

Baptist and Renector

SPEAKING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 108

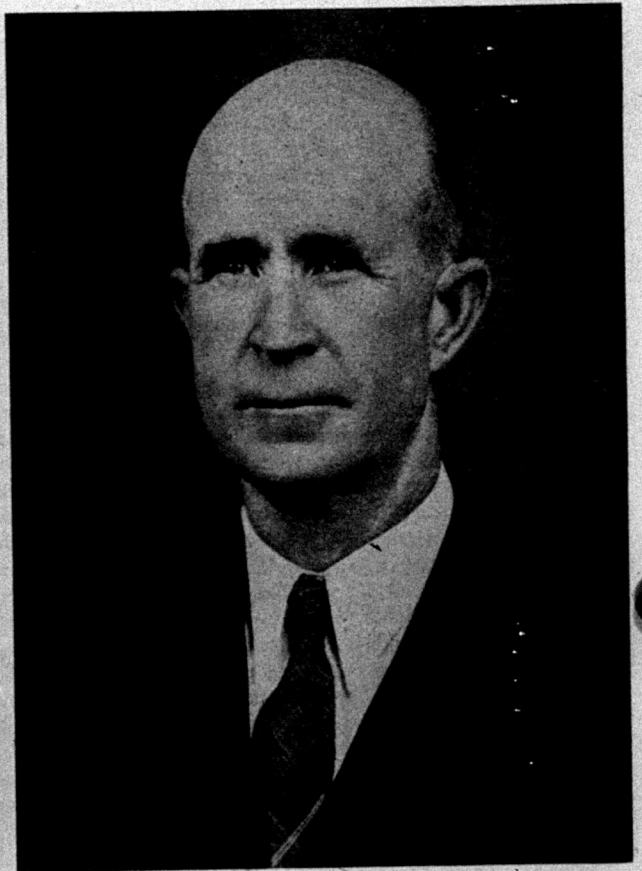
THURSDAY, OCTOBER 29, 1942

NUMBER 44

One Leaveth and Another Cometh



DR. JOHN D. FREEMAN, retiring Executive Secretary, who becomes Editor of the *Western Recorder* November 1.



DR. C. W. POPE, who succeeds Dr. Freeman as Executive Secretary and takes up his duties November 1.

Both will appear on the program of the Tennessee Baptist Convention meeting in the First Baptist Church, Jackson, Tennessee, November 17-19. **LET'S ALL GO!**

Baptist and Reflector

O. W. Taylor
Editor

John D. Freeman
Executive Secretary

E. N. Delsell
Circulation Manager

WE DO NOT USE UNSIGNED COMMUNICATIONS

BAPTIST AND REFLECTOR COMMITTEE

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

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EDITORIAL

Not For The Better, But For The Worse

PAUL WROTE to the Corinthian church, "... I praise you not, that ye come together not for the better, but for the worse" (1 Cor. 11:17). The church met under the guise of worship. But the members gathered in such a spirit and acted in such a way that they were worse off after they had met than they were before. It is possible for the same to be true of a church today.

The Corinthian church had factions or cliques in it. "Four cliques trying to rule will ruin any church." When a church gathers in the spirit of factionalism those involved are not acting for the glory of God, but trying to carry *their point*. They meet "not for the better, but for the worse."

The church at Corinth had heresies in it and allowed them to run without protest or attempt at correction. When a church loses its doctrinal conviction and winks at false teaching for the sake of popularity and doesn't have the love for Christ and the spiritual courage to stand for the truth, it meets "not for the better, but for the worse," notwithstanding the fair show it may make in the flesh.

The Corinthian church had gross immorality on the part of certain of its members and did nothing about it. When the moral sense of a church is blunted or dead, it meets "not for the better, but for the worse," though it meets under the guise of worship.

The church at Corinth prostituted the sacred ordinance of the Lord's Supper to low social ends. Some ate to satisfy their stomachs and others got drunk at the observance. Whenever a church besmirches the ordinances given by the Lord to His church or depreciates them in their proper place, it may, indeed, be very popular and have large crowds. But, *spiritually* speaking, it meets "not for the better, but for the worse."

But when a church keeps "the unity of the Spirit in the bond of peace," when the pure Word of God is preached and heard and heeded, when the church holds to a high standard of moral living, when it honors the ordinances which Christ has given, when it faithfully endeavors to carry on the work of the Lord, when it senses the presence of God in worship, seeks and finds the forgiveness of sins and becomes consecrated anew to the things of the Lord; then, as the old saints used to put it, people "see Thy stately stepplings in the sanctuary." That church meets *for the better, not for the worse!*

It is a testing question. Is the gathering of your church spiritually helpful or harmful? If the latter is true, it would be better not to meet at all unless the members meet to get right with God and with each other.

Baptist Papers and The Budget

By DAVID M. GARDNER, St. Petersburg, Fla.

THE FIRST BAPTIST CHURCH of St. Petersburg, Florida, has kept the *Florida Baptist Witness* in the budget for more than dozen years. We send a check to our paper the first of each month. You will observe that the churches that have used the budget plan through a number of years have no disposition to abandon it.

It is argued that the budget plan forces the paper in home where it is not appreciated and never read. Perhaps that is true but the same may be said concerning Sunday School and Training Union literature. We have come to the point of believing that our Baptist paper has a logical, vital place in our church budget. Do not think of it as charity, but as a common sense investment in the educational and character development of our people.

Accenting Ice Cream Sodas

AS REPORTED in the *Nashville Tennessean* of October 15 in a dispatch from Washington, D. C., Mrs. Franklin D. Roosevelt at a recent press conference called attention to "the great increase in the number of illegitimate children born to adolescent war workers and girls of high school age" and suggested that a recreation program with "the accent on ice cream sodas rather than on liquor might help correct the situation."

The statement of the First Lady of the Land is logically, though tacitly, an admission that there is a connection between drinking and immorality. Prohibitionists have affirmed this all along. Even are proving them right.

But how did "the accent" come to be placed on liquor in the first place? The President was elected to his first term on a repeal platform and the prohibition amendment was speedily eliminated from the Constitution. A little later Mrs. Roosevelt blandly said that girls would have to "learn how much they could drink and stay on the safe side! Here is where "the accent" began to be placed on liquor.

In reality, there is no safe side to drinking in the last analysis. Immediately or ultimately, depending on the amount of drinking there is always danger in it. So Mrs. Roosevelt makes the logical admission that juvenile delinquency is stemming from alcoholic beverages and now wants the "accent" transferred from these beverages to ice cream sodas.

What a pity that the accent was not placed on ice cream soda at the start! There is nothing political in this. It is solely a moral question. Patriotic Americans are behind the President in military matters. But millions of them are convinced that American military might would be much more effective if the country had prohibition. Woodrow Wilson believed that and put it into effect.

Knox County Association

ON OCTOBER 20, in company with Bro. Creasman of the Ophanage, the editor attended the first day's session of Knox County Association, which met with and was excellently provided for by McCalla Avenue Baptist Church, Knoxville, T. C. Wyatt pastor. Moderator T. C. Wyatt, Assistant Moderator Chas. E. Wauford, Clerk-Treasurer H. L. Thornton and Assistant Clerk A. R. Pedigo were in their places. J. K. Smith was Program Chairman. J. A. Park preached the annual sermon on Acts 20:19, 31. In great power he preached a moving and humbling sermon. The majority of the people stayed throughout the day and the spirit was great. In our judgment, Knox County was one of the best, if not the best associations we had attended up to that time this year. A few years ago the editor visited McCalla Avenue Church one Sunday morning. At the association we were struck by the fine improvement which has been made in the building and by the other evidences of growth.

Denominational Agencies Not Immune To Criticism

APPARENTLY SEEKING a kind of alibi, the habitual critic of denominational agencies or actions may say, "Denominational agencies are not immune to criticism." No one in our knowledge holds that these agencies are thus immune or should be so considered. Not even the agencies themselves holds this idea. But the criticism should be factual in basis and constructive in spirit and result.

BAPTIST AND REFLECTOR believes that the most of the criticism on denominational agencies is not justified. Ordinarily, therefore, it takes the part of the agencies as against their critics. But this does not mean that we oppose fact-supported, constructive criticism. As a matter of fact, BAPTIST AND REFLECTOR has in certain cases taken issue with some denominational agency or action when, so far as we knew, it stood alone among the state papers in the matter.

As a general proposition, it appears reasonable to us that the criticised agency is as good, at least, as its habitual critic and is normally far more constructive. Normally also the habitual critic does not offer a substitute for the thing criticised which is as *workable* as the other. Hence, BAPTIST AND REFLECTOR generally stands for our agencies as against their detractors. But it does not oppose justifiable criticism when the facts and the cause of Christ call for such.

Sometimes a criticism in itself may have merit in one or more particulars and yet use certain unsavory terms and implications which are not justifiably applicable to any Southern Baptist agency in the range of our knowledge. We decline to publish such. A manuscript of this kind was recently received whose author challenged the state papers to publish it to show whether any of them believed in free speech or not. BAPTIST AND REFLECTOR believes in free speech; but free speech in conformity to the principle that "We are brethren." Hence, we feel ourselves at liberty to avail ourselves of the return postage which the brother guaranteed in the event the manuscript should not be used.

BAPTIST AND REFLECTOR is not simply a "yes-yes-me, too" paper. It has demonstrated the negative more than once. But it is better to say "Yes" when more good is accomplished than by saying "No". And, other things being equal, it seems right to us as a general proposition to line up with the majority of Southern Baptists than with the critical minority. This leaves room for criticism in particular cases when the issues are of such serious nature as to call for it. BAPTIST AND REFLECTOR tries to serve in accordance with this general policy.

Hohenwald Baptist Church

SUNDAY MORNING, October 18, the editor was with Pastor Boyd LeCroy and the Hohenwald Baptist Church. The Lord was in the service and there was one addition for baptism. Bro. LeCroy was to baptize some candidates that afternoon. There have been 19 additions in two months there and a new roof was being put on the building. Pastor LeCroy is leading in a fine way. We greatly enjoyed dinner with him and his family in their house. Two years ago the Hohenwald Church was in a bad way. Now a splendid church building stands and the work is moving on and up. State Missions and the prayers and services of the saints under their faithful leadership are bearing rich fruit. Our thanks are expressed to Jimmie Hurt, an official in the General Shoe Corporation, for carrying us back to Nashville. He lived at Hohenwald for a while in connection with his work and was one of the prime movers in the upgrowth of the church there. He is the son of President John Jeter Hurt and Mrs. Hurt of Union University.

A Wet Fiction About Lincoln

IN 1887, Colonel John D. Goodwin, director of the wet forces in Atlanta, Ga., publicized a statement alleged to have been made by Abraham Lincoln in opposition to prohibition. In saloons here and there, on placards put out by the Calvert Distilleries and paid newspaper advertisements in various states, it is said that this alleged statement is being exploited. The advertisements, it is said, are usually signed, "Taxpayers Association."

The American Business Men's Research Foundation, Chicago, Ill., quotes from one of their vice-presidents, Henry W. Bromley, Cynthia, Ky., as follows:

"The posters and advertisements attributed a state to Lincoln opposing prohibition, although he was in fact a temperance lecturer and life-long abstainer."

"Although the current poster and advertisements give no authentic, traceable source for the alleged statement, it was originally asserted to be found on page 182 of the Journal of the Illinois House of Representatives, December 18, 1840."

"The clerk of the Illinois house has certified 'Said record does not show such a statement by Mr. Lincoln' and further reported that the State Historical Society made extensive research and could not find this statement 'anywhere as of record.'"

Then the Research Foundation adds: "The Hon. Sam Small, famous Atlanta journalist, traced the invention Colonel Goodwin (the wet leader) and executed an affidavit that said Colonel Goodwin had not only originated the statement, but had admitted doing so, to Small."

What will the liquorites do next to carry their point? Ironically, Mr. Bromley concludes his communication: "So far neither the Calvert crowd nor the 'taxpayers' have put out posters or advertisements stating that President Lincoln was murdered by a drunk-crazed assassin while Lincoln's guard was absent, drinking legal whiskey at a 'patriotic, taxpaying' bar nearby—which is an historical fact."

Grace Baptist Church

SUNDAY EVENING, October 18, the editor had the pleasure of being with Pastor L. S. Ewton and the Grace Baptist Church of Nashville. The presence of the Lord was realized and there was one profession of faith and addition for baptism. Grace Church is a center of spiritual power and we always appreciate our visit there. Dr. Ewton has been with the church a good many years and is greatly beloved. Our thanks are expressed to his son, Estill and wife, who, together with Dr. and Mrs. Ewton, carried us home after the service.

Nashville Association

OCTOBER 22, 23, Nashville Association met with Union Hill Baptist Church, C. H. Robinson, pastor. This splendid, full-time rural church graciously entertained the association. Officers elected were: J. R. Kyzar, moderator; H. W. Crook, assistant moderator; Mrs. C. H. Stringe, clerk; J. F. Taylor, treasurer. Robert E. Lee preached the annual sermon, a fine message on "A Great Leader." R. Kelly White preached the doctrinal sermon, speaking on "The Plan of Salvation," and Norris Gilliam brought the closing message on "Evangelism." Both of these addresses were very fine. We wish that we could mention all who appeared on the program, but that is not possible here.

Not often does the editor get to attend an association for two days, but was privileged to do so in this. We believe that we can say that for the second day Nashville Association was the best association in point of spiritual power that we have attended this year. When the body closed by singing "Blest Be the Tie That Binds," led by G. Allen West, who had led the most of the singing for the sessions, people realized that God had spoken to their hearts. For special courtesies extended, the editor expresses his thanks to Mr. E. N. Delzell, Rev. C. S. Wilson, pastor, and Mrs. J. R. Kyzar and Rev. G. Allen West.

LIGHT AT THE EVENTIDE

By E. M. SKINNER, Pastor,
First Baptist Church, Ridgely, Tenn.

(Delivered at the Memorial Service for the men of the Ridgely Baptist Church who are in the armed forces of the United States, and requested for publication by many friends who were in the service.)

SCRIPTURE—Zach. 15:7 "... but it shall come to pass, that at evening time it shall be light." Giving our passage a literal reading, it would be this, "In the twilight time of calamity, light shall spring up."

On the occasion of our Memorial Service, which is well-pleasing to God and uplifting to all our hearts, I shall fulfill my task and satisfy my heart's desire if I may strengthen our FAITH IN GOD. The tragic, zero hour which is upon us as a nation demands that such be done. Without it all is lost. With it all is gained.

I.

As we must now think in terms of war, we must also think in terms of our relationship to God. A nation which has never known God may wage war without thinking of God, but a nation whose people "are called by His name" cannot successfully defend themselves against even the hordes of the ungodly unless the help of God Almighty is faithfully implored, and the hearts of the people return to Him in prayer. No, even in war, a Christian nation cannot fight upon the same basis as the nations which are heathen. Just as Christianity is an example of the "Sons of Perdition" in time of peace, so it must be in time of conflict and war. The banner of Him who came "that we might have peace, and that we might have it more abundantly" must wave, even though it is stained by the blood of ten million at war, so that a world which knows not God may see the difference between Christianity and heathenism.

