

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

JOURNAL

ILLINOIS BAPTIST CONVENTION

VOLUME 108

THURSDAY, SEPTEMBER 24, 1942

NUMBER 39

SOUTHERN BAPTISTS WILL HONOR CAREY

(Sunday, October 4, Adopted as Day of Celebration)

LOUIE D. NEWTON, *Chairman*

S. B. C. Committee on Cooperation and Enlistment

OCTOBER 2, 1792

Let me, as briefly as I can, sketch the story of the organization of the British Baptist Missionary Society as the result of William Carey's impassioned sermon in 1792, and the plans by which he was sent out to India as the pioneer missionary of modern times.

It was at Kettering, England, on October 2, 1792, that a small group of Baptist preachers met to consider the resolution passed at the Northampton Baptist district association in its meeting at Nottingham the previous May, following the "deathless sermon" by William Carey, Wednesday morning, May 31, 1792. The resolution:

"Resolved, that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel amongst the Heathen."

When they got to Kettering on October 2, they went to the Little Meeting (The Baptist chapel's name), and opened the meeting. John Ryland, pastor at Northampton, preached the morning sermon, having for his text: "I the Lord work a work, and who shall let it?" Andrew Fuller, pastor at Kettering, declared at the close of the sermon that "We are on the high ground again which we touched at the close of Brother Carey's sermon at Nottingham." In the afternoon Samuel Pearce, pastor at Birmingham, who had been brought from beyond the Association's borders "to cast love's fire into their hearts," was the preacher.

IN THE HOME OF A DEACON

That evening they were invited to Widow Wallis' home for supper. Her husband, Beeby Wallis, a deacon in the Kettering church, had died a little while before, but she carried on the tradition of the Wallis home as the "Gospel Inn," where preachers were ever welcome. Joseph Timms, a wood stapler, had been elected to take her husband's place on the board of deacons, and Mrs. Wallis asked Mr. Timms to attend the supper and act as host.

After supper, they adjourned into the cosy lean-to back parlour, twelve by ten, for the evening session of the Ministers' Meeting. There were twelve preachers present, a student from Bristol, and Deacon Timms. They addressed themselves to the consideration of the resolution, above quoted, and after an inspiring appeal by William Carey, closing with the historic words: "Can't we Baptists at least attempt something in fealty to our Lord?" and hearty words of support from Fuller, Pearce, Ryland and Sutcliff, the following resolution was unanimously adopted:

"Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendations of Carey's *Enquiry*, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest

to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen."

"YOU HOLD THE ROPE"

Then came the offering. It was felt that few, if any, of the preachers present were prepared to make cash gifts, and it was therefore agreed that in the offering each might put down the amount he would undertake to raise. Fuller used his snuff box in receiving the subscriptions and gifts. When added, the offering amounted to thirteen pounds, two shillings, and six pence (between \$50.00 and \$60.00).

There is a tradition that Carey said to the group, when the offering was announced, "I now put myself into the offering." We do know that he turned to Fuller and said: "*You hold the rope, and I will go down into the mine in search of lost souls.*"

The student referred to as being from Bristol, was William Staughton. He had preached five Sundays in College Lane, without a penny of offering. Even so, he subscribed a half-guinea (about \$2.25), and afterward declared: "I rejoice over that half-guinea more than over all I have given in my life besides."

OCTOBER 4, 1942

The Baptists of England are now in the midst of their celebration of the 150th anniversary of the birth of modern missions. They will have a great convocation at Kettering on October 2, continuing through Sunday, October 4.

Southern Baptists, along with our Baptist brethren throughout the world, can join in this celebration on Sunday, October 4; and I believe our pastors and people will be grateful for this privilege of uniting on that one day in grateful acknowledgment of the birth of modern missions at Kettering, October 2, 1792, and the glorious work of William Carey in blazing the way for those who have followed him in making Christ known to the peoples of earth.

No detailed program is suggested. No expense will be incurred in creating literature for the day. Every pastor is asked to acquaint himself with the life of Carey, through the numerous books available in our Baptist Book Stores and in the public li-

(continued on page 5)



CAREY AND HIS CONVERT

Baptist and Reflector

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WE DO NOT USE UNSIGNED COMMUNICATIONS

BAPTIST AND REFLECTOR COMMITTEE

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J. G. Hughes, A. L. Todd.

Rich Printing Co., Nashville, Tenn.

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.

Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

Terms of Subscription—Single subscriptions payable in advance one year \$2.00, six months, \$1.00. Club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 200 words free; all other words one cent each. Non-obituary resolutions 1 cent for all words.

Cuts—The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$1.00 per insertion.

Advertising Representatives—Jacobs List, Inc., Clinton, S. C.

EDITORIAL

"If I Can Do Some Good"

THE LAST WORDS of Bro. Penick, whose death was recently recorded in BAPTIST AND REFLECTOR, were, "Lord, if I can do some good, let me live."

That was characteristic of him. He had a burning desire to do good, and he did good earnestly. In his last hour he wanted to live only if he could do some good.

There appear to be some who, we suppose, desire to be good in some measure. But they seem to have very little desire to do good. And they do very little of it.

The Word of God reveals what doing good is. It takes in the whole scope of Christian duty.

In some instances, it might be disquieting for people to be tested by this: "I want the length of my life to be determined by whether *I can do any good or not*." It might be still more disquieting if the test were this: "Let the length of my life be determined by whether *I am doing any good or not*."

"And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:9, 10).

What A Burning Shame!

IN DAVIDSON COUNTY, Tennessee, near Nashville, a beer tavern became notorious, but the County Beer Board did not revoke the license. It became necessary for the military authority at Camp Forrest to declare the place "out of bounds" for the soldiers.

In Columbus, Ohio, a United States Army officer in charge of an airbase nearby had to notify the civil authorities that if they did not clean up the vice situation he himself would invoke the May Act.

In San Francisco, an officer representing the Army told a meeting for the elimination of vice that unless the situation was brought under control the Army would take the matter into its own hands.

What a burning shame that military authorities have to step in because the civil authorities fail! Well does Dr. Pope say on the Digest page in reference to such: "It is a shameful commentary on our civil life when army officers must take the initiative to clean up our cities and make them morally fit for training our

soldiers. All honor to such officers while we hang our heads in shame."

By the way, where are those "wets" and "wet dries" who said that the legalization of alcoholic beverages would improve the liquor business and improve vice conditions as a result?

More About Women Keeping Silent In The Churches

QUITE A LOT on this subject in the BAPTIST AND REFLECTOR of September 3.

As it appears to this writer, conditions along this line are sure enough shameful, awfully so. Women in the lead in everything connected with church affairs. Not in Baptist pulpits as preachers, but in other ways. Of late years some of the churches send only women as messengers to the Association meetings. Yes, a shame, a shame ~~not~~ on the women who are being forced to work in the lead, but on the men who force them to do it. The men will not, and if it is to be done, it must be done by the women. Yes, the blame is mostly on the men who will not, and the blame is on them.

Men, let us arouse ourselves and change things to what they should be. This would be nature's cure for the disease.

Under the heading, "Hear the Conclusion of the Whole Matter," we read suggestions that are about as good as could be afforded, the circumstances being considered.

H. C. SANDERS, M.D.,
Selmer, Tennessee.

(EDITOR'S NOTE:—We run this communication from Dr. Sanders as an expression of his reaction to the editorials in BAPTIST AND REFLECTOR and to the subject under consideration in them. It will be noted that he does not criticize the women, but puts the blame upon the men who will not do their duty. That is the spirit of BAPTIST AND REFLECTOR as well. All hail to the faithful women who serve when the men will not! But shame upon the men when they compel the women to take the lead where they themselves should be faithfully leading out!)

"Take Heed How Ye Hear"

THE LORD JESUS spoke these words. He expects them to be obeyed. They put an obligation upon preachers to present the Word of God to be heard and an obligation on the people to hear that Word when it is proclaimed.

No command is more positively set forth in scripture than this "Hear, O Israel"; "they would not hear"; "if any man will not hear that prophet, his soul shall be cut off from among the people"; "O earth, earth, earth, hear ye the word of the Lord"; "hear, and your soul shall live"; "He that hath an ear, let him hear what the Spirit saith unto the churches." Again and again and again the divine command to hear is repeated.

The teaching is that one should hear the Word of God prayerfully, attentively, believably and obediently. The congregation which does this helps the preacher to preach. Many a sermon fails to "go over," not because of the preacher, but because of the congregation. A preacher cannot stay warm in an icy congregation. Frost in the pew accounts for many a failure in the pulpit.

The fact that God commands the people to hear puts on the preacher the obligation to give them something worth hearing. There is an inexhaustible supply in the Word of God. But it calls for much prayer and hard study and earnest, thorough preparation on the part of the preacher.

Jesus said of His ministers: "He that heareth you heareth me, and he that heareth me heareth him that sent me." Therefore, there is as great an obligation upon the congregation to hear as there is upon the minister to preach. If he is called to preach, they are equally called to hear.

This is worth remembering when one goes to church.

Baptist Pastors and Leaves of Absence

THE PASTOR of the First Baptist Church of Ada, Oklahoma, formerly of Tennessee and a graduate of Union University, has sent the following communication under the above heading to BAPTIST AND REFLECTOR:

"Brethren:

"I note that a large number of our pastors who are going into the Army are getting leaves of absence from the churches.

"Since I had this experience in the last War, I am writing to offer a suggestion both to the pastors and churches. I was pastor at the First Baptist Church, Idabel, Oklahoma, and they gave me a leave of absence, and of course every time they tried to secure a pastor, no man wanted to take the church because it was temporary. After several months, and having had several men before them, they wrote me with a great deal of delicacy, and asked me for my resignation, informing me of their problem. I sent my resignation. However, several months had passed and they went a whole year without a pastor, and by that time I was back, and they called me, but I think it was bad for the church and it was bad for me.

"I did not know they had called me until I had come back from France. I stayed with them two months, and then came to Ada. I believe when a pastor is accepted for a Chaplaincy, or in any branch of the service, it would be best for him, and best for the church, if he would resign. I am sure the Lord will open up a field of service for every one of these men when they return."

BAPTIST AND REFLECTOR passes on this communication as an expression of opinion. Quite likely some will disagree with it. As a matter of fact, they have full liberty to do so. But BAPTIST AND REFLECTOR believes that Bro. Morris is sound in the position he takes. And, of course, on the part of neither Bro. Morris nor BAPTIST AND REFLECTOR is there any *personal* reference intended.

The Associations

DYER COUNTY ASSOCIATION was entertained at its first day's session by Pastor R. J. Williams and the Gates Baptist Church, a church that uses the Church Home Plan of subscriptions to BAPTIST AND REFLECTOR. Moderator, A. M. Vollmer, assistant moderator, B. R. Winchester, clerk, Lewis S. Ferrell, and treasurer, Mrs. Carrie Belle Wilson, were the officers chosen. For the annual sermon B. R. Winchester brought an inspirational message on Heb. 12:27. Brethren Wiley, Creasman and the editor from the state forces attended. The second day's session was to be held with Pastor J. H. Miller and Trimble Church. That evening at Dyersburg, in the First Baptist Church, our party heard a great message from Dr. George Ragland, of Lexington, Ky., who had come to assist Pastor Vollmer and the church in a revival.

Our party attended the first day's session of *Crockett County Association*, which was entertained by the Cross Roads Baptist Church, P. L. Utley, pastor. Morris Prince, R. L. Newman and J. W. Cunningham were elected moderator, assistant moderator and clerk-treasurer respectively. Pastor J. E. Sharp of Bells preached the annual sermon, a challenging message on "Come to the Kingdom for Such a Time as This." Crockett County Association has only 13 churches. But it always has a wonderful spirit.

