

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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Study Some Searching Sayings

POVERTY

1. If you want to get to the poorhouse, keep right on down Easy Street.
2. There are a lot of families in America so poor that they have only one automobile to their name.
3. If shoes and stockings have a few holes, that's poverty. If they are mostly holes, that's style.
4. To be poor is no disgrace—provided one knows it.
5. The man who feeds a dozen puppies in the kitchen is always too hard up to go to church.

PREACHING

1. Is it fair to expect to get gold out of the sermon when you put coppers into the offering plate.
2. The only sermon the devil really fears is the living one on two legs.
3. The most striking sermon is usually the one that hits the man who is not there.
4. The world looks at ministers out of the pulpit to know what they mean when in it.
5. Preach not because you have to say something, but because you have something to say.

SELFISHNESS

1. Married folk usually get along all right if only one is selfish and spoiled.
2. The greatest trouble with the world is that people are trying to make something for themselves instead of making something of themselves.

—Bulletin Siam Baptist Church, Elizabethton, E. L. EDENS, Pastor

Herpleston

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

E. N. Delzell
Circulation Manager

BAPTIST AND REFLECTOR COMMITTEE

Frank Wood, Chairman; R. K. Bennett, James A. Ivey, W. R. Hamilton

Editorial and General Office, 149 Sixth Ave., North, Nashville 3, Tenn.

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EDITORIAL

Any Post-Resurrection Salvation of Jews?

A BROTHER writing from Morristown says that several Baptist preachers hold that "all Jews (including those who have died in unbelief) will be resurrected and return to the Holy City at the coming of Christ and will all be saved in one day." He requests our comment on this.

The editor does not accept this view. But space allows only a brief discussion of certain high points. Five editorials following deal with the matter.

Two Bodily Resurrections

THERE ARE ONLY two *bodily* resurrections presented in the scripture.

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice,

"And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28,29).

1. "All that are in their graves" shall be involved in one of the other of these resurrections. There shall be no exception for either Jews or Gentiles.

2. "The resurrection of life" shall be experienced by those "that have done good." In scripture, one does not even begin to "do good" in the true sense until he is born again. Hence, the good works in the case are the fruitage of salvation, not the condition thereof. So "the resurrection of life" pertains to saved people only.

3. "The resurrection of damnation" shall be experienced by "all that are in their graves" who have died without being saved.

The kind of resurrection experienced by people hereafter shall depend upon their attitude and relationship to Jesus Christ before death. Regeneration here is conditional to "the resurrection of life" hereafter.

If men die unsaved, they will not be saved after death. Those who have died in unregeneracy shall not be raised from the dead to regeneracy. There is no post-resurrection salvation for Jew or Gentile.

Condemnation In Effect At Death Not Lifted After Death

IN THEIR NATURAL state, Jews are equally with Gentiles sinful, guilty and lost. "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3:9).

Therefore, unbelieving Jews are now equally condemned with unbelieving Gentiles (John 3:18). They shall be equally condemned hereafter, if they shall not have repented and trusted Christ. "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:9). "There is no respect of persons with God" and "as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. 2:11,12).

Under the law, the Jews had a special pull with God *nationally*. But under grace, Jews and Gentiles stand on the same footing. The unbelieving Jew has no more ground for expecting a post-resurrection salvation or salvation at the coming of Christ than the unbelieving Gentile.

Salvation Not Possessed Here Not Possessed Hereafter

THIS PROPOSITION has already been indicated, but we emphasize it further.

Scripture teaches that at His coming "the Lord Jesus shall be revealed from heaven," with the following result:

"In flaming fire taking vengeance on them that know not God, and obey not the gospel of the Lord Jesus Christ." The issue is that these "shall be punished with everlasting destruction" (II Thess. 1:7-9).

This punishment is to be visited upon unbelievers. No exception for responsible Jews or Gentiles is indicated. As to the irresponsible, the atonement will care for them as it does now.

It follows that a scripture of doubtful interpretation or capable of more than one interpretation, like I Peter 3:18-20, must not be construed so as to conflict with this explicit revelation.

The punishment in the case is to be executed at the same time that the saints enter upon their full blessedness and joy in the Lord. It shall be when the Lord "shall come to be admired in them that believe." The coming of the Lord which brings the punishment upon the unregenerate is the same coming which brings this blessedness to believers.

Paul states the reason for Christ's being admired by the saints at that time—"because our testimony among you was believed." Note the parenthesis and note the past tense. "Our testimony" meant the gospel. The saved shall have believed it in this life prior to death and the second coming.

Responsible people who do not possess salvation here shall not come into possession of it hereafter.

A Nation Born In A Day

IF POST-RESURRECTION salvationists refer to "a nation" that shall be "born in a day" (Isa. 66:8-13), it is not necessary to postpone the fulfillment to the second coming of our Lord. The blessed doctrine of the second coming is abundantly taught in scripture. But matters not associated with it should not be referred to it.

Sometimes Zech. 12:10—"they shall look upon me whom they have pierced"—is referred to the second coming and to Jewish salvation at the same time. But John 19:37 records a fulfillment which involved no such idea. Rev. 1:7 records a fulfillment at the second coming. But the wailing and mourning in the case shall be that of condemnation. This ties in with II Thess. 1:7-9.

On the other hand, if there is also a *redemptive* application, as seems clear, it can easily be referred to the conviction and repentance of sinners between the first and second advents as they "survey the wondrous cross."

There were present on Pentecost "Jews . . . out of every nation under heaven" (Acts 2:5). Many of them believed and were saved and were fused into a spiritual unity. Further on, Gentiles were brought into the same unity and still later this spiritual entity was called "*an holy nation*" (I Peter 2:9). A *nation* was born in a solar day on Pentecost. And this nation, in origin and increase, was also born in the gospel "day".

Some brethren hold that there is to be a special gospel ingathering of Jews before this age ends. If so, and if one looks for a fulfillment of the scripture before us with a *special Jewish reference*, this ingathering would seem to meet the demand.

The only safe thing for sinners to do is to remember that "*Behold, now is the accepted time; behold, now is the day of salvation*" (II Cor. 6:2), and act upon it.

"So All Israel Shall Be Saved"

BLINDNESS IN PART is happened unto Israel until the fulness of the Gentiles be come in" (Rom. 11:25-29). This blindness is to be removed, with the following result:

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away godliness from Jacob;

For this is my covenant with them, when I shall take away their sins."

To refer to this second coming and to a post-resurrection salvation of Jews is not necessary.

Does "fulness of the Gentiles" mean *redemptive* fulness or *governmental* fulness or both? Some understand it to mean that the lack in the number of God's people because of the defection of Jews is filled out by believing Gentiles. Whatever the meaning, where does Paul indicate that this fulness shall not be reached *before* the second advent? If before, the idea of a post-resurrection salvation is excluded.

"The Deliverer shall come out of Sion." But did not Jesus "come out of Sion" at His first coming? Paul quotes Old Testament prophecy. The coming referred to was to be at some time subsequent to the prophecy. Where does Paul indicate that it means the second coming? To refer it to the first coming and the gospel age harmonizes with the concept of turning away ungodliness and taking away sins in fulfillment of a divine covenant, even the covenant of grace, under which believers have their sins removed "as far as the east is from the west."

Paul plainly says that "*they are not all Israel which are of Israel*," but that "the children of the promise (believers) are counted for the seed" (Rom. 9:6-8). In the divine reckoning now, even believing Gentiles are also "Abraham's seed, and heirs according to the promise" (Gal. 3:9, 29). Therefore, when the apostle says "all Israel shall be saved," he does not mean all Israel *naturally*, but *elect Israel*, manifesting that they are elect by believing in Christ. The post-resurrection salvation of Jews is not indicated.

"So all Israel shall be saved." "So" (*houtos*—the "o" is long) is an adverb. The meaning is, "in the manner spoken of; in the way described" (Thayer). The way of salvation presented in the preceding verses is by faith in Christ. "In the way described, all Israel shall be saved." Not by a post-resurrection opportunity or by a special dispensation of grace at the second coming are either Jews or Gentiles to be saved. They are to be saved by way of the cross in this "day of salvation" (II Thess. 1:7-9; II Peter 3:7-9).

Appropriately, therefore, does Paul say that the blessing will come to Jews, "*if they abide not still in unbelief*" (Rom. 11:23). But if they, or any of them, abide in unbelief, they will suffer the doom of unbelievers. There is now no promise of present or future

blessing in Christ to responsible people apart from faith in Christ, and this faith must be exercised in this life.

"Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). Hereafter will be too late.

Blue Buck Baptist Church

THIS CHURCH is in Maury County Association near Centerville. It takes its name from a stream nearby. It has been pastorless since the former pastor, Cecil J. Kraus, gave up the work.

Associational Missionary C. H. Lewis, of Columbia, has been holding a revival with the church. The custom of the church is to have morning and afternoon services, with dinner on the ground, the closing Sunday of the meeting. Upon the invitation of Missionary Lewis, the editor preached at the morning hour Sunday, Sept. 22.

Superintendent Omar Harvill was in charge of the Sunday School and led the singing for that hour, with Frances Peery at the piano. Leon McCaleb led the singing at the preaching hour, with Pauline Murphy at the piano.

We were grateful for the fine spirit that prevailed and for the attention given our message. It is evident that Bro. Lewis is a wise and consecrated workman for the Lord. He and other servants of his kind in the state are doing a basic and fruitful work in the kingdom.

The dinner at the noon hour was abundant and satisfying. The editor thanks Bro. Lewis and the church for their courtesies and Brethren Lloyd Frazier and J. B. Rochelle for particular courtesies, and Mrs. Taylor joins his in this appreciation.

May the Lord's abundant blessings rest upon the church and may it soon secure a pastor.

Stewart County Association

THIS BODY met Sept. 25, 26, with the Model Baptist Church, Model, J. W. Nelson, pastor. State Sunday School Superintendent W. G. Rutledge, Pastor Fred Tarpley of Donelson, representing the W. M. U. work, and the editor attended the first day's session.

Elmer Sells and T. T. Hicks each led singing throughout the day, with Miss Peggy Spicer at the piano. J. W. Nelson was elected moderator, H. D. Lankford assistant moderator, O. L. Howel clerk and Orvis Wyatt treasurer.

H. D. Lankford preached the annual sermon on "No Separation from the Love of Christ"—Rom. 8:35. It was a ringing, forceful gospel message.

The attendance at the association was excellent and the spirit was fine. The hostess church served a bountiful and delicious lunch at noon. And the brethren representing the state work were shown the fullest courtesy and given fine opportunities to speak.

Giles County Association

GILES COUNTY Baptist Association met Sept. 27, 28, with the Wheelerton Baptist Church out from Pulaski, H. G. Coston, pastor. Secretary Chas. W. Pope and the editor attended a portion of the first day's session. W. M. U. Executive Secretary Miss Mary Northington and Miss Annie Rogers, Elementary worker in the Sunday School Department in the Baptist State Building, also drove over for the session.

Moderator L. G. Gatlin presided and Clerk-Treasurer T. E. Haney was also in his place. Marion Lewter led the singing, with Mrs. L. G. Gatlin at the piano. Haynes Brinkley preached the annual sermon, an earnest message on "Proving Ourselves a Separate People" II Cor. 6:17.