We hear much during these days of surprises about the "secret weapon". A nation comes to the front with an instrument of destruction which excels all and upon which the hopes of victory are based. But today I am thinking of a "secret weapon" which this great nation has possessed since the first Pilgrim foot was placed upon Plymouth and the first knee was bent in humble prayer to God. It was this weapon which brought victory in the dark days of the Revolution; it was this weapon which defeated the enemy during the war of 1812 and drove the demons of injustice back to their dens of greed; it was this "secret weapon" which supplied grace and bestowed victory upon our arms in the conflagration of 1917-18; it is the same weapon which shall cause us to triumph over the inferno of this heat from Hell. Oh may God grant that this Divinely given weapon, which is "secret" and peculiar to all those who know God and have felt the healing touch of the Son of God, may speedily be unsheathed to the glory of God and the preservation of that which makes life worth living. O, my friends, this is the only course which we can take if we are to make Democracy safe for the world.

We are rapidly developing a mental consciousness of the fact that we are at war, but this alone will not suffice. To be sure it is enough to produce planes and tanks and guns. It is sufficient even to call out ten million men and women for the defense of the country, but it is not enough to assure final and complete victory. As we have already said, a nation which characterizes itself as Christian must maintain its standard in time of war and calamity just as it does in time of peace. Can Christianity, whether individual or collective, claim to live upon the principle of "faith in God" in time of peace, and then rely upon self in time of war? No one doubts the fact that we must arm ourselves to the uttermost. God expects us to do that; but He, who is "our refuge and strength, a very present help in trouble," also expects His people to have a HEART CONSCIOUSNESS, without which there can be no recognition of Divine omnipotence. One of our Chaplains expressed this truth

very uniquely during the bombing of Pearl Harbor when he said, "Praise the Lord and pass the ammunition."

II.

To those who "walk by sight and not by faith," we stand at the present moment upon the very threshold of defeat, but to those "who walk by faith and not by sight," we stand, even though to our loins in blood, with our eyes lifted toward the hills of victory, fully aware of the truth of our text that "it shall come to pass, that at evening time it shall be light." The sun may be, as it were, darkened at noonday and the moon while it is full may be as blood, but in the "twilight time of calamity, light shall spring up" and the hearts of the sons of men shall rejoice in the salvation of the Lord. The barrel may have only one handful of meal in it, and the cruse may contain only one drop of oil, but be of good cheer—the prophet is on his way. The armies of Israel may have retreated but they have retreated to the hills. Their heads may be hung in remorse and shame because of the wicked boasts of the enemy, but be of good cheer—David is on his way with the sling of faith with which the giant shall be slain. He has also the song of victory on his lips: "This day will the Lord deliver thee into mine hand—and all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands."

These are painful days of sacrifice. There is not an institution upon the face of the earth which is not affected. Look at the home! Look at the Church! Look at the State! Each in its respective sphere is doing its uttermost in sacrificial service, but as we continue on and on in our campaign of faithful sacrifice, may we remember Him by who, by the sacrifice of His precious blood, purchased that for which we now contend and upon which we base our only hope. It is well that we "Remember Pearl Harbor," but all our remembrance of Pearl Harbor will be in vain as a frightful nightmare of horrible loss and devastation if we, who are taught in the ways of the Lord, fail to remember Calvary. War means sacrifice, but it took sacrifice to produce Calvary. War means suffering, but it took suffering to create Calvary. War means bloodshed, but it took bloodshed to give Calvary. Yes—I say if we need an encouragement to patriotism, we have that encouragement in the Cross of Christ.

Let no one think for a moment that Christ died that men might learn the ways of war. No, a thousand times No, but to those who are unwillingly afflicted with the scourge of war; who, because of their knowledge of the ways of the Prince of Peace, hate war, there is untold animation for our holy cause in the very Cross of Christ. Upon this principle we can kill without hatred. Upon this principle we may "be angry and sin not." May the world know that we, as a Christian nation, have an incentive to victory which has never failed us before, which now shall be our star of hope. The nations which know not God, in whose heart "there is no fear of God," shall perish and suffer defeat because this very principle is wholly foreign to them. They have planes, tanks and guns. So have we, but we have more than that! We have our "feet shod with the preparation of the gospel of peace"; we have the "helmet of salvation," the "sword of the Spirit," the "breastplate of righteousness," the "shield of faith." Our "loins are girt about with truth," and victory will be ours in the name of Almighty God if we, who have access to such glorious armor, put it on. It is appropriate that our assembly lines lengthen into many miles of feverish effort, but let it not be said that our hope is based upon them! If this war continues five or ten years, as many military experts say it will, I will not give the credit to the forces of the common enemy. I shall rather discredit the people who call themselves Christian for

(continued on page 7)

The Function of B. S. U. on The College Campus

BAPTIST STUDENT UNION! The link between church and school! What college freshman was not advised before leaving home to be sure to contact the B. S. U.? Among the multiple pieces of advice given by parents, pastor and friends, this perhaps is the most prominent. Why? Because of the place the Baptist Student Union fills, and the work it does.

The B. S. U. on the campus of Tennessee College for Women, under the directorship of a new Student Secretary, Miss Sarah Rowe, who has charge of all campus religious activities, meets once each week to report on work done, and to make further plans for promoting its aim—namely, to keep Christ before the students. Everyone who becomes a member of any organization of any church, S. S. B. T. U., or Y. W. A., automatically becomes a member of the B. S. U. The officers of all the unit organizations make up the Greater Council of B. S. U. The Greater Council idea was adopted for the purpose of acquainting the students more thoroughly with B. S. U., its purpose, aim, and manner of working. Once each month the Greater Council meets with the regular council, learns its plans, offers suggestions, and enjoys all privileges of the regular council members except that of voting. At this meeting we are studying the books of the "My Covenant" series prepared especially for college students. These books are of vital concern because they treat such topics as have been found to be the major questions and problems of a college group.

As the student sees how B. S. U. guides him in making right choices, as parents see what B. S. U. does in molding Christian character in their boys and girls, and as pastors see what B. S. U. does in keeping their members in touch with the church, they join heart and hand in saying, "Thank God for B. S. U."

The greater B. S. U., which is functioning enthusiastically at Tennessee College for Women, has a group of ten or fifteen who plan to attend the state B. S. U. Convention in Nashville, October 30-November 1.

The B. S. U. officers and their home churches are listed below:
President, Virginia Thompson, Watertown, First Baptist; Vice-President, Virginia Adkins, Springfield, Baptist; Secretary, Eva Nelle Russell, Whitehouse, Baptist; Treasurer, Mary Virginia Patrick, Nashville, Belmont Heights Baptist; Baptist Church Rep., Marjorie Evans, Watertown, First Baptist; Methodist Church Rep., Emarene Jackson, Clarksville, Methodist; Presbyterian Church Rep., Margaret Neely, Lewisburg, Presbyterian; Christian Church Rep., Marie Holman, Livingston, Christian; Morning Watch Leader, Mae Jones, Ashland Ky., Pollard Baptist; Vesper Leader, Mary Frances Hayes, Bells, Baptist; Reporter Pauline Rogers, Walhalla, S. C., First Baptist; Librarian, Betty Bryant, Sparta, Christian; Y. W. A. President, Nelle Smith, Smyrna, Powells Chapel Baptist; B. T. U. President, Inez McBroom, Woodbury, Baptist; Student Secretary, Miss Sarah Rowe, Antoungville, Ala., Baptist; Faculty Advisor, Miss Caroline Hendricks, Clemson, S. C., Baptist.

Committees For General State Convention FIRST BAPTIST CHURCH, JACKSON, TENNESSEE

General Chairman	Mr. Gayle Holcomb
Hospitality	Mrs. C. R. Miller
Music	Mr. Frank Charton
Publicity	Mr. R. P. Mahon, Jr.
Registration	Mrs. Fred West
Ushers	Mrs. E. E. Joiner
Decoration	Mrs. M. T. Cates
Transportation	Rev. Bernard Scates
Information	Mrs. R. P. Mahon, Jr.
Check Room	Miss Grace Nelson
Parking	Rev. J. B. Holland
Comfort and Nursery	Mrs. John D. Wilson
Pages	Mrs. I. C. Pattison, Jr.

North Eastern Regional Brotherhood



BAPTIST MEN from the North Eastern Region of Tennessee will be interested in attending the North Eastern Regional Brotherhood Convention to be held in First Baptist Church, Morristown, Tenn., Rev. O. D. Fleming, pastor. The meeting will be held on Sunday afternoon, November 1st, beginning at 2:30, Central War Time.

Dr. James T. Warren, President of Carson-Newman College, Jefferson City, Tennessee, will bring the main address of the afternoon. A male quartet will be a special feature of the meeting. E. K. Wiley, State Brotherhood Secretary from Nashville, will be present at the meeting and will have tracts and literature on Brotherhood work for distribution.

The North Eastern Region is divided in eight associations and embraces twelve counties, namely: Hancock, Grainger, Jefferson, Cocke, Hamblen, Greene, Hawkins, Unicoi, Washington, Sullivan, Carter and Johnson. Men are expected to attend from each of these counties and associations. Approximately 364 Baptist churches are included in this Region.

The Baptist Brotherhood of the North Eastern Region is sponsoring this, their second, annual Regional Brotherhood Convention. President of the region is J. Frank Seiler from Elizabethton. Six of the eight associations in this region have elected presidents to help promote Brotherhood work in their associations. The associations having Brotherhood presidents are: East Tennessee, Robert Ottinger of Newport, president; Grainger, A. C. Samsel of Bean Station, president; Holston, H. P. Morley of Erwin, president; Jefferson, Earl Northern of Danridge, president; Nolachucky, Conley Collins of Morristown, president; and Watauga, J. Frank Seiler of Elizabethton, president.

The Brotherhood is a movement for the enlistment of men in the work of their individual churches, and of the denomination. Its purpose is to deepen spirituality, promote religious intelligence, cultivate fellowship, and stimulate activity among the men of the church; to seek in a masculine and earnest way, to lead men to Christ, and to co-operate with all other existing agencies of the church and denomination in the promotion of the general work.

Men from all Baptist churches, regardless of whether the church has a Brotherhood or not, are urged to attend. Ladies and young people are invited and all visitors welcome.

Will your church be represented?

Hotel Rates In Jackson—The State Convention City

New Southern Hotel—

Single, without bath,	\$1.65 and \$2.20
Single, with bath,	\$2.75, \$3.30, and \$3.85
Double, with bath,	\$3.00 and \$4.40
Double, with twin beds,	\$5.00

The Roe Hotel—

Single, without bath,	\$1.50
Single, with bath,	\$2.00
Double, without bath,	\$2.00
Double, with bath,	\$2.50

BAPTIST AND REFLECTOR has received no information concerning rooming houses or private homes, but messengers and visitors can secure information by writing to the appropriate committees in care of the First Baptist Church. The list of committees is published on this page.



GOOD NEWS FROM THE ORIENT

By M. T. RANKIN, Secretary for the Orient.

AS COLD WATER IS to a thirsty soul, so is good news from a far country." One of the greatest causes of suffering both for the missionaries who were caught in the Orient by the war and for their loved ones and friends in America was the lack of news.

Now, at last, we have news; and it is good news. It is good because it reveals the protecting care of God in the midst of critical dangers; it is good because it reveals the unfailing qualities of God's grace in a time of devastating failures; it is good because it reveals the indestructibility of God's Kingdom at a time of shattering destruction.

GOOD NEWS FROM OCCUPIED CHINA

"Tell Southern Baptists that we are carrying on." This is the thought of messages sent by groups of Chinese Baptists in all parts of occupied areas of China. Much of our mission property has been confiscated and taken over by the Japanese; financial aid from our Board has been stopped; and in many cases, the active assistance of missionaries in the Christian work has been discontinued. But Chinese Baptists are carrying on. They accepted the internment of missionaries as a challenge to themselves to take up the task which the missionaries had been compelled to lay down, and they have responded with a spirit of sacrificial giving which is without parallel among Baptists in the Orient.

More people are attending church services in the occupied areas now than ever before. As we were leaving Stanley Prison Camp, the last message sent to us by one of the Chinese pastors in Hong Kong brought word that the congregations in all Hong Kong churches were the largest they had ever known. Our missionaries from Shanghai, North and Interior China brought this same good news.

Among the most beautiful and inspiring stories that come from the Orient are those that tell of the joy with which Chinese Christians gave to the support of interned missionaries. When a group of missionaries expressed concern about the amount of help that Chinese friends were sending them, those friends said, "Please let us do this. Southern Baptists have been helping us through many years. Now you are in a position where we can help you. Let us do this as an expression of our appreciation to your people in America." One missionary who had refused to take money received one hundred dollars which was sent anonymously so that it could not be returned.

GOOD NEWS FROM FREE CHINA

During the months immediately preceding America's entry into the war, God was preparing Kweilin, in Free China, to be the center of a great forward move in Baptist work in southwestern China. In the summer of 1941 revival meetings were begun in the Kweilin Baptist Church. These meetings have been continued every night with few exceptions, until the present time.

During that same summer, arrangements were completed so that, in case the United States should become involved in the war, Dr. R. E. Beddoe would be able to begin immediately functioning as mission treasurer and representative of the Foreign Mission Board.

At the meeting of the Mission held last July, reports of which have recently reached Richmond, plans were projected to carry to the country districts the revival meetings which have brought new life and strength to the church in Kweilin. Dr. B. J. Caughen and Rev. R. L. Bausum, with their Chinese co-workers, spent the months of this past summer in leading evangelistic bands through town after town, and village after village, preaching Christ's gospel.

Much of the institutional work of the Leung Kwong Baptist Convention, which was formerly conducted near the coast, has been moved to Kweilin and Wuchow. The office of headquarters of the Convention has been set up at Wuchow.

GOOD NEWS FROM JAPAN

A missionary from Japan, connected with another Board, was most pessimistic as he discussed with some of us who were on the M. S. *Gripsholm* the effects which he thought would be caused by the withdrawal of missionaries from Japan. One of the group said in effect: "I do not share your discouragement. Although we are having to withdraw from Japan, God has not had to withdraw; and I shall be interested to see what the result will be when Japanese Christians are left alone with only God to help them." And *this* is the good news about Christians in Japan: God is still with them. Those of us who have known Japanese Christians intimately have great confidence in their earnestness and sincerity. Few people in the history of Christianity have had to follow Christ under greater difficulties. God will continue to be with these children of His and, whatever we may believe their present failures to be, they are not without hope if God is with them.

GOOD NEWS FROM OUR MISSIONARIES

On December 8 of last year, seventy-eight missionaries of our Board were in areas of China under Japanese control; twenty in Free China, one in Japan, one in Manchuria, and ten in the Philippine Islands. All of these people have lived for months in the midst of serious dangers and many of them have been in situations of gravest risks. They have been subjected to almost every kind of danger; dangers of injury by shells and bombs, dangers of personal violence, dangers of disease, danger of starvation, danger of exposure, danger of nervous overstrain. And yet, so far as we know, not one of them has suffered serious injury of any kind. Forty of those who were in Japanese hands have arrived in America, and it is probable that most of the thirty-eight who are still in occupied China will arrive by the end of the year.