Madison County Association met in its first day's session with Pastor J. D. Ford and the Pinson Church. The ladies served lunch in the gymnasium in an unusually attractive way. Bernard Scates, Leonard Sanderson and H. W. Johnson were elected moderator, clerk and treasurer respectively. The editor preached the sermon in the absence of the appointee, W. Morris Ford, on account of the funeral of Dr. I. N. Penick at that hour in the First Church, Jackson. The second day's session of the body was to be held at the East Laurel Church.

Our New Executive Secretary

DR. C. W. POPE, pastor of the First Baptist Church of Jefferson City, Tenn., since 1927, was unanimously elected Executive Secretary of Tennessee Baptists at a special meeting of the Executive Board in Nashville September 15. Chairman R. Kelly White presided over the meeting and the name of Dr. Pope was presented by Dr. F. F. Brown, chairman of the Nominating Committee.

The new secretary succeeds Dr. John D. Freeman, the faithful and fruitful secretary for the past nine years, who resigned some weeks ago to become editor of the *Western Recorder*, state paper of Kentucky Baptists. Both will assume their new duties November 1.

Dr. Pope holds the A.B. degree and Master's degree from Mercer University and the Doctor of Divinity degree from Carson-Newman College. After serving for a time as instructor in Evangelism and Missions in Mercer University, he became pastor in Chattanooga, from which he went to the pastorate of the First Church, Jefferson City.

He has been a member of the Executive Board of the Tennessee Baptist Convention for 16 years; a member of the Board of Trustees of Carson-Newman College for 10 years; a member of BAPTIST AND REFLECTOR Committee for eight years and contributing editor for five years; and a member of the Board of Trustees of Harrison-Chilhowee Baptist Academy for five years.

The new Executive Secretary was married to Miss Mattie Wiloughby November 5, 1912, and they have four children: Mary Elizabeth, freshman at Carson-Newman College; Mrs. Spencer Hawkins, Milan; Corp. Hughlan Pope, Officers' Training School, Monmouth, N. J.; and Stanley Pope, director of physical education and athletic coach at Marion High School, Marion, Va.

Widespread and deep regret has been expressed over the resignation of Secretary Freeman. But there appears to be a general feeling that Dr. Pope will be an able successor to him. In all his contacts with the new secretary, the editor has found him to be a warm friend, a wise counsellor and an able executive. He knows and loves Tennessee Baptists and their work and "speaks the language of Zion." BAPTIST AND REFLECTOR welcomes him to his new position. It welcomes him and Mrs. Pope to Nashville, together with the other members of his family as they may come this way.



C. W. POPE

It Can Be Done Even In The Summer Time

By NORRIS GILLIAM

THE OPINION has arisen that there are but about three months in the year when work can be done on the financial program of a church. As a result of this, the conflict of denominational meetings, evangelistic meetings and the preoccupation of denominational leaders and others who might help in such campaigns the financial programs of many of our churches have suffered greatly.

The idea of such a brief time for effective work along this line has probably arisen from the fact that so many of our churches use the calendar year as their fiscal year. There are certain advantages in having these two years to coincide but there are disadvantages as well. Because of this quite a number of churches use the association year. Others have their business year begin with the first of October, which is the start of a new quarter and is also the be-

ginning of the Sunday School and Training Union year. Upon study it will be found that any month is a good time to begin a church fiscal year and that each church should decide for itself which is the best month for it.

But regardless of the month with which the church business year begins a Stewardship Revival can be held in any of the twelve months. It is probable that many would think that June, July or August would be the least likely for success in a venture of this kind. But at the Lockeland Baptist Church in Nashville it has been demonstrated that the summer period is a good time to have such a campaign. The pastor, while he was serving Tennessee Baptists as Director of Promotion, had studied with Dr. John D. Freeman and Mr. George J. Burnett, of Memphis, Tenn., the practicability of such an effort in the different months. The ultimate conclusion was that beyond doubt great good would result from a Stewardship campaign regardless of the month in which it was held. After his return to the pastorate he decided to demonstrate the validity of this conclusion.

During the spring the church invited Mr. Burnett to lead in a Stewardship Revival beginning July 6th. The revised budget was to go into effect on August 1st. A comparative study of the financial record of the church for the three summer months of 1941 and 1942 follows:

TOTAL RECEIPTS			
	1941	1942	Increase 1942
June	\$1,605.08	\$1,913.07	\$ 307.99
July	1,149.90	1,810.22	660.32
August	1,475.19*	2,500.34	1,025.15
	<u>\$4,230.17</u>	<u>\$6,223.63</u>	<u>\$1,993.46</u>

CO-OPERATIVE PROGRAM RECEIPTS			
	1941	1942	Increase 1942
June	\$ 286.02	\$ 321.01	\$ 34.99
July	214.18	334.42	120.24
August	258.13*	570.37	312.24
	<u>\$ 758.33</u>	<u>\$1,225.80</u>	<u>\$ 467.47</u>

DESIGNATIONS			
	1941	1942	Decrease or Difference 1942
June	\$ 27.30	\$ 22.09	\$ 5.40
July	84.31	80.71	3.60
August	91.30*	70.71	20.59
	<u>\$ 203.10</u>	<u>\$ 173.51</u>	<u>\$ 29.59</u>

*—The church was pastorless during the last two weeks of August, 1941.

NOTE: August of both years had five Sundays.

June of 1941 had five Sundays but June, 1942, had only four Sundays.

Br. Burnett was with the church from July 6th through July 19th. It will be seen that the increase in total receipts for the three months of 1942 (13 Sundays) over the three corresponding months of 1941 (14 Sundays since June and August both had five Sundays that year) was \$1,993.46 or 47.1 per cent. Some of this increase might have been due to an increase in employment and at a higher wage and there might have been some cumulative effect from a program of Stewardship tract distribution through the mail to the membership before the campaign was started.

Another interesting observation is the fact that gifts through the Co-operative Program during the summer of 1942 were \$467.47 more than during the summer of 1941. This represents an increase of 61.6 per cent. Designations were \$29.59 less for the summer of 1942 than they were for the summer of 1941, or a decrease of 14.5 per cent. The universal experience is that as our people come to see the fairness and efficiency of our Tennessee and Southwide Co-operative Program they delight more in co-operation and decline more in designations.

THREE CONCLUSIONS

1. The quickest way to increase the receipts of a church, especially for the Co-operative Program is through a Stewardship Revival. (I doubt that God will bless such an effort unless His Mission Program is given its rightful place.)
2. Some months may be a little better than other months for having a Stewardship Revival, but any month is a gloriously good one for it.
3. Our churches, well enlisted or poorly enlisted, in flush years and in hard years, can profit greatly from a good Stewardship Revival and should plan to have one as soon as possible. Write Dr. John D. Freeman or Rev. L. G. Frey for tracts and suggestions. Write Mr. George J. Burnett, Memphis, Tennessee, if his assistance is desired. He is loyal to the Bible, the church, the Co-operative Program and the pastor.

Loyalty Service At Raleigh Baptist Church

IN CELEBRATION of the five years' pastorate of Rev. W. F. Carlton and of the achievements of the church in this period, Raleigh Baptist Church, Raleigh, Tenn., had a Loyalty Day Service Sunday, September 6. Judge John W. McCall, of Memphis, spoke at the morning hour.

In these five years, there have been about 225 additions to the Raleigh Church, and the church is giving about 40 per cent more now than at the beginning of the period. There has also been a noticeable increase in attendance at all services. The indebtedness of about \$3,500.00 on the pastor's home has been paid, a \$500.00 baptistry has been installed and the pastor's salary has been raised from \$1,500.00 to \$2,000.00. Best of all, there has grown a warmer fellowship.

Raleigh has the reputation of being a friendly church.

Relative to the Loyalty Day Service, Pastor Carlton sent a letter to his people, a copy of which the editor secured. Among other things, the pastor thanked the people for their loyalty to the work and their kindness to his family and himself and said "We face the future with joy and high hope. We must do more for the Lord, as the opportunities are becoming greater all the time."

BAPTIST AND REFLECTOR sends its congratulations to Pastor Carlton and his family and the church. And it emphasizes the pastor's exhortation to his own people as being applicable everywhere and to us all:

"We must do more for the Lord, as the opportunities are becoming greater all the time."



W. F. CARLTON,
Pastor Raleigh Baptist Church

Quotes From George W. Truett's Sermons At Ridgecrest

Compiled by C. E. BRYANT, JR.

"This is not a time for defeatism. It is a time for turning to God as never before. The fact of God, God's plans and purposes, God's Holy Bible, God's love and God's way for men are unshakable realities."

"In a day like the present, with all the world shaken and in upheaval, it behooves us to seek diligently that which is righteous and permanent. It behooves us to turn unreservedly to Him. Are you afraid to pray 'thy will be done in my life'? Do you want to tell God what to do, or are you willing to seek His will for you?"

"We do not know what is good for man. There are great compensations for us in sickness and suffering. Obscurity often is better than prominence. The most joyful people I know are our missionaries, with their meager salaries. They seek only to live to the end of the way serving God."

"It is better to worship in caves and hideouts in the mountains and have God with us than to have beautiful buildings and be without God. The most awe-inspiring presence in the world is the conscious presence of God."

"If one insists on a crown, somebody will knock it off before long."

"It matters what a man believes. We are to be true to the Word of God. We are to uphold it, proclaim it and stand by it. We are to know the will of God and do it."

"When churches fail to give primary consideration to the winning of souls, that church is on the toboggan."

"We as Christians are not in a pink tea affair. Ours is a great battle. We must have men and women to stand in the gap to withstand against the devil."

"In upholding the standard of well doing, Christians must do their all to please Christ, to obey Him and honor Him in all things. This must be the reigning principle of life that we go about in all things doing good. We are to put worldliness aside and let spirituality in. The standard is comprehensive and all embracing. There is no justification whatever for the division of life into the sacred and the secular."

"The freedom and honor of the United States are worth dying for. The cause of Christianity is worth dying for. Anything that is worth dying for is worth living for. The struggle is great. We are to behave ourselves honorably. There is no place for cry babies. Let us send our boys to fight, and let them know we are behind them, building our homes and our nation in righteousness."

"Ease is the bane of churches and individuals. There is no place for Christians who take it easy. The world needs us to the maximum of what we can give the world."

"I am utterly afraid of anyone who undervalues the importance of the church. We are not to treat the church lightly but are to cooperate with it to the utmost. Make your church the most vital, living thing in your community."

"It is good for us to remember that our prayers uttered in ignorance have far reaching meanings and are answered in love by our Lord."

"If a man doesn't live for two worlds, he commits suicide in both."

Orphanage Notes

SCHOOL BEGAN at the Orphanage August 31 with classes being held in the new school building. We have all twelve grades and our high school is an accredited school.

We are very happy that four of our girls are entering Tennessee College for Women, this fall. We know that it is a great school, and we are very sure the girls will enjoy their work at Tennessee College. We hope to have more girls to send to T. C. next year.

THURSDAY, SEPTEMBER 24, 1942

Brother Creasman has been rather busy attending the Associations and he will continue to be busy through October. At the present time he is on double duty, that of carrying on the field work and also taking care of work at home.

No one has to tell us when fall is here. It is generally understood that when the boys begin preparing to make sorghum, fall is here. The children enjoy watching them make sorghum, and eating it also. They usually make from 1,000 to 1,200 gallons but even that doesn't last forever.

The Orphanage Church participated in the Sunday School Clinic which has been held in the Nashville Association these last two weeks. We hope great things will come from this work. The children and workers have been attending Study Courses this past week. Teachers for all the groups have been brought out from Nashville each night, and we feel that a great deal has been accomplished. We are trying at the present time to make Christianity more vital to the children than ever before. We want them to feel their dependence upon God and know no life can be complete, or attain the highest achievements without God.

We are always glad for our friends to visit us at any time. I am sure the Orphanage will mean more to you, and you will take a greater interest in the work here, after having visited the Home.