The hostess church served a fine dinner at noon. This church is only two years old, but, as the common saying has it, "is going places." A fine spirit prevailed at the association and the visitors present were shown every courtesy.

What I Saw and Heard In Russia

LOUIE D. NEWTON, *President of the Southern Baptist Convention*

NINETEEN SEVENTEEN was a significant year for two reasons:

(a) The United States entered World War I; (b) The Tsaristic Government of Russia was overthrown. The significance of the Revolution in Russia was overshadowed by the darkening clouds of War over Europe, and many of us had little time to think of what was taking place in Russia.

The Baptists In 1917

What do we really know about the Baptists of Russia in the early days of the Revolution? I turn, at this point, to quote from the brochure by Dr. J. H. Rushbrooke, published in 1943:

"The answer is that at the outset, except on one point, Soviet legislation and administration commanded the general support of Baptists. The new Constitution separated Church and State, thus giving effect to a principle which Baptists have held through all their history. It allowed freedom of propaganda either for or against religion, which again is an expression of their doctrine of liberty of conscience and personal responsibility to God. In respect of association and worship they were in general left undisturbed and local difficulties arising through the action of minor officials were usually solved by an appeal to the Central authorities. The single issue which gravely troubled them was the legal veto on Sunday Schools. * * *

"It should nevertheless be added that even this limitation of freedom was cheerfully faced, and after a time largely overcome.

Subsequent Developments

By the mid-30's, conditions in Russia had, apparently, somewhat relaxed, particularly for our Baptist brethren. Again, I quote from Dr. Rushbrooke's brochure:

"The Russian Baptists have been practically isolated from the end of 1928 until after the Nazi invasion of the U. S. S. R. There is still but little light on their conditions and activity. The Soviet Information Bureau is responsible for the statement that there are 'about 1,000 societies and groups affiliated to the All-Union Council of Evangelical Christians.' This cannot represent the whole of the Baptists, if we take seriously the claim to number 4,000,000 made by the 'Baptist' and 'Evangelical Christian' signatories of the joint appeal published a few months ago in the *Soviet War News*. An average strength of approximately 4,000 for each society and group appears unthinkable. Whether a separate organization of Baptists is still functioning, with which the majority of the four millions is connected, but which is accidentally unmentioned, we do not know. We may probably assume that the increase achieved some fifteen years ago has been maintained in spite of the serious handicap of the constitutional and legal position. It is also certain that that under the present conditions of Nazi invasion the loyal support given by Baptists to the Soviet State is unhampered by a trace of doctrinaire pacifism. Stalin himself could scarcely speak more strongly than these 'sectarians.' Again, the cabled statement that the Government is doing everything possible to help believers must be accepted as evidence of a new cordiality, due perhaps to the unmistakable demonstration of Baptist loyalty and solidarity with fellow-citizens in defence of the motherland. That cordiality we all hope may find full and lasting expression in the restoration of the freedom of propaganda for religion which was included in the original Soviet Constitution, in the granting of liberty to carry on Sunday Schools, which would in no way disturb the State School System of the U. S. S. R., in the removal of the veto on Bible classes, prayer meetings, etc., in the concession of freedom to train preachers and other church workers, and in the granting of permission to print Bibles and other religious literature."

What Did I Learn of These Developments?

Upon my arrival in Moscow, I went with Dr. Ralph W. Sockman, pastor of Christ Church (Methodist), New York, to call upon Mr. Karpov, Minister of Cults. We first talked with Mr. Poliansky, his associate, Mr. Karpov being away on our first visit.

Mr. Poliansky talked with us for an hour, outlining the developing stages by which the Soviet Government had gradually relaxed its earlier restrictions upon the churches—Greek Orthodox, Jewish, Mohammedan, and Evangelicals. All that he said to us was confirmed by Mr. Karpov when we saw him a few days later.

Mr. Karpov told us that since his appointment, in 1943, there had been a general policy of friendliness toward the churches. I pressed him for a reason for this changed attitude. His answer was always the same—"Our Constitution provides for separation of church and state. We will not have a state-controlled church, nor will we have a church-controlled state." And he was always explicit in emphasizing the point that this policy applies to all religious groups.

What Does It Mean?

Just what does this apparent relaxation of earlier efforts to destroy religion mean? I am not quite sure of the meaning. I think it means about this: That the Soviet rulers discovered that religion is something vital—that the more they sought to annihilate religion, particularly among the Baptists, the greater was the upsurge of devotion in the hearts of the believers.

We were told by Mr. Karpov, and our Baptist pastors everywhere confirmed it, that at the present time, the churches are granted full use of the meeting houses so long as they are used exclusively for church purposes. All property, of course, is owned by the State, but the churches are granted exclusive use of the church buildings and grounds, and this privilege is described by Mr. Karpov as "continuous and perpetual." The churches pay a nominal tax on the buildings, described by Mr. Karpov as taking care of fire and police protection. Pastor Orlov told me that the First Baptist Church of Moscow pays 1,000 rubles per year, approximately \$83 in American money. Furthermore, Mr. Karpov told me, and this was everywhere confirmed by Baptist pastors, that the Government makes no demand for an accounting of the money raised by the churches. They determine what they will pay their pastors, what they will expend on the meeting houses, what they will do in the way of benevolent and missionary ministries. We were further assured that the Government does not seek to regulate the number of meetings held, or otherwise to regulate in any way the work of the churches.

No Sunday Schools

We did find that there are no Sunday Schools in Russia. I asked very particularly about this, and the Baptist pastors everywhere told us that the law forbidding the teaching of the Bible in the schools had been interpreted to mean that there must not be any "schools for Bible teaching."

This fact does not appear to bother our Baptist leaders in Russia. They are going right on with their church work, preaching and teaching the Bible, and they are putting particular emphasis upon Bible reading and study in the homes. I saw one stack of 7,000 Bibles, recently printed in Russia by the Baptist union. I saw more people coming into the churches with Bibles in their hands than we would ordinarily see here at home. They are publishing a monthly magazine, which I regularly receive; and Dr. Zhidkov told me that the Government had allotted them ample paper to enlarge their program of printing Bibles and literature.

Insofar as I was able to observe, our Baptist people in Russia today are free to conduct their work, except that they cannot yet organize what we would call Sunday Schools. To what extent they may be restricted in carrying on what might be called "religious propaganda," I could not determine.

Can We Afford To Forget?

By W. CHARLES GOE, Associate Secretary, Daily Vacation School Department,
Sunday School Board. Formerly with 23rd Reg. of 4th Marine Division on Saipan

IT WAS THE DAY AFTER the landing on Tinian Island in the Marianas. I was standing talking with a young dentist about some of the experiences we had been through. The landing had been comparatively easy, but the night through which we had just passed had held many terrors for our companies round about. He said to me, Chaplain, you are going to have an awful lot to tell when you get back to the States aren't you?" I answered, "Yes, you are right." Then he said, "You can also tell them that we Marines and Navy men did an awful lot of praying out here."

Just as those words escaped his lips a fresh barrage of enemy artillery started and I picked myself up from the ground realizing I had been hit and expecting another shell to bring sudden death at any moment. I looked at my right arm and saw it hanging limp. I glanced over at the dentist and saw blood spurting from his neck and learned fifteen minutes later that he died of a severed jugular vein.

I

Statistics never mean too much to most people and when I read that millions were starving and that hundreds of thousands were without even shelter and clothing, I was not as concerned as I should have been, until I came face to face with these circumstances. We saw men and women taken from the caves into which they had been thrust with bones sticking out all over their bodies. We saw children crying out for even a morsel of food, but there had been none. We saw women forced to bear children and to pick them up in their arms and move on. We saw hollowed eyes of old women and old men as they saw their dreams perish and their visions vanish into a shell hole. We saw the homes of these Chomorros crushed by their own shells, with many times the entire family lying dead therein. We saw our own Marines push forward in the daytime and face at night many of the fanatical charges of the Japanese. We saw men trying to move on, but at times struggling against that which was physically impossible to overcome. Again and again men would collapse by the roadside or in the fields and have to be picked up and carried back to a rear area.

Some of our men were forced to throw away their cover at the beach, therefore right after night they would lie in a fox hole and get up the next morning after it had rained all night and have to wring out their clothing and then go ahead. We didn't know much of hunger, but we knew what it was to live on meager rations that were most unappetizing. I knew what it was to try to read my Bible and to think and plan, but to find that my powers of concentration were practically gone. We knew what it was to bury hundreds of our men and to see thousands of others carried away with holes in various parts of their bodies, or with an arm or leg hanging by a thread of flesh.

This all seemed a long way off to most Americans and today it is very easy to try to push it out of our minds, and to say that it is all over, let's forget it. I can hardly see how we can even think about forgetting these things when they are so closely related to events of today.

II

Another tragedy that has come to America is the tremendous breakup of our home life. A Marine came to me telling of his marriage and how it had been difficult for him to be with his wife. After he went across she began to accuse him of infidelity. She then requested a divorce. I noticed dark circles appearing around his eyes. As we approached Saipan they grew larger and larger. Not long after that we learned that he had taken a weapon in his hands and firing as he walked deliberately into a machine gun fire. His feelings were that his life was over, he might as well cease to exist.

It seems strange that we who are Christians have been so little concerned about this faith that is ours. In many, many instances it was revealed that these young men had had a wall of faith built

around them in their homes and churches, but they had not had an intimate experience with the Lord. Sometimes we who are leaders and have at hand the guiding of these lives have been satisfied with our own program rather than being interested in meeting the essential needs of those with whom we worked. The results have been electrifying as we saw some 95 to 99 per cent of our young men unable even to quote one or two verses of scripture. As we saw cursing so prevalent that it became with many a natural thing to do. As we saw some of our men who evidenced by speech, action, conversation their feeling that there was no harm in promiscuous sexual relations. Many of our people had been exposed to our teachings and to the teaching of the Bible—we didn't always take time to see whether the exposure took effect.

The Japs could teach us some lessons along this line. They came charging in again and again crying out "Banzai-Banzai" which means "blood for our Emperor." They first wanted to get as much of our blood as they could and then to give their own if necessary. The strange thing that it taught me was that they lived by and died by what they believed.

III

The second day on Saipan I went to our cemetery and there visited a near-by plot of ground where some Chomorros were being buried. After the ceremony we were talking with a Chomorro who was a native of Guam. He could speak a little broken English—enough to express to us a few things of tremendous importance. He told us how the Japanese had taken their chickens and half their farms or ranches as they called them. How they had been limited to certain parts of the Island and how no pay had been given them, but they had been forced to work when it became necessary. Then he made this significant statement, "Chomorros wait a long time for Americans to come." Our going to Saipan and Tinian was tremendously costly, but still it answered the prayers of those who were in bondage.

There is one story which helps me to correlate these thoughts relative to our responsibility today. It is told by a former superintendent of the Bowery Mission in New York. There he would feed and clothe and preach to many of these men who had found their way into the slums of the great city. There were saloons in the vicinity where most of the men would drift at one time or another. Oftentimes they would drink the "smoke" as it was called, until they collapsed on the floor. Then they would lie there until they regained a semi-consciousness then they would reach in their pockets and get another dime, lay it on the counter and drink another glass of raw whiskey and pass out again. On several occasions he was able to go to these saloons and sit them out of business. As long as he was there the men wouldn't drink. One day the door opened and in came a woman who was heavy with child. She made her way to one of the regular customers and knelt down before him and begged him to marry her and to be the rightful father of her unborn child. The man was intoxicated and thought the easiest way to eliminate her and his responsibility was to use a beer bottle, so he raised it over her head and started the downward blow planning to kill her. The superintendent with his two hundred and twenty pounds of bone and muscle, stepped up immediately and took a right uppercut to the man's jaw. The blow knocked him out and he fell to the floor. Immediately he called an ambulance and took the man to the hospital. As he began to recuperate, he visited him again and again and was able to lead them to a personal faith in Christ. Finally the jaw was well and the couple was married. He found a job and a Christian home was established.

