away. But the Master quietly said, "They need not go away. Give ye them to eat." In His hands there was sufficient food for all.

Our churches are confronted with a multitude of young men in training. What are we going to

do? Are we, as Americans, going to be anxious about their physical needs and forget their spiritual needs? Ten million men are to be living in camps by 1945, we are told. Many of these can be reached with the gospel.

The purpose of the W. M. U., set down fifty years ago is "to disseminate missionary information." We sing "Publish Glad Tidings, tidings of peace," and we, as Christians, strive to make known this message. We sing "Give of thy sons to bear the message glorious, give of thy wealth to speed them on their way." Those same sons are being trained to throw hand grenades, to drop bombs, to use a bayonet, and we give of our means to speed them on their way. They receive from our government the necessary military training. Should we not see to it that they receive Christian training, that they be given the gospel message? We have a mission field at our doorstep. Let us reach out, link hands with the chaplain and cooperate in publishing the glad tidings that bring peace to sin-sick souls.

1. **WOMEN ARE HOME-MAKERS.** These young men long for their homes. You could invite them into *your* home for Sunday dinner! One W. M. S. member has told her pastor to give her two young men every Sunday as guests for dinner. After an automobile ride in the afternoon they are returned to the bus station. This church has appointed a chairman and the young men are assigned to homes each Sunday at the close of the morning service.

2. **WOMEN LIKE TO COOK.** In one city a center is partially financed by the donations of sandwiches, cakes, pies, etc., sent in by missionary societies and sold at nominal cost to the soldiers and sailors. A hostess and a secretary have been employed. A reading room supplies good literature. A recreation room is an added attraction. Showers and lockers are provided at a small cost. Comfortable cots make it possible for at least two hundred men to find lodging in a clean, decent place. Church announcements are placed in a conspicuous place on the bulletin board, and cars are sent to the center every Sunday morning to transport men to church.

3. **WOMEN LIKE TO SERVE.** In one church a woman has found that the young men like to come to the church and sing before the regular services start. In the late afternoon she plays for them and the hour of fellowship, with light refreshments served by the missionary society has attracted many to the young people's hour and to hear the preacher.

4. **WOMEN LIKE TO BE FRIENDLY.** Could we not prove it by demonstrating this spirit when we greet these who come to our churches? Recently a letter was received from a lad, away from home for the first time, expressing gratitude for the privilege of meeting someone in the city in which he is stationed. He continued, "Some of the fellows have been here a year and haven't met anyone." They should go to church and they would meet people did you say? Then check up on your own action last Sunday. Did you drive comfortably away from church, leaving those soldiers standing on the curb waiting for a bus? You told yourself they probably had another engagement and let it go at that. Let's pause and speak with them and at least invite them to come to church again.

5. **WOMEN LIKE TO VISIT.** Families of the officers and men in service live adjacent to the camps. As a rule they are transients, but no more so than the tourists who come to our state each

winter. We will find that these women, in most cases, welcome our calls and the invitation to meet with your missionary organizations and church. One of them remarked recently, "We had our telephone put in yesterday and I've sat here all day wishing someone would call me." Jesus once remarked: "I was a stranger and ye took me in."

6. **WOMEN LIKE TO WRITE.** A chaplain said "keep the tie strong between home and boy in service. Love and devotion are needed. A man recently said his grandmother's letters kept him clean and pure through the last World War". He urged us to build the morale of the men, to appeal to the best that is in them. Enclose in your letter articles from your home papers. He might laugh at "The Weekly Gazette" when he is at home, but he will read it eagerly when he is miles away. The scriptures can be sent in this same way.

7. **WOMEN LIKE TO SHARE.** Good, wholesome literature is needed in the camps and recreational centers. A Baptist chaplain found practically every denomination's literature displayed except our Baptist periodicals. Consult the Chaplain in the camp nearest your town and see what you can do to provide sufficient reading matter.

GIVE YE THEM TO EAT. "I am the Bread of Life." In all our visiting, our entertaining, our sharing let us remember that the most important thing is to introduce these young men to Jesus, to strengthen those who know Him. If we really desire to share, the Master will show us the way. They need not go away—Christ is sufficient for every need. Give ye them to eat.

Mrs. Appleby Writes from Brazil

Bello Horizonte,
Minas, Brazil.
Rua Plombagina 234.

My Dear Friends:

Amid so much sorrow and destruction in the world today, so much waste and darkness, it is a source of deep gratitude that His cause goes forward with great strides in Minas. Over a thousand people crowded First Church of Bello Horizonte last month at the dedication of its magnificent building on the most beautiful public gardens of the city. Seven months before we had sat in the artistic building of Third Church for their dedication service. It is located in the suburbs with one of the teachers of the Baptist school as pastor.