LOUISE YOUNG, Office Secretary
Tennessee Baptist Orphans' Home.

The Jolting Judgment of A Judge

IT IS RELIABLY reported that a police judge in a certain Northern city will not let the officers bring a drunk man before him, if there is any other appropriate place to take him. He makes the officers take the man home. Only when there is no home or equivalent place to take him will the judge allow the man to be brought before him.

The attitude of this judge is that if he can avoid it he is not going to prosecute and fine and punish a drunk man *when the Government legalizes and licenses and collects taxes from the liquor traffic, which makes the man drunk.* He does not mean that he favors the non-enforcement of law or winks at drunkenness. Quite the reverse. He wishes to avoid being party to the inconsistency of providing by law the liquor which makes a man drunk and then prosecuting the man for becoming the finished product of the legal provision.

It must be admitted that this judge jars the Government with a jolting judgment.

Southern Baptists Will Honor Carey

(continued from page 1)

baries, and preach that Sunday on this inspiring chapter in the Acts of Jesus in the lives of his disciples.

Nor do we suggest a special offering. The whole occasion should serve to deepen the interest of our people in our present plan of cooperation by which we are seeking to "strengthen the cords and widen the stakes." If we will unitedly observe this day, it will mean a tremendous stimulant to all our work at home and abroad. It will bind us ever more closely to the Cooperative Program, the Hundred Thousand Club, our plan to pay our debts by the end of 1943, emphasize stewardship and evangelism, and warm all our hearts in renewed service in the Master's work, and thus give every church a worthy beginning for its fall program.

Let us ever remember that the Kettering meeting was held in a deacon's home, and presided over by another deacon. Laymen have been stalwarts in the support of the world missionary enterprise from the days of Abraham and of Barnabas, and even to this good day.

—Adopted from the Quarterly
of the Baptist Brotherhood of
the South.



EXPECT... ATTEMPT

GEORGE W. SADLER, *Secretary for Africa, Europe and Near East*

We are about to observe an anniversary which is more important than many that are widely celebrated. October 2, 1792 will continue to claim the attention and challenge the imagination of the Christian world because it marks a turning point in the history of modern times. William Carey was not the first modern missionary, but he was the first to fan the fire of missionary activity into such whiteness that it kept flaming.

CAREY, THE CRUSADER

William Carey sympathized with the underprivileged. He bore the burden of the dispossessed. He identified himself with those on whose feet fetters had been placed. He was at one with those who were in the bondage of ignorance and sin.

Baptists in Carey's day were both unpopular and underprivileged. He deliberately identified himself with the despised group. Indeed it is probable that he was challenged by the very hardness of the circumstances of his new comrades. At any rate, it is recorded that John Hyland wrote: "On October 5, 1783, I baptized in the Nene, just beyond Doddridge's meeting-house, a poor journeyman-shoemaker, little thinking that before nine years had elapsed he would prove the first instrument of forming a society for sending missionaries from England to the heathen world."

His evaluation of human worth and his desire to share his Christian experience made him a mortal enemy of slavery. It is said that his sister never heard him pray when he did not refer to this business that he considered "so inhuman and accursed."

He was also touched by the disgraceful condition in which prisoners of his day and the insane found themselves. He was partly responsible, no doubt, for the fact that two of his intimate friends threw the weight of their influence into these reform movements. One of these was a Leicester manufacturer who became a prison reformer and the other a physician who established the first hospital in Leicester "for the rational treatment of the insane."

CAREY, THE PLODDER

An insatiable thirst for knowledge characterized Carey. He roamed the hills and meadows in his efforts to explore and discover. Insects and flowers were his friends. Beasts and birds were his companions. He climbed the most difficult trees and sometimes he came to grief. Once he fell from a tree and the injury that followed caused him days of confinement. As soon as he was able to go out again, he climbed the tree from which he had fallen. When his mother chided him for such recklessness, he is reported to have said: "I couldn't help it, Mother, I really couldn't. If I begin a thing, I must go through with it."

This same spirit was evident when he was pastor for three and a half years at Earls Barton. The little church in which he preached was a sorry spectacle when contrasted with the famous moated church and its Saxon tower. However, Carey trekked the twelve miles to his parishioners in all kinds of weather and over the worst roads "though they could not pay him enough to cover the cost of the shoes and clothes he wore out in their service."

As he made shoes, he made maps and learned languages, collected data and accumulated facts, all of which were to stand him in good stead in later years. He thus appraised himself: "I can plod. That is my only genius. I can persevere in any definite pursuit. To this I owe everything."

CAREY, THE PRAYER

During Carey's early days churches were being grouped into associations. The one with which he was identified, the Northampton, was one of the youngest and at the same time one of the most active. Hall, the two Rylands, Sutcliff and Fuller, the leaders in this organization, were men of extraordinary ability. From various parts of Great Britain and even from America those who made up this group heard the call to prayer. "Churches, distressed at their barrenness, welcomed its summons to special monthly intercessions. They climbed the slopes of Carmel, and cried to God for his rain." Just as parents have prayed their own children into mission fields too these brethren prayed themselves in participation in a world-wide project. As has been said: "Only obedience rationalizes prayer. Only Missions can redeem your intercessions from insincereness."

CAREY, THE PERFORMER

While Carey believed firmly in prayer, he was fully convinced that doing the will of God was man's supreme duty. He was growing increasingly impatient because his fellow-ministers were doing so little to answer their own prayers. He begged his brethren to get up and get at this business of extending the Kingdom of God. He himself, he said, was only making and mending shoes that his chief business might be performed.

The people were mightily moved at the meeting of Northamptonshire Baptists at Clipstone in 1791. Cutcliff and Fuller preached with great power. Then Carey begged them to act. "He struck the heated iron. . . . He besought them on Christ's behalf to become His world-ambassadors, and dare an overseas' mission." He reminded them that they kept repeating the Lord's prayer while they ignored its implications. Finally his chance came and rarely has the world heard such powerful preaching. He chided and challenged his hearers as he used the words of the ancient preacher:

*"Enlarge the place of thy tent, and let them
Stretch forth the curtains of thine habitations
Spare not
Lengthen thy cords and
Strengthen thy stakes."*

The members of his audience were pricked in their consciences, but they were willing to remain inactive. It looked as if they would leave the meeting without making definite plans. Carey took hold of the arm of Fuller and cried, "Is there nothing again going to be done, sir?" This was the dart that found its mark. Fuller was now a convert and before the meeting was adjourned, he moved: "Resolved, that a plan be prepared against the next ministers' meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathens." The rest of the story is known: A small group met on October 2, 1792 in the home of Widow Wallis at Kettering and organized a society "for the Propagation of the Gospel amongst the Heathen." About \$65.00 was subscribed and William Carey soon offered his services as a missionary. Other scribes will tell the rest of the story. My plea is that we hear and heed the words that come down to us across the years: "Expect great things from God. Attempt great things for God."

A Digest of Religious Thought

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

Protestants Are Needed!

Editorial

The Christian Century

I am a South American and a citizen of the Argentine. One wonders where Mr. John W. White, newspaper correspondent who has recently attacked Protestant missions in Latin America, has been keeping himself during his years of residence in that continent. And what unexpected champions we are finding among the Catholics themselves! Just a year ago I attended a special luncheon organized by the Protestants of Lima, Peru, in honor of a prominent Roman Catholic senator who had with singular courage championed freedom of religious worship in his district. He had taken the matter up in congress and secured severe police measures against the priests who had been instigating a bitter persecution of the Protestants.

There is another interesting aspect of this question which I fear the American Roman Catholic propagandists for withdrawal of Protestant missionaries from South America are not taking into account. The Protestant foreign missionaries in Latin America are really very few in number. If the missionaries are withdrawn, will Protestantism disappear from South America? Far from it. Not a church would close its doors. The vast majority of parishes are cared for by native or national pastors. Every Protestant publication in South America has a national editor. In an attack on Protestant missions which appears in the *Catholic Digest*, Mr. White mentions a directory of 400 missionaries and their wives located in the Argentine. But he is mistaken. The publication to which he refers is a directory of missionaries and of ordained national or native pastors. The latter outnumber the former ten to one. It is going to take much more than the removal of a few missionaries, most of whom are in very much needed educational and social work, to change the attitude of the Argentines toward your country.

(It does not require the insight of a prophet to see that this whole movement is a cheap scheme of Catholic priests to drive Protestant churches out of South America. Perhaps they would like to rewrite the great commission to read: "Go ye into all the world, except South America."—C.W.P.)

Missionaries Tortured In Japanese Jails

Editorial

The Christian Century

With the arrival at neutral ports of United States citizens who have been interned since the outbreak of the war in Japan, newspapers are filled with stories of the sometimes hair-raising experiences of these victims of war. Among these are Harry White Myers, a Presbyterian missionary for forty-five years in Kobe, who had influenced Kagawa in his early years. On the outbreak of the war in December, Dr. White, a man sixty-eight years of age, was arrested, placed in an unheated and verminous cell with a Japanese kimono as his only clothing. There he was compelled to "sit Japanese fashion on my knees and heels all day until . . . I suffered chilblains and . . . my feet began to show boils all over." He was grilled for hours daily for weeks on end, "flattered, abused, tricked, lied to, threatened and slapped. At one time I was given twenty blows. . . The charges against me were spying on behalf of the American and British governments, maligning the Japanese army because of its conduct at Nanking and concealing assets. . . I want to record the clandestine acts of kindness of several guards and trustees and the courtesy of the Buddhist prison chaplain."

India Racked By Freedom Drive

Editorial

The Christian Century

The most serious blow struck at the four freedoms in any of the United Nations since the outbreak of the war was the arrest by the British government of Gandhi, Nehru and hundreds more of the leaders of the Indian independence movement on August 9. The All-India committee of the Indian National Congress had just ratified the action of its executive committee in determining to adopt a policy of non-cooperation if Great Britain did not agree to recognize the right of India to independence when the police seized more than fifty members of the All-India committee in Bombay, clamped a muzzle on the Indian press and began arresting Congress leaders all over India. As Mr. Gandhi was being led away with flower garlands draped around his thin neck, he said to his followers, "Remember the slogan: Either we get independence or we die." But in London, L. S. Amery, the India secretary, sought to reassure this country when he broadcast the opinion that the arrest of Gandhi, the "arch saboteur," had "saved India and the allied cause from a grave disaster."

(The refusal of England to grant India's demand for freedom is rapidly undermining the public's confidence in England's sincerity in the Atlantic Charter, regardless of whether the facts in the case merit such a conclusion.—C.W.P.)

A Declaration

Editorial

The Christian Century

This war must be won by the United Nations. At issue are our Christian concept of man's destiny and our opportunity, for years to come, to work toward a larger earthly fulfillment of that destiny. As Christians we cannot remain silent. We are committed to a society in which man is free to think, to create and to worship according to the dictates of his own conscience. But the promise of that society is now threatened by those who would set up the tyranny of a deified state. We are committed to the effort to bring about an equitable distribution of the world's resources and the assurance to all men of a better chance for economic security. But that purpose is now menaced by those who would fasten exploitation at its worst upon the world and consign most of the world's common people to perpetual economic slavery. We are committed to the establishment of a fellowship of races. But that objective is now imperiled by those who would set up the tyranny of a "master race." Our declaration is that of individual Christians. But we believe we express the mind and conscience of an overwhelming majority, not only of American Christians but also of that larger community of Christians which transcends national lines and, even in nations at war, remains unbroken. We abhor war. But in the outcome of this war ethical issues are at stake to which no Christian can remain indifferent. Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our government.

The Sunday School Lesson

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

LESSON FOR OCTOBER 4, 1942

Faith in Christ as Our Personal Saviour

LESSON TEXT: Acts 16:11-34; Romans 5:1-11; 1 John 5:1-5.

PRINTED TEXT: Acts 16:13-15; Romans 5:1-11.