IV

One night I climbed to the weather deck of the ship with a young Marine. We felt our way along the darkened ship to a place

(Continued on page 6)

President of University of Shanghai Is Baptised

By INABELLE G. COLEMAN

A COLORFUL sunrise tinted the campus of the University of Shanghai on Sunday morning, June 30, as President Henry H. Lin entered the College Church to accept baptism into the full fellowship with Baptists. Faculty and friends filled the Church to witness this solemn symbol administered by Dr. J. B. Hipps.

After the early morning service, the faculty went home with President Lin to partake of a Christian fellowship breakfast together.

Two weeks before, in his vesper message to the students, President Lin had stated his intention to be baptised. He revealed his spiritual experience during the years of war and reminded the students of his Chungking decision to put God and spiritual value first. He spoke of his observation that churches in China are not as strong as they should be to uphold the one and only safeguard for the nation. Even Christianity and the Christian way of life.

Thirdly, President Lin told the students that resultant of these two previously stated facts, he was eager "to do more for Christ". He called them to consider this idea, also and spoke with deep sincerity as he said: "I realize that I can do more for my Lord if I am baptized. Even though I have been a Christian many years and have been a leader in the Episcopalian Church, I wish to be immersed."

President Lin descended from a family of Christian leaders. His grandfather, S. Y. Lin, was China's first Lutheran pastor and principal of a school in Kwangtung Province. During the war, President Lin was vice-chairman of Chungking Christian Council, chairman of the International Church, vice-chairman of the Grace Church, chairman of Churchman's Club, chairman of the Bible Reading Society. During the war he made special arrangement with his printing works to print Bibles for circulation in Free-China.

The President's wife is also a devoted Christian. Her grandfather was a Presbyterian minister and her father a deacon in the church. She is a graduate of Mount Holyoke College and at present a leader in Christian and social service in Shanghai.

President and Mrs. Lin have been invited to visit American Baptists in 1947. They will speak not only in churches of the Northern and Southern Baptist Conventions but in universities, at State and convention assemblages, and to other national Christian groups.

State Mission Day In Sunday School

By J. E. DILLARD

OCTOBER 27, or nearest convenient Sunday, is to be State Mission Day in our Sunday schools.

The primary purpose of the observance is educational. All our people should know what we mean by state missions; what we owe to state missions; the departments of state mission work, and how the work is carried on.

More than half our churches were either started or fostered at some time by state missions; all of them have been helped by workers under state mission boards. Then we need to see the opportunities, even crying need, for state missions in certain sections of our state. A liberal offering on State Mission Day would help meet these needs.

A special program for State Mission Day has been provided and mailed to all general superintendents whose names are listed with their state Sunday school secretary.

Additional programs will be found in *The Teacher* and *The Sunday School Builder* for October (1 cents a copy each); and *The Quarterly Review*, fourth quarter (25 cents a copy). These magazines may be ordered from the Baptist Sunday School Board, Nashville 3, Tennessee.

Free offering envelopes should be ordered from the Baptist state headquarters.

Our State for Jesus, oh Grant it Dear Lord

Co-operative Program Beyond \$3,000,000

DUKE K. MCCALL, *Executive Secretary*

Southern Baptist Convention, Executive Committee

UNDESIGNATED receipts for the Co-operative Program have already exceeded \$3,000,000 in 1946. In spite of all special appeals and the generous response of Southern Baptists to them the undesignated gifts to Southwide objects are more than half-million dollars ahead of the same period last year.

According to the action of the Southern Baptist Convention Executive Committee, ratified in the Miami Convention, a double budget for Southwide objects was adopted for this year. The first \$3,000,000 is to be used for current operating expenses by the agencies. All receipts beyond the \$3,000,000 to be used for capital needs.

The capital needs goal for each agency is as follows:

Foreign Mission Board.....	\$1,250,000
Home Mission Board.....	167,900
Relief and Annuity Board.....	100,000
Southern Baptist Theological Seminary.....	450,000
Southwestern Baptist Theological Seminary.....	450,000
New Orleans Baptist Theological Seminary.....	400,000
American Baptist Theological Seminary.....	45,000

Total.....\$3,062,900

According to this action all undesignated gifts to the Cooperative Program will be divided for Southwide causes during the rest of this year on the following table of percentages:

Foreign Mission Board.....	40.81 per cent
Home Mission Board.....	12.01 per cent
Relief and Annuity Board.....	3.27 per cent
Southern Baptist Theological Seminary.....	14.69 per cent
Southwestern Baptist Theological Seminary....	14.69 per cent
New Orleans Baptist Theological Seminary....	13.06 per cent
American Baptist Theological Seminary.....	1.47 per cent

Total.....100

This use of the Co-operative Program to provide buildings and endowments for our agencies should provide new impetus to the giving of Southern Baptists. It is now possible for them to give cooperatively for the capital and endowment needs as well as the current operating expense of these agencies. This can be done in the assurance that funds so given will be divided in proportion to the need of each agency. The Co-operative Program, which now stands high in the affection of Southern Baptists, should become increasingly the main channel of our giving.

Can We Afford To Forget?

(Continued from page 5)

to sit down and talk. He shared with me his convictions that God had called him to the gospel ministry. It was happy for him as we talked and prayed together. After Tinian he was accepted to come back to the states to study, but there was some delay in his orders so he went aboard ship again. He didn't come back—today the sands of Iwo Jima claim his body, but his soul convictions should stir us to the tasks that he was not able to perform.

Someone made the statement in 1896, "Either send 10,000 missionaries to Japan or in fifty years send a million soldiers. By our actions we said let's send the soldiers, so here 1946—fifty years later finds over a million soldiers on the Islands of Japan. Now we are faced with the ultimatum—either feed the hungry and re-establish and enlarge our mission work around the world or within less than fifty years mobilize our entire population and make a fort of our entire nation. The decision is ours—which way shall we go? Christ is waiting on us—we must not fail.

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

"Denominational Disaster"

Presbyterian Outlook

"Loss of good Baptist blood" is the telling phrase used by Canadian Baptists as they study a situation they are facing which is becoming "denominationally disastrous." The proportion of Baptists in the Canadian population has decreased from six per cent to four per cent in 65 years. "Statistical evidence that we are carrying ourselves out of existence does not make light reading," the report declares, as it points out that non-Baptists in a marriage usually regard immersion as "an unnecessary repetition of a profession of faith already sincerely made elsewhere." Though Baptists are not ready for organic union (however, from this report, it would seem to be in process *per force*), leaders say they should look toward a closer cooperation with other Protestant bodies. "There is among us," the report declares, "a hope that we can participate helpfully in the ecumenical movement that is now bringing together Protestant Christians across barriers raised by ritual, order and doctrinal emphasis." Seldom do we see the matter put more sharply before our eyes. Here is an inevitable concomitant of our stress on the great issues of Christian faith. The points of division fade away. And the fading away of many of our distinctive differences may become "denominationally disastrous" indeed. The more this is true the more will our situation be "ecumenically auspicious." The more we eliminate the non-essentials which divide the ranks of Christians, the more can we give ourselves to the great affirmations which bind our hearts together. We can be thankful that there is a better "blood"—better than "good Baptist blood" or "good Presbyterian blood" or any "denominational" blood.

(The solution is not to be found in abandoning our distinctive beliefs but in preaching and teaching them with a new emphasis.—R.B.J.)

Fulfilling Our Mission

Watchman-Examiner

American Christians are the most highly privileged in the world. They are also the richest group of Christians in the world. With these conditions, it may be said that American Christians have the greatest responsibility in the world. Having the resources of the Spirit of God, the exercise of free and unrestrained faith, the hosts of young people who are ready for training and willing to give their lives to the cause of Christ throughout the world, what is there to stop American Christianity from its mighty postwar undertaking? As long as there are backward, underprivileged, and untaught multitudes in depressed and exploited nations, the people of God are commanded to meet the situation by bringing to these people the Gospel of Christ. Whatever we are today, we owe to that gospel. No matter how much the privileged people of America ignore the claims of Jesus Christ, they owe him everything. Sheer gratitude alone should lead us to be willing to give ourselves and our means for the hosts of people for whom Christ died. Millions are waiting for us to go to them with the Word of God. Christ also waits upon us to go. If we cannot go ourselves, we must go in the persons of those whom we send. The Christian gospel is a going concern. Had we worked at it in the past as sacrificially as we might, the history of the world would have taken a different course. Nothing so inspires men with faith in their fellow men, as well as in God, as does the gospel. Let us get ready to finish the unfinished task.

(There must be advancement all along the line.—R.B.J.)

Worship

Walt N. Johnson in
Next Step in the Churches

Recently within a week we 'attended worship' in two different churches. In one church there was a fundamental skepticism of all forms in worship; in the other, the central concern seemed to be that everything done in the service should be decent, orderly, and beautiful. We left both of these churches with something of a vacuum in the soul: in neither of them did we experience an immediate contact with Reality. We were no doubt benefitted in both meetings; but there was a partialness and secondhandedness about it in each case: it was hemispheric, not global. This question of forms in worship is making a tension in our Baptist churches today. It pulls so deep that not much is being said about it. The less real God is to us in our "services of worship," the more dependent we are upon forms to get through our meetings decently, and the surer we are to elaborate our forms. Yet the more real God becomes to us in an experience of worship, the surer we are to use forms of some kind and the simpler and more significant the forms used will be. And in either case the quality and quantity of our forms are almost entirely a matter of the cultural backgrounds of the people who attend church. The difference between pseudo-worship and true worship is not detectable in our forms of worship. Satan can hide himself in the forms of our worship, but he can never get into the experiences of worship. He never worships God, he only pretends. It is not a matter of all-forms or no-form at all. There is a slant among us which would maximize forms. There is also a slant among us that would minimize forms. Both these slants are dangerous directions. Either of them, unrestrained by the others will get worship into a bog. One would coarsen Sunday morning into ritualism, the others would polish it into ritualism. Ruts and rites are not different in character, but only in appearance, when they become religious habits.

(Words of wisdom!—R.B.J.)

Too Much to Pay for Unity

Harold L. Creager in
Christian Century

Some prices seem too high to pay for church union. The plans for Presbyterian-Episcopal union involve a surrender to the episcopacy. Most Protestants, I am sure, believe that there is not a shred of evidence in the New Testament that Jesus intended to establish such an institution, or that it ever existed in the apostolic church. It makes essential in the church something which is not only non-essential but non-existent in true Christianity. We do believe in a genuine apostolic succession, a spiritual continuity of faith from the first days to the present. But there is not, and never has really been, any official order possessing a unique right of ordaining the ministry for preaching that faith and administering its sacraments. The specious words about that faith and administering its sacraments. The specious words about an equality of recognition of ministers in the proposed union will not deceive very many. The acceptance of Episcopal ministers by the Presbyterians is a mere gesture. The bishops, however, get to lay their hands on the Presbyterian ministers; for them, that is undoubtedly of more importance than the formula of words that is used. Future ministers must be episcopally ordained. The Presbyterians would be assenting and yielding to a perverted claim. Perhaps they are willing to do that, but some of the rest of us are not. It is a sell-out to a conception which is false to the true essence of Christianity and cannot be expected to advance the real interests of God's Kingdom.