It is our privilege to serve Christ in an interior state larger than Texas where the work has been directed through nearly thirty years by the Mad-dox family. For over twenty years we have had a Baptist school in the capital.

Our newest institution is an Orphans' Home and Widows' Colony on a farm of 1200 acres in the interior. This work is on my heart as no other, as it reaches the part of the state to which Mr. Appleby and I had dedicated our lives. So it fulfills in one sense a dream of seventeen years ago.

The first Baptist assembly ever held in Minas was on this Baptist farm in June during the St. Peter and St. John holidays. It was an enthusiastic and merry group who left here on a special car—our first experience of traveling together to a Baptist meeting. Nobody minded if the train was slower than the "Slow Train Through Arkansas," for all the stops of any length were used for preaching and singing. David played the accordion on the return trip for the singing.

During those nine glorious days of spiritual feasting on this mountain farm we saw our country church dedicated to God for the community with folks who had walked eight miles to be present. This church reaches out with its preaching points within a radius of twenty-five miles.

(continued on page 16)

The Beggars' Dinner

By JOY HOMER

(Author of *Dawn Watch In China*)

IT IS THE MISGUIDED opinion of certain smug creatures like myself that only a dyed-in-the-wool author can write vividly about China and the strange story of what American help is doing there. Missionaries and relief workers? Oh, no, they can't write! They're half angels, but they will never learn to describe the human little details that people like to know about.

Well, well! Let me introduce to you the nurses of the Tanghai American hospital, on the far-off island of the Chekiang coast called Chusan. In recent months, their hospital and relief work has been cheered to the skies and doubled and trebled by the arrival on Chusan of supplies and wheat, precious as gold, from America—part of the four million odd dollars' worth of life-giving food and medicines which have been sent to China during her war by the American Red Cross. I quote the nurses, exactly as they have written home to this country. For their words speak so simply but so perfectly that one can almost place one's finger upon the printed page and touch the heart of China.

"Every day," they write, "between 10 and 11 o'clock a big bowl of cooked cracked wheat from the American Red Cross, thick with vegetables and salt in it is served to any starving man, woman or child who comes to the door. The meal is much appreciated. It is hot and good in taste and as our guests say, 'This wheat is so filling, it keeps us from feeling hungry for a long time.'"

Early in the morning, they are waiting in the narrow street outside, with their bowls and chopsticks in hand. Their bowls?—few indeed have a real rice bowl. Old milk tins, wooden pots, but they prefer to use them because they are their own. Old men, sick men and poor mothers with children and beggars of all ages and kinds. The latter were rather tiresome at first but now they have settled down to obey the few simple rules of order and good behavior required. They eat slowly, enjoying each mouthful. At present cabbages are too dear so the Chinese cucumber, 'bou', is chopped and cooked with the wheat. This is much to their taste, very refreshing, we are told.

Little by little clothes are being distributed to these poor guests made from the empty rice and wheat sacks. Some are dyed dark blue but the majority are white with the Red Cross and writing in full evidence. They don't mind, they turn the coats that side and seem rather proud of the Red Cross.

"The numerous little beggar boys have short pants (which delight them) and little white coats. It is quite interesting to see how respectable our daily dinner party grows in appearance as the clothes are distributed. It was found that by very vigorous washing with plenty of soap and soda, the red dye of the Red Cross passed into the rest of the stuff turning it a brilliant pink. This pink is used for the clothes of the little girls and their joy is touching to see. 'Momo, please give me a pink coat,' we hear on all sides.

"We tell our little beggars that they look so nice in their clean coats, that if their faces, etc., were washed, it would be better still. Now we cut sacks in four pieces and distribute them as wash towels. Our little friends laugh, they can't see the use of that, but with the charm characteristic of the Chinese, they are so anxious to please you that they run away to the river to wash themselves, thinking it all a huge joke."

They say, who know best, that at least four million Chinese have been helped by the reliefs sent through the American Red Cross in recent years by the men and women of this country; who cannot help sending that relief because they are Americans. Of that four million, how many have been saved from actual and imminent death? No one will ever know. Perhaps a million, perhaps three. An army of them, anyway—a multitude of men and women and children who have

been given back their lives and their hopes, their laughter and their tears. The death sentence has been commuted, because the people of America and the Red Cross of America would not let them die. It is a hard thing to describe in flesh and blood—this strange reprieve. Again, those anonymous nurses of Chusan have done it for me.