GOLDEN TEXT: *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* Romans 5:1.

Let us keep in mind, as we begin and then continue in our lessons for this quarter, the aim as set forth by those who have arranged our studies for the next three months: "To help the learner achieve more effective Christian living in personal experience, in family relationships, and in and through the church." In these studies in the Christian life, three lessons are to be on the personal and individual, four are to be on the family, and three are to be on the church. The arrangement is to be topical with Scriptures chosen accordingly.

We begin this the first lesson of the new series on faith in Christ as our personal saviour. "Faith is that voluntary change in the mind of the sinner in which he turns to Christ. Being essentially a change of mind, it involves a change of view, a change of feeling, and a change of purpose. We may therefore analyze faith also in three constituents, each succeeding term of which includes and implies the preceding: A. an intellectual element. . . . B. an emotional element. . . . C. a voluntary element. . . . (further analyzed): 1. Surrender of the soul, as guilty and defiled, to Christ's governance. . . . 2. Reception and appropriation of Christ, as the source of pardon and spiritual life" (Strong's Systematic Theology, pp. 836-840). Involved in the above quotation is the thought that we must have faith, and have it in Christ, for one of the dangerous half-truths is that we are merely to have faith without reference to the proper person.

I. LYDIA ILLUSTRATES FAITH IN CHRIST AS PERSONAL SAVIOUR (Acts 16:13-15).

If we talk about a thing, we like to see it in action, and here we see faith illustrated in the case of Lydia, succinctly put in these three verses of Scripture. A party that was led of the Holy Spirit attended prayer-meeting held by the side of a river where some women were meeting for worship, among them being a lost sinner whose name was Lydia. As Paul spoke to her about Christ, the Lord opened her heart to receive the truth and to incline her will to exercise faith in Him as her Saviour. When she had done this, she exhibited to those about her allegiance to Him as her Lord in the act of baptism. Following this, she offered the hospitality of her home to those who had brought to her the message of Christ. God opened her heart, then she opened her home. It is a remarkably beautiful story, striking in its simplicity and revealing in its profundity; for from this place the stream of Christianity turned westward until it finally reached our own ancestors groping in heathen darkness and semi-savagery. Faith in Christ, when empowered by the Holy Spirit, is such a simple and, at the same time, such a profound act that we are to proclaim its exercise without the assistance of rites, or ceremonies, or sacraments, or institutions, or anything and everything else of a human contrivance. Lead a soul face to face with Christ, then trust the Lord to open that soul's heart, and if both are accomplished all will be well.

II. PAUL EXPOUNDS FAITH IN CHRIST AS PERSONAL SAVIOUR (Romans 5:1-11).

This passage is merely a sample, although a fair one, of Paul's exposition of this great teaching. The first eleven chapters of the book of Romans are given to a full exposition of this while the last five chapters outline Christian duties growing out of a consideration of the doctrine itself. The space allotted for these notes as they attempt to deal with this the cream of Paul's exposition will permit only the barest outline.

First, we are justified by means of faith in Christ as our personal Saviour, "therefore being justified by faith." Note again what Strong says: "By justification we mean that judicial act of God by which, on account of Christ, to whom the sinner is united by faith, he declares that sinner to be no longer exposed to the penalty of the law, but to be restored to his favor" (Syst. Theol., p. 849). Faith in Christ upon our part makes it possible for God's declarative act upon His part. Since Christ is God's appointed agent to whom human faith is to be directed, He then declares us, to be just in His sight when our faith is centered in Him.

Second, we have peace with God by means of faith in Christ as our personal Saviour, "we have peace with God through our Lord Jesus Christ." Transgression of God's holy law brings His condemnation, while acceptance of Christ as His Son as Saviour brings God's declarative act of justification, or restoration to His favor. Such inward tranquility suggests the peace that Jesus said would be ours (John 16:33) and that Paul said would guard or garrison (Greek word, literally) our hearts (Phil 4:7). Was there ever a time when the Lord's people needed more to be more sensitive to such security herein suggested than the present?

Third, we have God's grace, and thus are able to manifest the Christian graces, by means of faith in Christ as our personal Saviour, "we have access by faith into this grace." In a word, grace is unmerited favor. Grace, like water, always flows down. We deserve nothing but God gives us all. We have earned His disfavor but He bestows His full favor when we exercise faith in Christ. Note the Christian graces that are ours in verses two to five inclusive. Out of tribulation comes patience, then experience, then hope (ASV, "steadfastness, approvedness, hope"). Times of trouble constitute the fertile soil out of which these beautiful flowers may grow. If so, why despair or pine or whine when trouble comes?

Fourth, we have the atonement made effective by means of faith in Christ as our personal Saviour, "while we were yet sinners, Christ died for us." Once more we may note Strong's word. "We are saved not by faith, or on account of faith, but only through faith. It is not faith, but the atonement which faith accepts, that satisfies the justice of God" (Syst. Theol., p. 771). The doctrine of the atonement stands central in Christian thought and understanding. Let us permit no theory of the same to obscure for a single instant the teaching of "how that Christ died for our sins according to the Scriptures" (1 Cor. 15:3b). So long as we keep in clear focus the fact that it was God in Christ who died and for the purpose of taking care of our sins, we shall not go far from the path of truth.

Fifth, we experience joy in God by means of faith in Christ as our personal Saviour, "but we also joy (ASV, rejoice) in God through our Lord Jesus Christ." Unless we experience joy, inner and deep and thus oftentimes largely hid-

den from those about us, when we say we have exercised faith in Christ as our personal Saviour it is a sure sign that we have not actually so done. The joy does not necessarily have to be manifested in order to be real but it must be present. Faith in Him brings joy and rejoicing. When our faith lapses or fails our joy disappears. "Lord, increase our faith," should be the prayer of us all.

A Brotherhood Objective



Our Southwide Brotherhood Secretary, Mr. Lawson H. Cooke, sends us the following statement made by the Brotherhood at First Baptist Church, Memphis, and signed by 25 of their men, which we think will be of interest to other Brotherhoods:

"Recently, the subject discussed in our Brotherhood meeting was 'The Gaps Must Be Filled,' which was prepared for the Brotherhood Quarterly by W. B. Southerlin, Superintendent of Brookland-Cayce Schools, West Columbia, South Carolina. We were impressed by this timely subject, and the writer's splendid treatment.

"We were made to realize that, within the next twelve months, every young man in this church, between eighteen and thirty-five years old, who is physically fit, will be in some branch of the service.

"These gaps must be filled or the church will suffer irreparably; and there are none to fill them except the older men who are left at home.

"In this crisis in the life of our church, we offer ourselves to fill any place left vacant which, in the opinion of our church, we are capable of filling.

"We make this declaration without reservation of any sort, and in the determination that the work of the church shall not be impaired during the absence of our splendid young men.

Keep Your Eyes on Texas

LAWSON H. COOKE

Some weeks ago the Executive Board of the Texas State Convention challenged the Brotherhoods of the state, through Brotherhood Secretary, R. A. Springer, with the tremendous task of directing a movement throughout Texas to liquidate the entire Convention debt of about \$400,000 by the meeting of the Baptist General Convention of Texas, November 10, 1942.

The Brotherhoods, without hesitation, accepted this challenge, and began immediately to organize so as to reach all of the thirty-three hundred churches in the state. Very wisely, it was decided to use existing organizations rather than forming a new one. So the work is being promoted with the cooperation of the Woman's Missionary Union, the Sunday School and Training Union Departments. The leaders of these departments—state-wide, district, associational, and in the individual churches—are cooperating with the Brotherhoods to form the working organization. Executive Secretary, W. W. Melton, and Brotherhood Secretary, R. A. Springer, are giving general direction to the movement.

The response throughout the state has been spontaneous and enthusiastic, and, at the present time, there seems to be no doubt that General Secretary, W. W. Melton, will report a "Debtless Texas" to the General Convention when it meets in Fort Worth, November 10-13.

Church... Sunday School Furniture
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THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY
149 Sixth Avenue, N. Nashville, Tennessee

Dear Boys and Girls:

Anna and Jerry came in from school and hung up their coats and hats in the hall. Then they ran into the kitchen. Mother was baking cookies.

"Just in time!" Mrs. Smith called gaily, as she bent to kiss them.

"Mother, tell us a good game to play before dinner," Jerry said.

"Shall I tell you one that I used to play in the country?"

"What kind of game, Mother?"

"See how the elm trees have covered our lawn with leaves so that you can hardly see the grass. Daddy is planning to go to work on them when he comes home tonight. Don't you think it would be fun to surprise him and have them all up in piles?"

Jerry's face fell. "But, that isn't a game, Mother!"

"Not yet—I haven't finished. We gathered leaves into heaps and called them houses and made leaf sidewalks to connect them. After dark we played there was a fire in town. Father set one of the heaps on fire and the flame followed the sidewalk along to another house, until our whole city was burned up!"

"That sounds jolly," said Jerry. "Come on, Anna, let's try it."

They had begun their second "house" when Mrs. Smith called from the doorway:

"I'm sorry, you will have to carry the leaves out in front of the garage on the pavement. We must not spoil the grass."

Anna pouted for a minute. She had built such a nice big "house."

"Don't be cross, Anna. That makes your game more exciting. Run and get the wheelbarrow, Jerry, and Anna can come and get her dolls. Pretend that your children are taking a hay ride. That was great fun when I was a child."

"But, we can't build houses out of hay!" said Jerry.

"Then pretend that a man drives up with a big truck and asks you to exchange your hay for his load of lumber."

"Hurrah!" answered Jerry. "The very thing!" He brought the wheelbarrow while Anna went to get Dinah Jane and Cissy.

The dry leaves whispered a little song. Anna loved to scuff them about. They smelled so good. The dolls sat up on top of the loads and nodded when the wheels went in and out of holes, as if to say, "This is like old times."

Buster, the little dog, loved to dive head first into the piles of leaves and scatter them about, which was no way to treat a self-respecting house.

"Go away, Buster, or I will fasten you in your kennel," Jerry threatened.

Buster's eyes looked so sad that Anna laughed. "He knows what you said, Jerry, look at him!"

"Of course he knows what I said—what do you s'pose?"

Buster lay down and stretching his paws before him, put his nose down on them and kept quite still, but he wanted to join in the fun. His eyes followed the children.

"I'm tired," Anna said at last. Her cheeks were red as apples and her eyes shone like buttons.

"Aw, come on," Jerry said. "We'll have to move that pile in front of the house or Daddy won't know we have cleaned house for him."

"Well, all right," Anna answered, "but, it's time Dinah and Cissy had their naps."

When Daddy came home he was pleased to see the lawn so smooth and green, and after dinner he lighted the biggest "house" of all. Mother's game did work. Soon they had a whole village on fire, and it was a pretty sight, with all the twinkling spots of fire on the driveway. The neighbor children joined in the fun, too, and after it was all over Daddy and Jerry swept up the ashes.

"Now, come in, all of you," Mother said, "and we will have some of my new cookies."

It was a real party and Jerry brought some milk and put it in Buster's dish, because he had helped, too.

I'm sure that you have fallen in love with Anna and Jerry and Dinah Jane and Cissy and

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."—Psalms 91:1. There is a secret place within the Holy of Holies under the very cover of Christ's wing—a place where we always have access to the mercy seat—a place where our spirits are made spotless by the blood of Jesus Christ, where He can always smile upon us. This is the "secret place of the most High." This is the life hid with Christ in God and when we dwell in that secret place we know God in His almightiness. Some of you have proved God to be a strong helper in your life, but, at least, there came a time that you felt even God could not help, and in your unbelief you did not know Him as One who had all might. That was because you were not abiding in the secret place of the most High. *"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."—Psalms 91:2.* This glorious salvation is for soul and body. *"He shall call upon me, and I will answer him."* Oh, how He will let us into the sweet mysteries of prayer and the faith of the Son of God! Abiding in Him, our heart knows no condemnation, and, if our heart condemns us not, then have we confidence towards God and whatsoever we ask we receive of him. (1 John 3:21-22).—Mrs. J. T. L.—Evangel.

