

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" * ORGAN TENNESSEE BAPTIST CONVENTION

VOLUME 106

THURSDAY, NOVEMBER 7, 1940

NUMBER 44

TENNESSEE BAPTIST CONVENTION

The Holy Spirit Will Be There

Messengers Will Be There

Pastors Will Be There

Laymen Will Be There

Visitors Will Be There

Denominational Workers Will Be There

A Summarizing Glance Backward Will Be Taken

A Steadfast Look Forward Will Be Taken

Information and Inspiration Will Be There

YOU OUGHT TO BE THERE

in

JOHNSON CITY, NOVEMBER 12-15, 1940

WILL YOU BE THERE?

God Willing, Let's All Be There!

Baptist and Reflector

O. W. Taylor, Editor

John D. Freeman, Executive Secretary

BAPTIST AND REFLECTOR COMMITTEE

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

McCraw-Mercer Press, Inc., Jackson, Tenn.

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

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

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

Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

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

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

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

EDITORIAL

"The Old Rugged Cross" Boycotted

IT IS REPORTED that, beginning January 1, 1941, "The Old Rugged Cross" and a long list of other gospel songs, hymns, spirituals, and so on will be boycotted by the radio chains of the country.

The reason appears to be commercial. The songs and music numbers on the blacklist are from composers who belong to The American Society of Composers, Authors and Publishers. The radio chains are unwilling to pay the fee asked for the use of these and will use only the music under their control or numbers over 56 years old, which can be used free.

We are not in a position to appraise the merits or demerits of the controversy. But, while the radio chains for commercial reasons may literally boycott "The Old Rugged Cross," millions of other people boycott it for different reasons and in different ways.

Many who profess to be devoted to the cross boycott the cross about which they sing. The *song* may be sung, but the *teaching* is taboo.

Those who reject the doctrine of the substitutionary atonement work of Christ boycott the cross. All who reject "the redemption which is in Christ Jesus" boycott the cross. This includes all unbelievers. All responsible unregenerate people boycott the cross until they believe in Jesus as Savior.

Professed Christians who decline to live sacrificial lives boycott the cross in service, even if they do not boycott it in salvation.

Being especially averse to "the offense of the cross," Satan leads millions to join him in that averseness. But that cross is the only key to real present peace and future felicity.

A Man Who Answered the Noblest Call

THE PHILOSOPHY of the earth earthy says to the man casting about for his life pursuit: "Answer the call of self, of ease, pleasure, wealth, social prominence, political power, worldly fame."

But fifty-three years ago a young man in England, a graduate of Oxford, turned his back upon a promising professional career amidst the usual surroundings and cast his lot with the fishermen of the North Atlantic. It soon led him to cold Labrador, where he spent the rest of his active life as a medical missionary, with the numerous other activities which went with that service.

In his years of service he effected a revolution in the living conditions of the people. He ministered to both their spiritual and physical needs. He built six hospitals, seven nursing stations, ten large schools, two orphanages and a chain of co-operative stores. Into the life and sufferings and hopes and fears and joys and sorrows of the people of Labrador he entered. He was knighted by his king.

The other day, in Charlotte, Vermont, this man died, deeply beloved and mourned by the inhabitants of Labrador. In that cold land he had warmed the hearts of the people. He died honored by the whole world—honored with a glory which came to him because he did not seek it. He was Sir Wilfred T. Grenfell, one of the greatest missionaries of all time.

Grenfell answered the call of the love of Christ—the noblest call ever given to man. That is the call for everyone to answer in his sphere, if he would lose his life to find it again.

"Go, Lord, we follow Thee."

A "Wet" Paper Makes a "Dry" Prediction

THE SOCIAL SERVICE COMMISSION of the Southern Baptist Convention reproduces a significant editorial from the *Norfolk Ledger-Dispatch* of October 16, 1939.

In a column entitled "Looking Backward" and under the subtitle "Forty Years Ago," a Mr. Perkins reported a police action of forty years before, as follows:

Major Charles G. Kizer, chief of police, instructed members of the police force to arrest all women found in public bar-rooms.

Commenting, the *Ledger-Dispatch* points out that, with superficial differences, "all the rest of the old-style characteristics of the public bar-room exist in unnumbered drinking places, licensed drinking places, in Virginia today." And it is asserted that there are two characteristics now which would not have been tolerated in the old days.

1. "Women are on the same footing on which men are."
2. "Women—girls—serve the beer and wine in many places."

It is not said that whisky is sold, perhaps clandestinely. But reports are that this is done in such places in various instances elsewhere. The conditions in Virginia are duplicated in other states where beverage alcohol has been legalized.

Stating that it "loathed" the prohibition of other days and "dreaded the return of prohibition," the *Ledger-Dispatch* concludes as follows:

But it (the paper) is fairly well convinced that if a halt is not called on our beer and wine bar-rooms, prohibition will be upon us again almost before we realize it is in sight.

What about the promise of the wets in the campaign for the repeal of the Eighteenth Amendment that the saloon would not return and that youth and womanhood would be protected?

If, as indicated by the *Ledger-Dispatch* and confirmed by others, the situation is worse or coming to be worse under repeal than under prohibition, then is not prohibition *better* than repeal or legalization to fight the evils of the liquor traffic?

If the situation under repeal is such that unless a halt is called prohibition is coming back, why should people turn to prohibition if it does not provide a measure of relief which cannot be had under legalization?

If a measure of protection against the evils of liquor is provided by prohibition which is not provided by legalization, then what about the oft-repeated statement of the wets that "prohibition does not prohibit?"

Are not the conviction and contention of the dries being vindicated?

Did not those personal dries make a tragic mistake who voted for repeal in the unfounded hope that the liquor situation would be improved?

When the issue of prohibition versus legalization comes up for settlement again locally or nationally, ought not the voters to go to the polls and vote dry?

Legal dryness is the better way to cope with lawless wetness!

BAPTIST AND REFLECTOR

The Emotional Element in Religion

SOME RELIGIONISTS scorn the idea of emotion or feeling in religion. They make merry with the idea of "heartfelt religion." Even some who are theoretically committed to the proposition of feeling in religion seem to feel that any marked display of emotion is not altogether in good form these days. Nevertheless, the emotional element is a vital part of genuine religion.

In the realm of the ministry, Jesus wept over Jerusalem. Paul unmasked the enemies of the cross, "even weeping" as he did so. He "ceased not to warn everyone day and night with tears." There were times when the compassionate souls of these broke forth into tearful expression. When, therefore, a modern minister breaks into tears in preaching to saints and sinners, he is walking in good company.

When it comes to conviction of sin and repentance preceding salvation, such terms as "a broken and contrite heart" and "godly sorrow" are used to describe them. These things cannot be experienced without emotion. This emotion may be expressed in tears or in the countenance or in the bearing or in all three ways.

Terms are used to describe the experience of salvation which necessitate the idea of feeling. "The love of God is shed abroad in our heart," "the peace of God" and "joy unspeakable and full of glory" are some of the terms used. Manifestly, this is not a cold, unfeeling matter, whether expressed with the lips or not.

In the Old Testament is the exhortation: "Let the righteous be glad and rejoice; let them shout aloud upon their beds." In the New Testament we read that on a certain occasion "the whole company of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen." The self-righteous religionists of that day were scandalized and said, "Master, rebuke thy disciples." Jesus said, "If these should hold peace, the very stones would cry out." Those disciples were so happy that they "praised God with a loud voice"—in other words, they shouted.

The emotional demonstrations recorded in scripture were not forced by the individual nor "pumped up" by some man maneuvering to get the people to make a demonstration. God moved the people to it. Moreover, the demonstrations were based on revealed Bible truth, not harrowing incidents told by man. And the displays had intelligence and scriptural restraint in them. They did not go to unseemly or indecent excess. But there was plenty of feeling in the people's religion.

Once when we wrote in this strain two or three years ago, an opposing paper said that we were "hedging." It will probably say the same now. No, we are only laying down a Bible fact and warning against going beyond Bible limits. The fact of feeling in religion is equally a sledge hammer blow against the excesses of "Holy Rollerism" and its kind and against that smug religionism which turns up its nose at heartfelt religion.

An Embarrassing Question

MANY A TIME during Japan's brutal, "undeclared war" on China, after Japanese forces have bombed Chinese points, wreaking death and destruction, and doing it with materials known to have been purchased largely from the United States, suffering Chinese have asked American missionaries something like the following: "Why does the United States, professing friendship for and sending missionaries to China, sell materials to Japan to destroy China?" It greatly embarrasses the missionaries to be asked this question.

The United States was one of the nine powers which signed a treaty guaranteeing "the independence and territorial integrity of China." And yet, Japan, one of the signatories to the Nine Power Treaty, has brutally violated the treaty, and some 85 per cent of the materials in scrap iron and otherwise with which she has done it has come from the United States.

When Germany or some other nation considers a treaty "a scrap of paper," what does the rest of the world think of it? Or what does the United States think of it? When the United States by selling materials to Japan, which helps her treat as a scrap of paper

a treaty which she and the United States and seven other nations signed, what shall be said of that?

Until quite recently, when protests on this course have been sent to the President and to the State Department, through which the sales to Japan have been certified, if any specific reply was sent it was stated that the President had no discretionary power in the matter without additional legislation by Congress.

But under the present defense scheme, the President has embargoed Japan in the matter of scrap iron and certain aviation gasoline. But cotton and crude oil and copper and lower grades of gasoline are still sold. Why, however, has not Japan been more completely embargoed as to the sinews of war which help her in her fight on China—that is, if the United States is the friend to China which it claims to be?

We are not, of course, on the inside of statecraft. But it is difficult to see how the President did not have the discretionary power before now to embargo Japan, if he had been willing to use it. Had this been done, the situation in China as between her and Japan would have been quite different. It appears that the stakes would have been too high for Japan to have declared war on the United States.

We are against Germany. We are for England. We are against Japan. We are for China. We are for America beyond all other nations. We are for national preparedness. But when the United States says it is China's friend and then furnishes sinews of war to Japan which are used to wreak death and destruction on China, it must be difficult for the Chinese not to interpret it as "a stab in the back," though no doubt that is not the motive of it.

We are jealous for the good name of America. We want America to be in the clear ethically.

"Blessed Are They Which Do His Commandments"

THIS STATEMENT is found in Rev. 22:14, which reads as follows: "Blessed are they which do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city." This scripture is misinterpreted by many.

The blessing indicated for those who "do his commandments" is "that they may have a right to the tree of life, and may enter in through the gates into the city." This evidently means salvation. Some construe this to teach that salvation is by works, at least in part.

Does this passage mean that *all* the commandments must be kept in order to be saved? If so, then no responsible person will be saved; for who keeps all the commandments sufficiently to buy his way to heaven?

If it be said that only those commandments which relate to salvation are in mind, we agree. But what *are* these?

In the original, the language, "do his commandments," in Rev. 22:14 is *plunontes tas stolas*. In Rev. 7:14 this expression is rendered, "washed their robes"—that is, "washed their robes and made them white in the blood of the Lamb." Therefore, "do his commandments" in the passage before us means whatever is included in appropriating the atonement work of Christ.

At what point is the blood of Christ appropriated? In Rom. 3:25, Paul plainly says that it is "through faith in his blood." In Rom. 4:4-8 and Eph. 2:8,9, he plainly says that this appropriation is "without works." But in Matt. 21:32, Jesus says that one cannot exercise faith until he has repented.

"Do his commandments" in Rev. 22:14 means, therefore, do His *redemptive* commandments. These are "repentance toward God, and faith toward our Lord Jesus Christ." Whoever repents and trusts Jesus for salvation, and that "without works," has "washed his robe and made it white in the blood of the Lamb." And this is the only way in which to "have a right to the tree of life, and enter in through the gates into the city."

Resolutions and Recommendations

By J. HAROLD STEPHENS, Cookeville, Tenn.

(Adopted by the Stone Association of Baptists at their annual meeting October 3 and 4, Monterey, Tennessee, and requested by the editor for publication).

WE OFFER the Stone Association of Baptists the following resolutions and recommendations:

Whereas many of our church people are allowing secondary things to take the place of primary things, which allow the church of which Christ is the head to have second place, and thereby suffer as a result. We have particular reference here to the practice of many of our Baptist people of putting singing conventions ahead of the program of their church.

We do not, necessarily, wish to condemn singing conventions, in that they may be all right in their place, but we do not believe that their place is to be exalted above the church of the living God, and the regular study of His word. To our sorrow we learn that Baptists all over the association are showing preference for singing conventions over the study of the Bible in the Sunday schools. This fact is being evidenced in the decline of many of our Sunday schools in favor of singing conventions.