And there is good news from America for the missionaries. What a joy it is to them to learn that despite the confusion and disruption of our missionary work, there is no spirit of defeat or discouragement among Southern Baptists; that funds are steadily coming in for the support of our work; that the debt on the Foreign Mission Board is rapidly disappearing; that there is no immediate necessity for disbanding our missionary personnel because so many missionaries are in America; that we stand ready to return to our fields of work through every door that may be opened to us.

We are hearers of good news; good news from the mission fields, good news from Southern Baptists, good news to the world from our Lord, Jesus Christ.

MOST OF US have heard and read many statements about the cause of the present war that were downright nauseating. We are hearing many things today that indicate that some are guilty of very superficial thinking and loose talking. Let us review some of the figments and fancies that have been dished out.

THE EFFORT TO DEIFY HITLER

Since 1933 subtle, cunning and devious efforts have been made by certain paganized Germans to deify Hitler. As far back as 1938 Germans in this country were parading a book entitled: "Hitler, The German Messiah." Whether they were silly enough to believe it or not some of them worked overtime in an effort to make us believe it. And judging from his efforts to dethrone God it seems that Hitler believes it.

We have stood the shock of the blasphemous efforts of Germans to make a god of Hitler, but we rebel against the implications, if not positive pronouncements by a few writers, that God brought this war upon the people of the United States to punish us Christians for our sins. Such a theory is little short of:

HITLERIZING GOD

No one will deny that we have all sinned. Nor do we doubt for a moment that there are people within our nation who are mean enough to play and deliberately plunge us into war through lust of power and greed of gain. They are few in number. To say that God brought this war upon the millions of helpless innocent ones in order to punish the few is little short of slander. It reflects upon the wisdom, power and goodness of God. Our God is certainly wise enough and powerful enough to reach out and pluck the few guilty ones from among the millions who love and serve Him and mete out a just punishment for their dastardly conduct. One asks: "Why doesn't God do it?" He will in His own time and way. Another says: "The fact remains that the war is upon us and the innocent are suffering with the guilty." We reply, "Yes, the innocent are suffering far more than the guilty are suffering now and it is true that God permitted the war and permits the innocent to suffer. But that is far from saying that God brought this war upon us.

We get nearer the truth when we say that God permitted wicked men to foment and promote this terrible war in which we all suffer. Why did God permit the wicked to promote such a cruel war? He permitted it because men are free agents, and as free agents they are responsible to God for their conduct. If men were not sufficiently free to do wrong they would not be free to do right. If we were not free to choose between right and wrong we would not be responsible for doing wrong, nor would we deserve credit or praise for doing right.

To assert that God brought this war upon the world to punish us for our sins is tantamount to declaring that God behaves toward His own who do not obey His will as Hitler behaves toward the people who refuse to do his biddings. Hitler makes demands, and if his demands are denied he proceeds to punish and kill. Hitler has power to kill and no character or love or sense of justice to restrain him. That is Hitler's way. He rules with a rod of iron. It isn't God's way. God has all power. He has power to kill even Hitler. He is also all wise, all love, all compassionate and just. God did not start this war, nor did He start the argument that produced the war, but He will have the last word in the argument and will settle the score. "The Judge of all the earth" will do right in the right way and the right time.

RESOLUTIONS

WE, YOUR COMMITTEE, submit the following resolutions regarding the Noble services rendered by Dr. John D. Freeman, our present State Secretary, and upon his resignation from this office to assume the duties as Editor of the *Western Recorder*.

Be it resolved, That we, the Riverside Association, express our deep appreciation for his untiring and his enduring labors among us and for us.

Be it further resolved, That we deplore his going out from us, but we feel that Dr. Freeman is seeking to do the Master's will, therefore we heartily recommend him to our Kentucky brethren as one of God's especially anointed.

We recommend that a copy of these resolutions be sent to the *Western Recorder*, one to the BAPTIST AND REFLECTOR, and one spread on our Minutes.

Respectfully submitted,

P. F. LIGON,
MRS. MINNIS BARLOW,
E. M. SMITH,
EVIE TUCKER.

Powerful Po' Gittin' 'Long

By LAWSON H. COOKE

A WHILE AGO I was talking with one of our Southern Baptist pastors and urging him to include his state paper in the budget of his church. I was very much surprised when he responded with, "Oh, we can get along without the state paper." His reactions caused me to think of old Uncle Joe Harris.

Uncle Joe Harris was an old negro over in Virginia dating back to slavery times. Indeed, no one, not even Uncle Joe himself, knew his exact age. We used to go by his cabin almost daily in his later years to inquire as to his health. We always greeted the old negro with, "How are you getting along today, Uncle Joe?" His invariable answer was, "Old Uncle Joe gittin' 'long powerful po'."

Light At The Eventide

(continued from page 4)

not responding to the challenge of God when He said, 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.' Oh may be sing, until the mountains of the earth vibrate with the message, 'I will say of the Lord, He is my refuge and my fortress: My God; in Him will I trust. Surely He will deliver thee from the snare of the fowler, and from the noisome pestilence.'

III.

Our thoughts turn today, in loving memory, to the young men of our church who have answered their country's call. Your sons, but thank God more than that—"sons of God." Your brothers, but thank God, more than that—"our brothers in Christ." They and their kind are the "salt" of the armed forces of our great nation, and as the sound of marching feet and clashing arms shake the very foundations of the earth, we, whose solemn duty shall be to hold the ropes which will let them down into the very jaws of death, shall lift our hearts to God in humble thanksgiving that they not only are prepared to meet the common enemy, but are also "prepared to meet their God." Yes—these, who have now received their training and are prepared for the battle-grounds of distant lands, first drilled upon the table-land of Zion in the army of the King as soldiers of the Cross. Within the sublime atmosphere of this recorded truth our souls are established and our trembling hearts find solace and comfort. With the help of Almighty God, as He bestows grace in the hour of trial, we shall "keep the home fires burning" upon the altars of the home, the church and the state, faithfully "rendering unto Caesar the things that are Caesar's, and unto God the things that are God's."

The Sunday School Lesson

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

LESSON FOR NOVEMBER 8, 1942

Christian Nurture in the Family

LESSON TEXT AND PRINTED TEXT: Deuteronomy 6:4-9, 20-25; II Timothy 3:14-15.

GOLDEN TEXT: "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6.

WHILE many cannot agree with a great deal that Horace Bushnell wrote, it must be admitted that one of the desirable results of his great work written in 1847, entitled "Christian Nurture," was to turn the attention of all evangelical denominations more directly towards the religious instruction and training of small children. We, as Baptists, cannot agree with him that revivalism is not necessary in dealing with children and that all we have to do is to keep them in the kingdom into which they are born when coming into the world (for we believe that we were "shapen in iniquity" and that we "must be born from above" if we are to enter the kingdom of God). On the other hand, we have been helped by these and similar writings that have caused us to give an increasing emphasis upon religious training of children and young people. We now know that it is neither necessary nor desirable that we should wait until late childhood before we begin such training. We keep in mind all of the channels of such training, although the topic assigned compels limitation to a consideration of Christian nurture in the family. What may we as parents and the more mature in the family do in this direction?

I. TEACH THE WAY OF LIFE. (Deut. 6:4-9.)

1. With God as the object of our worship. We are to remember that whoever or whatever comes first in our plans becomes the object of our worship, for if we do not keep this principle clear and fixed we are apt to be deceived in the matter and think and act amiss. The same God that Jesus knew and worshipped is to be known and worshipped by us, for He said that by loving God with all of our being and our neighbors as ourselves "hang all the law and the prophets" (Mt. 22:36-40). Since we are unable to love our neighbors as ourselves until we have loved God supremely, we must begin to learn and live the way of life by making God first in our experiences. We are to adore Him, we are to yield to Him, we are to follow Him.

2. With the Bible as the book of instruction. Truly it is a remarkable book, or rather collection of sixty-six books, with something like fifteen hundred years intervening from the first to the last writer, with the Holy Spirit as the Author, and with salvation of the individual as the goal. We can say with the Psalmist, "Thy testimonies are wonderful" (Ps. 119:129), when we consider this book of the way of life, the Bible. Matthew Arnold said, "To the Bible men will return because they cannot do without it." Let us use it then as our one textbook when we would teach our boys and girls, and all others for that matter, the way of life. It tells us how to live here and now, it tells us how to live for the hereafter.

3. With high morals as the topic of conversation. "And shalt talk of them when thou sittest in thy house," wrote the divinely-inspired Moses. If we would nurture the young in matters of religion, we must hold before them high ideals in morals. If we would have them go in the right direction, we must point out to them that path. If we would cause them to possess character, we

must see that they acquire the proper habits. The one standard of morals is found in the Ten Commandments, with its duties and obligations towards God and then towards man. The moral fiber of our people will be immeasurably strengthened when more persons have incorporated the Ten Commandments in their daily conduct.

II. RECALL THE GOODNESS OF GOD. (Deut. 6: 20-25.)

1. His deliverances of the past. With Israel it was the bondage of Egypt, with us it was the bondage of sin. American history is full of divine deliverances. Think of Valley Forge. Think of Gettysburg. Think of the Argonne. Armistice Day comes during the week following this lesson. It is a good time to recount to our children some of the deliverances of the past at the hands of Almighty God.

2. His loving kindness of the present. In the midst of a world filled with hate and cruelty, it is well to remember the mercies and ministrations of a kind and loving Father. If we are inclined to be engulfed by the horrors and sufferings about us, let us keep in mind that they are not of God's ordering and that He did not start this terrible conflict among men. God still cares and loves.

3. His providence in the future. The future is an abyss, filled with utter darkness and chaos, without God; but with God there is hope for a better day. If He is truly with us, we can help to make a better world when peace comes again. No situation is ever hopeless and helpless if God's will is allowed to prevail. We shall perform for our youth, by way of their Christian nurture, a lasting and a much-needed service if we remind them of how God will come to their aid and mightily strengthen them for the difficult and trying days that lie ahead. Let us displace defeatism and despair with courage and hope by leading them into a closer walk with the God who has seen other civilizations rise and fall. Our own may fall but God still rules and reigns.

III. SET THE EXAMPLE OF RIGHTEOUSNESS. (II Tim. 3:14-15.)

1. By beginning in infancy. "And that from a babe," is the phrasing from the pen of the inspired Paul. Someone asked a great educator how soon should the training of a child begin, to which he replied, "At least one hundred years before the child is born." If this borders upon the facetious it is nevertheless the embodiment of a sound principle. If we wait long before we begin to train the child religiously we may wait too late. Of this we may be sure, the Devil and his crowd will not wait. One of the deplorable practices is that of the smaller children not attending the worship services of the church, in some instances giving them the impression that they are not even expected to attend the preaching services until they are almost half-grown in size. Out of such practice there could come much and lasting harm. It is an inspiring sight to see the entire family in the church pew, from the youngest to the oldest.

2. By continuing in youth. Children and young people learn most by imitation. This is the way they learn to talk. This is the way they learn to write. Indeed, it may be that imitation is the basic method by which all of us have learned most of what we know. If this is true, of what tremendous significance is this in matters of religion and morals. People, both young and old, will be far more influenced by what they see us

do than they will by what we tell them. We are to set the example in righteousness. This, after all, is the most effective teaching and the most convincing preaching. Consider Jesus in this respect, for He often simply said, "Follow me." We do well to get others to follow us if at the same time we follow Him.

3. By persevering in maturity. Experiences have a way of robbing us of the ideals of our youth. Before we have realized it we have allowed those lofty conceptions to trail in the dust and become besmirched. Our ideals are like the flags of countries, they must be kept inviolate. The middle period of life has its peculiar dangers as do the others, and we must guard against them. Let us persevere in righteousness.

Retiring the Church Debt

By THE REV. CHARLES R. SHIRAR, Pastor, Calvary Baptist Church, Alexandria, Louisiana. (Released through the Treasury Department.)

THE CALVARY BAPTIST CHURCH, Alexandria, Louisiana, is retiring a church debt of long standing through the gifts of War Savings Stamps and Bonds given by friends and members of the church.

This novel plan was adopted by Calvary Church May, 1942, and it has produced satisfactory results, and more liberal receipts are assured as the membership is enlisted in the ten per cent investment plan promoted by the Government. The plan functions throughout the organizations of the church, though most of the receipts have come through the Sunday School organization. Each department and class of the Sunday School agrees to buy stamps of a certain denomination, ten cents to one dollar stamps. The stamps are purchased during the week, as the church does not sell the stamps. Stamps and money are brought to the department and class on Sunday. Each class is given a book to fill, and on Monday the general secretary and helper place the stamps in the class books, and buy extra stamps with the money turned in by the classes for stamps. Some classes have already filled several books.

The Extension Department of the Sunday School, Circles of the Women's Missionary Union, and non-Sunday School members are asked to fill one or more books, and to give bonds where possible.

We now have two \$1,000.00 bonds and enough completed books to buy another \$1,000.00 which would make the plan produce about \$500.00 per month since its adoption. As the books are filled, the organizations, classes, or individuals take new books, and continue to buy stamps weekly. The completed books are kept in a lock box at the bank until \$740.00 in stamps is received, and then a series F bond for \$1,000.00 is bought in the name of the church.

The leadership of this church feels that this method is both patriotic and practical. The Government is asking that individuals and institutions pay their debts. These bonds will be used to retire a debt on a religious and community service institution, and the church will be governed by the Federal regulations as to the use of these bonds. Even if the bonds should be held until after victory, the church debt will be underwritten and secured by the best interest-bearing collateral in the world.

The giving of these stamps and bonds has not detracted from the regular receipts of the budget. In fact, the budget receipts of this church, which has over 2,000 members, has never been better in its history. The total receipts of this church for the closing year will reach \$30,000.

THE YOUNG SOUTH

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

Dear Boys and Girls:

I have just read with great interest a story for boys, called "The Sugar Creek Gang in School."

We are important people—you and I. Each of us, among ourselves, helps to make up the world; and so, as beings cooperating, we can help make this a better world and so lessen all the forces which contribute to hatred. And so it was with the "Sugar Creek Gang".

"Mary's Little Lamb" had nothing on Poetry's little lamb Jerry, for Jerry went to school too, 'which was against the rule'. What the teacher, Miss Lilly, did about it, is awaiting you in the sixth of this series about the Sugar Creek Gang. Bill Collins tells the story about his fellow-members in the Gang: Big Jim, the leader, Little Jim, Dragonfly, Circus, Little Tom, and Poetry, whose lamb not only went to school, but also played the part of a pre-arranged 'ghost' one night when the Gang slept in a cave near a 'haunted' cemetery. However, another 'ghost' appears, which Poetry and Bill hadn't planned, and which left them as mystified as were the others—but Bill Collins will tell you all about it in "THE SUGAR CREEK GANG IN SCHOOL."

