

CENTENNIAL EDITION

BAPTIST and REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention—

"Let There Be Light!"

Volume 101

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Number 18

THE BAPTIST.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

Published Monthly. }

H. B. C. Howell, Editor.

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VOL. I.

NASHVILLE, TENNESSEE.—JANUARY, 1835.

NO. I.

EDITORIAL.

OUR PAPER.

The January number of the Baptist was issued in the form proposed in our prospectus. We have not learned what our friends thought of it, but for ourselves, we were not pleased with its appearance. We had several objections, the principal one, however, was the stinted size of the margin, which was entirely too small to allow of binding. On consultation, we resolved to change the form, and determined, in order to make our first volume uniform, to reprint, in its present shape, the January number, which will be sent, immediately, to all our subscribers. The additional expense of this measure will not be inconsiderable, and will make it more necessary, and probably, more agreeable, for our patrons to be prompt in their remittances. Be that as it may, we conceived our pledge to the public that ours shall be equal, in every respect, to any similar work in the western country, required the sacrifice.

We have in our present form, sixteen, instead of thirty-two pages, but they are double their former size. And the blank spaces necessary in the other, being occupied in this, enables us to insert a larger amount of matter, and, at the same time, secure an ample margin. We think the change was every way desirable, and will add materially to the value of our work, especially as it is designed, for preservation, as a permanent record of passing events. We anticipate with confidence the entire approbation, in this respect, of all our readers.

The first number of THE BAPTIST, we have, at length, laid before our readers. We confess that we do not, without many fears, and misgivings, enter the Editorial field. The peculiarly disordered state of the Church,

throughout a large portion of this commonwealth, and many other parts of the great valley of the west, growing, as we believe, out of the prevalence of intestine dissensions, the conflict of opinion, on doctrinal, as well as practical religion, and the operation of, perhaps, many other causes equally disturbing, and deleterious, will, we apprehend, render the task of conducting a religious periodical, at the present crisis, extremely arduous. Under the most favorable circumstances, the skill we might bring to the work, would be sufficiently limited. Add inexperienced, as we are, in editorial tactics, and perhaps, in other respects, not so well calculated as many others of our brethren, to sit upon the whirlwind and manage the storm, which now rages in the moral world, we tremble lest we should not be able to accomplish all the good which it is desirable the Baptist should effect. Could the services of any faithful, and competent brother have been obtained, to conduct the work, most gladly should we have remained silent, and thus have avoided a responsibility which we have assumed with so much reluctance. The Pastorship of the Church, and congregation, in this City, was, of itself, enough to occupy all our powers, and fill up every moment of our time, and we should have rejoiced could we have been left free to devote to it our undivided attention. To assume an additional office, and especially one so difficult, and important, we did, by no means desire. But having, under a sense of solemn duty to God, and the church, whose servant we are, consented to do so, our best exertions shall not be wanting to make this paper an agreeable, and edifying visitor in the families, and by the fireside of our beloved brethren and friends.

The field before us is, indeed large, and white unto the harvest. For wisdom, and strength to cast in the sickle and reap, our confidence is in the Lord God of Hosts. Cheered by his countenance and blessing, and governed by the directions of his Holy Spirit,

we shall not, we trust, labor in vain. As to pecuniary advantage, we derive none. We labor without money, and without price. The only reward to which we look, is the hope that through these means, by the blessing of the Lord, we may aid in quieting the jarring elements of discord, and bind to the cross of Jesus the hearts and affections of a larger number of immortal spirits. We are aware that many faithful, pious and talented laborers are already engaged in the same work with ourselves, and the necessity of our publications may, therefore, be questioned. Let it, however, be kept in mind, that all those laborers are at a distance from us. The interest which is felt in a paper conducted in the midst of our own community, is not attached to the works to which we allude. They are not, consequently, patronised to any desirable extent. Not, by any means, because they are not worthy of patronage, but because they cannot, in the nature of things, possess and embody the local information required. Many facts and providences, rich in mercy and blessings of divine grace, which are constantly occurring around us, and which otherwise would never find a record, will make their way into the Baptist, and will readily and immediately interest all those in whose neighborhood they have transpired. Thus many would be induced to read, who would not otherwise receive a religious paper of any kind. The boundary of their vision enlarged, the children of God will see more of the goodness of his grace; they will have occasion to observe more of the wants of his church, and of the world; and will consequently feel a deeper anxiety for the salvation of sinners. Many thousands, by these means, perhaps, will find cause for gratitude, and prayer, and effort, who might, under other circumstances, have continued to slumber on, undisturbed. These and similar considerations encourage us to enter upon our work; and the more cheerfully, in the hope that, by the blessing of heaven upon this instrumentality, our Zion

Reproduction (slightly reduced) of the first page of the first regular issue of "The Baptist." The copy from which the reproduction is made was furnished through the courtesy of Miss Frank Hollowell, Nashville, granddaughter of the first editor.

Baptist and Reflector

An Investment in Christian Reading.

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

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EDITORIAL

Baptist and Reflector Centennial Greetings

The century-old **Baptist and Reflector** celebrates in this issue its 100 years of service to our people.

It reverently pays tribute to the honored dead who in other days guided it through stress and storm and keyed it to the Word of God and the faith of our people revealed there.

It honors those still living who in their terms of service nobly carried onward the ideals to which it has ever been devoted.

The paper also wishes to express its grateful thanks for the memory of those loyal readers and helpers of other days who enabled it to continue its ministry. And then it turns to thank with equal gratefulness those loyal readers and helpers of the present who still uphold its hands.

With 100 years of throbbing history back of it, **Baptist and Reflector** comes to greet our Baptist people and all the people of God everywhere.

It praises God for His marvelous grace through Jesus Christ who has during the stately years empowered it to carry on. Gratefully receiving the heritage of the past, aware of its present responsibility, and dedicating itself anew to the service of Christ and His people, the **Baptist and Reflector** turns trustfully and resolutely to face the tremendous and summoning future.

God bless you, friends, one and all, and Godspeed!

An Explanatory Word

The centennial issue of the **Baptist and Reflector**, which under another name began January 1, 1835, ought to have appeared at or nearer the beginning of this year. The wreck last fall, which for so long unfitted the editor for work, and several other good reasons which cannot be listed here, have made it impossible to bring out the issue earlier.

For a reason we thought insufficient our advertising man who was working for the centennial issue quit and went home. This left double duties upon the office and called for extra time on the field and has made it impossible to make the centennial issue as widely representative of the state in advertising as it would otherwise have been.

Particular appreciation is expressed for those churches and pastors which in gracious gesture have taken goodwill advertisements in the paper. We would mention Pastors D. B. Bowers and A. A. McClanahan, Chattanooga, C. L. Hammond, Knoxville, and Dr. John L. Hill, Nashville, for special interest in and efforts for such.

The thanks of the paper are also due to all others who have co-operated in sending in copy. From lack of room we may be unable to use all of this material in this issue; if so, we are grateful for it anyway and shall seek to use it in subsequent issues.

If the centennial issue is not fully representative in certain matters of biography and other historical features, it is due to two things: Despite numerous efforts we were unable to secure the necessary material from other sources and the office itself did not have time to gather it. Those without experience in such matters can hardly conceive the time and labor required to bring out a special issue.

But, though far from reaching the standard we had desired for it, the **Baptist and Reflector** comes out in its centennial issue at the time it has promised.

Baptist and Reflector for 100 Years

In the preparation of this article we have had access to the files of the paper stretching back through the years and to such historical sources as Cathcart's "Baptist Encyclopedia," "A Century of Baptist Achievement," by Newman, "Sketches of Tennessee's Pioneer Baptist Preachers," by Burnett, "Life and Times of J. R. Graves," by Hailey, and to various minutes. In addition special thanks are due Miss Frank Hollowell, a granddaughter of R. B. C. Howell, and Mrs. Sophie Edwards, Historian of the First Baptist Church, Nashville, both of this city, for access to priceless records and for numerous courtesies shown.

The field of Tennessee Baptist history during the last 100 years is so rich! But it can only be sketched in this article and that with special reference to the **Baptist and Reflector**.

The honor of establishing the first Baptist paper in Tennessee belongs to R. B. C. Howell, who on January 1, 1835, brought out the first issue of a sixteen page monthly called "The Baptist." This is perpetuated in the **Baptist and Reflector** of today.