We further learn to our sorrow that our Baptist people are showing preference for singing conventions over our long established, well planned, purposeful, meaningful, valuable and Scriptural Fifth Sunday Meetings in the various churches. These Fifth Sunday programs are vital to the unifying, and the promoting of the work which our Lord has assigned for us to do.

We also learn with sorrow that we have Baptist people who will leave the already too infrequent, preaching services of their churches in order to be present at a singing convention. We feel that the Scriptural blessings, and Spiritual services to be received and rendered at singing conventions can not be compared with what we should expect to derive from the regular services of the church.

We make this statement because many of the leaders of the singing conventions are not Christians and are not reasonable in their talk about becoming Christians. We are reminded of the language of the old negro Spiritual that "Everybody that talks about Heav'n ain't agoin' there" and we alter it slightly to say that "Everybody that sings about Heav'n ain't agoin' there."

We make the above statements, also, because the singing conventions are highly commercialized. While some one is up singing with a choir their so-called "Gospel" songs, there will be two or three going up and down the aisles peddling books, and these singings would not be sponsored with the keenness of interest in them if there were no books ever sold to add to the profit of some wealthy publishers who are more interested in the dollar than they are in giving to the world a worthwhile message in song. We further state that these singings would die a natural death if the "jazz" were taken out of them, and the songs were sung slowly enough for listeners to really detect the forced poetic aspects of them.

From the above conclusions, which we have been forced to reach by experience and observation we wish to ask Stone Association to resolve to go on record as favoring the putting the church of Jesus Christ first and foremost at all times, and under all circumstances, and to let nothing interfere with putting the Church on the exalted plane which God gives it.

We recommend, therefore, that the messengers of this association, and the pastors of our various churches seek to get all of our people to not let anything, regardless of how good it may seem, come ahead of the best, which is Christ and His Church.

A Rare Opportunity for Service

By HARVEY T. WHALEY, Chaplain's Reserve, Pine Bluff, Ark.

ACCORDING to a recent statement by Dr. Rufus W. Weaver, Chairman of the General Committee on Chaplains in the Army and Navy, "the increase of the standing army will necessitate the commissioning of Chaplains to a number greater than at any time since the World War."

In a recent meeting of my Board of Deacons, I was asked by the board, at the suggestion of one of the members who served in the Army during the last war, to write an article for our denominational papers calling attention, as he stated it, "of the best of our younger ministers," to this opportunity.

Many of us who have had commissions in the Chaplain's Reserve for some time will probably not be called upon because of having passed the age limit in our present grades or for other reasons. On the other hand, many of us will be ready to serve if and when needed. The number available, however, will not meet the present requirements.

The present military situation will call away from their homes a great many of our young men and they are entitled to, "the spiritual ministrations, moral council, and religious guidance," which it is proposed to furnish them through the Army Chaplaincy. The government has concluded that religious work in the camps is to be conducted under the supervision of those attached to the Military Establishment, as experience has shown this to be the wisest and best policy. A Chaplain would not be on duty if he did not have a personal interest in the undertaking and if he did not have a particular aptitude for service with military personnel.

A number of our younger ministers physically and scholastically qualified between the ages of twenty-three and thirty-four years should write to Dr. Weaver at his office in Washington for information and the necessary application blanks. In addition, any member of the Reserve Corps, or any Chaplain on active duty will be glad to furnish information pertaining to the opportunities which are offered to the Chaplain.

It is highly unfortunate that many of our Southern Baptist churches did not see fit to return the inquiries which were sent out some time ago by the Bureau of Census. This is the regularly accepted method by which statistics concerning the number of church members are obtained and since many hundreds of our churches did not respond, the figures on which the numerical representation in the Chaplaincy is determined will not be complete for Southern Baptists.

We can at least endeavor to be prepared to fill our quota as determined by the General Committee.

South Clinton Baptist Church

IN SERVING as pastor of South Clinton Baptist Church in the Clinton Association, Rev. Kenneth M. Spickard also had the privilege of baptizing three generations as well as his daughter, ten years old.

The three generations were Henry Lowe, father; Harvey Lowe, his son, and Donald and Vera Etta Lowe, his grandchildren. The baptismal services were held at First Baptist Church, Clinton, Tenn., on January 21, 1940.

Feeling the need to better prepare himself for the ministry, Rev. Spickard is now a student in the senior class at Harrison-Chilhowee Academy.



THREE GENERATIONS BAPTIZED: HENRY LOWE, father; HARVEY LOWE, son; DONALD AND VERA LOWE, grandchildren; and the pastor, REV. KENNETH SPICKARD.

Centennial Anniversary First Baptist Church, Clinton

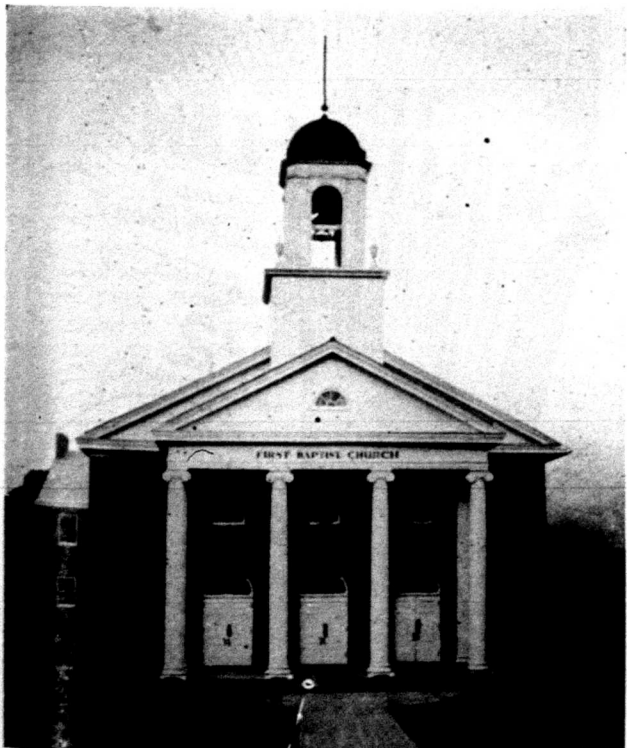
SUNDAY, November 7, the First Baptist Church of Clinton, Tennessee, H. L. Smith, pastor, celebrated its centennial anniversary. On the special program for the day, in addition to the homecoming recognition of members and friends, mutual expressions of appreciation between pastor and people and special musical numbers. Brethren C. A. Ladd, Lloyd T. Householder, D. W. Lindsay and R. C. Medaris spoke, the three latter preaching sermons at the morning, afternoon and evening hours, respectively. These had been pastors of the church in former days.

November 7, 1840, the following brethren and sisters, with letters from Bethel Church in Anderson County, met at Clinton for the purpose of organizing themselves into a Baptist Church: John Jarnagin, Mary Jarnigan, Jackson Kennedy, Charlotte Severs, Elizabeth Hooks, Elizabeth Millican, Lavinia Goans, Delilah Bailey, and Millie Linart. The organization was duly effected. As far as can be determined, this was the first church of any creed to be organized in the county seat. Sunday, November 8, 1940, the church in business session called J. S. Corum as its first pastor and ordained John Jarnagin its first deacon.

So far as the minutes and records show, the following ministers have served as pastors of the church: J. S. Corum, Gordon Mynatt, J. W. Miller, Gordon Mynatt, A. Agee, J. W. Miller, E. B. Walker, J. W. Miller, J. S. Corum, D. W. Lindsay, Dempsey Field, C. L.



REV. H. L. SMITH, Pastor
First Baptist Church, Clinton, Tennessee.



FIRST BAPTIST CHURCH, CLINTON, TENNESSEE

THURSDAY, NOVEMBER 7, 1940

Bowling, R. M. Miller, F. C. Lewallen, Joseph Goddard, James C. Hutson, M. D. L. Burnett, E. B. Booth, John H. Helm, W. H. Rutherford, S. H. Johnstone, W. N. Ferris, J. C. Shipe, H. B. Clapp, S. M. McCarter, J. A. Robertson, W. L. Patton, I. G. Murray, O. C. Peyton, J. L. Shinn, R. C. Medaris, S. H. Johnstone, L. W. Clarke, C. A. Ladd, Lloyd T. Householder, Chas. Morgan and Horace L. Smith, the present pastor.

The church has had three houses of worship during the past 100 years. The present modern building is one of beauty and efficiency. This building was finished in 1939, the first service in it being held July 31 of that year.

Rev. H. L. Smith, the present pastor, has entered upon his eleventh year of service in that capacity. In that time there have been 376 additions by baptism, 348 by letter and 21 otherwise, a total of 745. Also in that time a total of \$108,792.09 has been contributed to all causes, \$10,552.71 of this going to missions and so on.

God has graciously guided the church through its first century of service, and the pastor and members confidently face the future.

I Believe it Every Bit

By A. D. MUSE, *Evangelist, Memphis, Tenn.*

"CHRIST HATH SUFFERED once for sin, the just for the unjust." There is just one way beneath the stars any man on earth can set aside the death of Christ as a judicial atonement for sin, and that is by utter disregard of many plain passages; among them the above from I Peter 3:18. There is no law of language by which any man can destroy the substitutionary idea in this passage. "Christ hath suffered once for sin." There is one thing beneath the stars for which men go to hell: to pay for sin. "Every transgression and disobedience received a just recompense of reward" (Hebrews 2:2). There is but one reason beneath the stars why men are saved from hell: because some one else has paid for sin for them! And "Our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity" (Titus 2:13-14).

In the West an old man was under great conviction for sin. He had seven notches on his gun. He showed me where he killed five of those men. I then showed him by God's word those murders everyone had to be paid for; that God is just; that God loves, therefore He wants to protect the lives of people, hence, "Thou shalt not kill"; but that law is powerless to protect unless there is a penalty for violating that law; and in hell men pay justly for the sins they commit, hence degrees in hell. Then I showed him by the Bible how Christ, the sinless Son of God, volunteered to die in our stead, to pay for our sins: in love and mercy He took our place. He paid our penalty. I showed him by this text that he had already suffered once for sins; He the just suffered for the unjust. You could have heard that old man a quarter of a mile, as after a long, long silence, in which the tears coursed down through his stiff beard, he threw up his hands and shouted, "Glory! Thank God. I believe it. I believe it every bit. I am saved. I am happy—too happy to live."

O, Sunday school teacher, get your Bible and learn how to show the sinner how to be saved! Quit piddling! Eternity is too long, hell is too dreadfully terrible to piddle your time away like the average Sunday school teacher does. There is but one spot in God's universe where God saves a sinner and that is in the death of Christ for that sinner's sins.

O sinner friend of mine, stop now, right now, turn from all your sins and rest your whole salvation for all eternity upon the death of Christ. Sinner, believe it. Sinner, receive! Sinner, rest your soul on it now—right now. Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." Sinner, hold this tract in your hand, hold it up to God, and with your other hand on your breast, look up as if looking beyond the stars, to the throne of God and say, meaning it from your heart: "O God, 1900 years ago one lone man came into eternity depending only and alone upon the Lord Jesus Christ. O God, here comes another." And the honor and veracity and integrity of God are at stake. You will go to heaven when you die. Then make sure of heaven right now!

Highland Park Anniversary

By J. C. WILLIAMSON.

HIGHLAND PARK Baptist Church, located at Orchard Knob Avenue and Union Avenue, Chattanooga, celebrated its golden anniversary October 20-29, 1940.

On Sunday, October 26th, 1890, the Orchard Knob Baptist Church (now Highland Park) was organized in the school building near the present church site. In the organization council were Dr. R. J. Willingham, pastor First Baptist Church, Rev. C. E. Wright, pastor Second Baptist Church, now Tabernacle Baptist, Rev. A. L. Stulz, L. M. Pindell and J. N. Keelin. The church organized with the following members coming by letter: W. F. Huffaker, Mr. and Mrs. H. D. Huffaker, Mr. and Mrs. W. H. Saylor, Mr. and Mrs. J. N. Keelin and Miss Nancy Roberts and Rev. J. M. Chauncey and family (4) coming under the watchcare and forthcoming letter.

The church met in the old Orchard Knob school house at Bailey and Orchard Knob for the first eight months. On May 10th, 1891, the church was moved to the K. of P. Hall on the "corner of Willow Street and the Electric Railway" at a rental of \$4.00 per month. Soon after moving here the church purchased a lot on the corner of Duncan and Beech Streets and renamed their church for the location, calling it Beech Street Baptist Church. In November of that year a committee was appointed to build a house of worship. This building was completed and dedicated Sunday, January 17th, 1892.