The Survey Bulletin

A condensed summary of trends and events taken from publications and original sources each week. Additional information by request. Department of Survey, Statistics, and Information. Porter Routh, Secretary and Editor. The Sunday School Board of the Southern Baptist Convention. 127 Ninth Avenue, North, Nashville, Tennessee.

FACTS OF INTEREST

The U. S. populations will reach a peak of 165,000,000 in 1990 and then begin a gradual decline, according to the Bureau of Census. It is estimated that people 65 years old and over will constitute 13 per cent of the population in 2,000 as compared with 7 per cent now. Children under 15 will make up 19 per cent of the population in 2,000, as compared with 25 per cent now.

The 1946 March of Dimes netted \$15,982,150 for infantile paralysis relief and research.

There is a shortage of 50,000 to 75,000 nurses in the United States.

It is reported that the U. S. Chemical Warfare Service has developed a poison so potent that one ounce could kill all living persons in the United States and Canada.

U. S. Educators say 633,200 of the 850,000 teachers have sought new positions since 1939. They blame the tremendous turnover on low salaries.

In the three years before V day, more than 27,000,000 persons in the United States left their home communities. This includes 12,000,000 in military service and 15,000,000 civilians. The migration is from South to North, and from East to West.

Fire losses for the 12 months ending August 31 were \$532,111,000. U. S. schools will spend \$4,000,000,000 in 1946.

Schenley Distillers will launch a \$4,000,000 advertising campaign, using an animated rooster (to appeal to children) as a symbol.

Department store sales were 45 per cent higher the last week of August than they were in 1945.

American soldiers in Europe can now marry Hungarians, Bulgarians, and Roumanians, but they still may not marry Germans.

IN THE WORLD OF RELIGION

The U. S. Episcopal Church closed its 55th general convention last week in Philadelphia after electing Rev. Henry Knox Sherrill, Boston, as the presiding Bishop; liberalizing canons on the remarriage of divorced persons; continuing their study of merger with the Presbyterian Church, but refusing to hand it down to congregations for study; electing a layman for the first time, Owen J. Roberts, former U. S. Supreme Court justice, as presiding officer of the house of delegates; approving a budget of \$3,213,769 for 1947; hearing that the 2,269,962 gave an average of \$1.23 last year; approving increases averaging 10 per cent for domestic missionaries, 15 per cent for headquarters personnel; and 30 per cent for foreign missionaries to meet rising costs of living.

The African Methodist Episcopal Zion Church recently celebrated its sesquicentennial.

Pope Pius recently urged the Italian Association of Catholic Teachers to fight for religious teaching in the schools. The church, mother and teacher of souls to which the religious care of men has been entrusted and which, therefore, is also responsible for the moral and spiritual formation of the child—has an immediate and all-embracing right in the field of education and possesses all the necessary and useful means to achieve this end."

The American Legion in New Jersey has asked the state to legalize bingo because "vast benefits would accrue to veterans' organizations, and churches."

Yielding to a demand launched by British churchmen, Great Britain will begin to repatriate her 394,000 German prisoners at a rate of 15,000 a month.

BAPTIST HIGHLIGHTS

Despite the campaign for \$3,500,000 for Relief and Rehabilitation, gifts through the Co-operative Program have continued to climb over 1945 during July, August, and September.

The Southern Baptist Foundation was partially organized last week at its first meeting with Maxey Jarman, Nashville, president; Lowry Eastland, Baton Rouge, vice-president; and Raymond Rodgers, Nashville, secretary. Duke McCall will serve as executive secretary and treasurer. Action on the charter was delayed until after the December meeting of the Executive Committee.

G. L. Prince, Galveston, was elected president of the National Baptist Convention at their meeting in Columbia, South Carolina. The 1947 meeting will be in Little Rock.

Dr. M. E. Dodd, after several weeks delay, left September 20 for his preaching tour of New Zealand and Australia.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

What Every College Student Ought To Know

HARRY G. GOODYKOONTZ

Director of Student Work, Presbyterian Church, U. S.

False Ideas About College Professors

1. That the average college professor in a state college or university is antagonistic to Christianity.
2. That the average college professor even if a church member is just mildly interested.
3. That many college professors try to make students lose their faith. (The professor who sneers at religion today is out-of-date!)

False Ideas About College Life

1. That it is considered sissy to live as a Christian ought to live.
2. That it is silly to be bound by moral ideas, for they are just "social customs" and a fellow can do as he pleases.
3. That it's smart to take the "snap courses" and get your degree with as little work as possible.

False Ideas About the College Church

1. That college students must be loyal solely or primarily to the old home church.
2. That it is possible to enjoy a four-year vacation from religious activities during college and still be a true Christian.
3. That the educated person can dispense with religion.

Some Basic Facts Every College Student Should Grasp

1. All truth is of God, therefore, the Christian student has absolutely nothing to fear from the truth.
2. But every student ought to know that sometimes truth is partial or relative truth as far as it goes from the human standpoint, but not the whole truth.
3. God rules His world by natural laws.
4. It is impossible to think without the use of faith.
5. Mind is greater than matter.
6. An understanding of the nature of the Bible will solve many problems of uncertainty and of doubt.
 - (a) The Bible's revelation is progressive.
 - (b) Christian faith says that in Jesus Christ we have the final and ultimate revelation of God. . . . Our understanding of that revelation is not final.
 - (c) The revelation from God which we find in the Bible has come to us through human beings.
 - (d) The Bible is an infallible revelation of God's nature and of his way and his will, but the Bible is not a book of science.
 - (e) Parts of the Bible must be taken, not literally, but poetically, or allegorically.
 - (f) The Bible is to be loved and trusted and obeyed, and read daily, yet never worshipped. The One who is revealed there is alone to be worshipped.
7. God gave us minds to use, and we ought to use them.

—Copied, *Campus and Church*.

DON'T FORGET
THE
STATE B. S. U. CONVENTION
IN
JACKSON, TENNESSEE
OCTOBER 25 - 27

Watch for further details . . .

The Sunday School Lesson

LESSON FOR OCTOBER 13, 1946

By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.

Topic: "PAUL MAKES A NEW START"
Scripture: Acts 26:9-18; I Corinthians 15:8-10

PAUL'S CONVERSION is the most remarkable in the history of Christianity. He was, to begin with, an unusual personality. In scholarship he surpassed many of those about him (Gal. 1:14). By heredity he was chief among his countrymen—one of the brightest, if not the most brilliant, of all the stars in the constellation of Israel. His zeal for Judaism and his strict adherence to the fundamental tenets of his faith set him apart from the beginning. With his conversion, however, he experienced total transformation. The whole trend of his life was changed to his dying day.

"A LIGHT FROM HEAVEN"

In the passage before us (Acts 26:9-18) Paul relates before King Agrippa the revolutionary experience that came to him on the Damascus Road. "Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me."

On this particular occasion Paul (then Saul) was on his way to Damascus to persecute "even unto foreign cities" those of "the Way," with the purpose of "binding and delivering into prison both men and women." In fact, in Acts 9:1 we are told that he was "breathing threatening and slaughter against the disciples of the Lord" and that he had asked of the high priest himself "letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem."

But Saul was not to consummate his mission. God had other plans for him. In his native tongue (Hebrew) the arresting voice spoke: "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad." In Acts 26:15 Paul is reported to have replied, "Who art thou, Lord?" whereas in Acts 22:10 he is reported to have said, "What shall I do, Lord?"

Upon learning that the voice was from above, Paul immediately wanted to know the significance of it; hence the question, "What shall I do, Lord?" This question made it possible for God to reveal unto him his holy purposes—purposes that were to set him apart for his remaining days on earth as a special messenger of light.

"TO THIS END"

"And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee." How wonderful it would be if posterity could look in on the thoughts that swept through the mind of Saul at this point of his vision. "... to this end. ..." What arresting words!

But the Lord did not keep him in doubt for long. He had a very special mission for Paul, a mission that would send him throughout the Mediterranean world to bear witness to the Gentiles of the exceeding great riches of His love. "I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee."

Paul could not have asked for a happier mission. Gladness would be his at every point of his journey irrespective of his own privation, suffering, and sacrifice, for his message would serve to open the closed eyes of people everywhere to moral and spiritual truths.

"NOT DISOBEDIENT"

"Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). Here lies the head and front of our offending as Christians. We do not live up to the light that we have. We do not remain true to our heavenly visions.

With Paul it was different. First to them of Damascus he declared his message and thereafter to those at Jerusalem and throughout "all the country of Judea, and also to the Gentiles," preaching everywhere the doctrine of repentance and faith in God "doing works worthy of repentance."

It is little wonder that the progress of Christianity was phenomenal in the first century. A vital message was delivered a message which called upon people to change their mental patterns and to abandon themselves unto the ways of God with unceasing loyalty.

There can be no real revival without repentance, and there can be no lasting fruits of revival without attendant works on the part of those won—works that are worthy of repentance.

"THE GRACE OF GOD"

In the closing verses of our lesson (1 Cor. 15:8-10) Paul shares with us the secret of his moral and spiritual greatness and the basis of the wondrous transformation that took place in his life. It was all due to the grace of God. Said he, "By the grace of God I am what I am: and his grace which was bestowed upon me was not found vain."

The grace of God was to Paul a living reality as vital as the very breath of his body. He claimed no credit for his deeds of love, for his faithful perseverance, or for his unceasing loyalty to Christ. "By the grace of God," he said, "I am what I am."

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

More Letters!

Dear Aunt Polly: I am thirteen. I enjoy reading the Young South page. I am a Christian and belong to Arlington Baptist Church. Our pastor is Rev. J. Howard Young. I would like some pen pals. Your friend, PANSY JANE DONALDSON, Valley View No. 12, Knoxville 18, Tenn.

Thank, you, Pansy Jane, for writing to me. I hope you will find just the right pen pals! Read all of the letters in today's column and see if there is a letter you would like to answer.

Dear Aunt Polly: I am ten years old and in the sixth grade. . . . I go to the First Baptist Church of Bradford. I am a Christian. I would like to have some pen pals, and I want you to put my letter in the Young South. DONALD REYNOLDS, Bradford, Tenn.

Well, Donald, here's your letter! Perhaps the best way to be sure you get pen pals is to choose some and write the first letters yourself. See if any of the writers of today's letters appeal to you. Write a friendly letter—and I am sure you will get a friendly reply! Let me hear from you again soon.

Dear Aunt Polly: I read the Young South page every week and enjoy it very much. I am fourteen years of age, have blonde hair and blue eyes. I am a Christian and go to Berclair Baptist Church. I would like some pen pals. . . . JUANITA HUGHES, Route 5, Memphis, Tenn.

I am glad you enjoy your Young South page, Juanita. Whenever you have suggestions for making it better, please write me about them.