It seems that for a while after this "The Baptist Banner," at Louisville, Ky., John L. Waller, editor, and "The Baptist" were consolidated, Dr. Howell remaining Tennessee editor. However, in 1846 it appears that the consolidation had been dissolved some time previously, for "The Baptist" then appears as a distinct paper with Dr. Howell as editor. In that year at a meeting of the General Association (of Middle Tennessee and North Alabama) he offered the paper to the Association and it was accepted. The Association put the paper in the hands of its Board of Education, we might call it, and J. R. Graves was made associate editor, with A. B. Shankland as his business associate. Copied by Mrs. Sophie Edwards from Dr. Howell's Memorial, or Memoirs, there lies on our desk an account of the transfer of "The Baptist" to the Association and of the instrument drawn up announcing the connection of Brethren Graves and Shankland with the paper. At this time the name of the paper was changed to "The Tennessee Baptist."

In 1848 J. R. Graves became sole editor of the paper and maintained his connection with it for forty-seven years.

During the War Between the States the publication of "The Tennessee Baptist" was suspended, but it was later resumed at Memphis by Dr. Graves under the original name of "The Baptist."

About 1886 "The Baptist Gleaner," published at Fulton, Ky., with J. B. Moody as editor, was consolidated with "The Baptist" and Dr. Moody became associate editor, opening a branch office at Nashville.

In 1874 O. C. Pope, Morristown, began publishing "The Baptist Reflector," which he sold to W. D. Mayfield in 1878, who in turn moved the paper to Nashville and associated with him B. R. Womack. After three years J. B. Chevis became editor and proprietor of this paper.

At the same time J. M. Robertson bought "The Baptist Sun" published by G. A. Nunnally, Rome, Ga., and moved it to Chattanooga and named it "The American Baptist." In 1882 he bought "The Baptist Reflector" from J. B. Chevis, consolidated it with "The American Baptist" and named the combined papers "The American Baptist Reflector." In 1885 he retired

and left the paper in the hands of Pastors R. J. Willingham and A. W. McGaga, Chattanooga.

In 1888 Dr. E. E. Folk bought "The American Baptist Reflector" and next year effected a consolidation with "The Baptist," moved the combined paper to Nashville and called it "The Baptist and Reflector." Drs. Graves and Moody were his associates. That same year Dr. Graves turned over his interest in the paper to his son-in-law, Dr. O. L. Hailey, who then bought out Dr. Moody and became joint editor and owner with Dr. Folk. Dr. Graves was "special editor." In 1891 Dr. Folk became editor and proprietor, Dr. Graves still remaining special editor until his death in 1893. Dr. Folk continued as editor until his death in 1917.

Following this Dr. Albert R. Bond became editor and majority stockholder until his retirement in 1920. Succeeding Dr. Bond, M. R. Cooper became the editor and owner, for approximately a year, or until the Tennessee Baptist Convention bought the paper from him and made it the organ of the Convention.

After M. R. Cooper's retirement and until a regular editor could be chosen, Dr. Hight C. Moore served as editor. Then Dr. J. D. Moore was chosen editor, the first under the Executive Board, and continued in that position for four years.

Upon Dr. Moore's retirement and following a short period of service as acting editor by Dr. O. E. Bryan, Executive Secretary, Dr. John D. Freeman became editor in 1925 and continued for eight years until chosen as Executive Secretary of the Tennessee Baptist Convention to fill the place made vacant by the death of Dr. Bryan.

Following Dr. Freeman's selection as State Secretary, the present editor, O. W. Taylor, was chosen, beginning his work July 1, 1933.

Thus under the names "The Baptist," "The Tennessee Baptist," "The Baptist" again and then "The Baptist and Reflector," the history of the paper of Tennessee Baptists has been sketched.

Glancing through the yellowing files of this venerable paper stretching back through the years, it is seen that there are certain problems confronting our people now which have confronted Baptists through the century. The circumstances and outward expression have been different perhaps, but the problems have been the same in essence.

One sees that, notwithstanding disagreement on certain matters, the Word of God and the faith of our people have as a whole been exalted, proclaimed and lived. However, we feel that the doctrinal distinctness and vigor of other days could be recaptured by some of our people today to a distinct advantage.

Space does not permit nor is it the place here to detail the various controversies among our brethren in other days and the bitterness which was sometimes engendered. We shall let these rest with the past and with the ashes of the honored dead. In that Realm where our brethren have gone they see eye to eye and all bitterness has vanished.

The Baptist and Reflector reverently walks where others have trod and dedicates itself anew to the proclamation of God's truth and His marvelous grace in Christ and to the service of our people whose history goes back of the century and stretches to the banks of the Jordan.

Centennial Subscription Campaign

The Baptist and Reflector's centennial campaign for five thousand new subscriptions in 1935 is going very nicely, but it needs to be enlarged. As stated in a previous issue, if seven hundred pastors and then only one out of every sixty other Baptists in the state will send in only one new subscription, it will mean 5,700 in all, or 700 more than our centennial goal! Cannot this many of our friends send in at least one new subscription to the paper?

We publish from time to time a list of our centennial helpers. Are you on the list? If not, may we put you on it?

5,000 NEW SUBSCRIPTIONS IN 1935

The Tennessee Baptist Convention

In order to let our readers glance into the past history which led up to the present Tennessee Baptist Convention, we give some extracts from the Memorial of R. B. C. Howell, first editor of "The Baptist." These extracts were copied from the Memorial by Mrs. Sophie Edwards and courteously furnished the Reflector. Writing under the heading, "Notes on Early Doings of Baptist State Convention—1833," Dr. Howell says:

Early in 1833 father Garner McConico—one of the first of the Cumberland Valley pioneer preachers, called a meeting of brethren to come together at his church, the Big Harpeth Baptist church—also known as Father McConico's church. This meeting was set for May, 1833. The object of the meeting was to consult as to the best means of invigorating the churches and of securing their concord and cooperation in a more extensive preaching of the gospel at home and abroad and especially within the borders of our own state.

This old pioneer of the cross, worn out with the burden of years, Father McConico went home to his reward before the date set for the meeting.

In October of that year Rev. Peter S. Gayle, pastor of the Baptist church at Nashville, Father James Whitsett of Mill Creek, and James McConico, son of Garner McConico, called a meeting of the brethren for Mill Creek church October 28, 1833.

The meeting was largely attended and the Convention duly organized. The following is given as the reason for this action: "The agitations and divisions which had successively arisen from the controversies in previous years on predestination and Campbellism had left our churches throughout the state in a painfully depressed and languishing condition. So enfeebled had they become that few of them were able to support pastors. With some few striking exceptions our ministers were too poor to devote themselves to the duties of their calling without aid from the people. They were for the most part obliged to remain at home and by the labor of their own hands to obtain necessary substance for their families—and besides, this, there were large portions of the state in which there had never been any Baptist preaching. Many of our best brethren saw all this with the deepest sorrow. They inquired anxiously as to what, in the exigencies, they ought to do. In all human calculation to go forward was impossible and to stand still was death. Long and prayerfully our most pious ministers and churches pondered this subject. The Salem, the Concord, the Cumberland and other associations as their minutes of that period will show, had recommended some form of united action, especially the churches at Nashville, Dixon's Creek, Antioch, Concord, McCrory's Creek, Mill Creek, Big Harpeth, etc., but what form that action was to take was difficult to determine. Nothing was proposed in which all could agree. In this position for several years the matter rested."

Father Garner McConico had prepared a paper—which embraced the general idea of a state convention for domestic missionary purposes. The object as stated in the Mill Creek meeting was "to devise means, if practicable, by which pastoral services might be procured for such feeble churches as solicited aid and the gospel preached in destitute places throughout the country."

The brethren assembled resolved themselves into *The Baptist State Convention of Tennessee*, and adopted the following constitution . . .

Article I. This body shall be known by the name of THE TENNESSEE BAPTIST CONVENTION.

(Then follows the remainder of the Constitution.—Editor.)