The church had about 35 members at the time they moved into the new building. At the organization of the church J. M. Chauncey had been called as pastor and was still with them. They had 85 enrolled in Sunday school with J. N. Keelin as superintendent, S. R. Stegall was treasurer, and H. D. Huffaker clerk. At the dedication of this building Dr. Carter Helm Jones, then pastor of First Baptist Church, Knoxville, delivered the dedicatory address and the prayer was offered by Rev. D. M. McReynolds, pastor of Central Baptist Church.

In 1903 the church felt that they had not chosen the best location. They appointed a committee to select a site. The final choice was the present location.

The church felt that they were coming into a new era with the entry into the new building. They were 14 years old, had 90 members, had baptized 52 converts and had raised during the whole period \$5,198.90. Dr. Chauncey had left them about the time they moved into the first building. After he left other pastors were W. A. Simmons, S. H. Johnson, J. H. Martin, W. H. Fitzgerald, and D. B. Vance.

In the cornerstone of the new church was placed the legend "Highland Park Baptist Church" and such it has remained till today. They met upon the finished foundations of the new church July 31st, 1904, and Dr. Calvin B. Waller of Tabernacle Baptist Church, with Dr. Vines of Central Baptist Church, were the principal speakers as the cornerstone of the new building was laid.

Mrs. J. B. Haskins, a much beloved teacher that recently passed to her reward, and Miss Regina Sliger, the present church secretary, were among about 20 among the first converts to be baptized.

Dr. W. S. Keese came to Highland Park as pastor January 12th, 1908, and the church began the great strides which have made it the second largest church in the Association. Preceding Dr. Keese were Rev. Brooks and Rev. Cecil.

Dr. Keese closed his ministry with Highland Park in 1921. The year he was called the church reported as giving to outside causes \$242 and the year he left they gave \$3,202.11. During his pastorate the frame building was torn down and the present beautiful building was constructed in its place.

Dr. J. B. Phillips, of Macon, Ga., became the next pastor. He stayed with the church as pastor approximately eight years, and they gave to mission causes about \$51,000 during his ministry and raised

nearly \$170,000 for all causes. He took the church as pastor with 517 members and when he left they had 1,322. The two greatest years in the church's history, so far as membership gain is concerned, came in 1923 and 1924 when they gained 283 and 242 per year.

Dr. C. F. Clark came to the church as its next pastor and during his seven years' pastorate the church reached its highest peak of membership with 1,634. He was not only a great pastor but helped to develop the co-operative work along all lines.

Dr. Carl A. DeVane is now serving his third year as pastor of this busy church. When his ministry has passed into history we can write of it. Meet his 1,400 members wherever you go and they will tell you of his virtues and his power as a minister.

In its 50 years as a church it has had only six clerks: L. M. Pindell, H. D. Huffaker, S. R. Stegall. The fourth clerk was W. D. Powell, who served nearly 32 years as clerk of his church, about 20 years as secretary of the Chattanooga Baptist City Mission Board and 14 years as clerk of Ocoee Baptist Association. Since his home going S. E. Brading has served three years and F. M. Boyd, the present clerk, since 1936.

One present on the day the church was organized still lives and will finish her life as its member, though during her husband's lifetime she moved where God called him as a minister. The first pastor's wife, Mrs. J. M. Chauncey, lives with her daughter, Mrs. C. E. Goode, who has been with the Intermediate work in the church since the beginning of the Intermediate department 20 years ago.

The present officers of the church are: Dr. Carl A. DeVane, pastor; Miss Regina Sliger, church secretary; Rev. Tom Jackson, pastor's assistant; Mr. F. L. Tallant, superintendent of Sunday school; Mr. Sherman Robinson, Training Union director; Mrs. Jas. Verhey, Women's Missionary Society president; and Mr. Blair, chairman of the Deacon Board.

THE WILLIAM LEN
CENTRALLY SITUATED AT MAIN & MONROE
RATES FROM \$2.
W. A. MANNING, Mgr.
NEWEST HOTEL IN
250 ROOMS & BATHS
Coffee Shop Seating 300-Circulating Ice Water & Fan in Every Room
Direction - SOUTHWEST HOTELS INC.
R. E. McEACHIN, General Manager

A Digest of Religious Thought

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

Defying the Draft Law

Watchman-Examiner

Twenty conscientious objector students of Union Theological Seminary, New York, have announced their refusal to comply in any way with the Selective Service Act. Their statement is signed by the president of the student body and the president of the senior class. During the social unrest of the last decade student and faculty activities have become so flamboyant that President Henry Sloan Coffin found it imperative to announce that Union would no longer be allowed to become the "guinea-pig" of communism. The Selective Service Act is indiscriminating. Conscientious objectors must register; but if and when he is called he may state his position and claims for exemption. If approved he will be given a choice of non military services.

(If the pacifist attitude of American communists were consistent with the Russian communism one might have more respect for their attitudes. Warring Russian communism belies that pacifist attitude. American communists are opposed to war because it would be detrimental to Communist Russia. American Communists couldn't stoop to fight in defense of the Stars and Stripes; but in Russia it is perfectly all right for them to fight the Finns and Poles! How consistently conscientious they are! And just how consistent is a ministerial student in a Christian seminary who embraces the philosophy of atheistic Communism pledged to destroy the religion of which he is a minister? C. W. P.)

The Minister's Dollar

Hilda Richmond
Christian Advocate

In one large town the wife of the minister would drive down town in the family auto and park in front of a grocery, the owner of which was one of the most active and devoted members of her husband's congregation. From a chain store she would carry arm loads of goods and fill the automobile without a thought of what passers-by were saying or what the grocer thought. Her attitude was that they did not inquire how or where the grocer spent his money, and therefore the minister had a right to buy where he pleased. Often ministers and their families are at a loss to know why finances lag when the cause could be traced directly to their forgetting to stay within the "household of faith" in their expenditures. It is inconvenient and in a way narrowing to be going out of the way to patronize church members, but it pays in more ways than one. There is a kind of prejudice that arises in the mind of even the best Christian people when their wares are passed by for those of people who never support the church in any way. "The world will love its own," so why not Christians cling together? A successful minister who went from a tiny country charge at a starvation salary to a city church in less than ten years gave the habit of spending with Christian people much of the credit for his rise. "They pulled for me and I for them," he said simply.

(This is not only good advice for ministers, but for all Christians. Jews and brewers support their own people. Christian business men who support the work of the church are entitled to the support and patronage of Christian people. C. W. P.)

"Earmarked" for America

Dr. L. A. Reed
Alabama Baptist

The United Press publishes an article under the caption "French blame drink for loss of war, decrees Prohibition." It is real news to religious people and to those who believe that our own America, which we love, seems to be headed for the same fate. "The council of ministers tonight approved a decree establishing partial prohibition throughout France to end what was called 'a disastrous era of alcoholism among

French soldiers' that left them unfit to face the German blitzkrieg. For eight months during 'phony war' when there was virtually no action on the western front the French troops drank tremendous quantities of alcohol, spokesmen said, and military authorities blame the widespread intoxication for much of the moral collapse of the soldiers." The drinking produced nervous disorders and shell shock when the French forces finally came up against Nazi mechanized forces, particularly such terrifying weapons as whistling bombs and swarms of tanks. Explaining the need for partial prohibition, a spokesman of the Petain regime said that when the war started a year ago France had become the heaviest drinking nation in Europe with a per capita annual consumption of about three quarts of alcohol in addition to about 50 gallons of wine.

(Our government has learned many lessons from the European war: we have learned that weakness is an invitation to be attacked; we have learned that appeasement never guarantees peace and we have learned our security is in our strength. Why not learn this lesson also, that debauchery and vice will destroy America as it did France? C. W. P.)

Dangerous Tolerance

Western Recorder

In his book, "Unfashionable Convictions," Prof. B. I. Bell, of Columbia University, has a chapter on "Dangerous Tolerance." It enforces the thought that, present fashion to the contrary, tolerance is "frequently an evidence of enervated personality," of disintegrating character. This tolerance, he says, is a mark of the decay of old standards, not the formation of new ones. Such disintegration of faith and character in the field of religion is operating broadly in America today. Here are his closing words in the chapter: "Better the bitter intolerance of those who believe too much and too strongly than the easy complacency of those who believe too little and hold that little too lightly. Better the inquisition than the persistent drugging of those who might seek Good. Better to live and die slaves to a half-truth than that we refuse to look for truth at all.

(This "Dangerous Tolerance" is the disease which has afflicted church life in our day. From the narrow, intolerant bigotry of the middle ages we have swung to the other extreme of broad-minded tolerance of everything and with no deep conviction about anything. Deep conviction may sometimes produce intolerance; but men never become martyrs until they believe some things with conviction enough to die for them. C. W. P.)

"These Things Shall Be Added"

Western Recorder

"Our gaze is fastened so severely on the things that are to be added, as promised by our Lord in His words, 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you,' that we cannot even see the Kingdom which the Lord told us to seek. Many churches have despaired of attracting people by offering spiritual fruit. One church I know of is soon to have a rally day program, with refreshments served at the morning service. A leading Washington church stages a moving picture every Sunday evening, using films identical with those shown at the theatre around the corner. Carl Knudsen.

(What a sad commentary the above statement is on the spiritual life of the nation. A church of Jesus Christ serving refreshments at the morning worship to attract a crowd! while another church offers secular pictures at the evening service to secure attendance. Any church in such condition would better drop from its rolls those who follow only for loaves and fishes and go on with the handful that remain. C. W. P.)

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

The Sunday School Lesson

By MERRILL D. MOORE, President, Tennessee College, MURFREESBORO, TENNESSEE
LESSON FOR NOVEMBER 17, 1940

Jesus' Concern for Life and Health

THE LESSON: Luke 7.

THE PRINTED LESSON: Luke 7:2-15.

THE GOLDEN TEXT: "I came that they may have life, and may have it abundantly." John 10:10.

Jesus "came into the world that men might have true and eternal life . . . a life that consists of knowing and loving God . . . and that they might have an abundance of this higher life, might indeed be filled with all the fullness of God." (Alvah Hovey.)

I. JESUS' PERCEPTION OF HUMAN NEED.

These two incidents in our lesson today, the healing of the centurion's servant and the raising of the son of the widow at Nain, illustrate a characteristic trait of Jesus: everywhere he went he saw men and women in need, and he instantaneously perceived their need. So many of us can stay where need is for a long time and somehow be blind to it, but the sensitive heart of Jesus went out to those in sickness or trouble as the heart of a mother responds to every need of her babe. Jesus saw the real need, the deep need, rather than simply the apparent and superficial needs. He saw the sick who needed health of body, but needed spiritual life as badly and worse. He saw the paralytic who needed strength of limb, but needed pardon more. He was not content to minister merely to the first need; He ministered to all needs, beginning with the apparent problem and completing the work of mercy by giving far more than the suppliant could ask or think. He was keenly sensitive to every human need.

II. JESUS' SYMPATHY FOR HUMAN SUFFERING.

Not only did He see need but He felt deeply with the ones who suffered. His merciful heart overflowed in the presence of men's burdened lives. Our Savior is not "a high priest which cannot be touched with the feeling of our infirmities but He was in all points tempted like as we are . . ." (Heb. 4:15). The human Jesus is our humane Lord. He who knew human sorrow so keenly is the one who by His divine power is able to comfort, strengthen and heal.

He responded immediately to the call of need from the Roman centurion, and it is written of the bereaved widow of Nain, "He had compassion on her and said unto her, 'Weep not.'" And he gave unto them both "a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isaiah 61:3)

III. JESUS' APPRECIATION OF HUMAN FAITH.

"I have not found so great faith, no, not in Israel," He said to the Roman soldier, whose pagan background and military profession had not succeeded in stifling a "reaching out after God" which manifested itself in a remarkably fine spiritual perception, an inclination toward spiritual worship as found among the Jews, a noteworthy generosity in giving a synagogue to the Jewish community, a complete confidence in the compassionate Man from Nazareth who was doing such miraculous works of mercy.

IV. JESUS' POWER OVER SICKNESS AND DEATH.

Jesus healed the paralyzed and suffering servant of the centurion without touching him, or seeing him, or even speaking a word of command. In the case of the dead youth at Nain, He simply touched the bier and at His command the young man arose and began to speak.

"These miracles of Jesus were not for Himself, to increase His influence or exalt His glory. They were the irresistible outpourings

of divine love, and so were . . . and forever remain . . . a matchless revelation of the character of our God."

"At even when the sun was set,

The sick, O Lord, around Thee lay;

Oh, in what divers pains they met!

Oh, with what joy they went away!"

Brotherhood of Knox County Association of Baptists

By CHAS. M. WALKER, President.

IN A MEETING held recently in the Southern Railway Y. M. C. A. main auditorium, the officers of the Brotherhood of Knox County Association of Baptists met with the leaders of the Brotherhoods from a large number of churches to receive assignments in the Association's campaign to enlist the more than 10,000 men now members of the Baptist churches of the Association.