I appreciated the skillful interweaving of the Christian atmosphere in the story and I think you boys will enjoy it. You can get a copy of this book for 50c through The Baptist Book Store, 127 Ninth Ave., N., Nashville, Tenn.

I have some more books to tell you about next week.

Your friend,

Aunt Polly

P.S.: Be sure to read our article "Most Important Telephone In New York City" and find out how one man made a little thing account to the glory and honor of the Lord.

TIME TO PRAY

By NONA KEEN DUFFY

It doesn't matter
Where I pray,
For God can hear
The prayer I say.

When I feel need
To have him near,
I breathe a prayer
For him to hear.

Where fear and danger
Seem to be,
I ask the Lord
To care for me.

It doesn't matter
When I pray,
If I have things
I need to say.

And whether lights
Are bright or dim,
When I need God
I speak to him.

—Story World.

MOST IMPORTANT TELEPHONE IN NEW YORK CITY

It all started by someone calling the wrong number. The Rev. J. J. D. Hall, affectionately known as "Daddy Hall, the Bishop of Wall Street," had had a slight stroke on Christmas Day, 1939. Four days later he was able to answer the telephone on the table beside his bed.

"What number is this?" the strange voice asked.

"Circle 66583," was the reply.

"Wrong number."

"Hold on!" urged Daddy Hall, "you've got the right number. I'd like to know if you are a Christian."

Hesitatingly the answer came, "I suppose I am."

"Do you suppose that you are married?"

"Oh, I know that."

"Do you suppose you love your wife, or do you know it?" the sick preacher persisted.

"Oh, I know that. Good-bye."

"Hold on! I'm not done with you. Do you read your Bible and pray?"

In a somewhat subdued tone of voice, "Sometimes. Mother, at home used to make us pray and go to Sunday school and do all those things."

"Did she make you take a bath?"

"Oh, yes, of course."

"And you stopped when you got away from home, did you?"

I.

By this time the caller's patience was about exhausted, and he snapped into the preacher's ear, "Now, who am I talking to, anyway?"

Quietly the sick man replied, "A preacher."

"What kind?" the caller snapped back.

The preacher answered simply, "Old fashioned."

"Where do you preach?"

"Everywhere," said Mr. Hall. And added, "I am preaching to you right now!"

"Well," and the tone had changed now, "I'd like to hear you preach. I must say you have done me good." And he was profuse in his thanks.

That was the beginning, but only the beginning, of a most unique ministry. For, within five minutes, the sick man's telephone rang again.

"Is this Circle 66483?"

"Yes."

"A friend of mine gave me your number and said that there would be a message for me." The old preacher had been the superintendent of a rescue mission in Philadelphia for twelve years, and he had conducted open air meetings in New York City for nearly ten more. Immediately, he sensed that the Spirit of God was in this call. And he preached the Gospel to his second caller, insisting that Jesus must be put first in the life.

In a few minutes there was another call with the same request. Again, a short Gospel message was given. Again, the caller thanked him.

There were fifteen calls the first day! There were twenty the next! One day there were 294! Up to June, 1942, there had been over 135,000 calls, all with the same request.

II.

Often Mr. Hall is asked, "How did these people get your telephone number? Why did they call?" He is not sure of the method, but he is sure that the Lord inaugurated this ministry and keeps it

going. People find notes under their doors, saying, "Call Circle 66483 and get a message for you." An executive in a business office will often ask that the message be repeated to an associate. Sometimes, the preacher is requested to repeat the message slowly that a stenographer may take it in short-hand.

Calls have come from the offices of General Motors, United States Steel Corporation, the U. S. Custom House, Mrs. Wm. Randolph Hearst, Gloria Vanderbilt, newspapermen, Jews, judges, lawyers, physicians, atheists, fifteen Roman Catholic priests, those in sin and trouble, and many others.

One call one day was different from the others. It was from the telephone company saying, "You have the most important telephone in New York City. Your phone gives us more concern than any in the city. People call us complaining that they can not get your number, wanting to know if your line is out of order. And they scold us about it."

There is nothing the preacher can do about it. He has employed three women who spend the whole day answering the calls with a Gospel message. Sometimes, because of sheer exhaustion, they have to let the bell ring. It is then that the complaints are phoned in to the telephone company.

III.

Mr. Hall has found that one of three or four short sermonettes suffice for all. He is confident that he can nearly always use the right message by noting the speaker's voice carefully. One of his favorite messages is as follows: "This is your message: 'Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.' That means: Put Christ first in your life, in your business—it will make it straight; in your home—it will make you love your own wife instead of somebody else's, and it will fix everything for two worlds. But to do this, brother, you must pray, read your Bible, and surrender your life to Christ. Do you understand this?"

Sometimes, the voice of the caller seems to be that of a self-sufficient person who has little respect for the Gospel. One such called one day and asked, "Well, what message have you for me?"

"It is this," answered the preacher, "'Be not deceived; God is not mocked' (or fooled with); 'whatsoever a man soweth, that shall he also reap.' Which means: If you sow wine, women, and song, you'll reap the Bellevue Hospital for treatment, Sing Sing for punishment, and the electric chair for destruction, it may be. But to miss all this, you must surrender your life to Christ, read your Bible, pray, and walk with the Lord. Do you understand this?"

The short message is always closed with the question: "Do you understand this?"

And if the caller asks, "Why did you give me such a message?" the reply is, "Because I thought if it didn't apply to you, you would know someone to whom it did apply."

Many of Mr. Hall's callers have assured him that they did definitely accept Jesus Christ as personal Saviour as the result of his messages.

Surely, this is the Lord's doings, and it is marvelous in our eyes. That first call was the right number, after all!

The Rev. Mr. Hall, in telling the story of his interesting experiences, always closes such a recital with these words: "When people call, and it is the wrong number, never hang up until you ask, 'I hope you are a good Christian?' Turn every incident to account to the glory and honor of the Lord." IF WE ONLY WOULD!—Russell Bradley Jones, Chattanooga, in *Western Recorder*.

KNOX COUNTY TRAINING UNION ENLARGEMENT REVIVAL

The week of October 11th was a memorable week for the Baptists of Knox County. A Baptist Training Union Enlargement Revival was engaged in by 35 of the Baptist churches under the direction of Mr. Ernest Hale, Associational Director. During the week there was an average attendance of 2,750—and over 20,000 contacts were made. There were organized 103 new units of organization; 38 new departments; 351 new workers enlisted and 28 conversions.

Below we submit a tabulation of the work by churches:

ARLINGTON

Pastor Host Rev. J. Howard Young
Training Union Director Mr. Edward Lee Allen
Resident Church Membership 450
Number Units in Training Union October 11 6
Number New Units Organized 6
Attendance in Training Union October 11 82
Attendance in Training Union October 18 120
Guest Teachers: Mr. Nathan Brooks, Rev. James Candy, Miss Roxie Jacobs.

BELL AVENUE

Pastor Host Rev. A. T. Allen
Training Union Director Mrs. J. A. Boston
Resident Church Membership 1,200
Number Units in Training Union October 11 16
Number New Units Organized 182
Attendance October 11 306
Attendance October 18 306
Guest Teachers: Mr. Parks Warnock, Mrs. Parks Warnock.

BROADWAY

Pastor Host Rev. Ramsey Pollard
Training Union Director Mr. J. G. Price
Resident Church Membership 2,000
Number Units in Training Union October 11 20
Number New Units Organized 10
Attendance October 11 328
Attendance October 18 328
Guest Teachers: Mr. O. K. Radford, Mrs. C. Y. Dossy, Mrs. A. J. Gross, Miss Annie Tanner.

CENTRAL, BEARDEN

Pastor Host Rev. L. H. Hatcher
Training Union Director Miss Helen Ridings
Resident Church Membership 200
Number Units in Training Union October 11 6
Number New Units Organized 1
Attendance October 11 69
Attendance October 18 85
Guest Teacher: Rev. Wayne Tarpley.

DEADERICK AVENUE

Pastor Host Rev. J. A. Park
Training Union Director Mr. Robert L. Easterly
Resident Church Membership 550
Number Units in Training Union October 11 5
Number New Units Organized 79
Attendance October 11 95
Attendance October 18 95
Guest Teacher: Rev. C. H. Robinson.

EUREKA

Pastor Host Rev. L. E. Wishart
Training Union Director Mr. C. R. Tilson
Resident Church Membership 119
Number Units in Training Union October 11 4
Number New Units Organized 3
Attendance in Training Union October 11 43
Attendance in Training Union October 18 47
Guest Teachers: Rev. Harold Gregory, Rev. R. E. Connelly.

FIFTH AVENUE

Pastor Host Rev. Frank Wood
Training Union Director Mr. Phil Maxwell
Resident Church Membership 1,300
Number Units October 11 14
Number New Units Organized 230
Attendance October 11 323
Attendance October 18 323
Guest Teachers: Mrs. Ada Burch, Mr. Phillip Harris, Miss Elaine Coleman, Mrs. J. G. Greenoe.

FIRST, KNOXVILLE

Pastor Host Dr. F. F. Brown
Training Union Director Mrs. Robert Moxon
Resident Church Membership 2,259
Number Units October 11 8
Number New Units Organized 250
Attendance October 11 284
Attendance October 18 284
Guest Teachers: Mr. J. E. Lambdin, Miss Mary Nance Daniels, Mrs. J. E. Lambdin, Miss Florrie Lee Lawton.

JOHN SEVIER

Pastor Host Rev. J. B. Cross
Training Union Director Mr. Alvin Lovelace
Resident Church Membership 300
Number Units in Training Union October 11 6
New Units Organized 108
Attendance October 11 123
Attendance October 18 123
Guest Teachers: Rev. James Gregg, Mrs. W. T. Edwards, Miss Margaret Sparks, Mrs. A. B. Clark.

LINCOLN PARK

Pastor Host Rev. David N. Livingstone
Training Union Director Mr. Joe Lambdin
Resident Church Membership 725
Number Units in Training Union October 11 13
New Units Organized 1
Attendance October 11 179
Attendance October 18 315
Guest Teachers: Mr. Henry C. Rogers, Mrs. J. A. Howard.

MT. VIEW

Pastor Host Rev. A. F. Baker
Training Union Director Mr. A. R. McNeely
Resident Church Membership 250
Number Units in Training Union October 11 5
New Units Organized 2
Attendance October 11 57
Attendance October 18 60
Guest Teachers: Rev. Hobart Ford, Mrs. Hobart Ford.

OAKWOOD

Pastor Host Rev. Floyd Creasy
Training Union Director Mr. Clyde J. Beard
Resident Church Membership 615
Number Units in Training Union October 11 6
Number New Units Organized 123
Attendance October 11 158
Attendance October 18 158
Guest Teachers: Rev. Merrill Aldridge, Mrs. Merrill Aldridge.

RIVERDALE

Pastor Host Rev. Charles C. Lemons
Training Union Director Mrs. R. R. Care
Resident Church Membership 187
Number Units in Training Union October 11 3
Number New Units Organized 2
Attendance October 11 38
Attendance October 18 38
Guest Teachers: Rev. C. D. Martin, Rev. Francis Talant.

RIVERVIEW

Pastor Host Rev. R. C. Barnes
Training Union Director Mrs. E. F. Burchfield
Resident Church Membership 200
Number Units in Training Union October 11 7
Number New Units Organized No Report
Attendance October 11 89
Attendance October 18 98
Guest Teachers: Rev. Ribert Lee, Miss Madge Ramsey.

ROCKY HILL

Pastor Host Rev. C. A. McKenzie
Training Union Director Mr. Floyd Davis
Resident Church Membership 145
Number Units in Training Union October 11 5
Number New Units Organized 47
Attendance October 11 81
Attendance October 18 81
Guest Teacher: Rev. Oscar Nelson.

SEVIER HEIGHTS

Pastor Host Rev. Roy Hinchey
Training Union Director Mr. E. E. Ogle
Resident Church Membership 285
Number Units in Training Union October 11 6
Number New Units Organized 1
Attendance October 11 81
Attendance October 18 93
Guest Teachers: Rev. H. L. Carter, Rev. Paul Hall.

SHARON

Pastor Host Rev. Joe C. White
Training Union Director Miss Emma Lee Gault
Resident Church Membership 150
Number Units in Training Union October 11 5
Number New Units Organized 57
Attendance October 11 62
Attendance October 18 62
Guest Teachers: Rev. J. O. Black, Mrs. J. O. Black.

SMITHWOOD

Pastor Host Rev. G. G. Graber
Training Union Director Mr. J. J. McSwain
Resident Church Membership 375
Number Units in Training Union October 11 8
New Units Organized 3
Attendance October 11 119
Attendance October 18 119
Guest Teachers: Rev. Dawson King, Miss Doris Wilson, Mr. Versil Greenhaw, Mrs. F. M. Dowell.

SOUTH KNOXVILLE

Pastor Host Rev. J. K. Haynes
Training Union Director Mrs. Madge K. Mize
Resident Church Membership 800
Number Units in Training Union October 11 7
New Units Organized 6
Attendance October 11 92
Attendance October 18 125
Guest Teachers: Mrs. Fred Schatz, Mrs. Randy Dodd, Mrs. C. D. Ross.

THORN GROVE

Pastor Host Rev. M. B. White
Training Union Director Mr. O. T. Smith
Resident Church Membership 200
Number Units in Training Union October 11 4
New Units Organized 1
Attendance October 11 70
Attendance October 18 93
Guest Teachers: Mr. Malcolm Burk, Rev. James Horton.

MT. CARMEL

Pastor Host Rev. M. B. White
Training Union Director Mr. Walter Branch
Resident Church Membership 170
Number Units in Training Union October 11 6
New Units Organized 2
Attendance October 11 61
Attendance October 18 87
Guest Teachers: Rev. J. E. Ledbetter.

CENTRAL, FOUNTAIN CITY

Pastor Host Rev. A. F. Mahan
Training Union Director Mr. A. R. Holman
Resident Church Membership 1,000
Number Units in Training Union October 11 11
New Units Organized 11
Attendance October 11 178
Attendance October 18 257
Guest Teachers: Dr. Clay I. Hudson, Mrs. B. F. Bray, Mrs. L. W. DeJarnette, Miss Virginia Wyatt.

MASCOT

Pastor Host Rev. J. A. Clark
Training Union Director Mr. C. H. Brown
Resident Church Membership 329
Number Units in Training Union October 11 7
New Units Organized 1
Attendance October 11 72
Attendance October 18 96
Guest Teachers: Rev. M. K. Cobble, Miss Louise Bracknell.

MCCALLA

Pastor Host Rev. T. C. Wynn
Training Union Director Mr. Lawrence Newman
Resident Church Membership 1,001
Number Units in Training Union October 11 5
Number New Units Organized 4
Attendance October 11 83
Attendance October 18 80
Guest Teachers: Rev. J. C. Arwood.

IMMANUEL

Pastor Host Rev. A. R. Pedigo
Training Union Director Mr. Bryan Hubbard
Resident Church Membership 400
Number Units in Training Union October 11 5
Number New Units Organized 2
Attendance October 11 64
Attendance October 18 107
Guest Teachers: Rev. Frank Collins, Rev. Wallace Owen.