RESULTS

The officers and boards were appointed by the Convention and within a few weeks afterwards the brethren in East Tennessee assembled and organized an auxiliary convention and those in West Tennessee did the same. These boards or committees were located respectively at Nashville, Knoxville and Jackson. They assembled each in its place, appointed agents and missionaries and all began eagerly their work. They had in the field that year, and indeed for several subsequent years, generally, on an average of about 40 laborers who were for the most part the best and most devoted ministers of the state. Extraordinary results followed. The special blessings of God seemed to attend every effort they made. Hundreds were converted in all parts of the state and were added to the churches. A general revival prevailed. Feeble churches, broken down by interminable wrangling

laid aside their strife and turned to Christ and began to recover strength and new churches were springing up on every hand.

This convention began thus at Mill Creek in 1833 held the first annual meeting at Brownsville, 1834. Rev. Peter S. Gayle having removed to that place. In 1835 the annual meeting was held in the Nashville Baptist Church. How a convention could have existed at all, and been less exceptionable than this one while being governed by the given constitution, it is difficult to imagine. It had in view one single object—the preaching of the gospel within the state. This was to be done in aid of feeble churches, and in neighborhoods destitute of preaching by Baptist ministers. The convention did not propose to send missionaries to feeble churches but to assist them in supporting the ministers they had themselves selected. It designed beyond this, to pay the expenses of such ministers as with the approval of either of the boards, might occupy their time in preaching where no Baptist churches existed.

The Convention was expressly forbidden from interfering with any other object than that designated and especially with church government, discipline or order. It was forbidden even to give advice when asked for on any topic whatever. Could caution have carried further? It was strictly a body of brethren, all of whom were personally contributors, assembled to ascertain the condition of religion within specified limits and with their own money to assist the poor. . . . Such a work as this, who could have the heart to condemn or resist? Who could venture to pronounce this organization "a flagrant violation of God's Word?" Who could rationally regard this combination of the charities of brethren as a sin, meriting the excommunication of all those who were participants in its action?

Scarcely was the convention organized when it was assailed from various quarters with the intensest zeal and perseverance. The convention, its friends and its purposes were discussed and condemned in private circles and denounced, caricatured and defamed in nearly every sermon they preached.

On the other hand the friends of the Convention did all in their power to allay excitement, to conciliate opponents and to avert the threatened hostilities. The newspaper established by Dr. Howell in 1835 did much service for the Convention, but unhappily the foundation of most of the evils that now arose was laid long before his arrival in the west. Most men had taken their position, which the pride of consistency, if nothing else, would not suffer them to change.

To avert the calamity now foreseen to be rapidly approaching, some brethren on both sides thought it worthwhile to make one more earnest effort. They agreed to this end to call an extra meeting of Concord Association and to invite messengers from other Associations and individual churches—a measure in itself exceedingly imprudent, since the frequent previous meetings of this character had already given the Association an illegitimate power over the churches which they have since used for the destruction of church fellowship and prosperity.

The object announced was to "treat the present dissensions and to preserve and harmonize the churches." The meeting was held at Bethesda, Rutherford county, March 27, 1835. Meantime several addresses and sermons were published and distributed extensively through the country. These were written by Gayle, Whitsett, Martin, Howell and others. Large numbers of brethren were present. The great mass were friends of the Convention. The next most numerous class were those who were on both sides and a very few opponents of missions.

This early organization ended in about two years by the withdrawal of East Tennessee and the formation of the Baptist General Association of East Tennessee. This body prospered and became large. Under it Carson College (now Carson-Newman) was established at Mossy Creek in 1850. The West Tennessee Convention was organized in 1835 upon the dissolution of the first State Convention. It was progressive in educational and missionary and other work. It promoted Union University and Brownsville Female College and occupied destitute fields.

In 1873 there was held at Murfreesboro a conference of Tennessee Baptists to consider the re-establishment or removal of Union University. As a result was the establishment of Union University at Jackson, Tenn. The next year a general Convention was called at McKenzie, Tenn., for further consideration of the status and future of Union University. This is how the present Tennessee Baptist Convention came into existence. In

1876 the Middle and West Tennessee Conventions dissolved and united with the newly organized Convention, and later the East Tennessee General Association did the same. And history reveals "how good and how pleasant it is for brethren to dwell together in unity" when that unity is on a common New Testament basis. In other days Campbellite and Hardshell doctrines severed many of our brethren from each other. Into these conflicts space has not permitted us to go. But the fervent hope is indulged and conviction held that now our brethren will stand together against error and for the truth.

So far as the minutes of the early minutes of the State Convention show the following have served as Presidents of the Convention: Brethren W. P. Bond, T. T. Eaton, W. A. Nelson, S. Landrum, W. P. Jones, W. A. Montgomery, Matthew Hillsman, J. M. Robertson, W. W. Woodruff, W. G. Inman, J. T. Henderson, A. U. Boone, G. C. Savage, E. E. Folk, G. J. Burnett, J. H. Anderson, W. A. Owen, G. M. Savage, A. L. Todd, J. T. Warren, R. G. Lee.

Those who have served as Recording Secretary of the Convention since 1874 have been: Brethren W. T. Russell, J. H. Borum, A. Larcombe, J. H. Anderson, H. C. Irby, W. T. Russell, J. M. Robertson, O. L. Hailey, J. D. Anderson, Marvin Ball, W. J. Stewart, Fleetwood Ball, who has served continuously since 1913.

Men who have preached the Convention Sermon have been: Brethren C. R. Hendrickson, T. G. Jones, J. F. B. Mays, Sylvanus Landrum, L. M. Ayers, Matthew Hillsman, J. P. Kincaid, J. M. Robertson, E. C. Gates, G. S. Williams, J. T. Christian, R. A. Venable, C. S. Gardener, O. L. Hailey, W. C. Grace, H. W. Tribble, W. R. L. Smith, G. A. Lofton, J. M. Frost, W. H. Ryals, T. J. Estes, R. R. Acree, Martin Ball, J. O. Rust, J. H. Snow, Spencer Tunnell, A. U. Boone, Lansing Burrows, M. D. Jeffries, W. H. Bruton, I. N. Penick, J. J. Taylor, H. W. Virgin, Wm. Lunsford, J. C. Masee, J. L. White, J. L. Dance, Austin Crouch, J. R. Hobbs, C. A. Owens, George Green, R. M. Inlow, W. C. McPherson, E. K. Cox, T. W. Gayer, W. F. Powell, F. F. Brown, W. L. Pickard, S. P. White, L. M. Roper, R. E. Grimsley, A. F. Mahan, J. J. Hurt, John A. Davison, C. E. Wauford, N. M. Stigler, R. Kelly White.

Those who have served as Executive Secretary, formerly "Corresponding Secretary," or "Missionary Secretary," are: Brethren James D. Anderson, James Waters, C. C. Brown, J. H. Anderson, A. J. Holt, W. C. Golden, J. W. Gillon, Lloyd T. Wilson, O. E. Bryan, John D. Freeman.

As shown by the State Convention Minutes, so far as the reports to the Convention show, there are at the present time 1,938 churches in 64 associations reporting to the Convention with 328,011 members. These churches reported last Convention year \$1,420,848.87 given to local purposes and \$277,214.13 to Missions and Benevolence.

The first report along missionary lines to the State Convention as such was made by W. S. Taylor, Secretary and Treasurer, at a meeting of the Convention at Jackson in 1876. He reported \$216.60 total receipts, of which \$214.65 had been disbursed, leaving a balance on hand of \$1.95. At the same Convention, Missionary J. H. Cason, who was to receive \$100.00 a month, provided he could collect it on the field, reported a total of \$201.00 collected, \$27.90 of which had been spent for expenses, leaving \$173.10 net receipts and a balance of \$426.90 due him. The old minute stated that Bro. Cason "thinks the present plans defective, and advises some changes!"

Thus God has led His people along. It is for His people now to carry the work on and on.

MY CHURCH AND I

My church is the home of my soul, the altar of my devotion, the heart of my faith, the center of my affection, and the foretaste of heaven. It claims the first place in my heart, the highest place in my activities, and its unity, peace and progress concern my life in this world and that which is to come. I owe it my zeal, my benevolence, and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members and I chill my own soul.—Baptist Bulletin.

PIONEER PREACHERS

(Condensed from "Sketches of Tennessee's Pioneer Churches" by

J. J. Burnett.)

TIDENCE LANE

"First minister to preach regularly to a Tennessee congregation."