Under the leadership of Mr. E. K. Wiley, State Brotherhood Secretary, the newly-elected officers have made contact with 21 of the more than 80 churches in Knox County the week following the meeting referred to, which added to the churches now having local Brotherhoods a total of about 50 per cent of the 34,000 membership in the entire Association.

Brother Wiley has spoken in a number of our churches this season and has been very helpful in securing added interest in the work. The churches which have been visited are being organized as our Promotional Committee can reach them.

Not only are our leaders in the Brotherhood movement organizing local brotherhoods, but are meeting with the already organized groups to increase the enlistment of men in the service of the Master.

We are primarily a service agency seeking to furnish an outlet for the impressions received in the Bible school and Training Union and in the worship services of the church, deepening the spirituality of our men, promoting religious intelligence, cultivating fellowship, stimulating activity among our men, leading men to Christ and co-operating with all the agencies of the church.

This has meant the beginning of the active, weekly service of our men and the prospect of a great forward movement in the enlistment of the man power of our churches in the Association.

OUR AIM IS OVER THE TOP WITH OUR QUOTA IN THE ENLISTMENT OF A MILLION MEN IN THE SERVICE OF THE MASTER.



C. M. WALKER, President; H. E. HOWARD, Vice-President; H. C. BOWERS, Secretary; TURLEY ROBINSON, Treasurer.

The Young South

Send All Letters To

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

Dear Boys and Girls:

A word is the smallest particle of speech that has meaning when taken by itself and yet the Bible says, "A word fitly spoken is like apples of gold in pictures of silver." Words fill quite a large volume called a dictionary which is the key to wisdom and whose principal theme is self-instruction. Let's, in the next twenty-six weeks (by taking one word, beginning with each letter of the alphabet, each week) make this volume mean something to us.

Let's begin with this week.

From the words beginning with "A" I have chosen the word **ADMONISH**. Out of all the words of our language isn't this the most fitting to begin with? Our dictionary tells us that to *admonish* means to *remind*. To *warn* or *notify* of a fault; to *reprove* gently or kindly, but seriously; to *exhort*. To *counsel* against wrong practices, to *caution* or *advise*; to *instruct* or *direct*. Our Bible says, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to *admonish* one another," and "Let the word of Christ dwell in you richly in all wisdom; teaching and *admonishing* one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Boys and girls, we need to look all about us and see the peril of the unsaved. Everyone without Jesus Christ in their hearts is lost and dead in trespasses and in sins, is away from God and has no hope. Don't you think we need to *ADMONISH* them—to *warn* them—to *direct* them? To *admonish* the lost would certainly be "a word fitly spoken" and, remember, "a word fitly spoken is like apples of gold in pictures of silver."

Doesn't the word **ADMONISH** make the letter "A" mean more to you? May it continue to mean more and more as you become more acquainted with this word.

Your friend,

Aunt Polly

The following letters are from Bethlehem School, Madisonville, Tenn. It is a pleasure to hear from these boys and girls again and to be able this time to print all of their letters together.—AUNT POLLY.

Dear Aunt Polly:

I am in the seventh grade of Bethlehem School. I like to go to school and I surely do like my teacher. Her name is Ruby Teague. I like to play ball and other games.

Your friend,

ERSKIN ERVIN.

Dear Aunt Polly:

In our revival my brother was renewed. He had been a backslider. I was happy. I have been a Christian over a year now. I was baptized in August. I like to come to school this year better than I ever did before. We have a good teacher. We enjoy our hot lunches at school. We have two WPA cooks and lots to eat.

Your friend,

HELEN COLE.

Dear Aunt Polly:

I will write you again to let you know what has happened since I wrote you last. In our revival some of the schoolmates were saved. My sister was one of them. I surely was glad. Her name is Betty Jane. I became a Christian last year in the schoolroom. I like to come to school. We have a good schoolteacher.

Your friend,

BERNICE WHITE.

Dear Aunt Polly:

I surely do like to go to school. I have not seen my letter in print yet, but I look for it every week. I am a Christian. I was saved in the schoolroom last year. I joined the Bethlehem Baptist Church in August and was baptized. Our pastor is Rev. William Carter. He is a good one too. I have a new baby sister. She was born Sunday. Her name is Willadean Diane. She is pretty, I think. We have a school lunch room. Before every meal we offer thanks. I wrote to one of the girls on the YOUNG SOUTH page and she answered my letter.

Your friend,

MARY ELLEN ERVIN.

Dear Aunt Polly:

I thought I would write you again to let you know how I am. I enjoyed reading my letter on the YOUNG SOUTH page. We had a good revival at Bethlehem church in August. Lots of people were saved. Our school went almost every day. I go to Sunday school almost every Sunday. The older people have been making mattresses in our schoolyard. It's hard to keep it clean when there is so much cotton. I still love my schoolmates and my teacher. We surely have a good one, too. There are 14 in my class. We have hot lunches in school every day now. They certainly are good.

Your friend,

KATHERINE MITCHELL.

Dear Aunt Polly:

I am 13 years old and in the sixth grade at Bethlehem School. My teacher is Miss Ruby Teague. She is a good teacher. I am a Christian. I was saved last year in the schoolroom. The Christian Life sure is a happy life to live. I go to church at Big Creek. We had a good revival this year.

Your friend,

RUTH TOOMEY.

Dear Aunt Polly:

I was glad to see my letter in print. I like to go to school very much. I like my teacher, because she is a good one. I like the boys and girls and I enjoy playing ball.

Your friend,

LEE HICKS.

Dear Aunt Polly:

I want to write you again to tell you how I am. We enjoy our hot lunches in school. We had a good meeting in August. One of my friends and I were saved. I enjoy the YOUNG SOUTH page and read it every week.

Your friend,

BETTY JANE WHITE.

Dear Aunt Polly:

I am a girl 11 years old. I am in the sixth grade. I am a Christian. I was converted over a year ago at school. There were about 15 saved one day. I love my teacher. She is a good Christian girl. We had a good meeting in August. Rev. Carter did the preaching. There were 15 baptized.

Your friend,

DOROTHY SMITH.

Dear Aunt Polly:

I have read my letter on the YOUNG SOUTH page. I am a Christian. I was converted over a year ago at school. There were about 15 saved one day. I love my teacher. She is a good Christian girl. We had a good meeting in August. Rev. Carter did the preaching. There were 15 baptized.

Your friend,

TRULA MAE BELCHER.

Dear Aunt Polly:

I am a girl 13 years old and in the fifth grade at Bethlehem School. I wasn't at school when the other children wrote you, but I enjoyed reading their letters. I am a Christian.

Your friend,

EMMA SUE ERVIN.

Dear Aunt Polly:

There are 5 girls and 8 boys in my class. We have hot lunches at school every day. Mrs. Charles and Mrs. Manis are our cooks. I became a Christian last August. One of my friends became a Christian the same day. I enjoy reading the YOUNG SOUTH page every week.

Your friend,

HAZEL BELCHER.

Sparta, Tenn.

Dear Aunt Polly:

This is my third time to write you. I hope you are fine. I am. I was 10 years old August 9, 1940. I am in the fourth grade at school. My teacher's name is Mrs. Jennie Howell. I would like to hear from some more pen pals and will try to answer all I receive.

Your little friend,

DOROTHY WILLENE HOWELL.

We like to hear from you, Dorothy. Write as often as you like.

Dear Aunt Polly:

I am a little boy 9 years old. I will be 10 February 5, 1941. I am in the fifth grade. I go to Oak Grove School and Church. I like to go to school. My teacher's name is Miss Essie Miller. My Sunday school teacher is Mrs. Lillie Simerley. I read the YOUNG SOUTH page every week. I like it very much.

Yours truly,

JOEL MELVIN HICKS.

We are so happy that you like our page, Joel. Write us again.

Dear Aunt Polly:

I am a boy. I am 16 years old. I am in the eighth grade. My classmates are Elizabeth and Mary Ervin. They are good classmates. We have a big time together. The whole school went to church this morning. We had a big time.

Yours truly,

TROY TARBETT.

School is much more interesting when you have good classmates, isn't it, Troy?



-MY POEM-

TWILIGHT

When the golden sun has left us,
And the moon is not in sight,
We are left alone to tread
In our studies—just with God.
When the hovering clouds are near,
And a coming storm we fear
How pleasant it is to feel
That God is near, and is real.
In the tree the old hen sleeping
Seems to feel His nearness, too.
But she does not seem to weary
As we humans often do.

—ELIZABETH HELTON.

Maryville, Tenn., R. 5.

Dear Aunt Polly:

I am a girl of 17. I am a senior at Walland High School. I am a member of the Pleasant Grove Baptist Church. I read my Bible daily. One of my favorite Bible verses is John 3:24. I have a little poem here. If you can use it I would like for you to put it on the YOUNG SOUTH page.

Yours truly,

ELIZABETH HELTON.

Thank you, Elizabeth, for the fine poem and congratulations on being the second to have a poem published in the space above.

Robbins, Tenn.

Dear Aunt Polly:

Although I have never written before I am glad to have the opportunity. My brother-in-law is a Baptist minister and takes the BAPTIST AND REFLECTOR and therefore sometimes I read this wonderful paper and especially the YOUNG SOUTH page. I think you are doing a wonderful work, Aunt Polly, and I know God will bless you though I am not a Christian yet. I am only 14 years old, though old enough to know right from wrong. Pray for me, Aunt Polly. I hope to be a Christian soon and make a fruitful little bough for Jesus. I have three brothers and five sisters and my father and mother. They are all Christians. I am in the seventh grade and go to Robbins School. Here's hoping God's right hand will guide you in this wonderful work.

With love,

MARY ELLA ROBBINS.

P.S. Hope you won't think my letter too long. We hope you will become a Christian soon, Mary Ella. We shall remember you in our prayer. Thank you for writing.

LITTLE BROTHER

BETH BOUWELL.

Your eyes are big and blue, little brother,
Your hands are crinkled and small,
Your smile comes so quick and so sudden
That I scarcely can catch it at all.

Your head rests warm on my arm, little brother,
Your hair is like gold, finely spun;
I think you're the loveliest present, by far,
That God ever gave anyone.

—Story World.

Today

I meet him almost every day,
So simple seems 'twould be to say
A word to him about his soul,
And yet I always pass him by
Not one time do I even try
To bring him in the fold.

Is it because my faith is weak
I pass him by and do not speak
Of Jesus' love?

Or is it that I do not care?
Or have I failed to breathe a prayer
To God above?

Help me, Dear Lord, this day to see
This golden opportunity
So soon might be denied;
And ere this day has passed away
Tho' I may fail, that I may say:
"At least I tried."

—A. T. GREENE, JR.

I wish everyone could see the nice scrap-books that are coming in. Please don't mail any after Friday, November 8, as they will not reach the office in time to be sent to the Convention, at Johnson City.

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNON
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

Theme—"Going on in Enlargement and Bible Study for Evangelism."

Motto—"Try It!"



FIRST ANNUAL TRAINING UNION BANQUET, FIRST BAPTIST CHURCH, ELIZABETHTON.

First Annual Training Banquet, First Baptist Church, Elizabethton

WE STARTED TO PLAN for our First Annual Training Banquet about two months before the date set for it. A committee of arrangements, headed by the Associate Superintendent for Teacher Training, was appointed by the General Superintendent. This committee arranged the seating, decorations, and planned the menu and the program. The workers in two of the Sunday School Departments prepared, and served the meal. Everyone who had received at least one award in the Training Course was especially invited. About 75% of those eligible were present. Two outside speakers were invited to have a part on the program. The main purpose of the banquet was to honor those who had taken the time to do some extra study in preparing themselves for better work in their respective places in the Sunday School.

The banquet was successful in that all enjoyed the inspiration of the program and the fellowship together. A greater interest in Teacher Training was a result throughout the entire church and the two schools held since March 1st have been unusually well attended. Our plan now is for four Training Schools each year for our Sunday School workers. The next school is scheduled for the week of December 9th. Apparently the Banquet contributed much to the increased interest in Training as the record below will indicate.

Years	Awards	Diplomas	Red	Blue	Gold	Post Grad
1934 to 1938...	165	6	1	1		
1938... 104		20	1		1	
1939... 145		1	8	2	1	
To date 1940...	241	12	7	3	2	2
Totals....	655	39	17	6	4	2

There are many elements which may contribute to a successful Training Program for the Sunday School Workers in a Baptist Church. There are four which I would place first as to value. First, a realization for the need of Training on the part of the leaders of the Church; Second, placing the responsibility for planning for it in the hands of one person, i.e. the S. S. Superintendent or his Associate; Third, keeping an accurate record of awards earned; and Fourth, proper recognition of those who have

participated in the Training program.