Mr. and Mrs. Smith. I did, too. They are Elizabeth Lyon's characters in her story "Autumn Leaves."

Soon YOU will be having lots of leaves to burn and having real parties like Mr. and Mrs. Smith and the children had. Write me about them.

Your friend,

Aunt Polly

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000.—THAT IS GENIUS.

Rockefeller can sign his name to a piece of paper and make it worth millions.—THAT IS CAPITAL.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20.—THAT IS MONEY.

A mechanic can take material worth \$5 and make an article worth \$50.—THAT IS SKILL.

An artist can take a fifty-cent piece of canvas, paint a picture on it and make it worth \$1,000,000.—THAT IS ART.

God can take a worthless, sinful life, wash it in the blood of Christ, put His spirit in it, and make it a blessing to humanity.—THAT IS SALVATION.

—Baptist New Mexican.

WHEN I THINK OF GOD

HELPING FARAWAY FRIENDS

We had chocolate pudding for dessert at dinner today. I like chocolate pudding. I told Mother I was glad she made that dessert for us.

"Daddy said it was good, too. But he wondered whether we should have desserts when so many children and their fathers and mothers in China were starving without even rice to eat.

"I didn't see how we could send our desserts to them. But Daddy told me I did not understand. They did not need our desserts, but money to buy rice and other foods to keep them from going hungry.

"How much money does it take to buy rice?" I asked.

"Someone said that a penny would buy one meal for one person," Mother told us.

"A penny didn't seem like much to me, but Daddy said our money would buy more than their own Chinese money. I got my bank and shook out five pennies. 'I want to send them to China,' I said. 'And when I get more money, I will send more.'

"That's fine," Daddy said. "And we want to help, too."

"So we talked about it and decided to have a bank for China on our dinner table. Every time we ate a meal, we would put a penny in the bank to buy someone in China a good meal to eat, too.

"Daddy and Mother each put in five pennies with mine. They are in a dish now, but we will buy a bank tomorrow. Then we will really begin helping our faraway friends in China. I hope we have lots of money to send to China before long."

A PRAYER THOUGHT

I am glad that I can help to buy rice for some Chinese boy or girl, God. Help us to remember to put our money in the bank at every meal. Amen.—Mabel Niedermeyer in *Story World*.

The Great Remover

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

The summer clothes.
The winter clothes.
The spring clothes.
The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will also remove:

A good reputation.
A man's business.
A man's friends.
A happy look on children's faces.
A prosperous man to a pauper's grave.
A man from the highway of heaven to the road to hell.—*The Gideon*.

Seek Ye First

First among persons is Jesus Christ.
First among books is the Bible.
First among institutions is the Church.
First among days of the week is the Lord's Day.
First among dollars is the Lord's Tithe.
First in service to society is Winning Souls.
SEEK YE FIRST.—(Matt. 6:33.)

—Church Chimes, Shreveport, La.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. MAGEE
Office Secretary

DOYLE BAIRD
Convention President

College Students Express Appreciation for Training Union

Carson-Newman students have written in expressing their appreciation for Training Union work. The following testimonies were given:

MISS BETTY JO BLALOCK

"The Training Union has meant much to me but most of all, it has taught me to be a better church member. It has made me appreciate my church more by teaching leadership, Daily Bible Readings, Christian Living and Prayer."

MISS ROSEMARY EDENS

"The Training Union has meant more to me than any other organization in the church. It was through the Training Union that I became interested in the other organizations of the church. It was the training I had when I was a Junior in Training Union that started me reading my Bible every day. The Training Union has helped me to grow mentally and spiritually."

MISS DOROTHY SHAW

"The Training Union has been influential in causing me to be a better Christian. It has helped me to speak in public and to know more about the work of my church. I believe the Training Union is partly responsible for my answer to the call to Africa and my entrance into college after several years out of school."

MR. ZACK J. DEAL

"In the Training Union I have been inspired to yield my life for a more definite service in the Lord's work. Even when I was very young, it was a joy to go to the Church on Sunday evening and meet with the other young folks and have our Training Union program. As I grew older, I realized that not only did we meet for a program but through the meeting we had an opportunity to develop ourselves spiritually as well as mentally due to the wonderful material that was in the quarterly."

MISS DOROTHY McNABB

"Being in Training Union has meant many happy and enjoyable hours to me. I have been made a better Christian for having taken part in Training Union work. It is one of the best places in the world to develop one's speaking potentialities, their personality, to make friends and to study God's word. Training Union means more to me than any other phase of our Baptist work."

MISS LAURA JEAN PHELPS

"The Training Union is my favorite church organization. I have been in Training Union since I was nine. One of the great blessings received was an opportunity to mingle with other people of my own age. My social life and my personality have been greatly benefited by the companionship of Training Union friends. My Christian life at home and away from home has been enriched."

MR. GRANT JONES

"The Training Union has meant just this to me. With the many temptations of life the Union has made it possible for me to overcome them. The Training Union has taught me the advantages of a devotional life in reading my Bible and stressing Prayer Life. The summary of it is this: 'It has strengthened my life in wanting to go forward into a broader, deeper and more consecrated life.'"

MISS JANE KOLBAUGH

"I firmly believe that it was the Training Union that made me a real Baptist. It was through this contact that I first became interested in Christian work and finally made my decision to become a Missionary. It has given me the foundation I need in my Christian life."

MR. DALE LAREW

"I can say that the Training Union has meant the difference between an undeveloped Christian and a developed one. I first witnessed for Christ in a Union and gave my first public prayer. From that feeble beginning I know I have great joy in witnessing for Christ not only in Training Union but in every-day life and in many pulpits over East Tennessee. I thank God for such an organization that is training Young People to serve Christ."

MISS MARJORIE SMITH

"The Training Union has made me a better church member."

MR. ARTHUR L. WALKER

"Since the days of Junior-hood the Training Union has been a great source of inspiration and spiritual food to me. My first experience in public speaking came through the Training Union. Also, I have had a growing love for Baptist Doctrine which found its birth in the Training Union."

MISS HELEN HODGES

"The Training Union has meant lots to me. It has given me a broader view of a Christian's duty in the church. Every Sunday we learn of something new that we can do to help the ongoing of God's Kingdom."

MISS MARY LOUISE ELKINS

"The Training Union has been a great factor in my life. It has helped develop my personality and my ability to speak as well as my association with other people. It has shown me how to help other people. I have learned more of my Bible and the work of religious organizations and what they can mean to the world."

MISS ALLA ATCHLEY

"The Training Union has helped to create a more Christ-like atmosphere among the young people of our church."

MR. JOE HAYNES

"The Training Union has done more than anything else to influence my prayer life. It has made the habit of Daily Bible Reading as natural to me as eating. The experiences of working as a unit in such a Christian organization has helped to develop both following and leadership abilities."

MR. JOHN W. PATE

"The Training Union has been of great value in increasing my knowledge of the work of the church and the Lord's plans. I have learned much about our Mission fields—all from the prayer list in the Daily Bible Readings."

MISS HELEN M. CURTIS

"The Training Union has inspired me to do all for Christ that I possibly can."

MISS AUDREY HEROD

"Through the Training Union activities I have gained a broader and deeper conception of what

it means to be a Christian and a clearer vision of my responsibility as a bearer of that name."

MISS SIBYL MESSER

"To me there is no better way of getting into the real spirit of the Evening Worship Service than by attending Training Union. The Training Union has given me a greater sense of responsibility and a feeling that certain duties are mine to be carried out."

MISS MARTHA McMAHAN

"The Training Union has meant much in my life. It has afforded a worthwhile Sunday evening activity. Instead of wondering where to go and ending up in some questionable place, I have the Training Union to attend. Without it my religious education would be incomplete."

MR. ROBERT DODSON, JR.

"The Training Union teaches you to pray. The first time I ever prayed in a group was in the Training Union."

MR. ROBERT RAY GRINDSTAFF

"In 1934 I joined the Training Union as an Associate member. I was not a Christian but through the influence of Training Union, I found Christ as my Saviour. Since then, It has helped me to be a growing Christian."

MR. ALBERT JEFFERS

"The Training Union has deepened my spiritual life and has helped me to learn much about the Bible through the Daily Bible Readings."

MISS JANE CROVATT

"The Training Union has given me a greater sense of personal responsibility. It has made me realize every member must do his part if the Training Union is to be what it should be."

MISS THEODOCIA SMELCER

"The Training Union is just the finishing touch to Sunday. By this, I mean that without the Training Union, Sunday School and Preaching would not be finished. The Training Union has linked together my social and religious life. It helps me to know what is expected of me as a Christian."

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SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

IRA C. COLE
Convention President

Convention Date, Sept. 29-30, Oct. 1, First Baptist Church, Nashville, Tenn.

ATTEND THE STATE SUNDAY SCHOOL CONVENTION

STATE SUNDAY SCHOOL CONVENTION

Did you see the last week's issue of the BAPTIST AND REFLECTOR? Have you seen the Convention poster? One was sent to your Sunday school superintendent. See that this poster is put up in a conspicuous place at the church. Has your church selected the group it plans to send to the Convention? Every church should be well represented.

SEPTEMBER 29, 30—OCTOBER 1, 1942

VACATION BIBLE SCHOOL REPORTS

Has your Vacation Bible School been reported? If not, rush it in at once. Every school should be reported.

FIRST BAPTIST CHURCH

804 VACATION BIBLE SCHOOLS REPORTED 804

The total number of schools reported to your State Sunday School Department to date is 804. Will you help raise this number by helping us to get reports of known schools?

NASHVILLE, TENNESSEE

OCTOBER IS SUNDAY SCHOOL TRAINING MONTH

Have you planned your Training School for this fall? There is great need that we push training in our churches now. We must not let down. New workers are to be enlisted and trained to replace many who have moved away. Regular workers must be encouraged to go on in their great work.

GREAT INSPIRATIONAL SPEAKERS

SUNDAY SCHOOL BOARD MAKES SPECIAL OFFER

In view of the supreme importance of teaching and in order to encourage training in our churches during these difficult times, Executive Secretary, T. L. Holcomb announces that the Sunday School Board will, during the remainder of 1942, give to class TEACHERS a copy of the book which they plan to teach. This applies both to Sunday School and Training Union courses.

Dr. Holcomb suggests that those who order books for classes request their Baptist Book Store to include in the order a free copy for the teacher.

A cloth bound copy, instead of the paper edition, will be given the teacher when ten or more books of the same title are purchased for class use.

AND WONDERFUL CONFERENCE LEADERS

TRAIN! TRAIN! TRAIN! TRAIN!

Whatever you need in your church train for it! That is what Uncle Sam is doing with our nation. He takes the first class raw materials from our homes and trains them in offensive and defensive warfare.

HAVE BEEN SECURED

STATE MISSION DAY

October 25 is State Mission Day. Materials have been sent to every superintendent in Tennessee. Be sure that the mission program is presented in your Sunday school, and then give every member a chance to make an offering to it.

SEE THE BEAUTIFUL CONVENTION POSTER

"THE NEED FOR AN EXTENSION DEPARTMENT IN EVERY CHURCH IN THESE TIMES"

These are abnormal times. The community life has been thrown out of joint by the war effort. The number of defense workers who are unable to attend worship services is increasing rapidly. Our young men who enter the Armed Forces, of necessity, detach themselves from the home church, stand in need of a regular and constant ministry from the home base.

In addition to the regular ministry of the Extension Department, these two groups at this time are desperately in need of the spiritual help which this department is so well qualified to render.

It is my candid judgment that the Extension Department during these desperate war days is now being called upon to render the most timely service of the entire Sunday school organization.