Tidence Lane, son of Richard and Sarah Lane, was born in Maryland, near Baltimore, August 31, 1724. He was a grandson of Dutton Lane and Pretitia Tidings, and a great-grandson of Major Samuel Lane, an officer in the King's service in the Province of Maryland, in 1680. He was an older brother of Dutton Lane, a "pioneer" preacher in Virginia, whom both Semple and Taylor mention in their respective histories of Virginia Baptists and Baptist ministers as a minister of "prominence" and "influence." He was the honored father of Lieut. Isaac Lane, who, under Colonel Sevier, performed patriotic service at the battle of King's Mountain, October 7, 1780; who also, in 1802, "gave the land on which was built the meeting-house of the first Baptist church organized," it is claimed, "in Claiborne County, Tennessee, the church at Big Spring (now Springdale).

In early colonial times the parents of Tidence Lane moved from their native state of Maryland to Virginia and thence to North Carolina, where young Isaac grew to manhood, and where he married Esther Bibbin (or Bibber), May 9, 1743. To this union were born nine children.

About this time young Lane was convicted and converted in a most remarkable way under the ministry of Shuboll Stearns. Describing how he sought to resist Elder Stearn's message, Elder Lane said that finally his perturbators so increased that nature could not support them, and he sank to the ground.

In regard to his call and ordination to the ministry I have no definite information. We find him, however, "among the first Baptists" to set foot on Tennessee soil. He has the distinction of being "the first pastor of the first permanent church organization" of any denomination in the State of Tennessee, Buffalo Ridge, in Washington County, constituted in 1779. Under this date Ramsay says: "Tidence Lane, a Baptist preacher, organized a congregation this year. A house for public worship was erected on Buffalo Ridge," (Annals of Tennessee, p. 150.) The Nashville American (Sunday issue, May 16, 1897), among the one hundred "prize questions" submitted to its readers, had this: "Who was the first minister who preached regularly to a Tennessee congregation?" And the prize-taking answer was: "Tidence Lane, pastor Buffalo Ridge, 1779."

Tidence Lane has also the distinction of being "the first Moderator" of the first association of any denomination in the state, the old Holston, organized at "Cherokee meeting-house," in Washington County, on Saturday before the fourth Sunday in October, 1786, ten years before Tennessee was admitted into the Union.

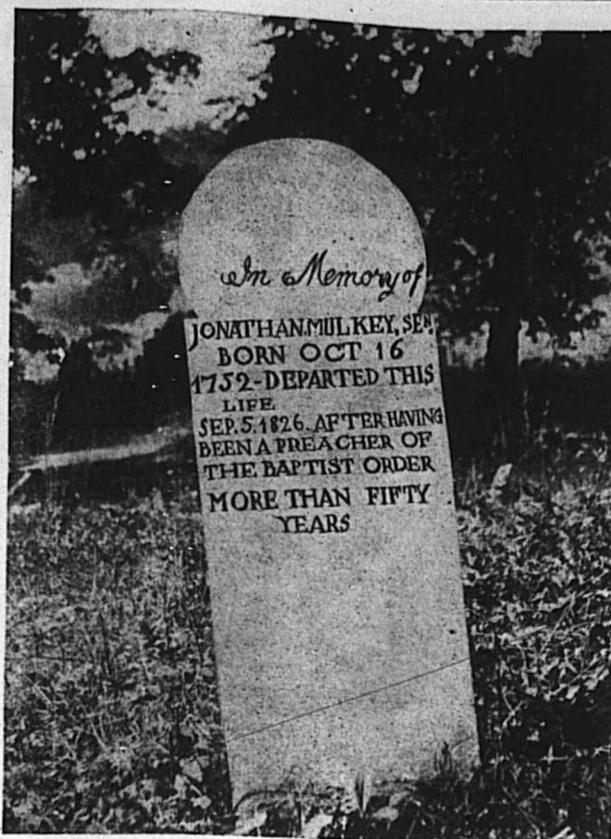
After a sojourn in the "Holston country" for some four or five years Elder Lane pushed on toward the west into what is now Hamblen County, making a location on Bent Creek, near the present town of Whitesburg. Here he and Elder William Murphy constituted the Bent Creek (now the Whitesburg) Church, "June, the second Sunday, 1785," Elder Lane becoming pastor of the church and continuing pastor as long as he lived, some twenty-one years. At the organization of the Holston Association (1886) Bent Creek Church was represented by Tidence Lane, Isaac Barton and Francis Hamilton. Tidence Lane was chosen Moderator, and was elected to the same position in May and October of the following year.

Tidence Lane was active in the ministry, had good organizing and good preaching ability. To use Benedict's language, he was a preacher "of reputation and success." He was much sought in counsel by the churches.

Elder T. J. Lane, for fifty-four years a member of Bent Creek (Whitesburg) Church and forty years a Baptist minister, was a grandson of Elder Tidence Lane. There are many throughout Tennessee who are justly proud of him as their ancestor. He died January 30, 1806.

JONATHAN MULKEY

In the old cemetery at Buffalo Ridge, Washington County, is a monument with the inscription: "In memory of Jonathan Mulkey, Sen.; born October 16, 1752; departed this life Sep-



A Pioneer of 1775 and the First Preacher on Tennessee Soil. (Condensed from "Sketches of Tennessee's Pioneer Baptist Preachers," by J. J. Burnett.)

tember 5, 1826, after having been a preacher of the gospel of the Baptist order more than fifty years."

There is no doubt but Lane was the first permanent pastor of the First permanent church (Buffalo Ridge, 1779) in Tennessee. This is now universally conceded, I believe. It is equally certain, I think, that Mulkey was the first preacher to plant his feet on Tennessee soil, to remain and engage actively in the Christian ministry.

A bold and spirited adventurer, Mulkey, in early manhood, left his native Virginia and came to what is now East Tennessee, to battle with the wilderness and the Indians. With his little company he made a settlement in Carter's Valley, a little west of where Rogersville now is. The settlers, while clearing their land and preparing for a crop, got their bread-corn from where Abingdon, Virginia, now stands, and for their meat "hunted buffalo." They had planted their corn and worked it once when the rumor of a Cherokee invasion reached them, and all was confusion. The little farms had to be abandoned. The families below the North Fork of Holston re-crossed that stream, and the women and children were conducted back as far as the present Wythe County, Virginia (Ramsay).

In October of 1786, at the organization of the Holston Association, in the meeting-house of the old Cherokee Church, the names of Jonathan Mulkey and Anthony Epperson appear on the minutes as "messengers" from Kendrick's Creek (now Double Springs) Church; of which church he was doubtless the founder and first pastor. He was also pastor of Buffalo Ridge, Sinking Creek, Muddy Creek, and other churches. He was a strong preacher of the true pioneer spirit and more inclined to do active evangelistic work than to be pastor of churches. He was a leader in the Holston Association for many years; for seven years was its moderator.

He was pastor of Buffalo Ridge as long as he lived, and when too old and too feeble to preach standing, the church, it is said, made him a suitable and easy pulpit-chair, that he might sit down and pour out his soul in melting exhortations to a devoted people who would listen to his every word.

No Blare of Trumpets

Mrs. N. B. Fetzer

A sure cure for pessimism in missionary work is a knowledge of missionary history. While we can only glance at our history here, there is nothing that shows what God has wrought through the State Mission Board more than a review of the planting of churches from Carter to Shelby. These are the dividends on our investments of prayer, money and real interest in this great enterprise.

The work of State Missions is never done in conspicuous places and, therefore, does not hold out the glamour and the romance that some other work offers. Someone has said: "Foundations are important, but they are seldom seen. One shining weather vane will attract more attention than tons of foundation. Practically all State Mission work is done where there is little to attract the eye—unless one can see the unseen—little wealth to focus the attention, and often where there is little culture to impress the world. It is not the rose whose beauty and fragrance attract the passerby; it is the roots that seek down through the muck the material from which beauty and fragrance are fashioned."

When our Baptist forefathers entered Tennessee it was an unbroken wilderness, stretching from the Watauga Valley to the bluffs at Memphis, some 600 miles of vast forests, glorious hills and secluded valleys, peopled by the Indians. As the pioneers entered the state and began their battle against the



A STATE MISSION PROJECT
PREACHERS' SCHOOL — HARRISON-CHILHOWEE

natural obstacles which lay in the way of their progress, there entered with them a spirit which made victory sure. Hope of freedom, the lure of opportunity, the challenge of the unknown drew from the states to the east some of the finest families. The development of this great territory brought into play the finest qualities of manhood and womanhood, and thus Tennessee became the land of opportunity for ambitious souls and the home of men and women of vision and ability. It is not strange that she has been the leader in so many great enterprises, given the nation three presidents, and been the center of so many mighty political and religious battles.