NORTH KNOXVILLE

Pastor Host Rev. Bruce Dozier
Resident Church Membership 336
Number Units in Training Union October 11 5
New Units Organized 5
Attendance October 11 75
Attendance October 18 94
Guest Teachers: Rev. G. W. Colvard, Mrs. Mary Strickland.

FIRST, FOUNTAIN CITY

Pastor Host Rev. Clyde Burke
Training Union Director Mr. Jeral Shoun
Resident Church Membership 543
Number Units in Training Union October 11 7
Number New Units Organized 2
Attendance October 11 80
Attendance October 18 122
Guest Teachers: Mr. Doyle Baidt, Mrs. Doyle Baidt, Miss Marguerite Skinner.

ELM STREET

Pastor Host Rev. Dewey Jackson
Training Union Director Mr. Bill Harper
Resident Church Membership 600
Number Units in Training Union October 11 4
Number New Units Organized 1
Attendance October 11 53
Attendance October 18 70
Guest Teachers: Rev. D. W. Pickelsimer, Rev. Oscar Lumpkin.

MT. HARMONY

Pastor Host Rev. A. E. Care
Training Union Director Mrs. V. G. Kennedy
Resident Church Membership 184
Number Units in Training Union October 11 6
Number New Units Organized 2
Attendance October 11 73
Attendance October 18 117
Guest Teachers: Rev. Lacy Freeman, Mrs. Frank Wesley.

GILLESPIE AVENUE

Pastor Host Rev. J. K. Smith
Training Union Director Mrs. Florence Bentley
Resident Church Membership 340
Number Units in Training Union October 11 3
Number New Units Organized 7
Attendance October 11 49
Attendance October 18 106
Guest Teacher: Miss Lula Belle Johnson.

LYONS CREEK

Pastor Host Rev. W. E. Parry
Training Union Director Mrs. J. E. Humphrey
Resident Church Membership 125
Number Units in Training Union October 11 3
Number New Units Organized 1
Attendance October 11 48
Attendance October 18 78
Guest Teachers: Mrs. J. E. Ledbetter, Mrs. G. D. Glover.

GALLAGHER MEMORIAL

Pastor Host Rev. J. R. Black
Training Union Director Mr. Ransom Price
Resident Church Membership 210
Number Units in Training Union October 11 5
Number New Units Organized 0
Attendance October 11 83
Attendance October 18 91
Guest Teacher: Mrs. Harold Bube.

EBENEZER

Pastor Host Rev. Jimmie Day
Resident Church Membership 103
Number Units in Training Union October 11 0
New Units Organized 0
Guest Teachers: Mrs. I. L. Kirkland, Mrs. Graham Spearman.

FOLSOM STREET

Pastor Host Rev. E. R. Pierce
Training Union Director Miss Maude Henderlight
Number Units in Training Union October 11 0
New Units Organized 0
Attendance October 11 0
Attendance October 18 45
Guest Teacher: Rev. Hudson Hicks.

WEST FOURTH AVENUE

Pastor Host Rev. Jesse Bruner
Resident Church Membership 135
Number Units in Training Union October 11 0
Number New Units Organized 3
Attendance October 11 0
Attendance October 18 42
Guest Teachers: Rev. H. P. Colson, Mrs. Nina Blesoe.

VACATION BIBLE SCHOOLS REPORTED IN AUGUST, 1942

Church	Principal	Enrollment	Average Attendance	Conversions	Grade	Church	Principal	Enrollment	Average Attendance	Conversions	Grade					
BEECH RIVER ASSOCIATION—Rev. Walter Warmuth, V. B. S. Leader; Cassie Mae Armstrong and Era Leeper, Summer Workers.						GILES COUNTY ASSOCIATION— Pulaski Mrs. Harold Bube 66 55 0 D										
Bible Hill (Miss) Era Leeper 49 43 0 E	(Miss) Era Leeper	Bunches Chapel (Miss) Era Leeper 34 29 0 C	41 34 1 D	64 50 0 C	13 11 0 A	GRAINGER COUNTY ASSOCIATION—C. B. Cabbage, V. B. S. Leader; Mrs. Minnie Branson, Summer Worker.										
Chapel Hill (Miss) Era Leeper 41 34 1 D		Friendship (Miss) Era Leeper 64 50 0 C				Blackwell's Branch Minnie Branson 11 11 — —	11 11 — —	80 68 4 E	25 18 0 E	17 17 — —	44 41 — —					
Parsons (Miss) Era Leeper 13 11 0 A		James T. Shirley 89 72 0 A				HARDEMAN ASSOCIATION—Mrs. James Black, V. B. S. Leader; Jas. K. Rees, Summer Worker.										
BEULAH ASSOCIATION—No V. B. S. Leader; Bettie Bates and Era Leeper, Summer Workers.						Parran Chapel Paul A. Wieland 80 68 4 E										
First Union City L. D. Eppinette 144 113 0 B	L. D. Eppinette	Big Emory Association—Mrs. Tom Ferguson, V. B. S. Leader; Martha Humpston, Summer Worker.	46 39 0 E	123 97 10 D	29 24 0 C	HIWASSEE ASSOCIATION—Erma Ewing, V. B. S. Leader; Iva Lois Patrick, Summer Worker.										
Geo. Jones Memorial Martha Humpston 29 24 0 C		First, Crossville Homer A. Cate 123 97 10 D				Chapman's Grove Iva Lois Patrick 17 17 — —										
Middle Creek Martha Humpston 31 26 0 C		Trenton Street Rev. O. C. Rainwater 171 132 0 D				Ten Mile Iva Lois Patrick 44 41 — —						103 81 0 —	176 131 5 AA	153 135 13 —	41 25 0 —	91 67 17 —
BIG HATCHIE ASSOCIATION—Mrs. L. A. Stephens, V. B. S. Leader; Norman O. Baker, Summer Worker.						Holston Association—Mae Sell, V. B. S. Leader; Elora Bagwell, Summer Worker.										
Pleasant Grove Paul W. Turner 82 63 0 —	Paul W. Turner	Antioch Norman O. Baker 54 46 0 —	32 25 0 —	110 97 0 E	65 54 5 —	Lynx Garden Clarence Corder 103 81 0 —	103 81 0 —	176 131 5 AA	153 135 13 —	41 25 0 —	91 67 17 —					
Grace Norman O. Baker 32 25 0 —		Oak Grove Mrs. Phelan Kinney 110 97 0 E				Calvary, Erwin Hampton C. Hopkins 176 131 5 AA										
BLED SOE ASSOCIATION—Mrs. H. H. Bryant; V. B. S. Leader; Ruth Highsmith, Summer Worker.						Calvary, Kingsport Clarence Corder 153 135 13 —	41 25 0 —	91 67 17 —	71 58 0 —	72 68 0 —	54 44 0 —					
Mitchellville Miss Frances Barbour 65 54 5 —		Corum Hill Agnes Burford 9 — 0 —				Cherokee Lucille Huffine 41 25 0 —										
Portland R. Lofton Hudson 124 99 2 —	R. Lofton Hudson	Scattersville Ch. (col.) Mrs. H. H. Bryant 35 30 0 —	37 28 0 —	39 29 0 D	60 52 0 —	Fall Branch Rev. J. C. Blalock 91 67 17 —	71 58 0 —	72 68 0 —	54 44 0 —	71 58 0 —	53 40 0 —					
CARROLL ASSOCIATION— Atwood Clarice Thomason 37 28 0 —						Fordtown M. H. Corder 71 58 0 —										
Ebenezer School Dinal Brattler 39 29 0 D		Harmony Mrs. Stella Scalf 44 38 0 —				72 68 0 —	54 44 0 —	71 58 0 —	53 40 0 —	89 64 0 A						
CHILHOWEE ASSOCIATION—Floyd Pryor, V. B. S. Leader.											Holston Valley Elora Bagwell 72 68 0 —					
Mt. Zion A. A. Carlton 24 19 0 —	A. A. Carlton	Stock Creek Eugene B. Roberts 61 51 0 —	163 110 11 —	122 108 28 —	35 26 0 —	Mr. Zion Mrs. Roy Vaughn 71 54 0 —	53 40 0 —	89 64 0 A	82 63 15 —	75 55 9 —	162 117 25 C					
Gap Creek C. D. Martin 19 16 0 —		Calderwood C. D. Martin 47 35 0 —				New Victory Mrs. E. H. Odell 53 40 0 —										
First, Chilhowee T. E. Mason 61 50 0 —		Laurel Bank Hugh L. Smith 38 30 0 —				Pleasant Grove and Rev. J. C. Blalock 82 63 15 —	75 55 9 —	162 117 25 C	75 55 9 —	162 117 25 C	75 55 9 —					
First, Alcoa Rev. H. C. Angel 163 110 11 —		Armona A. A. Carlton 122 108 28 —				Temple Mission Russell A. Case 75 55 9 —										
Calvary Hugh L. Smith 35 26 0 —	Hugh L. Smith	Caylor's Chapel Ella Watkins 51 38 0 —	41 29 0 —	46 29 0 —	86 63 0 —	Unaka Avenue Nolen E. Sheritze 162 117 25 C	82 63 15 —	75 55 9 —	162 117 25 C	75 55 9 —	162 117 25 C					
Cedar Grove Mrs. Chas. Reagan 38 29 0 —		Centenary Hugh L. Smith 41 29 0 —				HOLSTON VALLEY ASSOCIATION—Bonnie Myers, V. B. S. Leader; Mary Anderson, Summer Worker.										
East, Maryville Hugh L. Smith 41 29 0 —		Ellejoy Floyd Pryor 46 29 0 —				Rogersville J. R. Chiles 60 52 0 —	22 19 0 —	20 12 0 —	32 24 0 —	34 23 8 —	42 27 1 —					
Forest Hill Hugh L. Smith 86 63 0 —		Four Mile Hugh L. Smith 14 9 0 —				McKinney Chapel Miss. J. R. Chiles 22 19 0 —										
Friendville Hugh L. Smith 82 65 0 —	Hugh L. Smith	Gayland Heights Hugh L. Smith 88 72 0 —	42 36 0 —	22 19 0 —	11 7 0 —	Beech Grove Miss Doris DeVault 20 12 0 —	32 24 0 —	34 23 8 —	42 27 1 —	41 33 — E	41 33 — E					
Happy Valley C. D. Martin 42 36 0 —		Hopewell Hugh L. Smith 22 19 0 —				Big Creek Mary E. Anderson 32 24 0 —										
Liberty Hugh L. Smith 40 25 0 —		Union Grove Hugh L. Smith 11 7 0 —				Independence Doris DeVault 25 18 — E	27 22 1 —	34 23 8 —	42 27 1 —	41 33 — E	41 33 — E	41 33 — E				
Grandview Hugh L. Smith 37 31 1 —		CLINTON ASSOCIATION—Lillian Cole, V. B. S. Leader; Frances Harvey, Summer Worker.				McCloud Church Doris DeVault 25 18 — E										
Clinch River Lillian Cole 35 29 0 —	Lillian Cole	Mount Sinai (c) Lillian Cole 28 24 0 —	35 29 0 —	41 34 2 —	42 32 0 —	INDIAN CREEK ASSOCIATION—Margaret Harris, Summer Worker.										
New Hope Frances Harvey 41 34 2 —		Concord Rebecca Fly 49 42 0 B				Green River Joe L. Wells 27 22 1 —	34 23 8 —	42 27 1 —	41 33 — E	41 33 — E	41 33 — E					
Poplar Creek Frances Harvey 42 32 0 —		CUMBERLAND ASSOCIATION—No V. B. S. Leader; Victor Brown, Summer Worker.				Liberty No. 1 Margaret Harris 34 23 8 —										
Mount Sinai (c) Lillian Cole 28 24 0 —		Greenhill (c) Keidell Thomas 35 28 0 —	35 28 0 —	66 59 7 —	40 33 0 —	Philadelphia Margaret Harris 42 27 1 —	68 52 0 —	20 16 0 —	26 20 0 —	34 30 0 —	41 38 0 —	41 38 0 —				
CONCORD ASSOCIATION—J. O. Oglesby, V. B. S. Leader; Helen T. Sharp, Summer Worker.		New Providence Keidell Thomas 66 59 7 —				Jefferson Association—Charles Trentham 68 52 0 —										
CUMBERLAND ASSOCIATION—No V. B. S. Leader; Victor Brown, Summer Worker.		Second, Clarksville C. G. Sego 40 33 0 —				Judson Association—No V. B. S. Leader; Victor Brown, Summer Worker.	20 16 0 —	26 20 0 —	34 30 0 —	41 38 0 —	41 38 0 —	41 38 0 —	41 38 0 —	41 38 0 —		
Greenhill (c) Keidell Thomas 35 28 0 —	Keidell Thomas	CUMBERLAND GAP ASSOCIATION—No V. B. S. Leader; Jennil Greer, Summer Worker.				Mission (Dickson) Victor Brown 20 16 0 —										
New Providence Keidell Thomas 66 59 7 —		First, Cumberland Gap Rev. W. M. Thomas 48 22 0 —				Fairview Mrs. R. M. Hastings 26 20 0 —	34 30 0 —	41 38 0 —	41 38 0 —	41 38 0 —	41 38 0 —					
Second, Clarksville C. G. Sego 40 33 0 —		Little Mulberry Mrs. John Fugate 46 43 0 —				Jones Creek Mission Victor Brown 34 30 0 —										
CUMBERLAND GAP ASSOCIATION—No V. B. S. Leader; Jennil Greer, Summer Worker.						Gum Spring Mrs. R. M. Hastings 41 38 0 —	12 12 0 —	152 112 2 A	157 127 7 A	79 55 — A	79 55 — A					
First, Cumberland Gap Rev. W. M. Thomas 48 22 0 —	Little Mulberry Mrs. John Fugate 46 43 0 —	Highview Mrs. R. M. Hastings 12 12 0 —														
DUCK RIVER ASSOCIATION—W. S. Bates, Jr., V. B. S. Leader; Mrs. Roberta Franklin, Summer Worker.						Knox Association—Dale O. Gallaway 152 112 2 A	157 127 7 A	79 55 — A	79 55 — A	79 55 — A	79 55 — A					
Hixon Community Merrill Aldridge 20 19 0 —	Merrill Aldridge	Hannah's Gap W. B. Jarrell 63 52 0 —	41 34 2 —	42 32 0 —	42 32 0 —	Lawrence Association—C. L. Hammond, V. B. S. Leader; Margaret Harris, Summer Worker.										
Mt. Sinai (c) W. G. Rutledge 41 37 0 —		East Laurel T. L. Campbell 23 17 0 —				Barnesville School Margaret Harris 22 15 11 —	32 24 0 —	28 21 5 —	32 24 0 —	34 23 8 —	42 27 1 —					
Estill Springs W. S. Bates, Jr. 73 50 0 —		Madison Hall James T. Shirley 74 58 —				First, Lawrenceburg Mrs. C. L. Hammond 32 24 0 —										
Hannah's Gap Mrs. Roberta Franklin 20 14 0 —		North Jackson Mrs. C. A. Baker 81 63 9 —				Loretto Charles J. Kraus 28 21 5 —	86 84 — E	19 14 — E	17 11 — E	17 11 — E	17 11 — E					
Union Ridge W. B. Jarrell 63 52 0 —		Parkburg Harry Harp 45 37 — E	Summertown Charles J. Kraus 28 21 5 —	41 34 2 —	42 32 0 —	42 32 0 —						42 32 0 —	42 32 0 —			
DYER ASSOCIATION— Mt. Tirzah T. L. Campbell 48 41 — —							Oakfield George W. Crawford 72 65 — E	41 34 2 —	42 32 0 —	42 32 0 —	42 32 0 —			42 32 0 —		
EAST TENNESSEE ASSOCIATION—E. L. Radcliffe, V. B. S. Leader; Mrs. Robt. Hickey, Summer Worker.						Poplar Corner Kathleen Lewis 35 31 1 B										
Macdonald (c) Edith Stokely 43 38 0 —	Edith Stokely	Madison Association—No V. B. S. Leader; Tom Meredith and Harry Harp, Summer Workers.	41 34 2 —	42 32 0 —	42 32 0 —	Woodville School Cretion Rooks 86 84 — E	21 17 4 —	40 36 — B+	20 15 — —	16 15 0 —	58 54 6 B+					
Bethel Mildred Freshour 30 23 0 —		Cabo School Harry Harp 19 14 — —				Maury Association—Mrs. C. K. Dodson, V. B. S. Leader and Summer Worker.										
Cave Hill Mrs. R. S. Hickey 23 15 2 —		Cloverport School Kathleen Lewis 17 11 — —				Allensville Boyd LeCroy 21 17 — —	33 32 — E	34 30 — E	34 30 — E	34 30 — E	34 30 — E					
Denton Lucile McKinney 70 60 8 —		Bemis Herman Jacobs 41 35 0 —				Centerville Mrs. C. K. Dodson 40 36 0 —										
Forest Hill Rev. Thos. B. Guinn 33 24 0 —		East Laurel T. L. Campbell 23 17 0 —	Knob Creek Mrs. Brown 20 15 0 —	41 34 2 —	42 32 0 —	42 32 0 —	Only Mrs. C. K. Dodson 16 15 0 —	58 54 6 B+								
Holders Grove Gordon McMahon 47 31 1 —		Madison Hall James T. Shirley 74 58 —	Wrigley Mrs. C. K. Dodson 58 54 6 B+													
New Prospect Mrs. Bert Wildo 35 28 0 —	Mrs. R. S. Hickey	North Etowah Mrs. Paul Payne 52 46 — —	41 34 2 —	42 32 0 —	42 32 0 —	McMinn Association—Mrs. Clyde Nichols, V. B. S. Leader; Iva Lois Patrick, Summer Worker.	31 27 4 —	35 30 0 —	39 34 4 —	41 38 0 —	41 38 0 —					
Pigeon Valley Mrs. R. S. Hickey 39 30 0 —		Hurley's School James R. Rees 33 32 — E				Mr. Pisgah Rev. J. R. Land 31 27 4 —										
Pleasant Grove Mrs. R. S. Hickey 27 26 0 —		Butler's Chapel James R. Rees 34 30 — E				Calvary Mission Mrs. Paul Payne 35 30 4 —	34 30 — E	34 30 — E	34 30 — E	34 30 — E	34 30 — E					
Shady Grove Mrs. R. S. Hickey 47 31 1 —		Chewalla James R. Rees 29 25 — E				Cog Hill Rev. L. A. Hurst 8 8 — C										
Union Mrs. R. S. Hickey 47 31 1 —	Mrs. R. S. Hickey	Adam's Chapel James R. Rees 29 25 — E	41 34 2 —	42 32 0 —	42 32 0 —	Conasauga Iva Lois Patrick 32 31 4 —	46 26 0 —	52 46 — —	46 26 0 —	52 46 — —	52 46 — —					
West End Haven C. Lowe 19 16 0 —		Gravel Hill Mrs. Lex Armstrong 53 47 — —				Conasauga No. 1 C. S. Runyon 46 26 0 —										
Wilsonville Edith Stokely 19 16 0 —		NASHVILLE ASSOCIATION—Sibley Burnett, V. B. S. Leader; Mrs. V. R. Webster, Summer Worker.				North Etowah Mrs. Paul Payne 52 46 — —	33 32 — E	34 30 — E	34 30 — E	34 30 — E	34 30 — E					
GIBSON ASSOCIATION—Laverne Lowrance, V. B. S. Leader and Summer Worker.						Antioch Mrs. Grace Cole 54 43 — D										
Oakwood Paul Turner 52 34 — —	Paul Turner	Wesley Memorial (c) Mrs. Sarah Webster 27 23 — —	133 100 0 C	33 27 — 1 —	66 43 2 —	Roger Height (col.) Rev. H. J. Jackson 40 36 — —	107 96 — —	36 30 — —	107 96 — —	36 30 — —						
First, Humboldt Mrs. S. R. Woodson 33 27 — —	Miss Laverne Lowrance	Mt. Lebanon (col.) Mrs. A. B. Brown 47 40 — —	133 100 0 C	33 27 — 1 —	66 43 2 —	Baker's Grove Mrs. V. Webster 53 47 2 —	107 96 — —	36 30 — —	107 96 — —	36 30 — —	107 96 — —					
Midway Rev. Dillard W. Smith 66 43 2 —	Hildren Smith 33 27 — —	John Westley (col.) Mrs. Thomas Russell 107 96 — —				107 96 — —						36 30 — —	107 96 — —	36 30 — —	107 96 — —	
New Bethlehem Hildren Smith 33 27 — —	Laverne Lowrance 33 27 — —	St. John (col.) Miss Christine Lloyd 107 96 — —					107 96 — —	36 30 — —	107 96 — —	36 30 — —	107 96 — —					
New Hope Malcolm Burk 55 43 0 —	Malcolm Burk 62 43 0 —	First, Franklin (col.) Rev. H. J. Jackson 30 — 2 —				107 96 — —						36 30 — —	107 96 — —	36 30 — —	107 96 — —	
Poplar Grove Mrs. Joe Lumpkin 62 43 0 —	Rev. Malcolm Burk 71 43 12 —	First, Nashville (col.) Rev. H. J. Jackson 30 — 2 —	107 96 — —	36 30 — —	107 96 — —		36 30 — —	107 96 — —								
Rutherford Mrs. Joe Lumpkin 62 43 0 —	Rev. Malcolm Burk 71 43 12 —	New Hope (col.) Miss Elsie Marable 35 33 — —				107 96 — —			36 30 — —	107 96 — —	36 30 — —	107 96 — —				
Salem Rev. Malcolm Burk 71 43 12 —			107 96 — —	36 30 — —	107 96 — —		36 30 — —	107 96 — —								