The Annual Banquet is a fine way to do this fourth thing and we believe that this has helped to boost the number of awards in our Sunday School for 1940. We hope to have more than 300 for the next year. We are already making plans for the Second Banquet in March, 1941.

The menu for the banquet was as follows:

"The Soul of Education is the Education of the Soul"
Banquet Theme

"Christ's Banner in Education"

MENT

Forbidden-Fruit Salad

Fatted Cali

Common taters Herbs of the Field

Staff of Life

Biblical Cake Heavenly Hash

Disturbed Water

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding"

Hostesses—Beginner and Junior Workers

J. D. BROOKS, General Supt

MARY SHULTZ, Associate in charge of Training

THE PASTOR SPEAKS

THE BANQUET which was held for the Sunday School workers in our church in recognition of their Study Course work was an inspiration to us all. As pastor of the church I was exceedingly proud of the large number of our workers who held diplomas and seals for the various courses studied during the past few years. Our Sunday School teachers and officers were made happy because of the recognition given them by the church in having the banquet and special program for their benefit.

One of the immediate results of this special effort on the part of our church to encourage our workers in their training course work is the fact that since there has been more interest in the Study Course work. We are planning another similar meeting for our Sunday School workers next year and I am sure it will be a great incentive for better work on the part of our church leaders.

V. FLOYD STARKE.

Sunday School Training Banquet Belmont Heights Baptist Church

THE FIRST ANNUAL Sunday School Banquet of the Belmont Heights Baptist Church was held on the evening of October 21. 125 of the Sunday School officers and teachers were present to enjoy the inspirational program.

145 awards were presented to seventy-one of those attending. These included two post-graduate diplomas, twelve diplomas, four gold seals, two blue seals, and nine red seals.

Interspersed with special music the three brief addresses, centering around the keynote "II Timothy 2:15," were delivered by Mr. J. N. Barnette and Mr. Andrew Q. Allen of the Baptist Sunday School Board, and Dr. R. Kelly White, the pastor. With special emphasis upon training that we may extend the power of our Sunday School, improve the quality of work done, and be workmen approved unto God, the evening's festivities highlighted a successful year of work.

Ably led by toastmaster, Mr. Sibley C. Burnett, the banquet was voted an annual occasion in the schedule of the church's activities.

Here They Come!!

YES, requests to enter the Southwide Standard Campaign are coming in every day. One teacher writes that working definitely toward Standard attainment has given her class a new interest in the work of the entire Sunday school. That's just what it will do for your class or department. Adopt the Standard as your program of work, and then work together toward one end.

Do not delay! We want to send every Young People's and Adult class in this state one of the attractive new Standard wall charts and seals to mark points attained. We also want to send every Young People's and Adult department a copy of the department wall chart.

Let's make Tennessee stand at the head of the list in Standards.

ADULT CLASSES ENTERING THE CAMPAIGN

Philathea Class, Covington Baptist School, Covington, Mrs. Claud Whitaker, teacher.

Fannie Savage Class, First Baptist Sunday School, Jackson, Mrs. J. R. Hicks, teacher.

Welcome Class, National Avenue Baptist Sunday School, Memphis, Mrs. J. C. Shelton, teacher.

YOUNG PEOPLE'S CLASSES ENTERING THE CAMPAIGN

Young Men's Class, Zion Baptist Sunday School, Benton, Mr. Cecil Rogers, teacher.

Young People's Class, Zion Baptist Sunday School, Benton, Mrs. Bruce Lewis, teacher.

Young People's Class, Shiloh Baptist Sunday School, Benton, Mrs. C. W. Lawson, teacher.

Young People's Class, Old Ocoee Baptist Sunday School, Benton, Mrs. Nora Clayton, teacher.

Young People's Class, Pleasant Grove Baptist Sunday School, Benton, Mrs. Susie Estep, teacher.

Young People's Class, Ocoee Baptist Sunday School, Benton, Mrs. C. C. Guinn, teacher.

Young People's Class, Cookson Creek Baptist Sunday School, Cleveland, Mrs. Marvin Arthur, teacher.

Young People's Class, Cookson Creek Baptist Sunday School, Cleveland, Mr. Clinton Poetec, teacher.

Young People's Class, Benton Station Baptist Sunday School, Charleston, Miss Ruth Epperson, teacher.

Young People's Class, Boanerges Baptist Sunday School, Conasauga, Mrs. Maggie McClure, teacher.

Philathea Class, First Baptist Sunday School, Murfreesboro, Mrs. Lawrence Freeman, teacher.

Excelsior Class, Shelby Avenue Baptist Sunday School, Mrs. Edith M. White, teacher.

Young People's Class, Blue Ridge Baptist Sunday School, Old Fort, Mrs. Beulah Ledford, teacher.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS RUBY BALLARD
Office Secretary

LAWRENCE NEWMAN
Convention President

STANDARD UNIONS

The following unions and Training Unions were A-1 for the quarter July, August, September, 1940.

JUNIOR UNIONS

Association	Church	Name of Union	Leader
Bledsoe	Gallatin 1st	Junior	Mrs. Robt. J. Guthrie
Bledsoe	Portland 1st	Junior	Mrs. H. D. Shaub
Holston	Chinquepin Grove	Junior	Mrs. Alvin Watson
Jefferson	Jefferson City 1st	Junior Comrades	Miss Allene Allen
Jefferson	Jefferson City 1st	Kathleen Manley	Miss Louise Milligan
Knox County	Lincoln Park	Steadfast	Mrs. E. J. Sams
Knox County	Lincoln Park	Lambdin	Mrs. W. D. Keown
McNairy	Gravel Hill	Junior	Mrs. Dewey Armstrong
Nashville	Nashville 1st	Onwego	Miss Cecile Smith
Nashville	Grace	Busy Bees	Mrs. R. E. Burton
Nashville	Grace	David Livingstone	H. A. Smith
Nashville	Grace	Willing Workers	Jessie Mai Childress
Nolachucky	Bethel	Junior	Charles Grace Hale
Ocoee	Big Springs	Busy Bees	Minnie Mikel
Ocoee	Big Springs	Guiding Star	Myra Lea Hysinger
Ocoee	Chamberlain Ave.	9 and 10 Years	Mrs. C. C. Raper
Ocoee	Chamberlain Ave.	His Followers	E. R. Cartwright
Ocoee	Ridgedale	Busy Bee	Mrs. A. E. Canaday
Ocoee	Ridgedale	Cheerful Helpers	Mrs. L. A. Wharton
Ocoee	Ridgedale	Leavell	Frances Kesler
Ocoee	Ridgedale	Steadfast	Mrs. J. H. Poe
Ocoee	St. Elmo	Shining Lights	Paul W. Brylson
Robertson	St. Carmel	Busy Bee	Eva Bostick
Robertson	Springfield 1st	C. D. F. M.	Mrs. Herman Wilson
Robertson	Springfield 1st	Kingdom Builders	Joel Edward Bell
Robertson	Springfield 1st	Willing Workers	Harry Stark
Shelby County	Union Ave.	Builders	Mrs. Frank A. Roberts
Shelby County	Union Ave.	George Baird	Mrs. Pearl Griffin
Shelby County	Union Ave.	Lillian Hurt	Mrs. H. R. Baird
Watauga	Elizabethon 1st	9 Year	Mrs. Carl Hopkins
Watauga	Hampton	Junior	Mrs. Horace Potter

INTERMEDIATE UNIONS

Jefferson Co.	Jefferson City 1st	I. X. L.	Nelle C. Davidson
Jefferson Co.	Jefferson City 1st	Working Teens	Mr. and Mrs. Adrian Blanc
McNairy	Gravel Hill	Intermediate	Alta Huggins
Madison	Madison	Intermediate	Mrs. Clarence Wilson
Nashville	New Hope	Onwego	Mrs. Ben Binkley
Nashville	Old Hickory	Ray Dean	Mrs. W. Prather
Nolachucky	Morristown 1st	Rankin	Aileen Ruble
Ocoee	Big Springs	Pastors Pals	Mrs. Jessie McKinney
Ocoee	Big Springs	Winners	Harlie Hysinger
Ocoee	Concord	Comrades	Ralph Norton
	Eastdale	Volunteer Band	V. C. Hale
Watauga	Hampton	Intermediate	Mrs. S. P. Hyder
Watauga	Siam	Pastors Pals	Hazel Chambers
Wilson	Lebanon	S. O. S.	Mrs. Lena N. Carter

YOUNG PEOPLE'S UNIONS

Chilhowee	Prospect	Young People's	Miss Edna Petty
Duck River	Winchester	Young People's	Bessie Sanders
Holston	Chinquepin Grove	Young People's	Ollie Hicks
Nashville	North Edgefield	Young People's	Mr. Henry Scudder
Ocoee	Big Spring	Christian Builders	Mamie Harvey

ADULT UNIONS

Big Emory	Rockwood 1st	Adult	Millard R. Walker
Big Emory	South Harriman	Faithful Workers	Ralph E. Baumgartner
Bledsoe	Gallatin 1st	No. 1	Joe Barrow
Knox County	Lincoln Park	Builders	William Cooper
Knox County	Lincoln Park	Loyalty	J. H. Rice
McNairy	Gravel Hill	Adult	Cassie Mae Armstrong
Nashville	Nashville 1st	Home Maker	P. E. Brown
Nashville	New Hope	Adult	J. E. Burris
Nashville	New Hope	Master's Band	Mrs. Byrom Hardiman
Nashville	Union Hill	J. C. Miles	B. L. Boyd
New Salem	New Home	Adult	Nota Anderson
Nolachucky	Bethel	Adult	Miss Elah Hale
Nolachucky	Morristown 1st	Tipton	Mrs. Roy Morrison
Ocoee	Big Spring	Samuel Melton	Leroy Orel
Ocoee	Concord	Fellowship	Thomas J. Wofford
Ocoee	Ridgedale	Livingston	L. A. Wharton
Robertson Co.	Springfield 1st	No. 1	Mrs. Will Ragland
Robertson Co.	Springfield 1st	Rose Stevenson	Dr. G. Stevenson
Watauga	Hampton	Adult	Mrs. Virgie Jackson

TRAINING UNIONS

Bledsoe	Gallatin 1st	Horace Parks	Dawson King
Holston	Chinquepin Grove	Orel Lowrie	G. C. Coldiron
Knox County	Lincoln Park	O. A. Lytle	David N. Livingstone
McNairy	Gravel Hill	Alta Huggins	T. E. Mason
Ocoee	Big Spring	Reuben McKinney	Samuel Melton
Watauga	Hampton	Mrs. Joe Stinette	U. W. Malcolm

Training Union Convention

HAVE YOU COMPLETED your plans to attend the Silver Anniversary meeting of the State Baptist Training Union Convention to be held in Chattanooga on November 27-28-29, 1940? The first session begins on Wednesday night the 28th at 6:45. Special hotel rates by certain hotels in Chattanooga are being given. These rates vary from 50 cents to \$1.25 per night per person. The hotels giving special rates and their rates are as follows:

READ HOUSE

4 in room with bath\$1.25 each

PATTEN

4 in room with bath.....\$1.25 "

PARK

2 in room, connecting bath.....\$1.00 "
2 in room, private bath.....\$1.25 "

PLAZA

2 or more in room with bath.....\$1.25 "

NORTHERN

2 or more in room with bath.....\$1.00 "
2 or more in room without bath..\$.75 "

KEY

(If 20 or more)

2 in room, connecting bath.....\$1.25 "
2 in room without bath.....\$1.00 "

GRAND

4 in room with bath.....\$.75 "
4 in room without bath.....\$.50 "

Make Reservations Direct
With Hotels

If you would like to have a poster advertising this convention to put up in your church, write to Henry C. Rogers, 149 Sixth Avenue North, Nashville.



Mr. J. L. KRAFT

of

Kraft Cheese Co.
Chicago

Who will appear on convention program.

INSURANCE COSTS REDUCED!

Over 40 years of experience

NATIONAL MUTUAL CHURCH INSURANCE CO

CHICAGO

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE
MRS. C. D. CREASMAN, Hermitage
 President
MISS MARY NORTINGTON, Nashville
 Executive Secretary-Treasurer
MISS MARGARET BRUCE, Nashville
 Young People's Secretary
MRS. DOUGLAS GINN, Nashville
 Office Secretary

West Tennessee Divisional Meeting

THE THIRTIETH annual session of the West Tennessee Divisional W.M.U. was held in Bellevue Church, Memphis, October 17-18, 1940. The young people's banquet on Thursday evening was well attended, more than 450 were served a delicious turkey dinner prepared by the ladies of the hostess church.