"A few days ago," their letter goes on, "a tall, haggard-faced woman, not very old, came to our door carrying a tiny, wasted baby. It was a common sight these days and we knew what we should hear. 'Momo, I have nothing to eat and my baby is starving, I beg you to take it into your House of Mercy and help me.' 'How old is your baby?' we asked. 'Fourteen months old,' came the reply. One could hardly believe it, the poor mite was not the size of a new born baby and hardly weighed a few pounds. A little boy of 12, the 'big brother', accompanied them. He had a huge protruding abdomen, flat chest and a wizened face like an old man. The story was a sad one. In the first month this year the husband and father had died of typhoid. 'Ah,' said the woman, weeping, 'if I had only known of your House and Hospital, I could have brought him here and he would have been cured. He was a boatman and we just managed to live, though in these hard days, food was more scarce than before. But when my husband died, I had nothing. My little boy of 12 and I gathered wood on the mountain and sold it or I did servant by the day in houses and then my little baby was cared for by her big brother. But many days we have had nothing to eat but a little boiled grass and a handful of dust from the beating of the rice.'"

"They have walked from Senkang, 40 li (14 miles) away, and all were exhausted. At once the lad of 12 was put into the Men's Hospital and examined for treatment, the mother and her baby found room in the Nursery No. 3. At the end of the second day, the mother was rested, well fed, her clothing changed and washed and another outfit (made of Red Cross empty sacks) given to her. The little lad in the Hospital was to stay for at least another two weeks for his treatment and the mother with a small sack well filled with wheat and rice of the Red Cross and a money alms in her pocket went away smiling. She came back in two weeks but again the doctor urged another two weeks' rest and good food for her boy. The tiny wasted baby she found lying in a comfortable crib in a cool corner of the veranda, no longer fretful but as frail as could be. In spite of strengthening remedies the little heart was beating feebly. So very many that are brought can only be made clean and comfortable, for they are too far gone. But this one? We shall pull her through. We are sure of it."

How, If Not Through Our Church Schools?

By C. E. BRYANT, JR.
Baylor University.

WILL DURANT has a lecture that debates whether civilization has advanced since the days of the caveman. His conclusion tends toward the negative in that man actually is the same "brute" he always was. Only difference is that now he drops bombs on his enemy from an airplane where once he had to slip up on the enemy armed only with a crude club.

It is an accusation that makes us wonder what is the way out. A radio commentator, with whom I raised the question, placed blame for the present war on the world's educational institutions. He charged that if our schools had not missed the mark of developing civilization and training men to live peaceably one with another, all would be well with the world.

His contentions are borne out in a report from a committee of college presidents. They said in that report:

"Colleges are training the best doctors the world has ever known, the keenest lawyers, the ablest engineers, the most prolific writers. But,

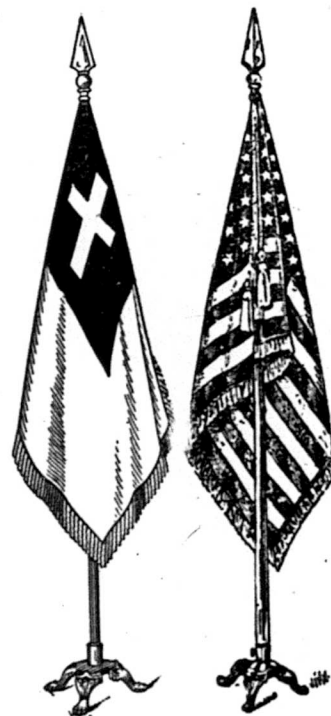
unless something happens to the student as an individual to enrich his outlook and appreciation for life, to expand his concept for duty, to ennoble the very thoughts of his being, then going to college is not worth while."

Is not the plea in this report for Christian Education? Is it not a crying need for our church schools to come to the front? Would not Christian Education leaven our civilization with brotherly love and world understanding?

For the answer we need only to compare the savagery of lands without Christ with the culture and democracy of lands with Christ. Just as Christ and Christlessness determine the civilization of a nation, so does Christian Education mold the attitudes and the power for good and bad in our students . . . our next generation of leaders.

Hosiery

5 Pairs Ladies' Chardonize Hose, Postpaid, Guaranteed, \$1.00. 1942 Catalog ready. Write for one.
L. S. SALES CO., Asheville, N. C.



"In the name of our God we will set up our banners"

The use of Christian and United States flags together points up America's urgent need of God for sustenance and leadership in all things. These illustrated make a beautiful pair. Made of brilliant lustre taffeta, they are 3x5 feet in size, trimmed with two-inch gold color silk fringe and mounted on an eight-foot polished, jointed pole.
Artglo Christian flag, complete with gilt lacquered stand.....\$19.50
Artglo U. S. flag, complete with gilt lacquered stand.....\$17.50

Baptist Book Store

127 Ninth Ave., N.
NASHVILLE, TENN.

AMONG THE BRETHREN

Spring Creek Baptist Church, Chattanooga, and Pastor W. C. Tallant moved into their new Chapel on Sunday, October 19.