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

100% Associations in Reporting

We are proud, indeed, to report that the following associations are 100 per cent in reports:

	Reports
Shelby County	253
Madison	105
Nolachucky	64
Concord	37
Sweetwater	31
William Carey	31
Sevier	24
New Salem	23
Union	15
Beech River	15
Wiseman	4

The associations who almost made it are:

Holston Valley	had 13 out of 14 reports
Wilson County	had 39 out of 40 reports
Stone	had 20 out of 21 reports
Bledsoe	had 19 out of 21 reports
Weakley	had 20 out of 22 reports
Crockett	had 20 out of 22 reports

Thank you, superintendents for your untiring work!

Letter of Appreciation From Mrs. W. C. Golden

621 E. Pine St.
Orlando, Florida.
Oct. 13, 1942.

Executive Board of W.M.U. Auxiliary to the
Tennessee Baptist Convention,
Nashville, Tenn.
Loved Co-workers and Friends:

News of your recent action in regard to the naming of your State Mission Offering has reached me through Mrs. Ginn and Mrs. Kyzar.

That the name "Golden" should have been accepted fills me with humility. When I think of the many years of glorious selfless service suggested by "Lottie Moon" and "Annie Armstrong", all that my husband and myself have ever tried to do looks too insignificant to be remembered, much less to be honored.

To originate the annual observance of a special season of prayer and giving for State Missions seemed to me so natural, so necessary and so logical that I have often wondered why it did not occur to someone else to do it. To create literature for it and to push it through those early years followed as a natural sequence. In doing all of this Dr. Golden and myself took great delight. To watch its constant growth from the very start, to mark the large part it has held in the development of the state work and to see the hold it has taken on the hearts of the people, has been joy unspeakable to us through the years.

If for the future, the name "Golden" added to the State Mission offering can intensify the fine ideals for which it has always stood; if it can bring an added emphasis upon missionary devotion and sacrificial giving; if it can in any way pass on to others something of the love for missions that has dominated and directed our lives, I shall be most happy.

Please accept my grateful appreciation for this great honor with the assurance of my abiding prayerful interest in the work of the Woman's Missionary Union and of the Tennessee Baptist Convention.

My love to my former co-laborers, and my greeting to all.

Gratefully and prayerfully,
MILDRED B. GOLDEN.

Edith Stokely Writes From the Training School

Whether this is a first impression or not, I'm sure I do not know, but we are kept so busy here that it is definitely a problem to find time to write! We enjoyed your letter so much and it was good to hear about some of the things going on in Tennessee.

Although I've just been here a month, it seems as if I had belonged for ages, and it is hard to look back to see what my first impressions were. The things I say will, no doubt, be highly colored by the way I feel about things now.

Needless to say, I'm crazy about the school. It is proving just what I had expected in every way. We couldn't be in a prettier part of Louisville, especially now with the leaves turning, it is a lovely spot. Everything about the building is arranged for beauty, convenience and comfort. Truly, it is "House Beautiful." The girls are all grand, and I just regret that we can't spend more time "fellowshipping". No one should say that Training School girls don't know how to laugh and cut-up, for we have wonderful fun together. A lot of that fun comes doing housework. The first thing I did was to help wash dishes, and believe me, ninety people can use a lot of dishes! My official job now is to "upset and reset" after breakfast, but my crumbing job doesn't make me feel crummy at all!

You know, of course, that we are meeting classes at the Seminary. I could go on for ages about my classes, they are wonderful. The men who teach certainly bring out great truths in their teaching. I feel that I am learning those things that I felt such a definite need of in student work. Especially are Comparative Religion and Social Ethics helping me in the field of modern student thought. Studying for work that I am deeply interested in is fun and certainly not drudgery!

One of the best things—and one thing that has a special appeal—is the field work. Certainly none of us should go through the Training School without becoming deeply concerned about the need here in this city. It is my privilege to work in a week-day Bible school at the Union Gospel Mission every Thursday afternoon. The little ones are my responsibility, and they are sweet and lovable. Thursday afternoon is one of the highlights in my week.

Every day I am thankful that God has permitted me to come and also for the vision of those who formed the school, and pray that God may be able to use me in a more effective way after my training here.

Sincerely,
EDITH STOKELY.

First Word From Shanghai

466 Rue Lafayette,
Shanghai, China.
June 27, 1942.

Dear Dr. Maddy:

When the S. S. *Conte Verde* steams away day after tomorrow, our table of sixteen will be reduced to only the original five signed below. We five have been together ever since Mary Alexander returned from Kweilin in the Autumn. Daily we join our hearts in a united prayer for you and more often than you would imagine our thoughts turn to you with hopes and good wishes. We are happy to hear Ruth Ford, who has been

with us *Shanglanders* since April, say that you were looking well and fine when she left the States. We hope that you are continuing under that caption.

Here we are having such a delightfully cool and pleasant summer that we are well and feeling unusually fine. We are very happy in our work and are finding many more opportunities for service than time allows us to answer. Pearl Johnson and Floryne Miller are carrying on at Old North Gate and the two schools; Mary Alexander continues to find her days in her office full and profitable; since Olive Lawton's work in the Shanghai Bible School finished for the summer with commencement in May, she has been working in a kindergarten for Jewish children and will soon begin some work with Eurasian young people; and Inabelle Coleman is continuing with the students with practically the same program she carried last summer. Happy are we that we can go forward and have even a small part in walking with Christ along the China road during these days when life currents are being so drastically changed that multitudes are seeking God as never before. Quietly, but very surely, a continuous revival is going on and we are deeply grateful that we can remain here and are allowed to keep on witnessing for our Lord.

Please do not let anyone—and especially our families—worry about us. We really have a plenty of the necessities of life, plenty of work, plenty of friends, and plenty of joy too deep to express. Every day all of us thank God for letting us be here and for every open door and blessing with entering.

And most of all tell everyone that Christ is marching across China and that in no wise is our work closed in this great land of faithful, patient people. With the leaving of some of the missionaries from some of the stations the full and complete responsibility of our Baptist work in these places has fallen upon the Chinese. In every single instance they are measuring up to the highest hope we could have for them. If you could be in some of their meetings and hear them pray, you would know for certain how seriously they are accepting the mantle. There are many reasons why in many places it is not easy for them; without compromise, but with courage, patience, and silence often, they are facing forward following their God-guided purpose and being true to their convictions. The deepest request of our hearts at this time is that you and all of our S.B. pray for the pastors and leaders of our churches.

Please let this one brief page convey to you our devoted Christian love and gratitude. Again please thank everyone who has a part in making it possible for us to be here. And may His blessings abide with all of us both there and here as together we work for the coming of His kingdom of Love and Peace to the ends of the earth.

Sincerely in His name,

MARY C. ALEXANDER,
PEARLE JOHNSON,
OLIVE LAWTON,
FLORYNE MILLER,
INABELLE COLEMAN.

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An Associational Meeting Without a Read Report

The Montgomery (Ala.) Baptist Association has shut the mouths of critics of boresome "as usual" associational meetings and has answered the prayers of those who have long sought deliverance from the customary annual barrage of canned associational and convention reports. On October 8th this association held its annual meeting at the Highland Avenue Baptist Church without a single report being read on anything but with every pertinent subject uniquely and adequately covered.

We undertook our tradition-smashing program as an experiment and concluded our meeting by unanimously acclaiming the belief that its innovations marked the dawn of a new and better era in denominational meetings, and by offering to share this novel idea with other associations and conventions, if and when they too wished to get out of the age-old ruts.

The Montgomery Association changed the normal terminology and altered the normal appearance of its program. A quiz among the messengers, a cross-questioning, a 20-minute sermon, a graphic digest of church letters, a round-table discussion, a billboard display, and a climactic missionary pageant, were some of the methods used in presenting the interests of the association. Stenographers covered the program verbatim.

Testimonies to and evidences of the new program's success were: (1) the large attendance, (2) the crowd's remaining until the end, (3) the absence of customary loiterers on the outside during sessions, (4) the prompt return to the auditorium by everybody after the one-hour lunch period, (5) no coming and going usually noticeable at Baptist meetings, (6) the fact that the program was always on good time, (7) words of praise from those who "saw" the program and those who read the newspaper accounts, and (8) the unanimous vote at the end to recommend similar types of programs to other associations and to state and south-wide conventions.