"Following the Great Physician" was the theme chosen for the program. This was a special tribute to the Grace McBride-Y.W.A. After the invocation by Miss Northington, Mrs. L. G. Frey, Divisional Young People's Leader, introduced the mistress of ceremonies, Miss Frances Barbour, who recognized the special guests and gave an appropriate welcome. Among the guests were Mrs. C. D. Creasman, Miss Ruth Ford, a large group from the Grace McBride Y.W.A. and Miss Bruce, who made a splendid talk in response to the welcome. Mrs. Creasman thrilled her hearers with a marvelous address. Her subject was "Following Him in Tennessee."

"Following Him to China" was the topic of the soul stirring message of Miss Ford. A quartette composed of Misses Margaret Gilbreath, Norma Wright, Mr. Charles Boyce and James Cooper sang two beautiful numbers. Others on the program were Misses Jean Taylor and Annie Rines.

Mrs. Frey presided over the program which followed the banquet which was held in the auditorium of the church. The welcome was given by Norma Jean Nichols, a Sunbeam. James Kelly Avery gave the devotional. The Coronation Service conducted by Miss Bruce for the G.A. was very beautiful and impressive.

Miss Ford again gripped her audience with a soul stirring message. Especially thrilling was her portrayal of the loyalty of the Chinese Christians. Mrs. Evelyn Potts Ware gave two beautiful selections on the harp. A large crowd enjoyed this program which was so ably presented.

The W.M.U. session was opened at 9:45 Friday morning with an organ prelude played by Miss Martha McLean.

Mrs. R. C. Dickinson, Divisional President, called the meeting to order. "That Thy Way May Be Known Upon the Earth" was the theme chosen for the meeting. Mrs. M. G. Bailey conducted the devotional and Mrs. C. E. Killingsworth, President of Bellevue W.M.S., welcomed the guests. Mrs. H. H. Winter, Jackson, responded to the welcome.

Miss Northington in her forceful way spoke on "That thy way may be known upon the earth through W.M.U. general activities." "Through the Great Commission" and "Through Service in Other Land" were the topics of splendid addresses by Mrs. Creasman and Miss Ford. Mr. George Kester, Choir Director of the hostess church, sang a special number. Mrs. H. H. Stembridge, of Paris, gave a helpful message on mission study. Mrs. Stanley Armstrong brought a masterful address on "Temperance." It was voted unanimously that she prepare this address for publication in the Commercial Appeal and the BAPTIST AND REFLECTOR. Mrs. John Jeter Hurt, Jackson, Personal Service Director of Tennessee, brought many practical suggestions on Personal Service.

Mrs. L. A. Stephens conducted the impressive Consecration Service. The business session included brief reports from the superintendents which revealed a splendid year's work. Thirteen associations were represented.

This session will be historic in that in the future there will be two divisions in West Tennessee. The following officers were chosen as officers for the ensuing year:

Northwestern District: Vice-president, Mrs. Orrin Hunt, Dyersburg; secretary-treasurer, Mrs. K. T. Burks, Dyersburg; Young People's Leader, Mrs. Cecil House, Humboldt; Margaret Fund chairman, Mrs. Ira D. Parks, Friendship; publicity chairman, Mrs. J. B. Gilbert, Huntingdon.

Southwestern District: Vice-president, Mrs. R. C. Dickinson, Mercer; secretary-treasurer, Mrs. H. H. Winter, Jackson; Young People's Leader, Mrs. M. A. Younger, Memphis; Margaret Fund chairman, Mrs. G. M. Steed, Memphis; publicity chairman, Mrs. L. M. Short, Brownsville.

As an expression of appreciation for service as Secretary-Treasurer of West Tennessee, Mrs. C. G. Carter presented Mrs. Winter with a lovely gift of silver from the Division. This is very much appreciated.

The ladies of Bellevue had overlooked nothing that would contribute to the success of the meeting. The lovely banquet so carefully planned, the bountiful lunch, the abundance of flowers and above all the spirit of friendliness that prevailed, combined to make this last session one to be long remembered.

MRS. H. H. WINTER, Secretary.

East Tennessee Divisional Meeting

THE EAST TENNESSEE Division of the W.M.U. held its annual meeting with the First Baptist Church of Sweetwater on October 24-25, 1940 with over 300 delegates attending. The president, Mrs. J. Frank Seiler, presided over the meeting.

The theme "Publishing Glad Tidings" was used with one of the most touching and inspiring programs ever given. The guest speakers were Dr. and Mrs. J. C. Owen, Elizabethton, formerly with the Foreign and Home Mission Boards, Miss Mary Northington, Miss Margaret Bruce, Mrs. W. E. Craighead, missionary to Bessarabia, Mrs. S. E. Ayers, China, Mrs. R. L. Harris, Knoxville, Mrs. G. E. Henderson, Knoxville, one of the "Big Four" of the Louisville Training School, Mrs. C. D. Creasman, President, Mrs. Wylie Mount Shous and Miss Harriet King, China.

The Young People's Banquet was presided over by the Young People's Leader, Mrs. Virgil Adams, Lenoir City.

The theme "Follow Me" with Miss Margaret Bruce, Miss Mary Northington, Miss Josephine Jacobs, J. F. Lynch, Jr., Lenoir City, Miss Ruth Ford, Fountain City, Miss Frances Sharp, Carson-Newman, and Mrs. W. E. Craighead on the program. Special music was rendered by a quartet from Carson-Newman College.

Mrs. Adams also presided over the Young People's Session on Thursday evening when the young people presented a program on "Stewardship." Those taking part were the Sunbeams from the local church, Mendall Sparks, Harri-man; Junior G.A.'s from Fountain City; Mary Elizabeth Parkinson, Carolyn Leonard, Naomi Moses, Charles Kincaid and Billie McClain of Etowah, Miss Agnes Hoges, Knoxville, and Mrs. S. E. Ayres, China.

Special music was rendered by Miss Lois Inklebarker and Miss Rebecca Sifferd from Carson-Newman.

A season of Directed Prayer from 8 to 9

o'clock Friday morning and led by Mrs. Claude Sprague, Chattanooga and Miss Harriet King was indeed a high light of the meeting.

Hearts were saddened that this was to be the last meeting of East Tennessee Division as it has been for so many years. Yet, it gladdened our hearts to know that women were still able to vision greater things for our work in Tennessee and by the division be able to enlist more into service for Him.

As a token of appreciation to those who have served so faithfully with her, the president, Mrs. Seiler, presented to each of her superintendents and officers, a gavel made from wood taken from the "Sinking Creek Baptist Church," which is the oldest standing church in Tennessee.

The Nominating Committee brought their report on nominations for each of the new divisions, these being duly elected.

East Tennessee Division: President, Mrs. Roy Shipley, Knoxville; vice president, Mrs. D. C. Sparks, Harri-man; Young People's Leader, Mrs. Virgil Adams, Lenoir City; secretary, Mrs. J. G. Woodward, Jacksboro; treasurer, Mrs. Judd Acuff, Fountain City. Member of State Nominating Committee, Mrs. Wayne Longmire, Knoxville.

Northeastern Division: President, Mrs. J. Frank Seiler, Elizabethton; vice-president, Mrs. James Bible, Mohawk; secretary, Mrs. B. K. Bright, Kingsport; treasurer, Miss Bill Ellis, Jefferson City; Young People's Leader, Mrs. J. L. Trent, Kingsport. Member of State Nominating Committee, Mrs. Smith, Jefferson City.

Southeastern Division: President, Mrs. Claude Sprague, Chattanooga; vice-president, Mrs. Paul Payne, Etowah; Young People's Leader, Mrs. Harold List, Athens; secretary, Mrs. M. W. McPherson, Dayton; treasurer, Mrs. E. W. Waller, Philadelphia. Member of State Nominating Committee, Mrs. W. F. Robinson, Chattanooga.

Invitation for 1941 meetings were accepted to meet: Kingsport, Knoxville, Cleveland.—Mrs. B. K. BRIGHT, Secretary.

The R.A. Allegiance

(The devotional led by James Kelly Avery of Alamo at the West Tennessee Division Meeting.)

In our devotional this evening we shall study the Royal Ambassador Allegiance.

In the very first sentence of our allegiance we say, "I pledge myself to live worthily of the name of our order." The name of our order, Royal Ambassadors, is a challenge within itself. It is a challenge to our R.A.'s to live in such a way that they might truthfully be called Royal Ambassadors for our watchword, "We are Ambassadors for Christ," tells the whole world what we as R.A.'s stand for. We represent our Christ to the world and by doing so try to make the world know him, as he lives within our lives.

"I pledge myself to guard my lips against profanity and untruth." Evidently, many boys of today think it smart to know and use as many oaths and slang expressions as possible. In the eyes of a true Royal Ambassador profanity is degrading to his personality, a hindrance to his influence, and above all, harmful to his spiritual life.

"I pledge myself to keep my body clean and useful." A boy has a job on his hands to keep his body a perfectly acting machine, so it can serve God first, then others. Outdoor games and sports help a boy to grow sturdy and strong. When a boy smokes and drinks he weakens his body by that much. Royal Ambassadors keep themselves fit by remembering that their body is a temple of God and to serve Him well they must keep it in the most excellent condition.

In the next sentence we pledge ourselves to study the lives of noble ambassadors, set forth in God's word and world history. To grow into a noteworthy character it is a good idea

to know some men who were worth while. Do you know any noble Ambassadors who are set forth in God's word? We R.A.'s know men like Abraham, David, Joseph, Peter, Paul and many others. We also know men in world history such as Carey, Judson, Yates, Livingston, and Shuck. We seek to know more about Ambassadors for Christ.

Our pledge is to give what we can to support missions.

In the great commission Christ says, "Go ye" not after you graduate from school, but "Go ye." We as R.A.'s realize that we can carry out this commission by giving what money we can. Christ would not ask the impossible thing of us so He is glad for us to go through our money.

We also pledge, in every possible deed of service, to help bring in Christ's kingdom.

A Royal Ambassador seeks chances to do good, to lending a helping hand no matter how humble the service might be so he can do his part in living in Christ's kingdom.

At last we say, "I assert my allegiance to Jesus Christ, my desire to live for Him and serve Him always."

IN MEMORIAM

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

BROWN

Because of the high esteem in which Mrs. J. M. Brown was held by all who knew her, we wish to give this message in her memory. Although she was one of the oldest members of our church, she continued active in our work until she was totally disabled.

Her contributions to the cause of Christ cannot be measured by us, but we know that since our Lord has called her home she has come into the Land of Promise, for which she lived, and that her reward shall be in full keeping with the devoted life which she spent for her Master.

"Mother Brown" as she was affectionately known by us, will be greatly missed in every phase of the work of our church.

We give thanks to God for her life and the precious memories concerning her, which give us comfort and encouragement.

We further wish to extend our sympathy to her eight beloved daughters, who are seeking to carry on in the way that their good mother taught them.

Adopted by the Woman's Missionary Society of the First Baptist Church of Cookeville, October 14, 1940.

WILLIAM A. STALCUP

God in His infinite wisdom saw fit to remove from the walks of life our dear brother William A. Stalcup, Doeville, Tennessee. "Uncle Bill," as he was commonly called, was born February 9, 1863, and died July 1, 1940. On April 9, 1885, he married Callie Stout, who survives along with three children: James Stalcup, Albany, Oregon; Margaret Kite, Butler, Tenn.; and Sarah Stalcup, Seaside, Oregon.

Brother Stalcup joined Little Doe Baptist Church in January, 1900, where he remained a member and a faithful deacon until death. He is greatly missed in our church, however his influence will live on.

—JAMES M. GREGG, Pastor.

Book Reviews

Militant Christianity by R. C. Campbell, Executive Secretary, Texas Baptist Convention. Published by the Broadman Press, Nashville, Tenn. 148 pp. \$1.00.

Here is a dynamic presentation of a message for which the Christian world is in dire need. As indicated by the title, the volume contains a message charged with a martial spirit, but based entirely upon the revelations contained in the Word of Truth. It goes directly to the heart of our impotent religious life. It flays the weaknesses that have made our churches, in all too many cases, either weak and vacillating or else wholly unconcerned about the condition of their own members, to say nothing about the condition of a sin-blasted world.

There are eleven chapters dealing with the "Militant Message," "The Militant God," "Christ," "Mission," "Program," "Minority," "Church," "Preacher," "Foe," "Faith," and "Life." In the introduction to the volume, Dr. Truett well says, "These messages have the tone of the Psalmist when he said: 'I believe, therefore I have spoken.'" Furthermore, he says, "They have the tone of the early apostles when they said: 'We cannot but speak the things which we have seen and heard.'"

Through the generosity of a good lady, Mrs. J. A. Walker, 1,125 copies of the volume were made available for free distribution, some of these going to mission pastors in Tennessee. Hardly could a Christian worker spend one dollar for anything so helpful as this book will prove to be to them who read it.