Dear Aunt Polly: . . . I am eleven years of age and in the seventh grade at school. I am a Christian and have been for three years. I go to Atwood Baptist Church. I hope to see my letter printed in the BAPTIST AND REFLECTOR. I want some pen pals. With love, MARTHA ANN HUNT, Atwood, Tenn.

Thank you, Martha Ann. I am sorry you have had to wait so long to see your letter in print. Hope you have already chosen a pen pal and that by now you have become good friends through your letters to each other.

Dear Aunt Polly: . . . We take the BAPTIST AND REFLECTOR every week and I read the Young South page. But I also read the other too and enjoy every bit of it. Please publish my letter. . . . I would also like to have a lot of pen pals my age. Love, DOROTHY TRAVIS, Route 1, Norene, Tenn.

I am glad you all read our paper, Dorothy. It is always full of interesting and helpful material, and it will help you keep informed about other Baptists and the things they are doing in churches all over our state.

Dear Aunt Polly: . . . I am thirteen years old and my birthday falls on December first. I like to go to school very much. . . . I have blonde hair and blue eyes. I am a Christian and attend Oak Grove Baptist Church every Sunday. I also attend BYPU and the G.A. . . . I read the Young South every week and enjoy it very much. I would like to have some pen pals about thirteen or fourteen years old. JEAN WALTON, Route 1, Covington, Tenn.

Your is a newsy note, Jean, and I appreciate it. I suppose you have started back to school now and have been making many new friends. There are some letters from friends your age in today's column. They want pen pals, too. Suppose you write to some of these young people and tell them some of the things you do in your school and at your church. That is one good way of starting a pen pal correspondence. Please write me again soon.

Dear Aunt Polly: This is the first time I have written you. I will be seventeen my next birthday. I am a Christian. I belong to Egypt Baptist Church. I would like to have some pen pals. I read the Young South page every week. O. J. BASKIN, Route 1, Box 220, Raleigh, Tenn.

Thank you, O. J. I hope you get some pen pals. The name of your church interests me. I wonder why it was called that. When you write to me again, please tell me more about your church. Your pastor must be very grateful to have boys like you to help him.

Dear Aunt Polly: I am a little girl eleven years old. I'm nearly twelve and in the seventh grade at school. I go to church and Sunday school at the First Baptist Church at Jasper, where Rev. C. O. Jennings is pastor. I go to B.T.U. almost every Sunday. I am secretary-treasurer of the class. I would like for you to put me on the pen pal list. I want to see this printed, if it is not too long. I want my pen pals from ten through thirteen. Your new friend, BARBARA RUNYAN, Jasper, Tenn.

Your letter was carefully and neatly written, Barbara. Thank you for it. I am glad you enjoy going to church and Sunday school. Your letter does not say whether or not you are a Christian. I hope you are. I believe there are some letters in today's column from friends who would be good pen pals for you.

I hope I will get lots of letters this week. Watch for more to be printed in next week's column.

Your friend, *Aunt Polly*

Special Notice

Dear Judas, of New Orleans: I have your letter and want to answer it personally. However, you forgot to give me your street address. Please put your name and complete address on a postal card and send it to me immediately. I have some helpful materials to send you with my letter. I am praying for you. Sincerely, AUNT POLLY.

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

Summer Workers

During the summer, this department had a few special workers employed for the purpose of putting on enlargement campaigns. Sixty-two campaigns were conducted in various parts of the state. Our department is grateful to these young people for their endless efforts in leading our churches to undertake great things in Sunday school work. Those working for the department were: Mr. Richard Lucas, Nashville; Mr. Charles Conley, Chattanooga; Mr. Bill Barker, Columbia; Mr. A. L. Helton, Pulaski; Mr. Pierce W. Urbahns, Jefferson City; Mr. Beecher Hammons, Crossville; Miss Iva Lois Patrick, Nashville.

The efforts of these workers were largely among our rural churches. Each one of these teachers says that his rich experiences have been a blessing, and he feels that he is prepared for a great work wherever the Lord may lead him.

Special Summer Workers

In cooperation with some associations, our department assisted in paying the following workers: Miss Frances Nicely, Beech River; Mrs. R. L. Newman, Beulah; Miss Lois Scarbro, Big Emory; Miss Mae Ruth Holder, Duck River; Miss Ludie Featherstone, Dyer; Miss Mollie B. Smith, Gibson; Mr. Edward Wingo, Gibson; Miss Thelma Lee Whitlock, Giles; Miss Martha Allen, Grainger; Miss Mildred Barker, Holston Valley; Mrs. Leonard F. Gassaway, Indian Creek; Mrs. Myrtle Bayless, Knox County; Mr. T. D. Johnson, Lawrence County; Miss Troy Cunningham, McMinn; Rev. and Mrs. Dan Dunkel, Midland; Mr. Paul Tabor, New Duck River; Mrs. O. E. Jeffers, New River; Miss Katherine Ballington, New Salem; Miss Lillie Dale Willard, Salem; Rev. Frank Britton, Union; Mrs. Dilla Reed, West Union; and Mrs. Lee W. Tucker, William Carey.

We are grateful to these fine workers for their contributions to the Vacation Bible School program. In many incidents they were paid very little for their efforts. We also had two special Vacation Bible School workers: Miss Bettye Jean Longley and Miss Marie McIntosh who worked in Tennessee Valley Association.

There are many people throughout our state who have done valuable work. We wish we had the names of all these people so we could recognize them for the great work they have done.

Every Church with a Vacation Bible School In Indian Creek Association

We are happy to report the second association in our State which has conducted a Vacation Bible School in every church. Indian Creek has reached this accomplishment, according to the final report submitted by Bro. Leonard Gassaway, associational missionary. He has been assisted by Mrs. Gassaway, and other workers throughout the association. New Duck River was the first to attain this mark and Indian Creek becomes the second. It is hoped that many other associations will be able to reach every church, even the last church.

Last Year's Record Broken

The Vacation Bible School Department of the Sunday School Board has released figures of Vacation Bible Schools up to September 24. Tennessee has 1,283 schools compared to 1,231 last year. Reports are continuing to come in, and our total should run close to 1,400 for this year. If you have not reported your school, please do so at once. We want our State to receive credit for every school conducted this summer. At the present we stand second in the South, being led only by Texas.

The Honor Roll

We have received an application for Standard recognition from the First Baptist Church at Gallatin, Tennessee. This school enrolls 562 members. Rev. Clyde Bryan is pastor and Mr. S. B. Jones is superintendent. We congratulate the Gallatin church on this attainment.

Also, we have received an application from the Dover Baptist Church for Standard recognition. This Sunday school enrolls 115. Rev. H. D. Lankford is pastor and Mr. Joe Martin is superintendent. We congratulate the people of Dover Baptist Church on this attainment.

Big Spring Baptist Church, Elizabethton, submits its application for Standard recognition. The school enrolls 123 pupils. It is graded and has separate class rooms. The pastor of the church is Rev. Major Arrowood and the superintendent is Mr. Joe Emmert. We congratulate this Sunday school on its attainment.

Emmanuel Baptist Church, Elizabethton, also submits application for Standard recognition. This school enrolls 279 pupils containing both Cradle Roll and Extension Department. The pastor is Rev. James D. Quinton and the superintendent is Mr. W. R. Nave. We congratulate the people of Immanuel Church on attaining the high standard of this work.

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

Words of Appreciation from the Pastors of the Shelby County Association Concerning Mr. Codie Bell the Retiring Associational Training Union Director

"We, the Pastors of the Shelby County Baptist Association wish to send you greetings in the name of Our Saviour, whom we love.

"We go on record this day giving thanks unto God for Mr. Codie Bell. We are thankful for the wonderful work that he has done as our Associational Training Union Director. He has given his time unselfishly, kept us informed, and has challenged us the whole year.

"We are sure that we express the consensus of all of Shelby County Baptists when we say, 'Thanks be to God for Mr. Codie Bell.'"—E. PITT WOODROOF, President of Ministers Conference.

Attention—

All Associational Officers and Associational Missionaries: Don't forget your Regional Associational Officers' Planning Meeting. At this meeting plans for the coming year will be discussed and made. Watch the BAPTIST AND REFLECTOR for further information.

Ten Training Union Don'ts

By O. K. RADFORD, Training Union Secretary, Florida

(From the October issue of the Training Union Magazine. Used by permission of the Baptist Training Union Magazine. Copyright 1946.)

1. Don't refer to your Training Union as the B. T. U. Don't even call it Baptist Training Union because you would have no other kind in your church. Speak of it as our Training Union; that will be sufficient.

2. Don't be satisfied with your present enrollment. With a wide-awake associate director and functioning membership committees in every union, absentees should be visited, prospects visited and new units organized every few months.

3. Don't forget, you are training in church membership and not in Training Union. Every program, every visit, every meeting of any kind should magnify the church.

4. Don't fail to keep your Training Union graded. With good associate department directors and a thorough understanding on the part of every officer and leader, new members should not be allowed to join just any union but should be placed in the one organized especially for their age group.

(Continued next week)

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Divisional Evening Meetings

If you are going to attend the banquet in the South Central Divisional Meeting at Pulaski October 21st at 6:00 p.m., write to Mrs. Hays Holland, 117 South 5th Street, Pulaski.

The speakers will be Mrs. Elton Johnson of Brazil, Mrs. Edgar Godbold, Southwide Community Mission Chairman.

If you are planning to attend the banquet honoring the 60th anniversary of the Sunbeam Band at Martin, Central Church, October 23rd, please notify Mrs. Ellis Oliver, 317 So. Summer St., Martin, at once. The price of the banquet is fifty cents.

If you are to attend the Y.W.A. and B.W.C. dinner in Memphis for the Southwestern Division October 25th write Mrs. W. J. Lee, 1686 Vesey, Memphis. This dinner will be at La Belle Church, Memphis. The price is thirty-five cents.

If you are to attend the G.A. and R.A. dinner write Mrs. D. C. Shepard, 653 N. Trezevant, Memphis. It is to be at Temple Baptist Church.

The only evening meeting the second week will be in Knoxville, Broadway Church, October 31st. There will be no banquet but all young people are urged to hear the missionary at 7:30 Thursday evening.

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Tennessee Girls In W. M. U. Training School

The following girls have entered the W.M.U. Training School in Louisville. The Seniors are Fay Sides from Moscow, whose birthday is March 6, and Mildred Dickerson, Chattanooga, birthday October 7; the juniors are Phano Tallant, Chattanooga, birthday March 25; Jewell Jones, Cookeville, birthday September 19, and Lois Roberts, Maryville, birthday April 19.

These girls should be remembered not only by their own churches and associations but by other organizations. A card, a gift, even though it is a very small one, will bring cheer to a student. The address is W.M.U. Training School, 2001 Lexington Road, Louisville, Ky.

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New Orleans Baptist Theological Seminary

MISS HELEN FALLS, Dean of Women

This year at the New Orleans Baptist Theological Seminary we are trying to give a place of importance to the Woman's Missionary Union and the teaching of its methods. We are anxious for Southern Baptist Women to become more conscious of the opportunity and in the work of our school. We are anxious to have you informed so that you might tell the women of your state of our work and our needs.

If you would publish the names of the girls from your state in your state paper and encourage the women to be personally interested in them, we believe then that both our students and their home states would be strengthened. The names are as follows:

Troy Cunningham, Seymour, Route 3, birthday September 15.