With the keenest satisfaction, I am following the work of the Extension Department in my own Sunday school, as it meets the extraordinary demands being made upon it in these times.

JAMES A. IVEY, Pastor
Ridgedale Baptist Church,
Chattanooga.

ONE HAS BEEN SENT TO YOUR SUNDAY SCHOOL SUPERINTENDENT

WATAUGA ASSOCIATION MAKES GREAT GAINS IN 1942

Dear Fellow Worker:

I wish I might have the chance to sit down and talk with you about our Sunday schools and the opportunities which our Associational Organization has before it. But, as I can't do that, I hope that you will consider this as a personal letter about our work.

1942 has been a good year in Sunday school work in our Association. A number of gains have been made which are very encouraging. More than half of the Sunday schools are sending in regular monthly reports. Six churches have taken a Religious Census; 13 have provided more space; 16 have added new classes; 6 new Cradle Rolls have been organized; 7 have provided classes for each age group; to date 7 have reached the Standard; one has started a Church Library; and, 48 Vacation Bible Schools have been held or planned for, as against 26 last year. Thus far, there has been a reported increase of 560 in enrollment and 29 churches have had Training Classes for teachers, as against a total of 16 in 1941.

I want to thank you for helping to make these good gains and thus improving Bible study in our churches. God has been good to us and has blessed us much during the past year. We may be sure that He will continue His blessings, if we do our very best and increase our efforts to advance His Kingdom. His WORD tells us that in very plain language.

The Annual Association meets with the Butler church, September 24 and 25. The Committee for the nominating of officers for next year will make its report at that time, and the Annual election will be held.

Looking forward to seeing you at the Association, I am

Very sincerely yours,
J. D. BROOKS,
Watauga Associational S. S. Supt.

GIVING FULL PARTICULARS

ASSOCIATIONS LEADING IN VACATION BIBLE SCHOOL REPORTS

A TIE! A TIE!

Nashville and Ocoee Associations have each reported 48 schools to date.

Chilhowee ranks second with 43 schools.

Watauga comes third with 42 schools.

IT IS IN COLORS, RED, WHITE, AND BLUE

COME ON NOW, Let's get those Vacation Bible School reports in. Our goal this year is 1000 schools. We believe that many have been held and not reported. Help us to get the reports.

COME ON TO THE CONVENTION

STANDARD SUNDAY SCHOOLS

The following Sunday schools have reached the STANDARD since June 1, 1942, which brings our total up to 45 for the year. Come on, and send us your application:

Clinton—First, Lake City, Reed Rushing, Pastor; Odie McGhee, Superintendent. Black Oak, Floyd T. Buckner, Pastor; D. O. Wright, Superintendent.

Concord—Mt. View, Fred Morgan, Pastor; Alvin Curtis, Sr., Superintendent. Smyrna, J. D. Sullivan, Pastor; Joe Braswell, Superintendent.

Nashville—New Hope, E. Floyd Olive, Pastor; J. E. Burris, Superintendent. Antioch, Clinton S. Wright, Pastor; J. J. Nevils, Superintendent. Harpeth Heights, R. E. Lee, Pastor; E. U. Buchi, Superintendent.

Watauga—First, Elizabethton, V. Floyd Starke, Pastor; E. L. Bowers, Superintendent. Eastside, Elizabethton, James Boyd, Pastor; Charles Franklin, Superintendent.

SEE SEPTEMBER 17 ISSUE OF BAPTIST AND REFLECTOR

Sunday School Training Awards— July 1942

Church and Teacher	Awards
BEECH RIVER—	
New Hope, Miss Era Leeper.....	8
Sardis Ridge, Miss Era Leeper.....	6
BIG EMORY—	
Mossy Grove, Miss Martha Humpston..	4
Cardiff, Miss Martha Humpston.....	8
BIG HATCHIE—	
Stanton, Norman O. Baker.....	9
Antioch, Norman O. Baker.....	7
Grace, Norman O. Baker.....	8
BLED SOE—	
Bledsoe Creek, Miss Ruth Highsmith...	9
CAMPBELL—	
Cedar Hill, Miss Frances Harvey.....	7
CLINTON—	
New Mt. View, Miss Frances Harvey...	8
Robertsville, Miss Frances Harvey.....	2
DUCK RIVER—	
Union Ridge, Mrs. Roberta Franklin...	6
Manchester, James Canady.....	17
GRAINGER—	
Rutledge, C. B. Cabbage.....	15
HARDEMAN—	
Silerton, James R. Rees.....	15
HIWASSEE—	
Shiloh, Miss Iva Lois Patrick.....	1
Ten Mile, Miss Iva Lois Patrick.....	5
Chapman's Grove, Miss Iva Lois Patrick	4
HOLSTON—	
Cherokee, Miss Elora Bagwell.....	12
INDIAN CREEK—	
Friendship, Miss Margaret Harris.....	17
Philadelphia, Miss Margaret Harris....	22
Liberty, Miss Margaret Harris.....	18

(To Be Continued)

FOR SALE: ONE NEW TENT 40x60, EQUIPPED WITH WIRING FOR ELECTRIC LIGHTS. H. L. TOWNSEND, PARSONS, TENNESSEE.

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THURSDAY, SEPTEMBER 24, 1942

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 NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

Divisional Meetings

The last two weeks of October have been designated for many years as the time for W. M. U. Divisional Meetings. This year the meetings will be held at the following places:

North Eastern Division—Jefferson City, First, October 20.

Eastern Division—Knoxville, First, October 21.

South Eastern Division—Athens, First, October 22.

South Central Division—Pulaski, October 23.

North Central Division—Springfield, First, October 27.

South Central Division—Sparta, October 28.

North Western Division—Martin, First, October 29.

South Western Division—Bolivar, October 30.

Our missionary guest speaker will be Mrs. Roy Starmer of Rumania. At each place there will be other speakers and there will be method conferences so the new officers will have a chance to learn their duties. The 1943 Year Books will be ready, so the many new plans will be discussed. Plan to have every officer and counselor present and all others are also urged to attend.

History of the State Mission Season of Prayer

By MRS. W. C. GOLDEN

Tennessee W. M. U. can claim with grateful pride the honor of being the first in the South to inaugurate a special season of prayer with an offering for State Missions. The writer, then corresponding secretary, suggested it to Central Committee who became so interested that it "went over" in a great way and continues to do so. At the annual meeting, October, 1901, the following recommendation was passed: "That every society observe a Week of Prayer and Privilege for our State Mission Board during the next year. We suggest the last week in April as the time; that the Central Committee be requested to prepare programs and envelopes; that the offering go to State Missions."

As there was not material enough available for six meetings, the committee proceeded to supply it. Information was gathered from the state and reproduced on the mimeograph. Packages numbering 1,258 were sent out, containing programs and envelopes and 4,412 mimeograph letters.

As a result of this first Week of Prayer for State Missions, the secretary reported: "No new method ever adopted by us met with more approval than this. The results, while not financially as large as we had hoped for (about \$800.00) were gratifying, as the study of the needs of our state excited an interest not to be measured by statistics. This interest has grown through the years, and the gifts are more than ten fold that first one. (Last year the W. M. U. gave \$12,653.38 in this offering.)"

The programs were prepared by the writer and Dr. Golden, through 1910. Concerning them, Mrs. A. J. Wheeler wrote: "That these programs have called out loud praises from workers in other states is no surprise. One corresponding secretary from another state writes: 'I would like to adopt it as a whole, changing facts and figures to fit my state.' The excellent programs now in use come from the W. M. U. office, prepared either by Miss Northington or arranged by the Young People's Leader for her group which was added in more recent years, have proven to be of great value."

So the first outreach of this period was a call for proper—united prayer in behalf of our beloved state. And as "they cried unto the Lord," He heard, and He continues to hear, and His blessings have been poured out. The work in Tennessee has grown in a marvelous way, and more is now being given each year in the Special State Mission Offering than was given for the same purpose during the entire year of 1902 for all causes, when the first Week of Prayer was observed.

Our W.M.U. State Mission Offering

This year the Executive Board of the Tennessee Baptist Convention has approved these special designations for Tennessee W. M. U. for State Missions. These are the items we are to support:

1. Three general women missionaries, salaries and expenses	\$ 4,800.00
(Mesdames Carroll, Clark and Miss Doris DeVault)	
2. Aid in Army Camps in Tennessee	2,000.00
3. Work among the Negroes	1,500.00
4. Schools for preachers and for preachers' wives	1,000.00
5. Associational missionaries under the State Board	1,700.00
Total	\$11,000.00

As you read of the work done by these missionaries you will feel that your money is well invested.

This offering is making possible the three women missionaries. We welcome Doris DeVault to the work in East Tennessee. She began her work in Holston Valley and Mulberry Gap Associations. Fresh from the Training School she comes to us full of consecrated enthusiasm. A pastor said of her in an associational meeting, "I like this girl, for she does not wait for some one to take her from place to place; she gets out and walks." We hope she will not have to walk too many weary miles, but we rejoice that she is not afraid of work.

Mrs. Carroll and Mrs. Clark have served for years in Middle and West Tennessee. They have been a constant source of help to all of our departments. They can teach Sunday school, Baptist Training Union or Woman's Missionary Union study courses. They delight to hold Vacation Bible Schools, they assist in revivals by doing personal work. They are ready to help any church, no matter how remote it is in the hills. State Missions makes a splendid investment in our support of the three women missionaries.

There is scarcely a home in Tennessee that has not given a son into the service of his country. All are supremely interested in their welfare, spiritual, as well as physical. We are happy to know that our State Mission gift will help the boys of Camp Forrest. Our own sons may be in some other camp where we trust a similar service is being rendered. Let us pray and pay that all the soldiers may have the spiritual training they need.

We have in Tennessee 508,736 Negroes. Of this number 205,000 belong to the Baptist churches. The great host in our Volunteer State are lost, the same as their kin people in Africa. They are our responsibility. We are doing some little work with them through our Negro missionaries and through Vacation Bible Schools. We are eager to employ a Negro woman to work with her own people. Certainly the \$1,500.00 put aside for Negro work in our budget will be well spent.

The hundred who attended the preacher's school in Carson-Newman and Union University say "thank you" for making it possible for them to get an insight into the teachings of God's Word they have never had before. This year nineteen preachers' wives came to Carson-Newman and enjoyed classes with their husbands and then took the W. M. U. Method Course. Thank God that you made it possible for them to go, and you will give many more this opportunity next year. A gift of \$15.00 keeps a preacher and his wife in school for two weeks. A good investment!

Read the story written by the wife of a missionary, Mrs. Merrill Aldridge. She is a graduate of Tennessee College and our Training School in Louisville. She, like many other wives of the missionaries, is a true helpmeet. We are glad to help State Missions support these splendid missionaries. When your W. M. U. organizations make their offerings, send it to Dr. John D. Freeman, 149 Sixth Avenue, North, Nashville, marked W. M. U. Offering for State Missions. We want to be sure that we have given the \$11,000 we promised in designated gifts.

Miss Walden Writes

(Friends will be happy to know that Miss Walden has arrived from Nigeria and her address is Peabody College, Nashville. This letter was written August 26, 1942.)

Dear Miss Mary:

It was good to have your letter several days ago. We had a wonderful journey, safe, quick and comfortable, and of course very interesting. It almost seems like a miracle. I've seen and heard airplanes for years, but never knew I'd travel in one, and especially from Africa to U. S. A. We were only four and a half days to Miami. The night over the Atlantic was spent in the Clipper. The brightness and nearness of the stars, the clear dark blue skies were indescribable. We seemed so far up in space—sometimes in the dark, dark skies, and then the beautiful glow of the sunrise which was fast following us and soon overtook us. "The heavens declared the glory of God, and the firmament sheweth his handiwork" in a new way to me. I am deeply grateful to God and to Southern Baptist for the trip home—more than I deserve. I am so well, and hope I can return to my work and African people soon after the first of the year.