—J. D. F.

The Fifth of the Medlocks by David P. Allison. Published by Wm. B. Erdmans, 1940. 192 pages. Price \$1.00.

This is a bit of wholesome fiction. Vance Medlock, the fifth of the Medlocks, is the hero of the story. The scene is laid in the Blue Ridge Mountains of Virginia. It is a tale of the mountain people. For four generations the Medlocks had thought that they had an inherent right to make and market whiskey. Vance, due to the influence of a worthy mother, turned away from this life and sought to prepare himself for a life of service to his mountain folk. He later became a preacher and teacher, serving the people and living in the mountains which

he loved. Allie Cooper, a childhood friend, adds romance to the story. Their hopes were blasted by tragedy, but finally the clouds clear away and the story leaves them living lives of service. The story will grip you and will prove particularly interesting to all who live in our eastern highlands.

—J. C. MILES.

"I HAVE A HOLMAN BIBLE"

There's a feeling of pride in a Bible made by Holman. For four generations this Philadelphia publisher has been printing and binding Bibles, authorized version. There is extra long life in the specially tanned leather and Holman-formula glue and sizing. Dictionary and special helps. Own a Holman, give a Holman Bible when next you buy a birthday or Christmas gift. Large variety of sizes. At your bookseller. A. J. Holman Co., 1224 Arch Street, Philadelphia, Pa.

Church and Sunday School Furniture
write for Catalog
SOUTHERN DESK CO., HICKORY, N. C.

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, *THE PRINCE OF PEACE*, by Hartwig. Organists who have read original manuscript are most enthusiastic about it—easy to produce—single copies 75c.

UNIVERSITY PRESS

3908 Olive St.

St. Louis, Mo.

McCowat-Mercer Press Jackson, Tennessee

Offers a complete Printing, Binding and Mailing Service to Publishers and Religious Organizations. An excellently equipped manufacturing plant, coupled with more than thirty-five years' experience, assures our clientele of superior advantages.

Inquiries Solicited

Just Released
at New Low Price!

Just in time for this year's outstanding dollar Christmas gift! A complete new edition in gold stamped cloth binding with attractive jacket in three colors. Frontispiece is splendid likeness of Doctor Truett. Printed from the original plates, *GEORGE W. TRUETT, A BIOGRAPHY* is now available to everybody who did not get a copy of the earlier editions. Plan now to give several during this Christmas season!

Now \$1.00

BAPTIST BOOK STORE

161-8th Avenue, North,

Nashville, Tenn.

AMONG THE BRETHREN

By FLEETWOOD BALL.

H. L. Waters resigned the care of the church at Parsons and accepted two half-time churches near Jonesboro, Ark.

The church at Adamsville extended a unanimous call to T. R. Hammons of Jackson last Sunday night. He gave up that church as pastor 17 years ago. He left the church and town without an enemy. He is trying prayerfully to find what to do.

Henry A. Turner of Dumas, Ark., is in a revival doing the preaching, with W. H. Edwards. The Lord is giving him a great meeting. This is one of the greatest churches in Tampa, Fla.

It was a privilege for Jimmie T. Williams of Union University, Jackson, to supply for T. R. Hammons last Sunday night at New Union Church near Bolivar.

R. G. Lee as preacher and Stanley M. Armstrong as singer lately closed a Baptist Union Revival at Springfield, Mo. Night services were held in the Shrine Mosque which had a seating capacity of 5,000. Many times it was filled by the crowds who came to hear the eloquent and convincing messages of the great pastor-evangelist. Stanley Armstrong directed a 150 voice choir.

J. Haywood Williams, pastor of the church at Amarilla, Texas, has resigned and has in consideration a call to the First Church, Oklahoma City, Okla.

Judge R. A. Billeps, the attorney for the Oklahoma Baptist Convention, lately administered \$43,000 from the estate of the late J. S. Hodge, and the late Sam Apple. The Orphans' Home received more than \$26,000.

J. W. Jent, professor of Philosophy in Oklahoma Baptist University, delivered the morning sermon at the 100th anniversary of the First Church, Pierce City, Mo. Pierce City church is one of the oldest churches in Missouri.

The First Church, Austin, Texas, Luther J. Holcomb, guest preacher, assisted S. G. Posey. The efforts resulted in 19 additions by baptism.

Charlie and Laurie Taylor, English evangelists, recently closed a city-wide revival in Pueblo, Colo., in which there was said to have been hundreds of professions and rededications.

Andrew F. Hardy, of Horn Lake, Miss., was unanimously called to the Central Avenue Church, Memphis. He will serve in the absence of E. A. Autry, who was granted a leave of absence to regain his health.

Charles Cornelius Bowles of 20th Street Church, Huntington, W. Va., who entered the Southwestern Seminary this fall, has been called to the First Church, Frankston, Texas. He is a son of Cornelius Bowles, who was converted in Tennessee, and ordained and licensed to preach.

L. G. Gatlin assisted W. E. Rogers of Adams, Tenn., in a revival, resulting in 15 additions.

L. J. Knoth of Kuttawa, Ky., lately led a meeting in the church in which Joe D. Odle of Paducah, Ky., did the preaching. There were 22 additions by baptism.

Guard Green of Donaldson lately held a meeting in the Baptist Tabernacle, Louisville, Ky. Large crowds attended from the beginning. There were a number of professions and additions by baptism.

There were 32 additions to the First Church, Russellville, Ky., 21 by baptism as a result of a meeting in which the pastor, J. P. Scruggs, was assisted by W. C. Boone of Jackson.

The First Church, Glasgow, Ky., Joseph A. Gaines, pastor, closed a meeting October 17. Sam S. Hill of Dearpark, Louisville, Ky., and W. Earl Robinson of St. Paul, N. C., led the music. There were 35 or more professions.

J. O. Guntharp of Amory, Miss., supplied acceptably the church at Parsons, Wednesday night.

By THE EDITOR

The sympathy of the brotherhood goes out to Miss Margaret Bruce, State Young People's Leader, and all the bereaved over the death of her brother, which occurred recently in Oklahoma. God comfort the sorrowing.

James A. Ivey, pastor of Ridgedale Church, Chattanooga, did the preaching and Carlyle Marney of the Southern Seminary at Louisville, Ky., led the singing in a recent two weeks' revival in the First Church, Erwin. Dwight H. Willett, pastor, in which there were 27 additions, 5 of them by letter.

Avondale Baptist Church, Chattanooga, made pastorless when Homer G. Lindsay went to the First Church, Jacksonville, Fla., has called as pastor Wilbur McDaniel of the First Church, Cleburne, Texas, and he is to begin his work November 10.

With C. E. Autrey of the First Church, Union City, preaching and Ira Prosser of Oklahoma City, Okla., leading the singing, the First Church, Trenton, C. O. Simpson, pastor, closed a gracious revival with 28 additions and others to follow.

Rush McDonald, who resigned as assistant pastor of Union Avenue Baptist Church, Memphis, to become a Flying Cadet for Uncle Sam at Tulsa, Okla., writes interestingly of his experiences to his mother, as recorded in the *Press-Scimitar*.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCT. 27, 1940

	Sunday School	Training Union	Collierville			Pleasant Hill	
			Columbia: First	154	73	Liberty, Salem	168
			Second	311	49	Madisonville	65
Alamo	209	81	Corryton, Fairview	167	78	Maryville, First	190
Alcoa: Calvary	215	78	Concord, Crichton Memorial	92	84	Prospect	104
- First	327	140	Cookeville, First	300	70	Memphis: Bellevue	2333
Antioch	117	51	Decherd		19	Boulevard	500
Ardmore		43	Dyersburg, First	507	137	LaBelle	696
Athens	351	100	Donelson	224	101	Prescott Memorial	450
Bartlett	149	80	Elizabethton: Eastside	140	63	Temple	1272
Bolivar	216	158	First	525	228	Union Avenue	958
Butler	161	96	Immanuel	109	72	Milan, First	235
Caryville	190	90	Little Mountain	88		Morristown, Bethel	59
Chapel Hill, Smyrna	60	45	Siam	240	157	Murfreesboro, First	516
Chattanooga: Brainerd	283	132	Southside	89	47	McMinnville, Magness Memorial	148
Calvary	420		Watauga	242		Mount Juliet, Green Hill	68
Chamberlain Avenue	365	118	Erwin: Calvary	316	87	Nashville: Belmont Heights	869
First	994	295	First	414	103	Central	38
Clifton Hill	496	85	Fountain City, First	303	116	Edgefield	103
Concord	243	116	Gallatin, First	307		Inglewood	378
East	316		Georgia, South	104	15	First	1315
Eastdale	252	113	Goodlettsville, Union Hill	172	92	Seventh Avenue	206
East Lake	418	106	Grand Junction	129	44	Third	206
Edgewood	214	88	Hampton		61	New Tazewell	112
Highland Park	725	167	Harriman: South	207	109	Onelda	133
Morris Hill	196	96	Trenton Street	467	77	Paris, First	414
Northside	538		Jackson: Ararat		52	Ramer	100
Oak Grove	223		First	1138	116	Roan Mountain	96
Oakwood	168	86	West Jackson	613	248	Rockwood, First	263
Ridgedale	672	233	Kingsport, First	709	118	Shelbyville, First	174
Rossville Tabernacle	264	85	Knoxville, Broadway	1072	333	Townsend, Bethel	147
South St. Elmo	125	67	Fifth Avenue	1039	188	Trenton, First	415
Summerfield	195	102	First		274	Tyner	72
Tabernacle	413	122	Gayland Heights	162	91	Union City, First	714
White Oak	217	75	Immanuel	431	121	Walter Hill, Powell's Chapel	147
Woodland Park	800		Lincoln Park	490	194	Watertown, First	205
Church Hill		54	South		107	Westbourne	207
Cleveland, Big Springs	300	184	Lebanon	303	101	White Pine	144
			Lenoir City: First	392	112	Winchester, First	101

Oak Street Baptist Church, Maryville, A. F. Grahl, pastor, closed a fine revival October 20, in which Rev. J. B. Cross of Knoxville did the preaching and in which there were 23 professions and 12 additions.

—BAR—

In the absence of Pastor F. T. Carroll, in a revival in Kentucky, the pulpit of the Auburntown Baptist Church was supplied on a recent Sunday by A. C. Johnson of Raleigh.

—BAR—

The greatest revival in the history of the First Baptist Church of Savannah, Mo., Oct. 13-27, with 56 professions, 49 additions and others to follow, is reported, the preaching being done by the pastor, Chester M. Savage.

—BAR—

An effort is being made to complete the catalog file of Welsh Neck High School, the forerunner (1894-1908) of Coker College. If any former student, or friend, has an old Welsh Neck catalog, Coker College will greatly appreciate it as a gift or loan. Address Miss Josephine Erwin, assistant to the president, Coker College, Hartsville, S. C.

—BAR—

The First Baptist Church of Athens, Charles S. Bond, pastor, has just closed a revival in which the preaching was done by R. Kelly White, pastor Belmont Heights Baptist Church, Nashville, in which there were 24 additions by baptism and 5 by letter.

—BAR—

Able to walk around in the house after being down for several weeks from rheumatism and with failing eyesight, making it difficult to read, Mrs. J. F. Anthony of Bell Buckle does not want to give up the BAPTIST AND REFLECTOR and sends in her renewal. The Lord be thanked for such loyalty and the Lord bless such a faithful soul.

—BAR—

The average Sunday school attendance in October of Fifth Avenue Baptist Church, Knoxville, was 1,030—the largest in the history of the church. The State Mission offering was \$143.94. Frank W. Wood is the pastor.

—BAR—

With Pastor McKnight Fite preaching and J. Simon Smith, principal of the High School, leading the singing, Grand Junction Baptist Church is in the midst of its fall revival. The church gave \$11.00 to State Missions October 27.

—BAR—

Some of the many friends who responded generously to the recent request of the Southern Baptist Hospital, New Orleans, for tray covers, failed to give their return address. The hospital wishes to thank all these. Should other friends wish to help, contributions of wash cloths will be appreciated. Name and address of the sender should be enclosed.

—BAR—

Our readers will deeply regret to hear of the recent death in an airplane accident of Dr. L. K. Williams, president of the National Baptist Convention, colored. He was an outstanding man. The Lord bless his memory and comfort the bereaved.

—BAR—

Changing the subscription to the BAPTIST AND REFLECTOR of her mother, deceased, to her own name and renewing the subscription, Miss Eloise McDowell, Memphis, writes: "Mother read the BAPTIST AND REFLECTOR most of her 94 years, since she was 11 years old or about 80 years. So I want to read the BAPTIST AND REFLECTOR as long as I can." Miss McDowell has read the paper 50 years. Is there another record like this?