—B&R—

Roy E. Harlan, who is from Kentucky, is finishing the work of his Doctor's Degree at the Seminary in Louisville this year, and has accepted the pastorate of Mallory Heights Baptist Church, Memphis. Tennesseans welcome him to their state.

—B&R—

Bradford Baptist Church, Vernon Sisco, pastor, at a fellowship supper a few nights ago raised almost \$2,000.00 to be paid on their church debt.

—B&R—

The First Baptist Church of Charlottesville, Virginia, Henry Alford Porter, pastor, recently celebrated its 110th anniversary.

—B&R—

More than 400 were enrolled in the recent School of Missions held in the First Baptist Church of Humboldt, S. R. Woodson, pastor, in which Jno. L. Hill taught the adults, W. Q. Meyer, young people, and Mrs. S. R. Woodson, the smaller children.

—B&R—

Pastor A. E. Lassiter and the Memorial Baptist Church, Murray, Kentucky, were recently assisted in a revival by E. Floyd Olive, pastor New Hope Baptist Church, Hermitage, in which there were 14 professions, 8 additions by baptism and 6 by letter.

—B&R—

Rev. J. B. Alexander of Petersburg, although he has retired from the active pastorate, is kept busy supplying for the brethren and the churches here and there.

—B&R—

BAPTIST AND REFLECTOR appreciates these kind words from W. J. McDaniel, pastor of Avondale Baptist Church, Chattanooga: "The BAPTIST AND REFLECTOR came in the mail this morning. Your editorial page is worth the price of the paper."

—B&R—

Leslie Gilbert, who has done such a fine work as pastor of the First Baptist Church, McKenzie, has accepted the pastorate of the Baptist Church at Corbin, Kentucky, to begin work November 1st. We regret for him to leave the state.

Oran O. Bishop, pastor of Valley Grove Baptist Church, Neubert, Tennessee, has been assisting Pastor A. A. Carlton and the Armona Baptist Church in a Festival. We have not heard what the results were.

—B&R—

Mrs. J. E. Bowen, church secretary, writes that under the new leader of Intermediates, Miss Louise Raines, in the Training Union in Central Avenue Baptist Church, Memphis, the grade of the boys and girls on a recent Sunday evening was 98 per cent. Also, a new union in the Young People's Department with Bob Steward as director of the Department, had a grade of 93 per cent.

—B&R—

On page 8 of our issue of October 9 is a communication by Mrs. B. W. Underwood of Knoxville. After the communication was published, Mrs. Underwood thought that perhaps some might not understand the point in the communication. The description she gave under the first Sunday indicated applied to her before she was saved; the description under the other Sunday applied to her after she was saved. Her point was to indicate what a difference in life regeneration makes.

—B&R—

Word has come that Dr. E. L. Atwood of Dunedin, Florida, former president of Tennessee College, has been seriously ill in the Baptist Memorial Hospital, Memphis. But we are glad to hear that he is improving. Word concerning his illness was received by the BAPTIST AND REFLECTOR just a few days ago. May he soon completely recover.

—B&R—

Word also comes that Rev. Edward Deusner, who came to the pastorate of Carthage Baptist Church two or three months ago, is a patient in St. Thomas Hospital, Nashville. May he soon be restored to his accustomed health.

—B&R—

Mr. Ollie B. Webb, assistant to the president of the Missouri Pacific Railway, died recently from injuries received when hit by an automobile. He was one of the great laymen of Southern Baptists, a member of First Church, New Orleans, also of the Southern Baptist Hospital Commission.

Tennessee ranks third in contributions to south-wide Co-operative Program causes for the period November 1, 1940 through September 30, 1941, according to the report of Secretary Austin Crouch of the Executive Committee of the Southern Baptist Convention. Virginia leads the South with contribution of \$184,114.93; North Carolina comes second with \$120,957.54; Tennessee third, with \$118,691.85; Kentucky comes fourth, with \$113,630.90, and South Carolina fifth, with \$112,592.18.

—B&R—

Miss Alpha McGough, 36, 1000 Olive Street, Murray, Kentucky, desires a position with a pastor or with an editor. During the lifetime of the late H. Boyce Taylor, she had several years' experience in the office of "News and Truths" and the bookstore, operating the Addressograph and Graphotype machines, looking after the filing cabinet and mailing list, assisting in proof-reading, engaging in secretarial and bookkeeping work, acting as senior clerk and saleslady in the book department, and so on. For over four years she had complete charge of the mailing and addressing department of "News and Truths." She does not demand a large salary, only enough to pay living expenses after the tithes and offerings are taken out. She can give numerous references upon request. Interested parties can address her at 1000 Olive Street, Murray, Kentucky.