Josephine Scaggs did not come home. After much prayer she felt that she should not leave Africa at this time. If she doesn't have to relieve in some other station we are both expecting and certainly hoping that she will resume service in the Benin district where she is needed.

I found my home folks well. My two brothers are in active service, but are still in U. S. A.

We have had so little U. S. A. mail in Nigeria these past three years. I mean much of it has been lost or gone astray. Until just before I left Lagos I hadn't had a word from mother since her letter written in January last. She has been fairly good at writing, too.

My love and best wishes to you and all Tennessee friends. It will be good to see you again.

—RUTH WALDEN.

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Some Mormon Doctrines Examined

By WILLIAM JAMES ROBINSON, A.M., D.D.



THE DOCTRINES of the Mormons are a blending of doctrines of many religions and philosophies. The limited space at my command forbids me to mention many and I cannot elaborate on these.

In their early days their theology was very closely related to that of Alexander Campbell who was attracting much attention at that time.

Sidney Rigdon who undoubtedly had much to do with formulating these doctrines was an excluded Baptist minister who allied himself with Campbell, but soon left him to unite with Smith in establishing his new religion. The principle doctrines of Mormonism were culled from three different sources.

"1. Christianity, by a literal interpretation of the Bible, particularly the prophecies."

"2. Ancient mythology and various modern forms of pagan philosophy."

"3. The philosophical speculations of various schools: the whole modified and practicalized by revelation applied to events of daily occurrences."

—J. H. Beadle.

From these sources has developed the vast cumbersome and complicated system of Mormon theology and ecclesiology. But I will quote Beadle who says: "The distinctive points in which they differ from all Christian sects may be grouped under five heads" as follows:

"1. Pure materialism; but slightly different from the atomic materialism of the Greek school."

"2. The eternity of matter."

"3. Pre-existence of the soul, and transmission of spirits."

"4. A plurality of gods."

"5. A plurality of wives, or 'celestial marriage.'"

All these are so blended as make the complex body of Mormon theology. Sidney Rigdon was the only man among Smith's early adherents who was capable of doing this.

WHAT THEY TEACH ABOUT THE BIBLE

They profess great fidelity to the Bible, but at the same time belittle it. If they are in error concerning it they will err all along. They tell us it does not contain all God desired to reveal to us, and therefore is insufficient.

In the Book of Mormon God is represented as saying: "Because ye have a Bible ye need not suppose that it contains all my words nor suppose that I have not caused more to be written." (page 101).

Apostle J. W. Taylor, later president, said, Conference, Salt Lake, April 5, 1897, "Wilson Woodruff is a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as any in the Bible." Wilson Woodruff, later president of the church, said: "Compared with the living oracles, these books are nothing to me."

Orson Pratt, a Mormon authority, said, "It was only binding on the generation to which it was delivered. He also said, 'It is not binding at all upon those who were dead and gone before it came, neither will it be binding upon any generation which shall come after unless God should raise up men and send them with the same gospel.'"

He also says, "Who knows that even one verse of the Bible has escaped pollution so as to convey the same sense now it did in the original?" To reply to this belittling insinuating charge against a book they profess to revere it is enough to say that according to the Book of Mormon we not only have one verse that conveys the

exact sense of the original, but we necessarily have ten thousand verses of this kind, because that many are found in the Book of Mormon, translated by God himself, according to Smith, through his angel Moroni into the English language exactly as they are found in our English Bible and therefore must be correct.

Read what Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1: 8, 9). The Mormons "preach another gospel." I unhesitatingly take my stand with Paul.

THEIR DOCTRINE CONCERNING GOD

Our belief in God is our most sacred and fundamental belief. If we err seriously hereat all is lost. The God of the Bible has said and it still stands as an unchangeable decree: "Thou shalt have no other gods before me" (Ex. 20:3). Christ said: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Smith says: "God, the Father, has a body of flesh and bones as tangible as a man has" (Doctrines and Covenants, Section 130). "God himself was once as we now are, and is an exalted man" (Smith J. of D. VI: 4). He also said "And you have got to learn how to be God's yourselves, the same as all Gods before you have done." Again he said: "There is no other God in heaven but that God who has flesh and bones." Orson Pratt, a recognized authority among Mormons, says: "The substance of which God is composed is wholly material." Smith also said: "Then shall they (that have been 'sealed' in marriage) be Gods, because they have all power, and the angels are subject unto them" (D. and C. 467). Brigham Young said: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner, When our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him. He helped to make and organize this world. He is our Father and our God and the only God with whom we have to do." He also said of God: "He created man as we create our children: for there is no other process of creation."

Mormons believe in a plurality of gods, and that they are polygamous. "Each God, through his wife, or wives, raises up a numerous family of sons and daughters . . . for each father and mother will be in condition to multiply for

ever and ever." (The Seer, 1:37). This is pure paganism.

Their belief in a principal god who lives in "Kolob," but each world has its own god with whom the god of Kolob has little to do except to meet in a general council occasionally.

WHAT DO THEY BELIEVE ABOUT CHRIST?

Their doctrine of Christ is foreshadowed in their doctrine of God, but I will let them speak for themselves.

"When the Virgin Mary conceived the child Jesus, the Father (Adam) had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. Jesus, our Elder Brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in heaven" (Brigham Young, Journal of Discourses, Vol. I, pp. 50, 51). They say that Jesus was the son of Adam in the same sense that any other man is the son of his mother and father. But Matthew and Luke say he was begotten of the Holy Ghost. They teach God, Jehovah, was his father and therefore Adam had nothing to do with his being.

But the worst is to be read now. Mormons say Jesus was a polygamist. "We say it was Jesus Christ who was married (at Cana) to the Marys and Martha" (Orson Hyde, J. D., V. II, page 80). "Now let us inquire concerning the wives of Jesus: there were several holy women who greatly loved Jesus and when he rose from the dead He appeared first to these women or at least to one of them, namely Mary Magdalene. Now it would be very natural for a husband in the resurrection to appear first to his own dear wives" (The Seer, page 159).

"It will be borne in mind that once on a time there was a marriage in Cana of Galilee, and on a careful reading of that transaction it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, His intimacy with Mary and Martha and the other Mary also, whom Jesus loved, must have been highly unbecoming and improper, to say the best of it. I will venture to say that if Jesus Christ was now to pass through the most pious countries in Christendom, with a train of women such as used to follow Him, combing his hair, anointing Him with precious ointments, washing his feet with tears and wiping them with the hair of their heads, and unmarried, or even married, he would be mobbed, tarred and feathered and rode, not on an ass, but on a rail" (Orson

(Continued on Page 15)

YOU KNOW WHAT DO YOU KNOW ABOUT WILLIAM CAREY?

One hundred and fifty years ago, on October 2, 1792, William Carey founded the Baptist Missionary Society. The force of the doughty Englishman who lived to serve his God and cobbled shoes for a living, and the force of the movement he founded, can be measured only by God. . . . Sunday, October 4, 1942, American Baptists will observe the anniversary of the beginning of this movement. In commemoration of this event the Broadman Press is publishing

William Carey, by Dr. A. Dakin, 25 cents

A brief, moving, dramatic, factual, and scholarly life of Carey and an account of the missionary revival. The author is president of Bristol Baptist College, Bristol, England, oldest of all Baptist theological seminaries. The type for this book was set in London, and the Broadman Press edition is a word-for-word duplication of the original. Truly here is an event no Southern Baptist can ignore and a book no Southern Baptist can miss—the symbol and proof, wrought in the fires of war itself, that the spirit of God's men does not die, and that God's purposes will triumph.

WILLIAM CAREY
By A. Dakin . . . 25 cents
BAPTIST BOOK STORE

127 Ninth Ave., N., Nashville, Tenn.

AMONG THE BRETHREN

Pastor W. W. Miles and the New Hope Baptist Church, Hendersonville, have just closed a revival in which the pastor did the preaching. There were 25 additions to the church by baptism and 10 by letter. The church recently went from half-time to a full-time church and a building program is under way for additional Sunday school rooms.

—B&R—

Miss Ruth Elder, Enlistment Secretary, reports that Sunday, October 4th marks the second anniversary of Homer G. Lindsay as pastor of the First Baptist Church, Jacksonville, Fla.

"It will interest his many friends in Tennessee to know that in this time the church has been wonderfully rehabilitated. There has been a total of 650 additions to the church by letter and baptism. More than \$100,000.00 has been received for all purposes into the treasury of the church. The church bought and paid \$16,500.00 for a rooming house and lot next door to the church upon which we expect to build an educational building. We have accumulated \$15,000.00 for that purpose the past year, and expect to continue our collections until we have sufficient amount to build an adequate building after the war.

"Wonderful congregations hear Dr. Lindsay every Sunday both morning and night. The hand of God has every definitely been upon his ministry."

Oct. 5-15 Brother Lindsay will do the preaching in a revival at the First Baptist Church, Kingsport, Tenn.

—B&R—

Visiting the BAPTIST AND REFLECTOR office this week were: J. Harold Stephens, Cookeville; W. J. Malone, Fayetteville; C. E. Wright, Watertown; H. L. Carter, Dickson; Francis R. Tallant, Michie; John B. Clark, Murfreesboro; J. B. Tallant, W. C. Smedley, Chattanooga; Ira C. Cole, Martin; T. G. Davis, Knoxville; C. O. Simpson, Trenton; J. G. Hughes, Memphis; John R. Chiles, Rogersville; Lloyd T. Householder, Lewisburg; Rev. and Mrs. V. Floyd Starke, Elizabethton; C. H. Warren, Lebanon; P. L. Ramsey, Covington; C. W. Pope, Jefferson City; T. G. Avery, Halls and J. C. Pitt, Birchwood. We extend to each a cordial invitation to visit us again.

—B&R—

T. C. Wyatt, Moderator of Knox County Association writes that the date of that association has been changed from October 13-14 to October 20-21. It will be held at the McCalla Avenue Baptist Church.

Gordon Crocker, a student at Union University, Jackson, has accepted the call to become pastor of the Barke's Chapel Baptist Church, Crockett County, for another year.

—B&R—

Pastor Merrill Aldridge and the Elroa Baptist Church were assisted in a revival by James A. Ivey, pastor of Ridgedale Baptist Church, Chattanooga, recently. There were 23 professions, 16 for baptism, and 2 additions by letter.

—B&R—

Twin daughters were born to Capt. and Mrs. N. Robert Drummond of Randolph Field, Texas, on Sunday, August 9th. Capt. Drummond is the son of Dr. and Mrs. N. R. Drummond, Baptist Sunday School Board. Grace be upon the little girls and the happy parents and grandparents.

—B&R—

Pastor Woodard Bartholomew and the Cedar Hill Church, Southwestern Association, have just closed a revival in which the pastor did the preaching. There were 20 additions to the church, 12 for baptism and 8 by letter and reinstatement. The pastor and members are rejoicing over the near completion of their new church.

—B&R—

Pastor T. E. Mason and the First Chilhowee Church, Seymour, were assisted recently in a revival by R. Lofton Hudson, Portland, Tenn. Brother Hudson said of Brother Mason, "He had a revival started before I arrived—twenty came forward on the Sunday before I began on Monday."

—B&R—

Thomas V. Wells resigned the pastorate of the Dunlap, Tennessee, and adjacent churches September 1st, to enter the Southern Baptist Seminary. His address is now 301 South Bayly Avenue, Louisville, Ky.

—B&R—

Pastor Hayward Highfill and the Seventh Street Baptist Church, Memphis, will begin a revival meeting on September 27th in which A. M. Vollmer, pastor First Baptist Church, Dyersburg, will do the preaching.