The first Baptists to come into the territory were from North Carolina and Virginia, being motivated primarily with the purpose of finding a place to live where they could worship according to the dictates of their own consciences and to escape being taxed to support the State church. As early as 1765 there were Baptists in the Watauga settlement and within a period of 25 years there were 18 churches in the state. These Baptists were of the fearless and loyal type, willing to make any sacrifice that the work might be carried on. The first church in the state was Buffalo Ridge organized in 1779. It immediately began the work of missions, and its influence spread to other sections.

After they began to grow, it is strangely sad to relate that Baptists were not united in their faith. Two distinct doctrinal views entered the state with the early settlers, and they have persisted in one form or another until the present time—missionary and anti-missionary convictions.

Almost as soon as the first churches were organized, they

came to feel their inability to do all that the Lord expected of them without some kind of an organization through which they might join forces. The first co-operative movement took the form of associations, the first of which were concerned primarily about the fellowship of the churches and in keeping the doctrines pure. Ere long, however, the missionary enterprise was launched by many of them, and the first corresponding secretary ever elected in Tennessee by a Baptist body was elected by one of these early associations. Many problems arose to cause our Baptist forefathers to realize the need of co-operation in a larger way than even the associations, such as the appeal from Luther Rice in 1815 for funds for foreign missions, and the wave of Campbellism which struck the state in 1827. These were followed by a great wave of evangelism beginning in 1830, out of which new churches sprang up, old churches were revived and strengthened, the true missionary spirit began to take hold of our people and the demand for a state organization became too insistent to be denied.

The Tennessee Baptist Convention was organized at old Mill Creek church near Nashville in 1833, but because of territorial divisions the work of this convention was short lived. It was not disbanded, but it served only in a limited way until after the Civil War. In 1874 matters again reached a climax caused by the financial straits of Union University then located at Murfreesboro, and a meeting was called for the purpose of relieving this institution, and there arose an organization whose primary purpose was carrying on educational work but to which was given the privilege of patronizing other objects of benevolence, and this left the way open for the introduction of the missionary element. The first corresponding secretary of this convention was Rev. W. A. Montgomery, who induced the brotherhood to make missions a regular part of their work. From this time on the work among Tennessee Baptists grew in strength and usefulness.

In the beginning our Baptist strength was in the country, and it is interesting to see what the country folk did in developing the cities. The receipts for State Missions in 1876 were \$216.60. The minutes of the convention that year called attention to the towns which needed Baptist churches, such as Covington, Paris, Lexington, Rogersville, Cookeville, Columbia, Sweetwater, La Follette, Cleveland and Huntingdon. There were 35 county seats without Baptist churches. In 1880 Sequatchie Valley was destitute of churches of any denomination. This splendid association today is a State Mission trophy, for without this help these churches would not have been organized or fostered.

In 1882 there were 500 Baptists in Memphis. In 1933 there were more than 19,000 in the 25 churches in Memphis. Without the State Mission Board this mighty work would not have been done so effectively. It is said that in 1885 there was only one church in Knoxville. It now has 32 churches with a membership of more than 14,000 and the State Mission Board has had much to do with its growth. The great Maryville First Church could not have gone on through the lean years without the assistance of State Missions. Nearly all the churches in Ocoee Association, including the strong churches in Chattanooga, and all the churches in Nashville except First and Immanual, have been helped by State Missions.

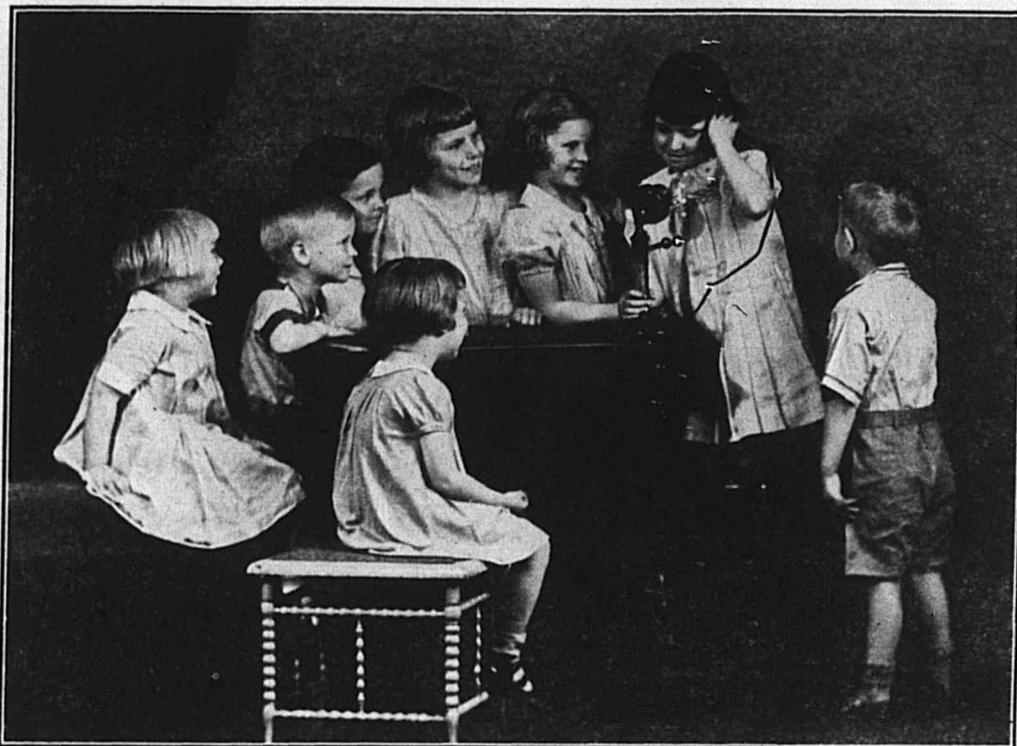
I give you this quotation from our honored departed secretary, Dr. O. E. Bryan: "As Christ says, 'Ye shall be my witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.' He seems to recognize territorial division of the missionary task. State Missions is, therefore, the religious and spiritual side of one's state patriotism; hence, contributes largely to the making of Christian citizens who are the strong fabric of the commonwealth. Whoever makes noble citizens works at the heart of all things, social, economic, political and religious. The state is no better than its citizens. God said, 'Let us make man.' He is still making men in a religious sense by His missionary program, and He gave us a part in this matchless work. Our part in making Christian citizens in Tennessee is State Missions.

"Looking back over the trail of the friendly years, Baptists of Tennessee thrill with the urge to duplicate the deeds of a noble ancestry. Through the long vista of the years, we see the beginning of Baptist work in this good state. We see brush

(Continued on page 9)

Important Mothers' Day Appeal

By JUNE FRANCIS



OUR CHILDREN CALLING AT BAPTIST ORPHANAGE

HELLO, Long Distance? Give me **BAPTIST WOMEN OF TENNESSEE**. Yes! I want to talk to Miss Northington. Is that you Miss Mary? Yes, we heard about the women going to fix up our Baby Building. Well, it sure does need it! When it rains real hard and the wind blows—water just comes through the roof. We do think it so sweet of you and all the women in Tennessee on **MOTHERS' DAY** to give money to make the **BABY BUILDING** pretty like it used to be when the women built it a long time ago. Yes, Daddy Stewart told us that you are going to get enough money on that day to put some furnishings in the new hospital too. We do want to get the hospital open for our sick children. You know our children out here get sick just like other children, and more so, because there are so many of us. Have you heard about us getting that big spring that we have been wanting for a long time so that we could have lots of water? It won't be long now until the big pump will be giving us water from that big spring. **MISS MARY** don't you think you could get all the folks in Tennessee, everybody, to join the women in helping on Mothers' Day so that we could have money for the water? Of course, on Mothers' Day we ought to send flowers and candies and letters to our mothers if they are living, but remember that the children without mothers here are looking to you on Mothers' Day. Please, don't forget to tell them that there are just lots of little boys and girls in Tennessee that have no mothers and no home and nowhere to go. They want to come out here. Wouldn't it be fine if all the mothers and children in our Sunday Schools would send an offering on Mothers' Day so that these motherless children could come and have a good time with us too? Do you know of anything on Mothers' Day more pleasing to God and our mothers, mothers here and mothers gone, than to do just what the women are planning to do? Yes, Long Distance says my **TIME IS UP**. There is so much I wish to tell you, but I will call again. Please Miss Mary, do get everybody to help the **WHITE ROSE BABIES** at the Baptist Orphanage, on Mothers' Day. Good-Bye.