—B&R—

Bro. A. W. Porter went to the pastorate of Maplewood Church in Paris for one-fourth time a year ago. Then the church went to half-time and has had 20 additions, and more than \$1,000 has gone through the treasury of the church. The basement will be finished so extra Sunday School rooms may be had. There has been more than a 300 per cent increase in the finances and the church is supporting the Co-operative Program for the first time.

—B&R—

BAPTIST AND REFLECTOR appreciated the recent visits of the following out-of-town people: Rev. and Mrs. John Otha Black, Columbia; Rev. J. B. Alexander, Petersburg; Rev. R. E. Lee; Rev. R. A. Johns, Pulaski; Rev. and Mrs. W. A. Farmer and children, Ramona and Donald, of Kenton; Mrs. F. E. Alexander, Dresden; and C. W. Vaughn, Lawrenceburg. Come again, friends.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE OCTOBER 12, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alexandria		44	South Harriman	200	126	Temple	1225	274
Athens, First	375		Nashville, Inglewood	323	130	Union Avenue	979	291
Butler	215	100	Knoxville: Broadway	1002	286	Central Avenue	528	151
Buffalo Grove, Jefferson City	57	30	Fifth Avenue	972		Old Hickory	559	235
Chattanooga: First	913	185	John Sevier	193	100	Shelbyville: First	173	
Red Bank	456	138	Kingsport: First	654	105	El Bethel	121	46
Ridgdale	523	178	Long Island	80		Greenville, Statesville	69	30
Cleveland: First	114	72	Lenoir City: First	198	136	Union City: First	603	212
Cumberland Gap	362	104	Maryville: First	577		West Shiloh: Stantonville	53	73
Columbia: First	269	23	Oak Street	81	42	Watertown: First	200	56
Counce: Bethel	79	45	Madisonville: First	193	98	West Jackson: Jackson	658	225
Dandridge	95		Mt. Pleasant	118		White Pine	150	
Dyersburg: First	437	124	Murfreesboro: First	459	112			
Etowah: First	401		Bells: Midway	42	60			
Grand Junction	115	58	Mt. Juliet	144	79			
Elizabethton: Southside	107	62	Memphis: Bellevue	2058	729			
Siam	231	194	Boulevard	532	199			
			Prescott Memorial	412	171			

NOTE: The incompleteness of this list is explained by the fact that the office secretary is away on vacation and there are some figures in the mail which will not be opened until her return.—Editor.

Send regular weekly attendances direct to BAPTIST AND REFLECTOR. Send other W. M. U., Sunday School, or Training Union reports and so on to these departments, same street address as the paper. And let us remind our friends, as we have often done before, that if they desire their Sunday School and Training Union attendances to appear in the paper, the figures must be received in BAPTIST AND REFLECTOR office not later than THURSDAY preceding the week of publication. Figures received after Thursday will come in too late. Report your attendance as early in the week as possible.

Pastor Lawrence C. Riley of Hollywood Baptist Church, Memphis, makes the following announcement:

The Hollywood Baptist Church opens its third annual Bible Conference Monday, November 3rd, at 7:30 p. m., D. V., with a message by R. G. Lee, pastor of Bellevue Baptist Church, Memphis, on "The Bible, The Word of God".

Tuesday morning the session opens with a study of First and Second Peter, continuing through Thursday noon. These studies will be led by different speakers with general discussions following.

Pastors and preachers interested in Bible study are invited to attend, with room and meals furnished.

"Please write the pastor at 1437 Oakwood if you plan to attend."

—B&R—

Pastor Lloyd T. Householder of the First Church, Lewisburg, writes:

"Just a word about two or three different matters. First we have just had a right good meeting in our church. The preaching was done by Ray H. Dean, who has moved to Central City, Kentucky, as pastor. We had six additions to the church during his stay with us.

"Then the church has taken some very fine steps recently, indicative of the spirit of progress that prevails here at this time. First of all, of course, we have put the BAPTIST AND REFLECTOR in the budget, and the people are enjoying the paper a great deal. Then, last month we entered the Retirement Plan after a year's delay. Then on Sunday, September 28, we voted to install a Hammond organ in the church. We have bought the best organ made by this company, and it is installed with the echo organ and chimes. We are quite proud of it. During the Associational year which closed last week, we raised more money for all purposes than ever before in any previous year of the history of the church. The gifts to missions and benevolences were the largest ever. Don't you think these things ought to make a pastor's heart glad?"

—B&R—

The First Baptist Church, Paris, and Pastor H. H. Stenbridge were recently assisted in a splendid Youth Revival by T. Eugene West, Williamsburg, Kentucky.