—B&R—

Pursuant to a call made by the First Baptist Church, Clinton, Tenn., the ordination to the ministry of Wallace H. Carrier took place on September 6th. A. D. Kinnert, of Burlington, N. C., who was conducting a revival at the church, gave the charge and delivered the ordination sermon; James Wood, of Carson-Newman College, Jefferson City, a friend of Brother Carrier's, prayed; H. L. Smith, Clinton, presented

the Bible; and O. Jack Murphy, Lafollette, examined the candidate. The Lord bless Brother Carrier in his ministry.

—B&R—

RESOLUTIONS OF THE ADMINISTRATIVE COMMITTEE OF THE EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

Be it Resolved, First, That we do hereby accept, with deep regret, the resignation of Dr. John D. Freeman as Executive Secretary and Treasurer of the Tennessee Baptist Convention.

Second, That we hereby express our great appreciation for the outstanding work he has done in our taste, first as editor of the BAPTIST AND REFLECTOR, and later as Executive Secretary and Treasurer. We feel that under his wise and capable leadership our mission program has gone forward in a commendable way, and that our finances are in better condition than for many years.

Third, That we commend Dr. Freeman most heartily to the Western Recorder as their future editor, and to Kentucky Baptists, having found him sound in the faith and in the interpretation of the Scriptures; sympathetic and deeply interested in the work of all the churches, both city and country; wise in management and progressive in planning for kingdom work.

Fourth, That we will follow with much interest his work in our sister state, and that our love, prayers, and good wishes will go with him as he goes to his new field of labor.

Fifth, That copies of these resolutions be sent to Dr. Freeman, to the BAPTIST AND REFLECTOR, and to the Western Recorder.

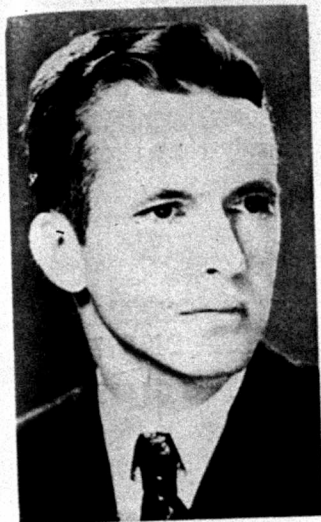
(Signed) L. S. SEDBERRY, Chairman,
A. F. MAHAN,
C. O. SIMPSON.

—B&R—

Sunday, September 20th marked the first anniversary of Paul Kirkland, pastor of the Old Hickory Baptist Church. During the past year the Sunday school enrolment increased from 896 to 1221 with an average attendance of 571. The school became standard for the first time in the history of the church. A Mission Sunday school has been organized with an average attendance of 58 each Sunday. The Training Union has increased from 287 to 532 with an average attendance of 305, giving the church the largest Training Union in the Nashville Association. The church gave \$4,221.75 to the Co-operative Program during the past year. There have been 220 additions to the church—108 of these were by baptism.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR SEPTEMBER 13, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alexandria	122	36	Dyersburg: First	429	83	Lenoir City: First	272	
Athens, First	327	89	Elizabethton: East Side	120	71	Pleasant Hill	197	108
Bells, Midway	60	72	First	465	140	Liberty: Salem	103	20
Bristol, Virginia Ave.	2:6	92	Immanuel	96	53	Madisonville: First	189	89
Butler, Butler	158	79	Little Mountain	116	79	Maryville: First	584	125
Elk River	90	45	Southside	220	93	Memphis: Bellevue	1682	628
Chattanooga: Apison	94	52	Watauga	227	175	Boulevard	568	108
Calvary	299		Slam	271	170	Central Avenue	482	185
Cumberland Ave.	290	94	Erwin: Calvary	66		Highland Heights	620	200
Concord	308	125	Cheston Mission	70		LaBelle	579	174
East Lake	374	87	Ninth Street	186	51	Prescott Memorial	405	120
First	825	208	Etowah: First	402	75	Temple Baptist	1338	281
Highland Park	482		Fountain City, Central	624	130	Union Avenue	894	215
Red Bank	463	140	Goodlettsville, Union Hill	172		Murfreesboro: Powells Ch.	111	46
S. St. Elmo	94	46	Grand Junction	82	48	Taylor's Chapel	70	31
Taboracle	272	71	Guys, Gravel Hill	161	125	Westvue	198	
White Oak	250	97	Hixson: First	56	46	James Street	14	87
Woodland Park	650	187	Jackson: West Jackson	124	45	Nashville: Inglewood	349	99
Cleveland: Big Spring	265	147	Jefferson City: North Side	552	182	Neuberts: New Hopewell	182	110
First	364	116	Kingsport: First	574	40	Newport: Second	160	61
Collierville	124	46	Knoxville: Bell Avenue	577	98	Old Hickory: First	664	289
Columbia: First	354	33	Broadway	169		Philadelphia	137	58
Counce: Bethel	58		Fifth Avenue	1074	218	Rockwood: First	226	77
Center Hill	60		First	950	178	Shelbyville: Shelbyville Mills	43	15
Cumberland Gap: First	125	18		815		Stantonville, West Shiloh	51	45
						Watertown: First	191	48



FIRMAN A. EARLY

Firman A. Early, A.B., Th.M., Instructor, in Bible and Social Sciences, Tennessee College for Women, Murfreesboro.

Mr. Early has just completed preliminary examinations for Th.D. at Southern Baptist Seminary. A native of Texas; graduate of Howard Payne College; student at Southern Methodist University, University of Texas, Southern Baptist Seminary.



CAROLINE HENDRICKS

Miss Caroline Hendricks, Instructor in Chemistry and Biology, Tennessee College for Women, A.B., Winthrop College, A.M., University of N. C. Home: Butlerville, Indiana. Father is Professor of Physics at Clemson College.

WITH THE CHURCHES: *Butler*—Butler, Pastor Gregg welcomed by letter 2, for baptism 3, baptized 2. *Cleveland*—Big Spring, Pastor Melton received by letter 6, for baptism 1; First, Pastor Keel received by letter 8. *Columbia*—First, Pastor Richardson received by letter 2, accepted on promise of letter 6. *Counce*—Center Hill, Pastor Talant received by statement 1. *Dyersburg*—First, Pastor Vollmer received by letter 2, for baptism 2. *Erwin*—Calvary, Pastor Hopkins received 1 for baptism, baptized 6. *Goodlettsville*—Union Hill, Pastor Robinson received for baptism 2, baptized 2. *Jefferson City*—Pastor Hincy bapt-

tized 2. *Johnson City*—Pastor Bowers received for baptism 1. *Kingsport*—Pastor Cobb welcomed by letter 4, for baptism 3, baptized 4. *Knoxville*—Bell Avenue, Pastor Allen received by letter 5, for baptism 3; Broadway, Pastor Polard welcomed by letter 2, by confession 4, by statement 2; Fifth Avenue, Pastor Wood received by letter 1, for baptism 2. *Madisonville*—First, Pastor Grogan received for baptism 2. *Memphis*—Bellevue, Pastor Lee welcomed by letter 23, for baptism 10, baptized 9; LaBelle, Pastor Renick received 3 by letter; Temple, Pastor Boston welcomed by letter 4, for baptism 1, baptized 3; Union Avenue, Pastor Hughes received by letter 7, for baptism 1. *Murfreesboro*—Powells Chapel, Pastor Dehoney baptized 7. *Nashville*—Ingleswood, Pastor Beckett received by letter 7, baptized 3. *Rockwood*—First, Pastor Ford received for baptism 2.

Briefs Concerning the Brethren

Called and Accepted

J. C. Pitt, North End Baptist Church, Nashville, Tenn. ✓
Fred Fairchild, Sale Creek Baptist Church, Tennessee Valley Association, Tenn. 2 ✓
J. H. McCulley, Minco, Okla. ✓
O. L. Lowe, Wirt, Okla. ✓

Resigned

J. C. Pitt, Birchwood Baptist Church, Chattanooga, Tenn. ✓
Thas. V. Wells, Dunlap, Tenn. ✓
Walter E. Bode, Kellyville, Okla. ✓

Ordained

E. L. Mason, Seventh Baptist Church, Memphis, Tenn. ✓
Wallace H. Carrier, Clinton, Tenn. ✓
W. L. Ball, Deer Park Baptist Church, Louisville, Ky. ✓

Died

Rev. H. A. Meyers, Mt. Vernon, Ill. ✓

Some Mormon Doctrines Examined

(Continued from Page 13)

Hyde, J. of D., Vol. IV, page 259). This scurrilous, blasphemous, impudent language arouses my indignation as no other Mormon doctrine does.

DOCTRINE CONCERNING THE HOLY GHOST

Section 130 of the "Book of Doctrines and Covenants" says, "When the Savior shall appear, we shall see him as he is. We shall see that he is a man like ourselves. . . . The Father has a body of flesh and bones as tangible as man's: the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us." Ahem! But look at these passages. "If we love one another God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John, 4:12, 13). "Which is Christ in you" (Col. 1:27).

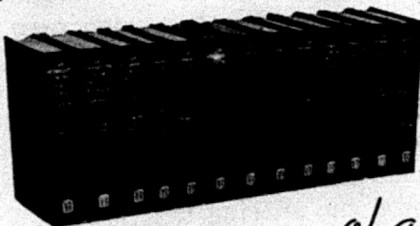
These say plainly that both God and Christ dwell in us, and Mormons say they each have a "body of flesh and bones" but the Holy Ghost is without a body of flesh and bones so he can dwell in us.

No wonder David Whitmer, one of the three witnesses who said they had seen the plates, and "know they have been translated by the gift and power of God" said of Smith: "So illiterate was Joseph at that time that he didn't know that Jerusalem was a walled city, and he was utterly unable to pronounce many of the names that the magic power of the Urim and Thummim revealed." (Snowden, page 69). We can easily believe this, but it is strange the Lord did not give the pronunciation rather than have his servant embarrassed and humiliated.

My quotations prove that Beadle's appraisal is correct.

Kansas City, Mo.

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Going Forward in a Great Way By Being United

Tennessee Baptists have so far had their greatest year in working together for the Lord. For the ten months period closing August 31st, the record should be inspiring to everyone who has been connected with a co-operating church. Look at the following figures. Surely they should make us glad!

Co-Operative Program Receipts

Ten Months, 1942	\$304,040.05
Ten Months, 1941	249,077.53
Increase for ten-month period	\$ 54,962.52

Hundred Thousand Club Receipts

Ten Months, 1942	\$ 31,017.46
Ten Months, 1941	29,862.82
Increase for ten-month period	\$ 1,154.64

KEEP UP THE AVERAGE OF A THOUSAND DOLLARS PER DAY FOR THE CO-OPERATIVE PROGRAM!

For the first ten months there were 304 days. We received \$40.50 more than the goal set for the year. September is already above the goal of \$1,000.00 per day for the month! Let us make October hold the average and thus close the year in a glorious way. It will be easy if all the churches work together.

100 PER CENT ASSOCIATIONS

Already five of the associations have reported every church in its fellowship as a contributor this year to the Program causes. Some ten others are diligently working to reach the goal. Let every pastor and other church officer do his (or her) best to see that at least one offering comes from the church for the Co-operative Program causes before October 29th . . . two days being allowed so as to count the offering this year.

OCTOBER SPECIAL

October is State Mission Month in the calendar of allocated time. That means that during the month all agencies and institutions are supposed to push for a large special offering for State Missions. While the offering is designated to State Missions and all of it will be used by that department, the occasion is a regular part of the Co-operative Program, hence to stress this offering and to make it big will not violate the spirit or purpose of the Program.

PUSH THE CO-OPERATIVE PROGRAM EVERY WEEK AND SUPPORT IT.

REMEMBER STATE MISSIONS OCTOBER 25th WITH THE LARGEST SPECIAL OFFERING EVER TAKEN FOR IT. . .

John D. Freeman, Executive Sec'y.

Nashville, Tennessee