We hereby freely share this idea with others. Since lack of associational funds makes it necessary, we suggest that those desiring copies of the minutes and program accompany their requests with ten cents in postage to cover the costs of publishing and mailing.

CHAS. F. LEEK, Pastor,
Highland Avenue Baptist Church,
Moderator of Montgomery Baptist Ass'n.

My First Impressions of B.B.I.

By J. WILLIAM POTTER,
Siloam Springs, Arkansas.

HISTORY RELATES that Sir Isaac Newton, upon discovering the laws of gravity, exclaimed, "Eureka!", translated, "I have found it!" Such was the unerasable impression burned upon my heart after my first contact with the Baptist Bible Institute of New Orleans.

Coming here as a total stranger, I was made, immediately, to feel at home. I hesitate to use the word "solicitous," yet, such was my impression of those who greeted me upon my arrival; not solicitous in the sense of "greed" but in the better known sense of the words, "desire to be of service." Paul, writing to the Colossians, said this, "For this cause we also, since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." (Col. 1:9.) Now . . . I am quite sure that my professor of homiletics would say that I have applied the wrong passage of scripture to the occasion, but I prefer to use it in just this light. Certainly there is an atmosphere of prayer here. Here again we find that everyone participates. One cannot attend a single service without in the walls of Managan Chapel without becoming

ing cognizant of this. Prayer is the watchword at B. B. I.

Another indelible impression is the business-like manner of the students. Those who have come here have set before themselves a high goal. Some will become missionaries; others pastors; still others religious workers in various fields. They must make every moment count. The larger majority of students are here on the promise of God that "he will supply my every need," and in that attribute of faith all activities must redound to the glory of Christ and his cross. And yet, withal, there is that friendly, cordial atmosphere of Christian family life.

These opinions are purely personal, yet I cannot help but feel that the impressions which remain with me are likewise dear to every other student of B. B. I., past, present, and future. That the very presence of the Holy Spirit is felt in every classroom, every office and in the heart of everyone associated with the school is undeniable. God, the open Bible, and Baptist doctrine are here.

Southern Seminary's Enrollment 514 From 34 States, Five Nations

By CYRIL E. BRYANT

FIVE HUNDRED AND FORTY-FOUR men from 34 states, including all the Southern Baptist Convention area, and four foreign nations have registered for the 84th annual session of the Southern Baptist Theological Seminary, Louisville.

The host of young manhood is training for the task to which the Lord has drafted them—soldiers of the cross of Christ.

The near-record enrollment taxes the Seminary plant almost to the limits of its capacity. The entire student body cannot be seated in the assembly room of Norton Hall used for daily chapel services, and the need for a new chapel hall is apparent daily and acute.

Young women from the Woman's Missionary Union Training School are meeting in classes with the men under a new arrangement, voiding the necessity for Seminary professors to teach special classes for the women and making possible the division of large classes into sections. Miss Carrie U. Littlejohn, superintendent of the women's school, reports a total enrollment of 158 there.

North Carolina has sent 68 men, Kentucky 58, Tennessee 49 and Alabama 47 to the present student body. Brazil, Canada, China and Cuba are represented.

Tennessee students are:

James Henderson Aking, Jr., Etowah; Roy Willard Babb, Nashville; Everett Benton Barnard, Knoxville; William Simmons Bates, Jr., Decherd; Ralph W. Below, Hartsville; Hugh Alexander Brimm, Memphis; Clyde C. Bryan, McMinnville; Clarence Allison Carder, Fordtown; Paul Cochran Carpenter, Johnson City; J. Walter Carpenter, Jr., Johnson City; Wallace Haynes Carrier, Bristol; James Burch Cooper, Decatur; William David Cooper, Bolivar; John Thomas Courtney, Jefferson City; Victor Bradford Curry, Mercer; Howard Cate Day, Nashville; Raymond Tolliver DeArmond, Maryville; William Chapel Drummond, Jr., Memphis; Teddy Evans, Memphis; John Ensor Felty, Jr., Bluff City; Cecil Powell Forbes, Elizabethton; Walter Conard Gass, Jefferson City; Carl Wilson Gosnell, Niotia; George Edward Jennings, McMinnville; Walter Anthony Liverman, Lascassas; Paul Clanton McCommon, Memphis; Roy Cross Magill, Wheat; Robert Wesley Major, Chattanooga; Ura Wilson Malcolm, Hampton; Leonard Carlyle Marney, Harrison; Charles Alexander Meek, Memphis; Will Landon Miller, Chattanooga; Thomas Braden Milligan, Athens; Roy Randolph Newman, Morristown; Ralph Elmer Norton, Chattanooga; Edwin Howard Oldham, Union City; Robert Leland Palmer, Memphis; Merle Fenton Pedigo, Cookeville; Martin Luther Reed, Midway; Eugene Broten Roberts, Knoxville; Vernon Sisco, Trezevant; Walker N. Stockburger, Chattanooga; Hugh Lawson Smith, Maryville; James Ezra Tanksley, Goodlettsville; Julius Harold Stephens, Cookeville; Luther Joe Thompson, Watertown; Roy Franklin Starmer, Chattanooga; Thomas Virgil Wells, Nashville; Hugh Edward Widick, Springfield.

The real difference between men is energy. A strong will, a settled purpose, and invincible determination, can accomplish almost anything; and in this lies the distinction between great men and little men.—Thomas Fuller.

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AMONG THE BRETHREN

From the Meridian Baptist Church in Knox County, Pastor L. C. Rule sent in a nice list of subscriptions not long ago, which was greatly appreciated. We regret that an earlier mention was inadvertently overlooked. BAPTIST AND REFLECTOR could not get along without its friends.

—B&R—

Horace L. Smith has begun his fourteenth year as pastor of the First Baptist Church of Clinton. From 376 to 807 members, total gifts of \$2,831.00 to \$13,185.00 in 1942 and the church property valued at \$18,000.00 and at \$65,000.00 now are some of the statistics showing the growth.

—B&R—

Mrs. I. R. Horn of Lebanon, who has been reading the paper more than 60 years, renews her subscription and says she does not want to miss a copy. We are thankful for our faithful friends.

—B&R—

BAPTIST AND REFLECTOR regrets that, for reasons which cannot here be set forth, it was unable to carry a further announcement in advance concerning the Laymen's Day Broadcast on October 18.

—B&R—

Mrs. F. M. Grouse sends us an interesting account of the regular services at Mitchellville Baptist Church, October 18, conducted by Pastor Luther Joe Thompson. Regular services are held the first and third Sundays in each month and everybody is invited to attend.

In view of the increase in our subscription list and, therefore, the greater length of time required for our printers to run the paper off the presses and for them to be mailed out, it is necessary for the material for a given issue of the paper to be assembled a day earlier than formerly. This means that material, whether news or otherwise, must reach us a day earlier. The deadline for news items and for Sunday School and Training Union attendances is now Wednesday of the week preceding the week of publication. The bulk of the other material for the paper has been assembled on Tuesday of the week preceding the week of publication. Now it must be assembled on Monday. The moral, applicable at all times, is send in your material so as to reach us as early in the week as possible. Material received after the deadline will be too late for publication in the following week's issue.

Additions 102, present membership 1,059 plus, \$12,219.91 for local church work and \$2,228.55 to outside causes are some of the items in the past associational year of the First Baptist Church, of Cleveland, Wm. A. Keel, pastor.

—B&R—

There were 72 additions in a revival in the First Baptist Church of Fort Smith, Ark., in which Pastor B. V. Ferguson, pastor there for more than a quarter of a century, was assisted by Marvin Cole of the Baptist Headquarters, Oklahoma City, Okla.

—B&R—

From October 4 to 18, Pastor Jas. W. Jones and the West End Baptist Church, Rock Hill, S. C., were assisted in a revival by Rev. and Mrs. H. Evan McKinley of Morristown, Tenn., "The McKinley Musical Messengers," in which there were 43 professions and additions for baptism and 4 by letter and statement and some 30 of 40 rededications. The pastor writes in high praise of his helpers.

—B&R—

In a letter to BAPTIST AND REFLECTOR, Ruth Glisson of Dyer writes, among other things, the following: "I sure do enjoy reading it, and I hope I can always be where I can take the paper. A church has already seen my brother's picture and write-up and wants him to come and preach for them. So you see it helps in other ways besides the good reading it brings to our homes."

—B&R—

Dr. Edward Hughes Pruden, pastor of the First Baptist Church, Washington, D. C., will be the preacher on the NBC "National Radio Pulpit" broadcast Sunday morning, October 25, at 10 o'clock, Eastern War Time. Dr. Pruden will be the first of the guest ministers to appear on this series and his topic will be "Priceless Intangibles."

—B&R—

Dr. W. E. Denham, for some time professor in the Kansas City Seminary and later doing evangelistic and Bible conference work, has been called to supply the pulpit of First Church, Montgomery, Ala., during the absence of Pastor Frank Tripp, who has recently been called into army service.

—B&R—

Retiring Secretary Freeman was given a pleasant surprise by the Executive Committee of the Baptist Sunday School Board at its regular monthly meeting October 25th. As it was his last meeting with them before going to Kentucky, a special program was arranged during which Sec. Hol-

comb paid a tribute to him for his long services to the Board both as a member and as recording secretary. A handsome suitcase was presented him.

—B&R—

A new tract is just off the press of the Executive Board. It is entitled "Holy Spirit a Person, Not An Influence," and was prepared by Rev. Harold Stephens of Cookeville. In it the author sets forth the nature of the Holy Spirit and proves conclusively that He is a person of the Trinity, not the Word or a mere divine influence in the world. The tract should have a wide circulation, especially in those parts of the state where heresies about the Holy Spirit have been spread. It may be had in reasonable numbers for distribution in Tennessee FREE by writing to the Executive Board, 149 Sixth Ave., N., Nashville, Tenn.

—B&R—

Once each month on Missionary Day, Tennessee students attending the Southern Baptist Theological Seminary and the Woman's Missionary Union Training School get together for the maintenance of fellowship and the consolidation of missionary interests of the group.

The group has elected the following officers: Clyde Bryan, McMinnville, president; Roy W. Babb, Nashville, vice-president; Edith Stokely, Newport, secretary; Wallace Carrier, Bristol, treasurer; Primotivo Delgado, Nashville, chorister; Clarence Carder, Fordtown, pianist; Ralph Norton, Chattanooga, social chairman, and Merle Pedigo, reporter.—MERLE PEDIGO.

We respectfully request our friends to look in the masthead of the BAPTIST AND REFLECTOR at the top of column one, page two, and note the following as published each week the paper comes out: "OBITUARY AND OBITUARY RESOLUTIONS—The first 200 words free; all other words one cent each. Non-obituary resolutions 1 cent for all words." Hence, all resolutions which are not obituary in nature, relating to the death of some individual, are published at the rate of 1 cent for each word in the resolutions. Only obituary resolutions have the first 200 words published free. We ask, therefore, that our friends in sending in resolutions be governed by these considerations which have been approved by BAPTIST AND REFLECTOR committee and either send payment with the resolutions or tell us to whom to send the statement.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR OCTOBER 18, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, First	230	95	Collierville	109	22	Memphis: Bellevue	2233	612
Alexandria	120	46	Columbia, First	321	52	Central Heights	487	117
Athens, First	316		Cumberland Gap, First	128	18	Highland Heights	696	207
Bella, Midway	89	94	Daisy	107	48	LaBelle	688	216
Bristol, Virginia Ave.	205	102	Elizabethton, East Side	131	63	Prescott Memorial	425	131
Chattanooga: Apison	90	56	Erwin: Calvary	322	118	Seventh Street	418	139
Brainard	356	159	Ninth Street	187	85	Sylvan Heights Mission	52	41
Chamberlain Ave.	293	120	Grand Junction	102	60	Shirley Park Mission	35	
Clifton Hill	472		Guy's Gravel Hill	137	136	Temple	1200	304
Concord	251	132	Harriman, Walnut Hill	168	55	Westview	180	99
Eastdale	251	111	Hixson, First	118		Mitchellville	42	
East Lake	400	115	Jackson, West Jackson	632	199	Murfreesboro: First	441	138
First	876	224	Kingsport, First	592	107	Powell's Chapel	71	32
Morris Hill	210	92	Knoxville: Bell Avenue	643	306	Taylor's Chapel	353	112
Northside	448		Fifth Avenue	839	290	Leckelard	453	164
Red Bank	519	157	Fifth Avenue Mission	96	33	Newberts, Valley Grove	205	114
Ridgdale	512	236	Sevier Heights	1010		Old Hickory, First	174	65
Rossville Tabernacle	188	69	Lenoir City: First	230	93	Philadelphia	581	315
South St. Elmo	81	29	Pleasant Hill	256	89	Rockwood	153	45
Tabernacle	296	62	Liberty, Salem	89	115	Shelbyville, First	205	65
White Oak	199	82	Maryville, First	589	136	Watertown, First	183	
Cleveland: Big Spring	247	127					186	
Clinging Ridge	45	35						

DO NOT FORGET. The Executive Secretary of our convention and its Executive Board is now Dr. C. W. Pope. Former Secretary Freeman leaves Nov. 2nd for his new duties with *Western Recorder*, 205 East Chestnut St., Louisville, Ky., where he can be reached by mail. After Nov. 1st, send your mail that is intended for the Executive Secretary to Dr. Pope. Make all checks and money orders payable to "Treasurer, Executive Board." **DO NOT MAKE THEM PAYABLE TO JOHN D. FREEMAN, TREASURER!—J.D.F.**

Pastor Richard A. Huff of First Church, Lenoir City, has resigned in order to enter the navy as chaplain. At present he is in training at a school for chaplains in Norfolk, Va.

—B&R—

In a news note last week it was inadvertently stated that Dr. O. Olin Green is supplying the Baptist Church at Monett, Ark., when it should have been given as Monett, Mo., where he is living.

—B&R—

Visitors in the BAPTIST and REFLECTOR office last week were: Mrs. E. L. Smothers, McMinnville; C. E. Wright, Watertown; Keidell Thomas, Clarksville; Mr. and Mrs. S. S. Hawkins, Chattanooga; F. M. Dowell, Jr., Monterey; Bishop Haralson, Lebanon; C. D. Tabor, Gordonsville; Wayne Tarpley, Alexandria; E. W. Tidwell, Bon Aqua; Annie Leonard, Auburndown; D. W. Pickelsimer and son, Gailor R., Chapel Hill; Miss Mary L. Kolbe, Margaret Hudson and Mrs. J. G. Kolbe, Lebanon.