Katherine Hines, LaBelle Baptist Church, Memphis, birthday June 16.

Perhaps if your women remember them in prayer and possibly with gifts during the year, they would also like to add our Japanese student, Ruth Kuwata. She is from Hawaii and her birthday is August 9. Address of each is 1220 Washington Avenue, New Orleans, La.

Our Woman's Dormitory has recently been redecorated and the unusually fine group of girls seem to be quite happy in it. Our enrollment has already far exceeded our enrollment last year, and we are anticipating the best year in our history.

• • • • •

Thanks From Brazil

T. B. STOVER, Rio de Janeiro

The Bible Press of Brazil is greatly indebted to the Lottie Moon Offering for the wonderful progress made thus far. Again this year it is included among the objects benefitted by the offering. For these reasons I take much pleasure in sending to you pamphlets which portray very succinctly a few of the victories won during the brief existence of the Press.

Thank you for your contribution to this great work of making Bibles accessible to those who hunger and thirst for the Truth, the Way and the Life.

THURSDAY, OCTOBER 10, 1946

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILBY
Secretary



MARJORIE HOWARD
Office Secretary

Laymen's Revival Reaches High Climax Central Baptist Church, Martin, Tennessee

REV. CLAUD D. BOOZER, Pastor

The Central Baptist Church has enjoyed a unique blessing during the week beginning Sunday, September 8, and closing Sunday, September 15, as laymen have challenged the hearers each evening with a timely message.

The Brotherhoods of the churches are sponsoring these revivals. Central has the distinction of being the first church in Weakley County to foster such a series of meetings. Many churches are responding to the appeal of the Southern Baptist Brotherhood leaders to conduct Laymen's Revivals.

While the Brotherhood of our church has been the sponsor, we are greatly indebted to the Brotherhoods of Dresden and Greenfield churches for furnishing speakers, and to Mrs. O. C. Cooper, Associational W.M.U. president, for representing the women's work, and to Dr. Jones, president of Union University, who spoke Wednesday night.

We are grateful also for the special music furnished by a number of quartets from other churches and by Central choir.

The speakers were not assigned subjects. It is interesting to notice the subjects chosen by the speakers as they were led by the Spirit and their own keen sense of the needs facing laymen.

Bro. A. B. Adams opened the services Sunday night, speaking on "Personal Witnesses." Bro. J. T. Miles, representing the Dresden Brotherhood, spoke Monday night, using as his subject "Abundant Living." A. B. Adams spoke Tuesday night, his subject being "Excuses." Dr. Jones used as his subject "My Church." Mrs. O. C. Cooper's Thursday night was "What Jesus Saw From the Cross."

Bro. E. B. Wright, representing the Brotherhood, First Baptist Church, Greenfield, spoke to an interested group Friday night on "God's Plan for Baptist Laymen." Our state Brotherhood secretary, Bro. E. K. Wiley, brought the closing message Sunday morning on "The Man Christ Uses." We had two additions and our church has been greatly blessed.

—Bulletin, Central Baptist Church

• • • • •

Regional Meeting

With four associations represented and men from a large number of churches, the Northwestern Regional Brotherhood meeting was held in Central Baptist Church, Martin, Sunday, September 15, 2:30 p.m. We believe this meeting was a splendid climax to the inspiring and challenging services conducted throughout the week directed by the laymen of Central church.

Following the devotional and special music, regional officers for the year 1946-47 were elected as follows:

President.....	E. B. Wright, Greenfield
Secretary-Treasurer.....	J. E. Tice, Huntingdon
Pastor Advisors.....	Rev. Wade Carver, Bradford
	Rev. Jas. G. Heisner, Dresden
	Rev. Walter H. Miekley, McKenzie

Dr. Norris Gilliam, executive secretary, Tennessee Baptist Foundation, brought a challenging message on "God's Kingdom Financial Plan."

AMONG THE BRETHREN

With Pastor Ramsey Pollard of the Broadway Baptist Church, Knoxville, preaching and C. Lamar Alexander, Minister of Music at Broadway, leading the singing, Pastor Herman T. Stevens and the Orcutt Avenue Baptist Church, Newport News, Va., has held a revival in which there were 52 additions, with 20 baptized at the close of the meeting.

—B&R—

Dillard West, who, with his wife, was graduated from the Southwestern Seminary and has been pastor at Vanderbilt, Texas, has accepted the pastorate of the church at Centerville, Tenn. He is a son of Pastor W. A. West of Medina and succeeds J. H. Turner at Centerville, who has resigned because of ill health.

—B&R—

With the pastor, Sterling Lorenz Price, preaching and C. Lamar Alexander, minister of music in Broadway Baptist Church, Knoxville, leading the singing, the First Baptist Church of Athens has conducted a revival, resulting in 7 coming by profession, 14 by letter, 1 by statement and a fine uplift of the church.

—B&R—

There was, it seems, a typewritten error in the copy submitted to BAPTIST AND REFLECTOR, which announced the Regional Library Conference on October 21 at "Seventh St. Baptist Church" at Cookeville. It should have been "Stephen St. Baptist Church," where Rev. John Brown is pastor.

—B&R—

In 1942, when Frank Q. Crockett came to the pastorate of the First Baptist Church of Shelby, Mo., the church gave that year \$2,284.74 to local expenses, \$905.33 to missions and \$3,190.07 to all causes. In 1946 associational year it gave \$4,077.44 to local expenses, \$1,567.59 to missions and \$5,635.03 to all causes.

ATTENTION! DO NOT FORGET THE EXTRA OFFERING FOR STATE MISSIONS ON SUNDAY, OCTOBER TWENTY-SEVENTH, OR THE NEAREST CONVENIENT SUNDAY. REMEMBER THE FOLLOWING:

1. THIS OFFERING IS AN ANNUAL AFFAIR AND HAS BEEN FOR MANY YEARS.

2. IT HAS BEEN AUTHORIZED BY THE MESSENGERS OF BAPTIST CHURCHES IN BOTH THE STATE CONVENTION AND THE SOUTHERN BAPTIST CONVENTION.

3. IT IS A PART OF THE CO-OPERATIVE PROGRAM AND NOT IN ADDITION TO IT.

4. FOR GIFTS IN THIS OFFERING OR TO ANY OTHER OBJECT TO BE COUNTED ON THE PRESENT STATE CONVENTION YEAR. THEY MUST BE IN THE EXECUTIVE BOARD OFFICE AT 149 SIXTH AVENUE, NORTH, NASHVILLE 3, TENN., THE LAST DAY IN OCTOBER IN TIME TO BE ENTERED ON THE BOOKS BY THE CLOSE OF THAT DAY'S WORK. OTHERWISE, THEY WILL HAVE TO BE COUNTED ON THE ENSUING STATE CONVENTION YEAR'S RECEIPTS.

ANNOUNCEMENT OF THIS OFFERING HAS PREVIOUSLY BEEN MADE IN BAPTIST AND REFLECTOR. LET OUR PEOPLE "PERFORM THE DOING OF IT."

The number of hotel rooms available in Chattanooga for the Baptist State Convention in November is limited. We request those who desire to stay in a hotel to write directly to the hotel for reservations. Those who wish to stay in a home should address their communications to James A. Ivey, Ridgedale Baptist Church, Dodds at Bailey Avenue, Chattanooga, Tenn.

Miss Elizabeth Howard began her work as Educational Secretary of the South Knoxville Baptist Church, the first of September. She comes from the Baptist State Headquarters in Little Rock, Ark., where she was office secretary of the State Mission and Brotherhood Departments. She attended Ouachita College and Southwestern Seminary, and has served as church secretary of the First Baptist Church in North Little Rock, Arkansas, and Broadway Baptist Church in Fort Worth, Texas. John T. Courtney is pastor of the South Knoxville Church.

—B&R—

Speaking at the conference of Brotherhood leaders at Ridgecrest, Lawson H. Cooke, Executive Secretary of the Brotherhood of the South, outlined the four major objectives of the Brotherhood for 1947, as follows: Evangelism, the Co-operative Program, Laymen's Revivals and Lord's Day Observance. These are worthy objectives and the men in the Brotherhood know how to work at them worthily.

—B&R—

With 1,069 resident students registered, the Southwestern Seminary at Fort Worth, Texas, has the largest enrollment in its 39 years' history, showing an increase of 136 enrolled over the previous year. E. L. Carnett, who has been Director of the School of Sacred Music for the past year in the Seminary, has resigned to become pastor of Travis Avenue Baptist Church in Fort Worth.

—B&R—

Frank S. Groner, who has been associated with the Southern Baptist Hospital at New Orleans for ten years, has accepted the position as administrator of the Baptist Memorial Hospital at Memphis. Louis J. Bristow, superintendent of the hospital at New Orleans, speaks of him in high praise.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR SEPTEMBER 29, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	242	118	Red Bank	532	136	Lebanon, Barton Creek	124	67
Athens, East	213	80	Ridgeview	80	30	Cedar Grove	93	57
First	409	125	White Oak	302	98	Lenoir City, First	435	78
West End Mission	33		Cleveland, Big Spring	326	221	Lexington, First	232	64
North Athens	157	35	First	584	187	Maryville, First	641	129
Calhoun	94	9	South Cleveland	113	68	Memphis, Bellevue	2456	709
Charleston	40		Columbia, First	811	83	Boulevard	520	188
Coghill	79		Cookeville, First	365	81	Galilee	284	100
Etowah, East	66		Fourth St. Mission	50		Highland Heights	1035	353
Etowah, First	418	79	Stevens Street Mission	101	46	LaBelle	694	220
Etowah, North	170		Covington, First	301	88	Louisiana Street	151	86
Englewood	126	52	Crossville, First	193	73	McLean	340	111
Good Hope	47		Mission S. S.	79		Mallory Heights	315	174
Good Springs		30	Oak Hill	76		Prescott Memorial	514	127
McMahan, Calvary	59	39	Fountain City, Central	766	175	Speedway Terrace	586	159
New Hope	43	23	Gallatin, First	249	57	Speedway Chapel	137	47
New Friendship	60	30	Grand Junction, First	138	91	Temple	1497	411
New Zion	95		Graysville	108	54	Union Avenue	1116	209
Niota	149	40	Hampton	82	44	Milan, First	266	129
Old Salem	60		Harriman, Walnut Hill	232	71	Mountain City	98	
Riceville	94		Hohenwald, First	74	72	Mt. Pleasant	183	82
Stephensville	20		Humboldt, First	449	101	Murfreesboro, Powell Chapel	133	83
Wildwood	83	39	Huntingdon, First	114		New Hope	13	
Zion Hill	33		Jackson, Calvary	405	148	Westvue	133	
Bemis	262	86	Madison	62	45	Nashville, Grace	675	170
Bluff City, Chinquapin Grove	179	69	West Jackson	754	327	Grubbs Memorial	92	50
Bolivar, First	223	95	Jefferson City, First	529	271	Lockeland	478	248
Bradford	87	32	Piedmont	66	27	Park Avenue	473	112
Brighton	152	33	Jellico, First	263	102	Third	203	
Bristol, Calvary	364	126	Jonesboro, Oak Grove	126	55	New Market, Dumplin	103	48
Chapel Hill, Smyrna	85	70	Kingsport, First	765	88	Oak Ridge, First	549	102
Chattanooga, Apison	92	58	Lynn Garden	278	62	Robertsville	388	71
Alton Park	147	70	Knoxville, Bell Avenue	593		Old Hickory, First	671	377
Avondale	547	167	Broadway	1147	329	Portland, First	224	66
Baptist Tabernacle	809	65	Fifth Avenue	1049	219	Prosperity	133	91
Calvary	365	104	First	1024		Rockwood, First	867	115
Cedar Hill	238		Lincoln Park	544	216	Mission S. S.	29	
Concord	214	95	McCalla Avenue	562	100	Whites Creek	71	42
East Lake	442	91	New Hopewell	128	68	Rogersville	351	52
East Ridge	162	66	Oakwood	351	155	Rutledge, Buffalo	89	45
Fairview	166	75	Rocky Hill	159	97	Shelbyville, First	209	65
Hixson	150	78	Sevier Heights	845	64	Shelbyville Mills	101	60
Morris Hill	243	116	Smithwood	378	110	Stanton	42	
Northside	550		South Knoxville	460	62	Tullahoma, First	289	65
Oak Grove	213	94	Lawrenceburg	190	123	Union City, First	577	149
						Watertown, Round Lick	100	38

Union University

UNION UNIVERSITY opened her doors for the 113th session on September 11, 1946, with more than 630 students reporting for enrollment. The housing facilities of the University, including two apartment houses for students and a trailer camp, are filled to capacity and scores of students have found rooms in private homes. Many were turned away because of lack of housing facilities.