W. J. STEWART, Superintendent

P. O. Box 38, Nashville, Tenn.

"Greetings from the Editors"

(NOW SERVING AT THE HELM OF SOUTHERN BAPTIST PAPERS)



Joseph E. Brown



O.W. Taylor



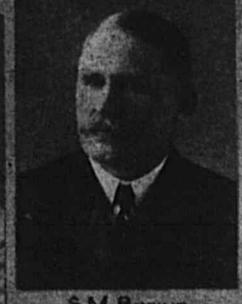
E.D. Solomon



J.I. Cossey



E.C. Routh



S.M. Brown



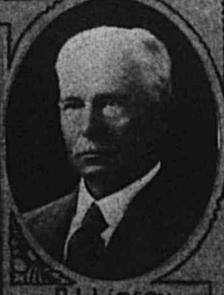
S.S. Bussell



F.W. Tinnin



Z.T. Cody



P.I. Lipsey



O.P. Gilbert



W.W. Hunsaker



L.L. Gwaltney



Victor I. Masters



F.M. McConnell



J.S. Farmer



H.C. Reavis

THE ALABAMA BAPTIST

Let me congratulate the Baptist and Reflector on reaching the hundredth anniversary of its founding. Through the years it has been a great paper and its value to Tennessee Baptists has been invaluable and in the meantime, its influence has reached far beyond your own borders. I have known the paper intimately for more than twenty-five years and hold in highest appreciation its noble editors, among whom I am delighted to count you.

It so happens that the Alabama Baptist has also reached its centennial and we propose to bring out a centennial issue of the paper in connection with the State Convention of Alabama which meets next November. It is a coincidence that the two papers in the adjoining states had their origin in 1835 and my prayer and hope is that the future of both of our papers shall be bright and increasingly grow in power and influence.

Cordially and sincerely yours,
L. L. Gwaltney, Editor.

THE MARYLAND BAPTIST

"The Maryland Baptist" congratulates the Baptist and Reflector on the occasion of its centennial issue, May 2nd, and wishes for your splendid paper continued success. You serve a great constituency and your paper is also read by many people in other states. The paper has always lived up to its name and Tennessee Baptists should give it a large patronage.

Francis A. Davis, Editor.

THE BAPTIST RECORD

Congratulations to the Baptist and Reflector! 100 years of service in the Kingdom of God. And they have been

years of stressful, happy and efficient service. We thank God for all the good that has been done by this mighty agency. We do not remember quite 100 years, but we know J. R. Graves, O. L. Hailey, Edgar E. Folk, R. B. Bond, Daniel Moore, John D. Freeman and O. W. Taylor. And they are and were the excellent of the earth. The Baptist and Tennessee Baptist came into my father's home before I can remember. I do not remember when I began reading it, and I expect to continue as long as I can read. More grace to you!

P. I. Lipsey, Editor.

THE ARKANSAS BAPTIST

This is to express my congratulations to the Baptist and Reflector for living to be 100 years old. That certainly is a long time to live and no one now living remembers when it started. This good paper never would have lived a 100 years if it had not lived well, but the longer it has lived the better. Each issue seems to wear a new dress, as if bathed in the fountain of youth. We find ourselves digging down in our box of papers to see what we find in one of the oldest papers in our Southland.

May there be many, many more years of usefulness.

J. I. Cossey, Editor.

BAPTIST STANDARD

Dr. O. W. Taylor is bringing out centennial issue of the Baptist and Reflector and this is to express the earnest greetings and congratulations not only of those connected with the Baptist Standard but of a great body of Baptists in Texas who came from Tennessee or are the children of those coming from that noble state. We read the Baptist and Reflector with much pleasure and profit. It stands for everything we love pertaining to the truth or on-going of the Kingdom of God. May it reflect Baptist truth through whatever centuries may intervene until the mission of Baptists has been performed in the earth.

F. M. McConnell, Editor.

BIBLICAL RECORDER

I congratulate you, the Baptists of Tennessee, and the Baptist and Reflector, in particular, upon the one hundredth anniversary of the paper.

The Reflector has rendered invaluable service, and the Baptists of North Carolina will join the editor of the Biblical Recorder in congratulating our next door neighbor on the west upon the distinguished service rendered through the years. We regard the Baptist and Reflector as one of our safest and sanest papers, and we trust that its second century will be crowned with even greater achievement.

J. S. Farmer, Editor.

THE RELIGIOUS HERALD

The Religious Herald, now completing its one hundred and seventh year, sends its warm congratulations and best wishes to the Baptist and Reflector just completing its first century. I have known several of your editors and have held them all in high esteem. I wish for the present editor, whose face I have not seen, but of whose thoughtful courtesy I have already had gratifying evidence, a long and abundantly useful career. May I also take occasion to make my salutations to the great body of Tennessee Baptists and to express the hope that they may give to their excellent denominational weekly full and cordial support.

R. H. Pitt, Editor.

BAPTIST MESSAGE

Allow me to congratulate you on your centennial anniversary. One hundred years seems a long time to those of us who labor on the west side of the Mississippi river, where the work is not so old!

We, however, do not congratulate you so much upon attaining so ripe and noble age, as upon the great labor of love in the Master's vineyard with which you have filled those years.

Surely, no paper in the South has made a richer and more lasting contribution to the Baptist cause than has yours. May the years to come be filled as full of the same gracious service.

Finley W. Tinnin, Editor.

HOME AND FOREIGN FIELDS

I want to extend most cordial congratulations to you upon the very significant anniversary that you are celebrating. Only eternity can disclose any proper estimate of the value of the

services of your paper through the years. Yours is a glorious heritage, and the friends of the paper rejoice in the dynamic present under your capable, consecrated leadership. Personally, I treasure the fellowship that is ours, and I wish for you continued and increasing happiness in your tremendously useful position.

John L. Hill, Editor.

THE WORD AND WAY

We learn that the great, old Baptist and Reflector is soon to celebrate its 100th anniversary. No man can measure the extent of the influence of your great paper during the last century in informing, indoctrinating and inspiring our Baptist people in Tennessee. Its able editors have and are now leaving an indelible impress upon the thinking and the activities of Tennessee Baptists. We congratulate the paper, its beloved editor, Dr. Taylor, and the brotherhood of our sister state, upon this occasion and look forward to even greater achievement in the future than in the past.

S. M. Brown,

Joseph E. Brown, Editors.

FLORIDA BAPTIST WITNESS

One hundred years is a long time. We congratulate Tennessee Baptists on the 100th anniversary of their state denominational paper.

We have a very keen gratitude and vivid memory of this paper. In my home in Tate County, Mississippi, we had three papers, The Tennessee Baptist, The Christian Observer (Presbyterian), and The Youth's Companion. We learned our theology not in Mississippi College nor in the seminary in Louisville, Ky., but from the Tennessee Baptist, J. R. Graves, editor.

We think of E. E. Folk and his "Letters to My Son." Then of John Freeman and his fearless stand for truth and righteousness. We have a high regard for him. The present editor is a worthy successor to this great line of editors. May this paper enlarge its readers and influence to cover the entire state.

E. D. Solomon, Editor.

(We were unable to secure a cut of W. C. Allen, the successor of Dr. Z. T. Cody, deceased, as editor of the Baptist Courier.)

NO BLARE OF TRUMPETS

(Continued from page 6)

arbors and log church houses rise in the valleys, by the streams and on the hilltops until the land that is now Tennessee is no longer a wilderness where the wolf, the bear and the wild man reigns in primeval solitude; but where hymns of praise, prayers of thanksgiving and exhortations to gospel righteousness are heard from the mountains to the great river. Hence the wilderness has blossomed as a rose."