Dr. Boone Goes to Louisville



DR. W. C. BOONE

BAPTIST AND REFLECTOR could carry only a brief note last week concerning the going of Dr. W. C. Boone from the First Church, Jackson, to the Crescent Hill Baptist Church, Louisville, Ky.

In the eight years of his pastorate at Jackson he has preached 1,099 sermons, conducted 172 funerals, married 60 couples, and made approximately 6,400 pastoral visits.

The church had 923 members in 1932. A total of 1,356 members has been received since, 975 by letter and statement, and 371 by baptism. The total membership today is 1,451, a net gain in eight years of about 57%. Contributions to the church have amounted to \$225,426.18. So also the church building has been remodeled and enlarged.

The *Jackson Sun* recently carried a splendid write-up covering Dr. Boone and his family in its news columns and also on the editorial page. The Lord bless them in their new field of service.

—BAR—

With the pastor, F. M. Dowell, Jr., preaching and with the music under the direction of Rev. W. L. Ball, Jr., Baptist Student Union Secretary and Director of the Glee Club of Mississippi and Associate Pastor of the First Baptist Church, Clinton, Miss., Monterey Baptist Church conducted a youth revival October 27-November 3.

—BAR—

Huntingdon Baptist Church, pastorless since the resignation of Rev. Bernard Scates to go to Bemis, has called Rev. B. R. Winchester, pastor of Benton Baptist Church, Benton, Ky., and he has accepted to begin work November 3.

—BAR—

In the three years he has been pastor of the First Church, Fairfield, Ala., L. E. Robertson, formerly pastor at Greenbrier, Tenn., has welcomed 635 additions to the church, 325 of them by baptism, and the Sunday school is now running above 600 and contributions the past year totaled \$15,778.00.

—BAR—

With the pastor, Felix W. Muse, preaching, the First Church, Hartsville, has concluded a gracious revival, resulting in a fine spiritual uplift and 23 additions, 15 by baptism.

—BAR—

Old Hickory Baptist Church, Ray H. Dean, pastor, welcomed 30 additions, 24 by baptism, in a recent revival in which the preaching was done by B. Frank Collins, pastor Brained Baptist Church, Chattanooga, and the music was directed by Joe Canzoneri, of Jackson, Miss. Bro. Dean is doing a wonderful work at Old Hickory.

—BAR—

E. Floyd Olive, once pastor of Park Avenue Church, Nashville and for the past few years in Alabama, has moved back to Nashville and is pastor of New Hope Baptist Church, and will also serve as pastor-evangelist.

T. E. Mason, who has done such a monumental work as missionary pastor at Savannah, becomes the pastor at Centerville and other points in that area December 7. Centerville has begun work on the construction of a new house of worship.

—BAR—

In view of the feeble condition of his wife and his business interests, Rev. O. L. Nolen, Murfreesboro, plans to return to Florida Nov. 10, with the purpose of returning in the spring of 1941. At his suggestion, the church called Rev. Woodrow Medlock of the Powell Chapel Church as pastor. So also the church has chosen Bro. Nolen as assistant pastor. Since last June the indebtedness of the church has been paid, the building has been dedicated, 50 members have been added to the membership of the 349, Sunday school has grown from 74 to 178 and the departments of the church are thoroughly organized and harmoniously functioning. The outlook for the church is very bright.

—BAR—

The following friends visited the BAPTIST AND REFLECTOR office this week: A. C. Johnson, Raleigh; Rev. and Mrs. Lloyd T. Householder, Lewisburg; C. W. Peeler, Centerville; Mrs. W. B. Woodall, Clarksville; Hoyt Huddleston, Lebanon; L. M. Laten, Columbia.

—BAR—

WITH THE CHURCHES: *Athens*—First, Pastor Bond welcomed by letter 1, by baptism 3 and baptized 27. *Bolivar*—Pastor Wieland received for baptism 1, baptized 6. *Chattanooga*—Calvary, Pastor McMahan received by letter 1, baptized 2; Clifton Hill, Pastor Stansel welcomed by letter 3, for baptism 1, baptized 1; Concord, Pastor Frazier received by letter 2; East Lake, Pastor Cranford received by letter 2; Edgewood, Pastor Petty received by letter 4, for baptism 1; First, Pastor Huff received by letter 4, for baptism 3; Highland Park, Pastor DeVane received for baptism 2, baptized 7; Northside, Pastor Selman received by letter 1; Oak Grove, Pastor Donahoo received for baptism 1, baptized 1; White Oak, Pastor Horlitz baptized 4; South St. Elmo, Pastor Ziegler welcomed by letter 1, by statement 2, for baptism 3 and reclaimed 1; Rossville Tabernacle, Pastor Tallant received by letter 5; Summerfield, Pastor Pruett received by letter 4; Tabernacle, Pastor Denny baptized 2; Woodland Park, Pastor Williams received by letter 4, for baptism 8. *Cleveland*—Big Spring, Pastor Milton received by letter 1. *Goodlettsville*—Union Hill, Pastor Robinson received for baptism 8, baptized 8. *Jackson*—First, Pastor Boone welcomed by letter 4, by statement 1, baptized 1. *Kingsport*—First, Pastor Hughes received by letter 1, for baptism 2. *Knoxville*—Broadway, Pastor Pollard welcomed by letter 22, statement 3, confession 53; Fort Sanders, Pastor Carroll received by letter 3, for baptism 1. *Memphis*—Bellevue, Pastor Lee welcomed by letter 6, by baptism 4, baptized 4; Boulevard, Pastor Arbuckle received by letter 2; LaBelle, Pastor Baker, received 2 additions; Temple, Pastor Boston received by letter 3, for baptism 1; Union Avenue, Pastor Hurt received by letter 1, for baptism 1. *Murfreesboro*—First Pastor Sedberry received by letter 2, by baptism 1. *Nashville*—Belmont Heights, Pastor White welcomed by letter 6, for baptism 4, baptized 2; Central, Pastor Wright received by baptism 1; First, Pastor Powell received by letter 14, for baptism 8; Third, Pastor Smith received by letter 2. *Rockwood*—Pastor Leonard had 1 conversion.

Revival at the First Church, Nashville

By WALTER M. GILMORE

Dr. C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, preached to great congregations both noon and night for eleven days at the First Church, Nashville, and frequently between times at schools, civic organizations, and the Sunday School Board. Every sermon in the series, and we heard them all, was on a high plane and Christ-centered. Not a low note was sounded from start to finish, no vituperations, no claptrap. His reliance for success was solely on the simple, old-fashioned gospel clearly and graphically presented through the power of the Spirit.

The Lord has wonderfully endowed Dr. Johnson with qualities that make his messages most attractive and gripping. He simply compels your undivided and sympathetic attention. He is so human. His keen sense of humor is refreshing and wholesome. Like Spurgeon, Moody, and other great preachers similarly endowed, he capitalizes on this unusual gift for the glory of God.

The First Church received 122 new members.

—BAR—

Revival at Eastland Baptist Church

By E. B. CRAIN, Pastor

Dr. Porter M. Bailes, pastor of the First Baptist Church, Tyler, Texas, was with the Eastland Baptist Church, Nashville, in a most gracious revival October 16-27.

There were 48 additions, and the entire church membership was greatly revived, blessed and built up.

His sermons were great from beginning to end—thoroughly prepared, full of the Scriptures, forcefully presented and graciously received. No mistake about it, he is one of our great present-day preachers of the Gospel.

Some of his great sermons were from his book **KNOW YOUR SKYLINE**. Many of our people ordered this book after hearing these sermons.

Dr. Bailes has a great passion for souls. He is an ardent soul-winner. He points Jesus out to ALL MEN, regardless of their standing. He inspires and challenges young people, and he is a great lover of children.

May the Lord continue to bless him in his great church in Tyler, Texas.

—BAR—

Briefs Concerning the Brethren

Called and Accepted

C. Frank Pittman, First Church, Alexandria, Virginia.

Lawrence Green, Barton, Ark.

Wayne Roscrans, National Boulevard Church, Springfield, Va.

W. M. Bush, Southside Church, Troy, Ala.

Richard Crow, Giles Memorial Church, Birmingham, Ala.

Woodrow Medlock, Westvue Church, Murfreesboro, Tenn.

S. H. Odum, Macedonia Church, Manchester, Ga.

L. L. Hurley, Maple Street Church, Rome, Ga.

W. H. Black, Spring Hill Church, Mobile, Ala.

C. A. Powell, First Baptist Church, Rule, Texas.

Clyde Jackson, First Baptist Church, Abilene, Texas.

R. K. Kelly, LaFayette Park Church, St. Louis, Mo.

W. Rush Loving, Hatcher Memorial Church, Richmond, Va.

C. E. Wilbanks, First Baptist Church, Ardmore, Okla.

Resigned

Lloyd Foley, New Franklin, Va.

John F. Reagan, Marshall Heights, St. Louis, Mo.

Richard Crow, Evon Church, Morris, Ala.

Woodrow Medlock, Powells Chapel Church, Walter Hill, Tenn.

Fred W. Kamm, Garfield Avenue Church, Milwaukee, Wis.

R. E. Day, Hamilton Square Church, San Francisco, Cal.

C. A. Powell, University Baptist Church, Abilene, Texas.

R. A. Cadle, Warsaw Church, Warsaw, N. C.

Registration of Conscientious Objectors

By ARTHUR J. BARTON, Chairman,
Social Service Commission, Southern Baptist Convention.

IT IS GENERALLY KNOWN, I believe, among our people that in its annual report, submitted at Baltimore last June, the Social Service Commission included a statement recognizing the fact that we have among our Baptist people some who, "through their interpretation of the moral teachings of Christ, have reached the position of a conscientious objection to war that prohibits them from bearing arms." Based upon this fact the Social Service Commission recommended, "That the convention go on record as recognizing such right of a conscientious objection, and that the convention instruct the Executive Committee to provide facilities for their registration with the denomination, in order that the Executive Committee may be able to make accurate certification to the government concerning them at any time it should be called for."

I am advised by Dr. Austin Crouch, Executive Secretary of the Executive Committee, that, in pursuance of this motion by the convention, the Executive Committee has made provision for the registration of conscientious objectors. The committee has prepared a suitable card which is to be signed by any who wish to be recorded as conscientious objectors, and the card to be kept on file with the committee.

I am advised by Dr. Crouch that he has sent to the denominational papers information concerning the action of the Executive Committee. But Dr. Crouch thinks it will be well for the Chairman of the Social Service Commission to add a word and this I do.

Let it be understood then first of all that any member of any Baptist church affiliated with the Southern Baptist Convention may avail himself of the privilege of registering as a conscientious objector, if he so desires. A letter or card addressed to Mr. Austin Crouch, Executive Secretary, 161 Eighth Avenue, North, Nashville, Tenn., will bring a copy of the registration card.

In the second place let it be understood by all interested persons that registration does not change and does not attempt to change the relation of any citizen to the government. The duty of military service is always a matter between the government and the citizen and no other person or power can intervene. This right of registration is provided only that the citizen may cite the fact that he is registered as a conscientious objector when the matter of military duty comes up for consideration between him and governmental authority. His registration does not and cannot be more than

an evidence of good faith on his part that he is a conscientious objector. And it is supposed that this fact will have due consideration by governmental authorities.

Dr. Crouch advises me that some are supposing that their registration, per se, will exempt them from registration under the selective draft, or "Conscription Bill" recently enacted by Congress. This is a mistake. The Bill itself recognizes conscientious objectors as a class and provides how they shall be dealt with when the question of military service comes up for consideration. So, let no one suppose that his registration with the Executive Committee of the Southern Baptist Convention as a conscientious objector exempts him from registration under the act by Congress, nor that in any way affects his relation to the government, except in so far as he may present it as a fact and as an evidence of good faith when his duty and relation to the government come up for consideration, and except in so far as government authority may thereby be influenced in dealing with him as a citizen.

I hope these statements may put the matter in a perfectly clear light.

CULLOM & GHERTNER CO.
Good PRINTERS to Good People
309 5TH AVE., N.
NASHVILLE, TENNESSEE

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, scripture calendars, beautiful new **KRYSTAL** Plax and velvet Scripture mottoes. Scripture Greeting Cards. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher
Dept. 9HX, Monon Bldg. Chicago, Ill.

Gulbenk Engraving Co.

**HALFTONES-COLOR PLATES
DESIGNING**

210 Chamber of Commerce
Telephone 6-3387

NASHVILLE, -- TENNESSEE

ORGANIZATION FUNDS Quickly, Easily Earned

Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer.

Gottschalk's
METAL SPONGE

BAPTIST AND REFLECTOR