The University in foreseeing the crowded conditions, installed complete cafeteria equipment and rearranged the program so that 275 people are being cared for in a space that normally cares for 144. An academic reorganization also provides for facility in handling the large number.

New faculty members have been added and the academic needs of the students are being fully met without serious crowded conditions in any quarter except chapel, the overflow from which fills three classrooms. These listen in through a public address system.

Two hundred forty veterans, eighty-nine ministerial students and thirty-one missionaries and other volunteers are attending Union University. On the whole a very earnest and fine looking student body is making its home with us during the current year.

On the opening occasion Dr. D. A. Ellis, pastor of the McLean Blvd Baptist Church of Memphis and Chairman of the Board of Trustees at Union, gave the principal address. Dr. R. E. Guy, Vice-Chairman of the Board of Trustees, gave the devotional. Special music was contributed by Mr. Edward Claybrook of the student body, Miss Betty Russell of Jackson, and Mr. Roy Bethune of McLean Blvd. Baptist Church, Memphis.

Kenton Baptists

THE ASSOCIATIONAL Letter of Kenton Baptists to the Gibson County Association was encouraging and instructive. There was a net gain in membership of 24, with 21 baptisms. With a resident membership of 156, they have a Sunday school enrollment of 168. That is more than the required 75 per cent to meet the standard. Mr. Willie Geo. Dement has been the Superintendent for several years and still serves. The Sunday school promoted a V. B. S. with an enrollment of 59. The training service goes forward with three unions, Adult, Junior and Intermediate. Mr. O. L. McIntosh is the new Director.

The good women maintain a full graded W. M. U. with a membership of 73. The membership is divided thus: W. M. S. 34; Y. W. A. 3; G. A. 16; R. A. 8; and Sunbeams 12. Their total gifts to local church work, \$89.30; total gifts to all missions \$245.50.

During the year our people contributed \$1,778.74 for all local church expenses. For missions and benevolences the Cooperative Program got \$271.47; Associational Missions, \$30.00; State Missions, \$60.62; Home and Foreign Missions, \$58.49; Christian Education, \$32.65; Orphanage, \$183.95; Hospitals, \$255.50; Foreign Relief, \$91.87; Relief and Annuity \$82.76; thus making a total of \$1,057.31. The Building Fund stands at \$2,851.19.

I just wanted to tell the world that no pastor ever had a more pleasant situation. I have been the happy pastor since 1943. The work has grown steadily, and my joy has increased proportionately.—C. W. BALDRIDGE.

Mrs. Wilfred C. Tyler, Recording Secretary of the Woman's Missionary Union of the Southern Baptist Convention, has been engaged as assistant in the Bible Department of Blue Mountain College because of the heavy enrollment in that department.

Ridgecrest Closes Largest Year

By PORTER ROUTH



MR. ROBERT J. GUY

Mr. Robert J. Guy, former Atlanta, Georgia, business man, has been elected as manager of Ridgecrest Assembly. He is already on the job.

RIDGECREST Baptist Assembly has closed its largest season with more than 23,000 Southern Baptists registering for the 26 conferences held during the 1946 season.

After listening to all of the problems and working to find enough food to feed the thousands who attended, J. N. Barnette is back in Nashville at his job as secretary of the Sunday school department of the Sunday School Board, several pounds lighter after his pinch-hitting experience but still reflecting on the highlight experiences.

"I believe the thing I will never forget about the 1946 summer season is that more than 500 young people dedicated their lives for full-time Christian Service during the summer," Mr. Barnette said. "It is impossible to tell what that will mean for the cause of Christ in the days ahead."

"Another thing I can never forget about the 1946 season is the array of speakers who were on hand," the genial Sunday school apostle said. "When you have such men as Harold E. Stassen, Dr. R. G. Lee, John L. Hill, Louie D. Newton, W. A. Criswell, Ellis Fuller, and countless others on the program in one summer, you know why people come to Ridgecrest."

Another thing that cheered Mr. Barnette was the fact that more than \$10,000 was given to world relief and rehabilitation during the summer by those attending Ridgecrest. The fact that the visitors ate more than 20,000 pounds of chicken during the summer might have made them conscious that people were starving around the world.

"I think credit ought to be given the staff which worked so faithfully," Mr. Barnette said. "More than 350 students, teachers, and other young people worked during the summer months."

Mr. Robert J. Guy will serve as the manager for 1947. He is already on the job, getting ready for a bigger Ridgecrest next year.

The new building of the Brace Baptist Church in the Lawrence County Association was dedicated September 29, with the former pastor, Dewey Mote, preaching the dedicatory sermon. L. T. Flatt is the present pastor.

—B&R—

The gifts to Missions by the Siam Baptist Church during the associational year increased over 100% over 1945 and 175% over the 1944 report. E. L. Edens is pastor.

Interest In Church Music

THE SUNDAY SCHOOL Board has always recognized the importance of music in the worship of God, teaching of the Bible, and training for Christian service. For many years the Board has published song books and hymnals.

On August 20, 1941, the Board authorized the Department of Church Music to promote interest and efficiency in worshipful music. More than a year ago the Board offered to co-operate with the state boards in promoting a music program in the churches. A further step is being taken in offering the following course of study to the churches, which will be prepared and presented as rapidly as possible and as is consistent with good judgment.

Curriculum

I. Music Fundamentals

1. Beginner Theory (book by Luther Harrison—now in mimeograph form)
or Advanced Theory (by Ira C. Prosser—manuscript ready by January 1)
2. Hymn Playing (by Mrs. J. D. Riddle—now in mimeograph form)
3. Technique of Conducting (by E. L. Carnett—now in mimeograph form)
4. Class Voice (by Campbell Wray—manuscript ready this year)

II. Music Appreciation

1. Let Us Sing (by McKinney and Graves—book in stock)
2. Music and the Scriptures (by I. E. Reynolds—book in stock)
3. Hymnology (by B. B. McKinney—in process of writing)

III. Music Ministry

1. Promoting Church Music (by Mrs. B. W. Nininger—manuscript at Board)
2. Instrumental Music (by Hines Sims—manuscript promised by January)
3. Methods and Materials for Graded Choirs (by Clifford A. Holcomb—January)

IV. Integrating Courses

1. Sunday School Book (to be selected by head of S. S. Dept.)
2. Training Union Book (to be selected by head of Training Union Dept.)
3. Doctrinal Book (to be selected by heads of departments concerned.)

Certain awards in the form of certificates and diplomas are proposed for those who take these courses.

Correction

HERE IS a correction for the issue of September 26, 1946, regarding the 1946 Central Training School of the Shelby County Baptist Training Union Association, covering the article entitled "Largest Training School Ever Held in Tennessee; 2,223 People Were Enrolled," which appeared in the Baptist Training Union column.

In that article it was erroneously stated that "On the final night of the School, Friday, September 13, the attendance of 1,264 was the largest number ever present on a single night of the Shelby County School. This should have read, "On the final night of the School, Friday, September 13, the attendance of 1,308 was the largest number ever present on a closing night of a Shelby County School."

The attendance on the opening night of the School was officially 1,503, but the Bellevue members indicated that it was in excess of 1,700. The official figure for Tuesday night was 1,351, Wednesday night 1,323, Thursday night 1,272, Friday night 1,308—making an average attendance of 1,351, as compared to 807 for the 1945 School.—CODIE D. BELL, Associational Director.

—B&R—

The Mountain City Baptist Church, pastorless since the resignation of Sam P. Edwards in April, has unanimously called J. Herschel Ponder of Morristown as pastor.

New Deacons Ordained At South Knoxville

THE SOUTH KNOXVILLE Baptist Church ordained Brethren Sam Eldridge, Guilford Simpson, and Carl Wester as deacons on Sunday evening, September 22.

The meeting was called to order by the pastor, John T. Courtney, and all ordained ministers and deacons were invited to sit in the Council. Roe Ford, Music Director of Island Home Baptist Church, sang a solo, "Teach Me to Pray." Dr. A. F. Mahan, former pastor of Central Baptist Church, Fountain City, preached the ordination sermon. Mr. T. A. Frazier gave the charge to the church, and Mr. Harvey Thomas the charge to the deacons. Mr. Bruce Jones led the ordination prayer.

WITH THE CHURCHES: Athens—First, received two additions by profession of faith; Sterling Price, pastor. Bristol—Calvary, received six additions for baptism and baptized three; James Gregg, pastor. Chattanooga—Apison, received one addition by letter and four additions for baptism, baptized four; C. C. Ramsey, pastor. Calvary, received one addition by letter and three additions for baptism; W. T. McMahan, pastor. Concord, Baptized one; Harvey Gray, pastor. East Lake, received one addition for baptism; J. B. Hester, pastor. East Ridge, baptized three; Henry Preston, pastor. Hixson, baptized one; Frank Witt, pastor. Morris Hill, received one addition for baptism, baptized one; James Catlett, pastor. Northside, received nine additions by letter and four additions for baptism, baptized two; C. W. Rogers, pastor. Oak Grove, received one addition for baptism. Cleveland—First, received eight additions by letter and two additions for baptism, one addition by statement; Fred Dowell, pastor. Columbia—First, received four additions by letter. Cookeville—First, received six additions by letter. Cornersville—First, received one addition for baptism, baptized two; Norman Baker, pastor. Covington—First, received two additions by letter. Crossville—First, received two additions by letter; J. E. Ledbetter, pastor. Hohenwald—First, received two additions for baptism; Floyd Lecroy, pastor. Humboldt—First, received ten additions by letter, baptized 39; S. R. Woodson, pastor. Jackson—Calvary, received one addition by letter; Walter Warmath, pastor. Jefferson City—First, received five additions by letter; A. S. Hale, pastor. Kingsport—First, received one addition by letter. Knoxville—Bell Avenue, baptized two; A. T. Allen, pastor. Broadway, received five additions by profession and seven additions by letter, baptized nine. Fifth Avenue, received four additions by baptism. Lincoln Park, received four additions by letter and three additions by baptism, one addition by statement. McCalla Avenue, received two additions by letter; C. C. Bowles, pastor. Sevier Heights, received one addition by statement; Roy Hinchey, pastor. South Knoxville, received one addition for baptism and one addition by letter; John Courtney, pastor. Lawrenceburg—First, baptized two; James Canaday, pastor. Memphis—Bellevue, received six additions for baptism and four additions by letter, baptized three; R. G. Lee,

pastor. Galilee, received one addition by profession of faith and six additions by letter; Bob Rochelle, pastor. Highland Heights, received thirteen additions by letter, two by statement, twenty-nine for baptism and four rededications; Slater Murphy, pastor. LaBelle, received seven additions by profession and ten additions by letter; D. M. Renick, pastor. Mallory Heights, received two additions by baptism and four additions by letter. Bennie Pearson, pastor. Temple, received one addition for baptism and two additions by letter. Union Avenue, received three additions by letter, one addition by statement and one addition by profession of faith, baptized six; J. G. Hughes, pastor. Nashville—Grace, received two additions, baptized one; W. L. Stigler, pastor. Grubb Memorial, received two additions for baptism and three additions by letter. Oak Ridge—First, received one addition by letter; W. S. Rule, pastor. Robertsville, received four additions by letter; T. G. Davis, pastor. Old Hickory—First, received three additions by baptism; V. Floyd Starke, pastor.