—B&R—

Dresden, Tenn., Oct. 18—(Special)—The Rev. John A. Miles, 73, died at his home six miles west of Dresden yesterday, following an illness of several months. Mr. Miles was an ordained Baptist minister. He had served his church at Public Wells as Sunday School Superintendent for a period of twenty years and for twenty-seven years was the clerk of Weakley County Baptist Association.

Surviving are his two daughters, Miss Lottie Miles, teacher in the school for the deaf and dumb at Knoxville, and another residing in Chicago; one son, J. T. Miles, Alamo. The funeral is to be held from Public Wells Baptist Church by the Rev. Johnnie Powers, with interment in the church cemetery.—Nashville Banner.

WITH THE CHURCHES: Chattanooga—First, Pastor Huff baptized 3; Red Bank, Pastor Pickler baptized 2; Ridgedal, Pastor Ivey baptized 7. Johnson City—Unaka Avenue, Pastor Bowers received 4 by letter. Knoxville—Broadway, Pastor Pollard received 1 for baptism, by letter 2, by confession 1; Fifth Avenue, Pastor Wood baptized 1 and received 9 by letter; John Sevier, Pastor Gross received 2 by letter. Kingsport—First, Pastor Cobb baptized 4, received 2 by letter. Madisonville—Pastor Grogan baptized 3. Memphis—Boulevard, Pastor Arbuckle received 1 for baptism; Bellevue, Pastor Lee received 25 additions, 6 by baptism; Temple, Pastor Boston received 3 by letter and baptized 6; Union Avenue, Pastor Hughes received 2 by letter and baptized

3; Central Avenue, Pastor Turner baptized 7. Old Hickory—Pastor Kirkland received 2 for baptism and baptized 2. Watertown—Pastor Wright baptized 2.

NOTE: See note at bottom of Sunday School and Training Union attendance on opposite page.

REV. ROSCOE EDMOND RULE

Whereas, Upon the tenth day of September, 1941, Almighty God saw fit, through his all wise providence, to take from our midst our beloved Brother, the Rev. Roscoe Edmond Rule; and,

Whereas, We as a church feel most keenly the fact of an ill-repairable loss in the going of this Christian gentleman, faithful Gospel minister, and untiring brother to humanity; and,

Whereas, We recognize that our unmeasurable loss is his inconceivable gain;

Be it therefore resolved:

First: That we express to Almighty God our soul-stirring gratitude for the gift of such character to abide amid humanity for a short time to inspire and encourage others in the way of the Realm of the Blessed;

Second: That we extend to the bereaved family our deepest heart-felt sympathy, our abiding love in Christ and our continual prayers;

Third: That we assure the Rev. Luther Rule, son of the deceased, of our appreciation of him, our confidence in him, and our prayers for him while he proceeds, by the grace of God, to proclaim the Gospel of Christ to the ends of the earth;

Fourth: That a copy of these resolutions be presented to the family, a copy spread upon the records of the church, and a copy be mailed to the BAPTIST AND REFLECTOR for publication.

Adopted by the Valley Grove Baptist Church this, the first, day of October, 1941.

(Signed)

ORAN O. BISHOP, Pastor,
U. G. BOWMAN, Church Clerk.

The Middle Tennessee Baptist Pastors Conference

The Middle Tennessee Baptist Pastors Conference will meet at ten o'clock, Monday morning, October 27th, in the auditorium of Tennessee College for Women at Murfreesboro, Tenn. The faculty and student body will meet with us for the devotional period. Lunch will be served at the noon hour.

All Baptist pastors of Middle Tennessee are urged to attend.

Below we give the program for the conference:

10:00 A.M.—Music, Rev. Paul Kirkland, Old Hickory.

10:10 A.M.—Devotional, Rev. Sterling Price, Knoxville.

10:40 A.M.—Minutes and business session.

—Special music, Rev. Paul Kirkland.

—Message, "Have Our Ministers and Missionaries Lost the Spirit of Sacrifice?" Rev. Dawson King, Gallatin.

—Music.

—Message, "The Prophets of Israel and the Preachers of Today," Rev. T. C. Meador, Orinda.

—Lunch.

—Devotional, Rev. O. E. Bryan, Winchester.

—Message, "Religious Responsibility of the Home Church, Denomination and Chaplain to the Soldier," Chaplain John L. Dodge.

—Open conference on camp work, led by Dr. Dodge.

—Adjournment.

RALPH R. MOORE, President.

Weakley County Association

The Weakley County Association met October 7-8 with the Pleasant Grove Baptist Church. There was the largest attendance we have ever had and was reported by all to be one of the best meetings in the history of fifty-four years of this association.