WITH THE CHURCHES: *Alcoa*, First, Pastor Angel received by confession of faith 1. *Chattanooga*, Apison, Pastor Ramsey received 3 conversions; Central, Pastor Jones received for baptism 2; Chamberlain Avenue, Pastor McClanahan received for baptism 2; Clifton Hill, Pastor Stancel received by letter 1, baptized 1; Eastdale, Pastor Denny baptized 2; First, Pastor Huff received by letter 7, for baptism 2; Morris Hill, Pastor Catlett received by letter 5, for baptism 21; Red Bank, Pastor Pickler baptized 4; Ridgedale, Pastor Ivey welcomed by letter 7, for baptism 1, baptized 3; Rossville Tabernacle, Pastor Tallant received by letter 4. *Cleveland*, Big Spring, Pastor Milton received by letter 1. *Columbia*, First, Pastor Richardson received for baptism 1. *Kingsport*, First, Pastor Cobb welcomed by letter 6, for baptism 2, baptized 15. *Knoxville*, Bell Avenue, Pastor Allen received by letter 1; Fifth Avenue, Pastor Wood received by letter 2, by profession 1. *Memphis*, Bellevue, Pastor Lee welcomed by letter 18, for baptism 7, baptized 4; Central, received by letter 3; LaBelle, Pastor Renick received by letter 2; Temple, Pastor Boston received by letter 2. *Nashville*, Lockeland, Pastor Gilliam received for baptism 3; Inglewood, Pastor Beckett received for baptism 1. *Old Hickory*, Pastor Kirkland received for baptism 1, baptized 12.

Briefs Concerning the Brethren

Called and Accepted

M. B. Archibald, Liberty Baptist Church, Jacksonville, Fla.

Robert Dale Tolliver, Second Baptist Church, Granite City, Ill.

I. Beryl Roberts, First Baptist Church, Hollis, Okla.

James Draper, First Baptist Church, Bay City, Tex.

Clyde Aikman, Dixon Baptist Church, Oklahoma City, Okla.

T. D. Van Pelt, Dexter Baptist Church, Dexter, N. M., and Lake Arthur Baptist Church, Lake Arthur, N. M.

Resigned

M. B. Archibald, Athens, Ga.
Robert Dale Tolliver, Clay City Church, Clay City, Ill.

L. E. Perrin, Fittstown Church, Fittstown, Okla.
E. R. Link, Dixon Church, Oklahoma City, Okla.

James Draper, Clarksville, Ark.
Almon D. Norris, Lovington, N. M.
W. A. M. Wood, Erlanger, Ky.

J. H. McClain, Calvary Church, Brownwood, Tex.

F. W. Tomberlin, Abbeville, Ala.
Nolan M. Kennedy, First Baptist Church, Florida, Ala.

Ordained

Charles F. Polston, South Fort Worth, Tex.
Herbert E. Wise, Dallas, Tex.

Deaths

Charles A. Jones, First Baptist Church, Columbia, S. C.
G. M. McNeilly, Broken Bow Church, Broken Bow, Okla.

James E. Wood, Jr., Ordained

Dear Dr. Taylor:

Pursuant to a call as pastor of the Main Street Baptist Church, Lake City, Tenn., the ordination of James E. Wood, Jr., was held at the Fourth Street Baptist Church of Portsmouth, Virginia, on Sunday afternoon, October 11, 1942.

Brother Wood, the son of Mr. and Mrs. J. E. Wood of Portsmouth, Va., is a senior at Carson-Newman College, Jefferson City, Tenn., where he has contributed substantially to the forensic, dramatic, and literary activities on the campus.

The ordination program, with Rev. E. F. Chauncey presiding, was observed after an examination by a council composed of ministers of Baptist churches in Portsmouth and Norfolk, Va.

The program was as follows: Hymn, "My Jesus, I Love Thee"; hymn, "Close to Thee"; Scripture and prayer conducted by the Rev. E. F. Aler; hymn, "Blest Be the Tie"; solo, "The Holy City," by Wallace H. Carrier of the Southern Baptist Seminary; reading of the minutes of the examining board, by the Rev. R. E. F. Aler.

Ordination sermon, the Rev. J. S. Taylor; charge to the candidate, by the Rev. D. S. Dempsey; presentation of the Bible, Rev. E. F. Chauncey; laying on of the hands of the presbytery and ordination prayer, by Dr. A. B. Bass.

May God's blessing rest on Brother Wood as he begins his work as a pastor in our great state.

Sincerely yours,

WALLACE H. CARRIER,
Mullins Hall,
Louisville, Ky.

Resolutions

Dear Dr. Taylor:

At the last meeting of our Association, the following resolution was adopted and I was instructed to send a copy for you requesting that you print same in the BAPTIST and REFLECTOR:

"In the President's radio address of October 12, 1942, he again said that our government proposes to make ample provision for the development and equipment of the spiritual life of our fighting forces.

"Therefore, be it resolved that this Association give expression of our appreciation of this effort and purpose of our Commander-in-Chief better to serve the spiritual life of our people;

"Second, that we again dedicate our means and self to the spiritual advancement of our men and women fighting under the Stars and Stripes;

"Third, that our Churches be urged to a greater and more aggressive spiritual program and life of

service to all those engaged in this war and to that end we so serve and worship that our armed forces may be conscious of their welcome into the religious life of our people."

J. G. HUGHES, *Chairman*,
JOHN W. MCCALL,
MARK FERGES.

Yours truly,
MALCOLM A. YOUNGER, Clerk,
Shelby County Baptist Association.

An Ordination Service

On October 4, at the call of Glenwood Baptist Church, a council composed of ministers: T. C. Wyatt, Moderator of Knox County Association and Pastor of McCalla Avenue Church; Judson Taylor, Pastor of Powell State Church; B. H. Bean, Pastor of Zion Church; L. C. Chiles, Pastor of Glenwood Church; J. F. Wolfenbarger, a retired minister; E. G. Acuff and E. A. White.

Deacons: Lawrence Newman, McCalla Avenue Church; W. E. Edmonson, Powell Station Church; Elmer Mayes, Ridge View Church; H. M. Hood, Willis Parry, Luther May, Boyd Bayless, Glenwood Church, ordained to the Gospel Ministry Kerr Wolfenbarger, Henry Chiles and Reece Bayless.

Prayer led by B. H. Bean.

Judson Taylor conducted the examination. The candidates answered all questions promptly and according to the Scriptures. T. C. Wyatt preached the sermon.

The charge was given to the church by E. G. Acuff; the charge to the candidates by E. A. White. The ordination prayer was led by J. T. Wolfenbarger.

Bibles were presented each of these candidates in the name of Glenwood Church by their Pastor. Kerr is assistant pastor of Glenwood Church. Henry and Reece are students in Carson-Newman College.

VINNIE R. BISHOP,
Powell Station, Tenn.

"Points From a Pastor's Pen"

By H. J. RUSHING, Collierville, Tenn.

Some of us are more concerned as to the whereabouts of our boys in the world than we are about where they are going to be in eternity.

One of the marks of true patriotism is the desire for the national life to be centered around Christ. See Him as a real patriot, Matt. 23:37.

Some day some of us will see that any nation with a vision too low and too small to include God is on the way to destruction. But fit it may be too late when we see it.

It would be a good thing if some of our people who are so "civic-minded" would awake to the fact that a Community or a Nation is not great because of its sin but because of its possession and practice of principles of righteousness. Prov. 14:34.

It should dawn upon the people of our Nation that the best citizens are those who accept and adhere to the Bible as the supreme rule of faith and practice.

We want our boys and girls now in the service of the country to come back. But have we seriously considered what we are going to have for them to come back to?

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Denton, Texas.

More Mormon Doctrines Examined

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

NO PEOPLE CAN BE any better than what they believe and teach. Remember, Mormons claim to believe the Bible when "it is properly translated." Smith and his intimate friend and devoted helper, Sidney Rigden, made a translation of the Scriptures in conformity with a revelation given to them, dated December, 1830 (Sec. 35, *Doctrines and Covenants*) in which Rigden was told, "And a commandment I give unto thee, that thou shalt write for him;



and the Scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect." The "translating" was completed in Ohio, and the manuscript, according to Smith, "was sealed up, no more to be opened till it arrived in Zion." This "translation" was published at Plano, Illinois, in 1867, under the title, "The Holy Scriptures Translated and Corrected by the Spirit of Revelation, by Joseph Smith, Jr., the Seer." This book was published by the "Reorganized Church of Jesus Christ of Latter Saints," and I am told that they recognized it as authentic, but the Utah group have not approved it.

"The professed object of the translation was to restore the Scriptures to their original purity and beauty, the Mormon Bible declaring that 'many plain and precious parts had been taken from them.' The real object, however, was to add to the sacred writings a prediction of Joseph Smith's coming as a prophet, which would increase his authority and support the pretensions of the new Bible. That this was Rigden's scheme is apparent from the fact that it was announced as soon as he visited Smith, and was carried on under his direction, and that the manuscript translation was in his handwriting." (Linn, *The Story of the Mormons*, p. 69.)

Extended parts of this work do not differ at all from the King James Version. Rigden's object appears clearly in the changes made in the fiftieth chapter of Genesis, and the twenty-ninth chapter of Isaiah. Genesis closes with the words, "So Joseph died, being an hundred and ten years old; and they embalmed him and he was put in a coffin in Egypt." In the Smith-Rigden version, it ends as representing, "Joseph as telling his brethren that a branch of his people shall be carried into a far country and that a seer shall be given to them, and that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you from generation to generation; and his name shall be called Joseph. And he shall have judgment, and he shall write the word of the Lord." (Linn.)

The twenty-ninth chapter of Isaiah is similarly expanded. Verses eleven and twelve of the King James version read: "And the vision of all is become unto you as the words of a book that is sealed, which men shall deliver to one that is learned, saying, Read this, I pray thee; and he saith I cannot; for it is sealed."

"And the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned."

The Smith-Rigden version expands this as follows:

"11. And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered.

"12. And behold, the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

"13. Wherefore, because of the things which are sealed, the things which are sealed shall not be delivered in the day of the wickedness and

abominations of the people. Wherefore the book shall be kept from them.

"14. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another, but the words that are sealed he shall not deliver, neither shall he deliver the book.

"15. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for, behold, they reveal all things from the foundation of the world to the end thereof."

It is very evident that the Smith-Rigden "translation" was brought out to support Smith's claim as a prophet sent from God and support thereby the Book of Mormon, but it was a failure. Read what an authoritative Mormon publication says of it. The *Desseret Evening News*, the church organ at Salt Lake City, said on February 21, 1900:

"The translation of the Bible, referred to by our correspondent, has not been adopted by this church as authoritative. It is understood that the Prophet Joseph intended before its publication to subject the manuscript to an entire examination, for such revision as might be deemed necessary. Be that as it may, the work has not been published under the auspices of this church, and is, therefore, not held out as a guide. For the present, the version of the scriptures commonly known as King James's translation is used, and the living oracles are the expounders of the written word."

"The Utah Mormons accept Smith as a prophet equal to any one named in the Bible and place him next to Jesus Christ, but refuse to accept his version of the Bible. The revelation authorizing him to make this translation says: 'The Scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect.' How can they repudiate Smith's 'translation' and hold to his other writings? They say, 'the Prophet Joseph intended before its publication to subject the manuscript to an entire examination, for such revision as might be deemed necessary.' Who could have the temerity to revise it? God had said: 'The Scriptures shall be given, even as they are in mine own bosom.' To refuse to use his version or to say it should be revised is to clearly repudiate him. To revise the words of a spokesman of God is to hold God himself in contempt. So much for the Mormons and the Bible.

The Mormon doctrine of man is, in a nutshell, as follows: "Gods, angels and men are all one species, one race, one great family, widely diffused among the planetary systems, as colonies, kingdoms, nations, etc." (*Key to Theology*, p. 39.) Men are born in the spirit-world and come to this for bodies. "This individual, spiritual body was begotten by the Heavenly Father, in his own likeness and image and by the laws of procreation. . . . This has been called the 'first estate'. . . . The spirits which kept their first estate were permitted to descend below, and to obtain tabernacles of flesh in which we find them in our present world, and which we call a second estate." (*Key to Theology*, pp. 53, 54.) President Snow said: "You are here to raise families and properly educate them." Woman's chief mission is to bear children, both in this world and in the one to come. There she will eternally bear children to her husband. President Taylor said: "Through the essence and power of the Godhead, which is in him . . . he is capable of rising from the contracted limits of manhood to the dignity of God . . . and is capable of eternal exaltation, eternal lives (in the propagation of children) and eternal progress." Brigham Young said: "What God was once, we are now; what God is now we shall be." He believed Adam was the god of this world and the only god with whom we have to do. President Snow put it this way: "As man is, God was; as God is, man may

be." This is pure Paganism borrowed from Greek and Roman mythology. It is in direct violation of the Bible when it says, "Thou shalt have no other gods before me."

Note what they teach about sin. Their chief theologian, J. E. Talmage said: "Adam found himself in a position that compelled him to disobey one of the requirements of God." He failed to tell us which God Adam disobeyed. It surely did not matter much to Adam if Mormon doctrine is true, for he is now the God who rules this world.

In their Catechism for children we read: Question—"Was it necessary that Adam partake of the forbidden fruit? Ans.—Yes, unless he had done so he would not have known good and evil here, neither could he have had moral posterity. Question—Did Adam and Eve lament or rejoice because they had transgressed the commandment? Ans.—They rejoiced and praised God." But the Catechism does not tell us which god they praised. Their doctrine of sin flatly contradicts the Bible doctrine of sin, and yet they profess to believe the Bible and use the King James version in their services and writings.

I must write briefly now on account of limitation of space.

Mormonism says that "Every spirit that confesses Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ." (Brigham Young, *Millennial Star*, vol. v., p. 118.) I do not believe he was a prophet or that the Book of Mormon is true. "He that receives the message (of the Book of Mormon) and endures to the end will be saved; he that rejects it will be damned." (*Pratt's Works*.) "The modern Christians with the Bible in their hands are in as gross darkness as the worshippers of Baal." (*Spencer's Letters*, pp. 119-120.)

Only those authorized by them can administer scriptural, saving, baptism. If a Mormon sins seriously after being baptized he must be baptized again. Some have been baptized many times. Brigham Young was baptized twice. Exceedingly gross sins requires that the sinner's blood must be spilled (put to death) in order to save his soul. The living may be baptized for the dead who were never Mormons. This has been done for millions of persons who were not Mormons.

They make much of marriage. Marriage outside of a temple is for time only, but marriage in a temple is for time and eternity and the husband may become a god. Marriage by proxy of a widow or widower to the deceased is valid.

Kansas City, Mo.

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By ELLIS A. FULLER, President,

OF ALL THE CHRISTIAN groups on earth, Baptists should be most zealous in cooperation with the American Bible Society in its great ministry of placing Bibles into the hands of individual men and women. Each phase of the three-fold work of this great missionary organization is of supreme importance, namely, translation of the Bible into the various languages, publication of Bibles and the distribution of Bibles among the people of the earth. What could be greater? Since we believe that the New Testament is an absolute guide for faith and practice, that the Holy Spirit is the ever-present teacher to all who seek truth and that the competency of the individual person is such that he can, under the leadership of the Holy Spirit, lay hold upon saving truth, we should go our full length in seeking to get a copy of God's Word into the hands of every unsaved person on the face of the earth.