Since the organization of the State Convention, missionaries of the State Mission Board have served every church except one from Nashville to Chattanooga, 151 miles, on the N. C. & St. L. R. R. from Nashville to Memphis; from Bruceton to Union City practically every town has its Baptist church helped at some time by State Missions. On the Southern Railway from Chattanooga to Bristol every Baptist church except the one at Ooltewah has been aided by State Mission funds. On the Tennessee Central from Nashville to Harriman every church except Watertown has received aid. On the L. & N. from Guthrie, Ky. to the Alabama line every church outside of Nashville has been aided by State Missions. In addition to these many country churches have received aid—500 or more of our stronger churches have been helped.

Does it pay to give money for State Mission work? Ask any one of the nearly 200,000 members of the 500 churches that have been helped.

(Note: There has been no blare of trumpets to greet the ears of state missionaries. No one gives elaborate receptions and church programs in their honor. They are seldom mentioned in mission magazines and never get their names in the daily papers. No wealthy Baptists designate large sums to support any of them. But it is out of their labors that the great strength of Tennessee Baptist life has come; it is because of their sacrifices that the men and women who designate all their money to foreign missions have been trained to love the Lord and His work.—J. D. F.)

STARTING THINGS THAT YOU CANNOT STOP

By John R. Chiles

The above subject has a wide range of application. Some years ago a man who was the inventor of a well known patent medicine was out in his front yard trying to dig up some tangled honeysuckle vines, which had climbed up on the fence and become matted together, had broken the fence down and spread out into the yard and garden. He said he could not destroy them and could do very little to check them. His niece was standing in the door. He told how, when she was a little girl, she had brought a cutting of it there and set it out on account of the flower being fragrant and beautiful and the leaves evergreen. But now it was sending out runners in all directions, roots were imbedded deep in the soil, was beyond control and more so all the time.

Down at the foot of nearly all mountains you will find massive stones lying all around. Time was when most of them were up toward the top that towers above you. Into the crevice of one great boulder up there a bird had deposited a tiny seed. There was germination and growth followed by the roots of the plant penetrating downward just as far as they could go. A section of rock was thus pushed off. Into other like places rain drops fell; water accumulated which cold weather turned into ice, which swells, and others were released. There were some large loose stones that had a bed firmly fixed in the soil. Around them grew vines that were wrapped about them as if to hold them in place. Some mountain climbers came up that way and shook them loose. All were hard to start at first, and when they did start, went slowly. But when once they were got to going and their own gravity began its pull, they hurried on, crushing flowers in their path, tearing down undergrowth and wounding trees. There at the bottom they all are where they have long been and likely shall ever be. It is hard to recover from a fall. So it is with the human race. "In Adam all die." Only "in Christ shall all be made alive."

A certain county in Tennessee has more than its portion of ox-eye daisies. In full bloom they are rather pretty, but are of no value. In pastures the cattle graze around them; in meadows they wind themselves into the hay and are tramped under foot by the stock when fed; they have to be chopped out of the corn, and in wheat are as undesirable as the tares of the Bible story. Old residents say that years ago there were practically none of them there. A dealer in seed unwittingly bought and sold supplies that contained them. The obnoxious weed was given his name and still bears it although he has long been dead. After he did that, if he had spent all of his remaining years and all the money he ever made in trying to eradicate those daisies, he could not have done so. Inadvertently started; impossible to stop!

So it is in moral matters. A few years ago I held a meeting in a community which had declined terribly during the 25-year period before that. There were more petty gamblers in it than you will often find among that many people anywhere. The Christians explained by saying that back in other years a school teacher had come in as head of their academy. He was brilliant and had strong personality, but was a gambler with playing cards, and taught it to the boys around there. Those youths had now become men and it was harvest time in their lives.

One of the leading evangelists of the South, who has been successful as pastor and also as teacher of young ministers, says sometimes that he would give the whole world if he had it, if he could turn the clock of time back beyond the night when he led a timid country boy out on the ball room floor and started him to dancing. He himself was soon after that truly converted. He delighted to walk in the narrow upward way. He has helped thousands to come to Christ and has helped other thousands to come nearer to Him. But that other man went on beyond his reach into the night life of the great cities and became a criminal. That good man has no power now over his own past; angels cannot change the past; neither can God Himself; God can only forgive and take away guilt by the blood of His Son.

One day an old man was trudging along a highway. He was ragged, bent, gray and decrepit. The driver of a public conveyance said: "He will signal me for a ride and I always take him in." He climbed up to a seat beside one of the passengers.

As we went along the winding road he told this story: "Just over yonder in that valley my father lived, owning a good farm. Once a year he sent to the still-house down on the creek and got some gallons of whiskey. He took a dram of it every morning and gave it in the same way to each of his five boys. Father was never drunk in his life but all of his sons became drunkards. All are dead now except me." He was a picture of despair. "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

In certain sections of this country they began a generation ago to take the Lord's Day for baseball and theatricals. The men whose pockets were being enriched by it falsified and said that they wanted these things in the interest of "the poor working man," because he had no other day for entertainment. Now things have turned around till both rich and poor have time on their hands and to spare, so far as employment is concerned. Out from those populations have come highwaymen and gangsters who have terrorized whole cities and sections with robbery and murder and in some instances have set up a kind of super government in the interest of crime. Pity the victims; many of them are innocent. But they are dwellers in a government which has tried to wrest from a merciful God the day in the week which He has reserved for His own honor and for the spiritual good of all of His creatures. "Whatsoever a man soweth that shall he also reap." Legislators and leaders in business and social affairs are to blame for these conditions. Ancient history is repeated again: "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years" (2 Chron. 36:20).

This leads us to think of the importance, in life and teaching to be careful in observance of the whole truth of God as revealed to us in His Book. Any heresy is bad, however fascinating it may be to the flesh, and however appealing to human sentiment. Soul losses are attached to every one of them. If we overstress "free will" somebody will put off repentance till their death bed and never be saved. If we overstress "the election of God" some will think that God will save them anyhow, when He gets ready and so they will refuse "to seek the Lord while He may be found." Pictures of spiritual things can no more be substituted for the things themselves than pictures of food will feed you and pictures of fire will warm you. The ordinances of the New Testament are not to save us but to remind us. We are in duty bound to accept every truth of the Bible and pass it on unchanged to a world in need of it. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22:18, 19).

There is a blessed side to this matter of starting things that cannot be stopped. "My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. 55:11). "Being confident of this very thing that he who began a good work in you will perfect it until the day of Jesus Christ" (Phil. 1:6). Not all evil men, not all evil spirits, nor Satan himself, nor all of them combined, can put an end to the work, which God, through His disciples, begins in human souls.

It was on Sunday morning, December 15, 1850, that Charles H. Spurgeon, a lad of 15 years, on account of snow and storm, did not get to go with his father to church and so drifted into a Primitive Methodist chapel at Colchester, England. He says: "Sitting down, the service went on, but no minister came. At last a very thin-looking man came into the pulpit and read these words: 'Look unto me and be ye saved, all the ends of the earth.' . . . He said: 'Young man, you are in trouble. Well, I was sure enough. Says he, 'You will never get out of it, unless you look to Christ.' And then, lifting up his hands he cried, 'Look, look, look!' I had been waiting to do fifty things, but

when I heard this word 'Look,' what a charming word it seemed to me! I saw at once the way of salvation. Oh, I looked till I could almost have looked my eyes away, and in heaven I will look on still in my unutterable joy" (Life of Spurgeon by Eva Hope).

At the age of 17 Dwight L. Moody was led to Christ by a Sunday school teacher, Mr. Edward Kimball, of Boston, who told about it as follows: "I determined to speak to him about Christ and about his soul, and started down to Holton's shoe store." Then he tells how he came very near backing out but went on. "I found Moody in the back part of the building wrapping up shoes. I simply told him of Christ's love for him and the love Christ wanted in return. It seemed that the young man was just ready for the light that then broke upon him, and there, in the back of that store in Boston, he gave himself and his life to Christ" (Life of Moody by his son).

Only think of how the influences of those two men go on in the other two with increasing effect. "In the morning sow thy seed and in the evening withhold not thy hand: for thou knowest not which shall prosper whether this or that, or whether they both alike shall be good" (Eccl. 11:6).