Visiting in the BAPTIST AND REFLECTOR office recently were: O. L. Rives, Mt. Juliet; Rev. and Mrs. D. W. Pickelsimer, Smithville; J. L. Robertson, Barren Plain; Joe Strother, Johnson City; Charles Martin, Maryville; Paul A. Renau, Maryville; Bruce Ousley, Cross Plains; Billy Bruce Ousley, Cross Plains; Jimmy Ousley, Cross Plains; L. H. Hatcher, Knoxville; Roy McGill, Tullahoma; O. C. and Mrs. Kidd, Union Springs, Alabama; Elaine Ehrhardt, Murfreesboro; Adeline Earheart, Memphis; Mrs. Hayden Bell, Chattanooga; Marvin Clonts, Chattanooga; Rev. H. D. Woodham, Ashland City; Lottie Woodham, Ashland City; T. H. Matthews, Carthage; W. H. McNeely, Orinda; J. B. Alexander, Petersburg; W. J. Malone, Fayetteville; Mrs. Lloyd Householder, Knoxville; J. Oscar Lumpkin, Springfield.

For the Associational year, Gibson County Association shows the following summary of results: Additions by baptism 507, other additions 335,

total additions 842, losses in membership 474, net increase in membership 368, present total membership 10,616, Sunday school enrollment 6,513, average attendance 3,844, Training Union enrollment 1,851, average T. U. attendance 1,012, W. M. U. enrollment 1,547, enrollment of V. B. S. 1,796, total value of church property \$513,043.00, total given for local work \$146,567.99, total given for mission causes \$45,201.61, total given for all causes \$191,719.58, twelve full time churches, and twenty resident pastors. Chas. L. Wingo is associational missionary.

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To do
the will
of
God

This was the mainspring in the life of Dr. George W. Truett, and it is the theme of the film which tells the ever-inspiring story of his life. Just released by the Sunday School Board, it highlights his achievements as pastor and world servant of Baptists. Watch the impressive unfolding of God's will through Dr. Truett's life in

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In Memoriam

Obituaries and obituary resolutions are published the first 200 words free and all over that for one cent a word. Please send money with the material or instruct us to whom to send the bill.

IN MEMORY OF MY UNCLE WILL WILLIAMS

One day when all was calm and bright
An angel came in the bright sunlight.
It took away a loved one from hearts so dear
And left tears of sorrow and bitterness near.

We were all deeply hurt for we loved him you know.

Our uncle, brother, son, husband, we all loved him so.

As he lay there before us, his eyes closed in sleep,
We know he was resting for our God will keep.

O God how we miss him on earth here below
But he is in heaven where we all want to go.
We know we will meet him in heaven some day,
Then we all can greet him in the old fashioned way.

He has gone on to heaven where there is never a care,

To await the judgment morning when we will all meet up there.

With tears in our eyes we bid him goodbye
Though we know in our hearts he'd not want us to cry.

He now lives with the angels in heaven so fair
While we wait our time with hearts full of prayer.

—His niece, KATHERINE SMITH
Age 15

Cancer and The Camel

NORMAN WINTER, National Director
Department of Public Information

According to an old fable, there was a camel and he got his nose under the edge of the tent after pleading with the kind-hearted Bedouin that he had no shelter. Well, everyone knows the ending of the tale; pretty soon the camel had the whole tent and the well-meaning but foolish nomad was on the outside, looking in.

Cancer is no camel. It's a killer that lurks in the lives of all of us, ready to sneak in if we are not alert. But its end result might remind you of the fable, because cancer in its early stages can be mighty deceitful. A slight irritation on the skin first gives little discomfort. Unless medical attention is promptly received, the whole body becomes inhabited with cancer and the day comes, sadly enough, when you might as well fold your tent like the Arab because advanced cancer means almost certain death.

A skin irritation is only one of the signs that the camel has his nose under the edge of the tent. There are numerous others such as a painless lump especially in the breast, lip or tongue, persistent indigestion; a progressive change in the color or size of a wart or mole; any radical change in normal bowel habits; hoarseness that fail to clear up quickly or an unexplained cough; bloody discharge from any of the natural body openings; and finally any sore that does not heal.

In the case of the camel, all the Arab lost was his tent. In the case of cancer, you can lose your life. Watch for these signs and above all have a thorough medical examination at least once a year.—The American Cancer Society, 350 Fifth Avenue, New York 1, N. Y.

Worldwide Bible Reading—Universal Bible Sunday

American Bible Society, Bible House, 450 Park Avenue, New York 22, N. Y.

A WORLDWIDE Bible Reading program to be observed between Thanksgiving to Christmas, sponsored by the American Bible Society, is announced by Dr. James Claypool, newly appointed director of the Society's department for the Promotion of Bible Use.

The Bible-reading program is a plan to get people all over the world to read the same Bible selections daily between the two days, November 28 and December 25th, and has as its central day, Universal Bible Sunday, December 8th. The theme selected for the 1946 program is "The World of Power for a Power Age" and the 28 daily readings feature some of the "Spiritual Pioneers" of the Bible who found in its pages help for the problems that crowded the life of those days.

Last year people in over 20 nations shared in the reading. The program, inaugurated by the Bible Society in 1944, was the outcome of a letter sent by a lonely young marine in Guadalcanal, asking his mother to join him in reading

each day, at the same time, a similar passage of Scripture.

A Laymen's National Sponsoring Committee assists the Bible Society in the promotion of the program. Members of the committee this year include Norman Corwin, Joseph E. Davies, General Dwight D. Eisenhower, Harvey S. Firestone, Miss Helen Keller, Admiral C. W. Nimitz, Drew Pearson, the Hon. Francis B. Sayre and Channing H. Tobias.

Every available method of distribution is sought by the Bible Society in making the bookmarks, listing the daily passages, easy of access to those planning to join in the daily readings. The bookmarks are also available in quantity, to anyone who is interested in helping to promote the program, from the American Bible Society, New York, or any of its branch offices. It is expected the distribution of the bookmarks will top last year's high of 20,000,000.

Packets of material for the observance of Universal Bible Sunday, December 8, have been mailed to approximately 115,000 pastors.

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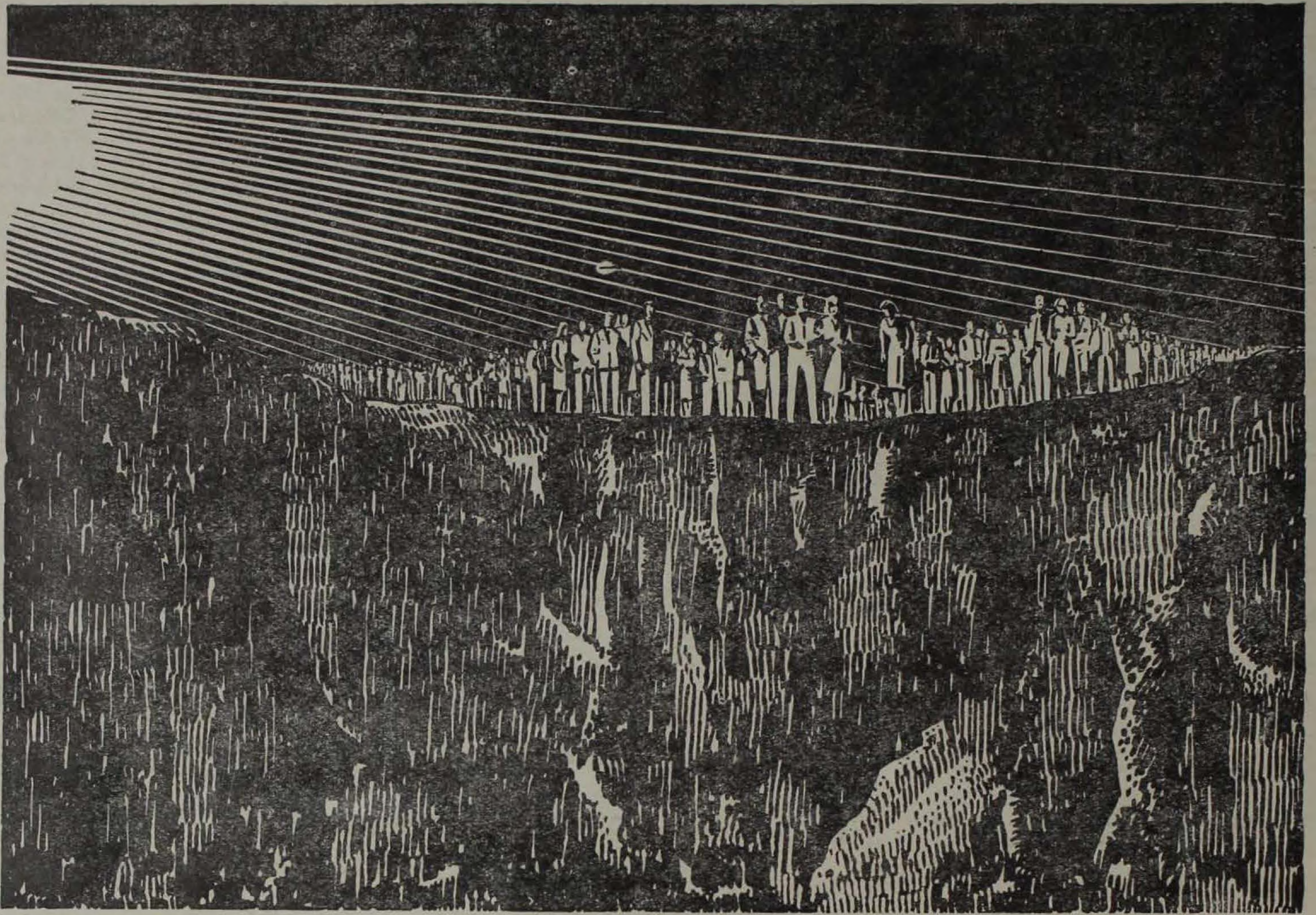
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