We are so happy that we were able to report every church in the association giving through the Co-operative Program. We were the first in the state to reach this goal.

As moderator, I expect to try to get each church to put the BAPTIST AND REFLECTOR in their budget for another year; however, we may not be able to get this done the first year. But I am glad to say that most of our preachers are doing what they can to build a greater association, one that will be co-operative in every respect with our State Convention.

Dr. John D. Freeman and Dr. Taylor were greatly missed this year; however, Dr. Norris Gilliam was present and brought a heart-stirring message on our state work. Brother Creasman spoke on the Orphans Home, Brother Wiley on the Brotherhood, Dr. John J. Hurt made an inspiring talk. Encouraging reports challenging messages and Christian fellowship all went to make the two days' meeting valuable and memorable for every Christian present.

O. C. COOPER, Moderator,
Greenfield, Tennessee.

Holston Valley Association

Our association met this year with Tunnel Hill Church. The introductory sermon was preached by B. H. McLain on "One In Your Midst Whom Ye Know Not," which, of course, was Christ, who is so often unrecognized. He gave this illustration: Suppose a commander in the armies of Imperial Rome should arise from the dead and see the things of today; many of them would be familiar to him, such as political chicanery, theft, lewdness, and blasphemy among individuals and great armies of the nations contending with each other; but some things would be new to him, such as Christian hospitals, orphanages, and all the tokens of love which Christ has put into the hearts of people and are manifested in deeds of kindness, mercy and forgiveness.

We were pleased to have with us Brethren Freeman, Creasman, and Miss Mary Northington of the state workers, Roy Myers, one of our own, now with Carson-Newman College; Roy Anderson of Harrison-Chilhowie, and Pastor Laurie J. Atkinson of Nickelsville, Virginia, who gave us two most helpful devotional talks. His work affords an example of what Virginia Baptists are doing in their rural fields in the mountain sections of their state. This man was pastor for nine years of Oakland church in Roanoke. Then he removed to the place where he is now, 15 miles from the railroad, to a village church and two country churches, and began a teaching ministry. The first year he had only a very few baptisms, but in the fourth year now closing there have been 86 baptisms. Over in Virginia, whenever a group of country churches will get together and call a man capable of leading them and willing to give time to them, the Board assists in his living. It is a difficult but worthwhile thing.

The writer secured twenty-five subscriptions for the BAPTIST AND REFLECTOR.

—J. R. CHILES.

Mrs. Appleby Writes from Brazil

(continued from page 12)

The climax of good things was the inauguration of the Home with 136 people present. There were thirty civic-minded men of public prominence from the surrounding towns: mayors, judges, doctors, etc. They were most hearty in the expression of their appreciation of this great move in their community to lift the standard of agriculture and stock raising, open a school in a center that has none and furnish a Christian home for orphans and widows. A banquet followed the worship service with a long table under a brush arbor outside. Two doctors offered their services which is a big thing, for distances are great in the interior. This big farmhouse will open its doors to Baptist boys and girls of isolated communities where there are no schools so that they may study at an expense of less than three dollars a month or even for their work.

Our prayer constantly to God is for an evangelist or circuit rider preacher who will make his headquarters on the farm and reach all that part of the state for Christ. Our service in a social and educational way will raise the prestige of Baptists all over the state but our hearts long to make it a spiritual ministry. Of course our workers will do much in preaching anyway. It is not necessary to be a minister to preach in Brazil. Almost any of our consecrated laymen testify everywhere to the power of Christ to save.

This fact is beautifully illustrated in the life of a seventeen year old youth who appeared here from the interior a few months back. His mother had heard the Gospel from a passing traveler and come to love the Lord. She managed to get a New Testament and in spite of persecution followed its teachings and brought up her children loyal to the Gospel though she knew nothing of denominations and was never baptized.

Domicio, a son, was encouraged to explain the New Testament to others. At fifteen he was preaching constantly. Persecuted in the home town, he went to work with an uncle in another interior place. There he preached every night for a year with such crowds that it was necessary to turn one group out and invite another in. A children's meeting was held first. He worked all day to make a living, suffered persecution and was usually busy until ten in the evening so took tuberculosis at that growing age.

The relatives helped him arrange money to come to the capital for medical aid. On the way he saw a man that he said something told him by his manner that he, too, believed. Through this stranger he was put in contact with a Baptist preacher of the interior. This minister sent him to Mr. Maddox. Twenty Christians were left behind because of Domicio's preaching.

Mr. Maddox arranged a place in the hospital where Domicio gave the "sisters" a headache day after day as he preached in the hospital. Finally he was cured and he left two believers in the hospital. Two weeks ago Domicio was baptized and is now studying with Mr. Maddox. He longs to go to school.

How it thrills to see the devotion of such Christians as Domicio. Last week our students held a revival in the school. Our boys of the school preached every night with the house full.

The on-going of His glorious cause here does not depend upon missionaries. If we left tomorrow these radiant young people who have caught the vision would carry the message to the corners of this big state.

How we thank God for the challenge at this hour when there is so much to discourage out in the big world in which we live. What a privilege to serve now. We plead earnestly for your prayers daily for strength and spiritual power:

"That I may no longer sleep quietly
Or walk thoughtlessly upon the earth."

With sincere appreciation of our friends in the homeland and with affectionate regards,

ROSALEE MILLS APPLEBY (Mrs. D. P.)

Light for the Blind in Brazil

By CARLOS VIERA

ON JUNE 8, 1941, there was a special meeting in the Engenho de Dentro Baptist Church, in Rio de Janeiro, Brazil. It was the fourteenth anniversary of the Evangelical Institution for the Blind, founded by the church in 1927. It was organized with four young men who were converted, with a view to care for blind believers, to instruct them and give them work to do, and especially to reach the other blind in Brazil with the gospel of Christ. There are over 40,000 blind in Brazil in a double darkness, physical and spiritual. Almost nothing is being done to reach them with the Light of the world. This Institution is the only one in South America to care for the blind in this line. Its support is based on free offerings from those whose heart God touches.



So far, God has blessed the work. About 14 have come in, and a good deal have left already. One, for instance, came to learn to read and write the Braille system, and then went back to the interior to work as an evangelist. Others stay and are also preachers of the gospel. A good number of other blind have come to accept Jesus as their Saviour through the instrumentality of this Institution. In the meeting mentioned above, a quartet of blind sang a hymn composed and written by one of them, in which they repeated this refrain: "We have peace, we have light." It was a touching scene to hear the blind sing that way.

Several of these blind have learned English in order to read the Bible, as there is not a Bible print in Portuguese Braille. They read also Braille Magazines in English. The Institution is sending out evangelical literature to many blind all over Brazil. One of the plans now is to get a proper home for them, and to open also a department for blind women.

The pastor of the church for almost 24 years, the Rev. R. Pitrowsky is also president of the Institution. Its address is: Rua Engenho de Dentro 158, Rio De Janeiro, Brazil.

You Cannot Get Along Without It!

By LAWSON H. COOKE

THE MAXIMUM SERVICE cannot be rendered through a Brotherhood without the use of the Brotherhood Quarterly. Of course, it is possible to enlist men in their churches, to some extent, without the Quarterly, but they cannot be enlisted in the total program of Southern Baptists unless they are informed as to all the phases of that program. The primary purpose of the Quarterly is to disseminate denominational information. Its regular reading will produce a denominationally minded membership which is the first step in any enlistment movement. There are some churches in which it is impractical to use the Quarterly as program material in Brotherhood meetings. In many such churches the men are receiving the Quarterly regularly and are reading it as they would any other magazine.

This is budget season and churches are arranging their financial affairs for next year. The Quarterly should, by all means, be included in the church budget and supplied to all the men of the church whether they are members of the Brotherhood or not.

No church could make a better investment than by budgeting the Brotherhood Quarterly, even if, at present, there is not a Brotherhood in the church. Viewed simply as a business proposition: Suppose a church budgets one hundred Quarterlies—that would mean \$40.00 for the whole year. If the regular reading of the Brotherhood Quarterly by one hundred men does not increase the offerings of a church \$40.00 during the year, then I would be the first to say, "cut it out." There is no question, however, that the results will be many, many times over the cost of the Quarterly, and this in addition to the development of the spiritual life of the men, which, of course, is the most important consideration after all.

DO YOU KNOW?

1. What states comprise the Southern Baptist Convention?
2. How many churches are in the Southern Baptist Convention?
3. Who is the president of the Southern Baptist Convention?
4. The Southwide agencies of the Southern Baptist Convention?
5. What the Cooperative Program is?
6. Where the Southwide offices of the Foreign Mission Board are?
7. Where the Southwide offices of the Home Mission Board are?
8. Who is the president of the Foreign Mission Board?
9. What the denominational goal for 1945 is?
10. Where the next Southern Baptist Convention will be held?

If you cannot answer these questions, ask any regular reader of the *Brotherhood Quarterly*.

The *Quarterly* gives this and much more denominational information, and should be read regularly by every man in the church.

Why not supply the men of your Brotherhood with the October-November-December number?

It is only TEN CENTS a copy and should be ordered from Baptist Brotherhood of the South, Commerce Title Building, Memphis, Tennessee.

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