This is the centennial edition of the paper, so I may be pardoned for relating an incident that occurred in Knox County when I was about ten or twelve years of age. My father, Noah H. Chiles, was in a field near the road, clearing away briars and bushes preparatory to plowing for corn. I was with him and helping a little. Along came old Brother Cabiness in his one-horse sulky soliciting subscriptions to the Baptist and Reflector. I was sent to the house to get the dollar to start the paper to our dear little home. It meant much to us. My mother would sit by the lamp at night and read aloud from its pages while the rest of us quietly filled the circle before the open wood fire. George A. Lofton was giving his "Chalk Talks," and A. J. Holt telling of his travels in Palestine. Edgar E. Folk had not been editor very long. Fourteen years ago my father died with his subscription paid up in advance. My mother, aged 79, still takes it and reads every word in it. I like to help get subscribers for it, hoping it may mean to families now what it did to ours then. The new subscriber of that day, the solicitor, the writers mentioned and the then editor are no more with us. But the paper abides. For an hundred years it has told of souls saved, churches organized, Sunday schools started, revivals held, ministers ordained, missionaries sent out, young people married and funerals conducted. These events are all illuminated now by the evening glow of a closing century. May even brighter be the dawning of the new century, and fuller still its day, if Jesus tarries. "And they that are wise shall shine like the brightness of the firmament and they that turn many to righteousness, as the stars forever and ever" (Dan. 12:3).

"I know that Eden was; for I have dwelt

In innocence within its perfumed vales,
Have seen the glory of creation's morn
And felt the breezes from eternal shores.

"I know the tempter came; for I have heard
His voice and tasted of bitter fruit

My soul has hidden in the garden depths
In awful gloom and heard the voice of God.

"I know the curse did fall; for I have tilled
The ground amid sharp thorns and stones and I
Have felt the awful burden of its woe—

Have seen the form of man return to dust.

"I know that Christ was crucified; for I
Have heard the jeers of those who pressed the thorns,
Have known the men who drove the cruel nails,
Have seen the mad world slay the living truth.

"I know that Jesus lives; for should
The hand of desecrating skeptic tear
The record of His life away; a thousand million
Souls would rise and still crown Him king."

Rogersville, Tenn.

Cast thy burden upon the Lord, and He shall sustain thee:
He shall never suffer the righteous to be moved.—Psalm 55:22.
Biblical Recorder.

Early Churches

W. E. MCGREGOR,

Moderator of Nolachucky Association

I have gathered a few facts about the three oldest churches in Nolachucky Association which may be of interest. These three oldest churches are Whitesburg, Warrensburg, and Concord. The Whitesburg church, the oldest, was organized June 11, 1785, by Elder Tidence Lane and Elder William Murphy. It was first known as the Bent Creek Baptist Church. When Elder Tidence Lane was called to the care of the church he asked for a little time to consider the call. The records tell us that after a year's consideration he accepted the call. We would gather from that that his idea of "a little time to consider" is somewhat different from ours. It is interesting to notice that after he did accept he pastored the church for twenty-one years.

Whitesburg's first church building was made of logs. When the church decided to move from Bent Creek to Whitesburg, about a mile away, it sold the logs. Brother Kaufman bought them and built them into a barn. The Association recently secured the logs and now has them on the ground at Whitesburg. It is the intention of the Association to build back the original building as a memorial to Elder Tidence Lane, the first pastor and first moderator of Holston Association.

The Whitesburg church has preserved the minutes of its meetings from the beginning down to the present day. It is very interesting to read those first records. The early clerks were some scribes. They did all their writing with goose quill pens, too.

The first members of this church believed and practiced gospel discipline. The church is still doing business for the Master. The present pastor is Gordon Greenwell, Whitesburg, Tennessee. There is preaching there twice a month. This coming June the church will be one hundred and fifty years old.

The second oldest church is Warrensburg, which was organized in 1793. It has been working for the Master these many years. The work of this church is going on well. It is one among the best country churches. The present pastor is Brother C. P. Jones, Greeneville, Tennessee.

The third church is Concord, organized in 1823. She is going well. Many souls have been saved under her work. Brother Marshall Hoover is her present pastor. I have had the honor of baptizing into her fellowship 116 persons of which I am very thankful.

POPLAR GROVE

R. W. Dowland, Clerk

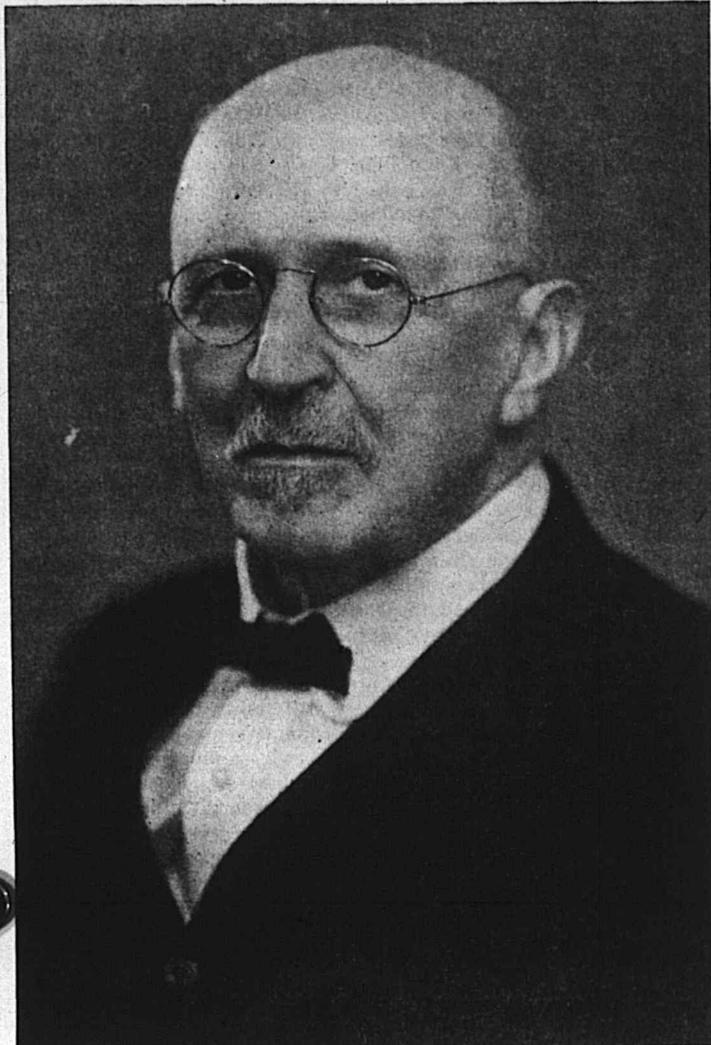
The old records were destroyed by fire some years ago, consequently our history must be very brief. In 1843 Rev. G. W. Day organized Poplar Grove Baptist Church of members from the Spring Hill Church, near Eaton, Tennessee. A nice, plain, house of worship was erected by these members upon a lot donated to them by Mr. and Mrs. Richard Hartsfield. This building was used until 1908, when under the leadership of Rev. J. A. Bell, the church site was changed to its present location in the little village of Brazil. Our present membership is 140.

It was here that Dr. M. E. Dodd was converted, this is the church into which he was baptized.

Poplar Grove has been very much favored in that some of the best pastors in the whole South have been hers, namely: Brethern G. W. Day, Matthew Tillsman, Joe Borum, Norton, Gardener, Grace, Tigrett, Hughes, F. F. Moore, J. H. Peay, Forrest Smith, Charles W. Daniel, Hardy Winburn, R. A. Kimbrough, Bledsoe, A. P. Moore, Terry T. Martin, J. A. Bell, J. F. Barker, Roy Keathley, H. E. Watters, J. C. Dance and I. N. Penick, the present pastor.

For ninety-two years Poplar Grove has stood true to the teaching of the apostles. For ninety-two years she has stood, a Light, leading souls out of darkness and error. May she ever stand, holding sacred the Lord's teaching until the great angel shall sound the doom of time.

Veterans in The Ministry



DR. GEORGE MARTIN SAVAGE

"THE GRAND OLD MAN OF UNION"

Dr. George Martin Savage, president emeritus of the university here, more familiarly known among the thousands of graduates and former students as "the grand old man of Union," is about to sever his direct connection with the school with which he has been identified for approximately a half century.

Advancing years have caused his physicians to urge upon him that he give up active service, at least temporarily. If left to his own inclination, Dr. Savage would still be found "in the harness."

His beloved wife died a few years ago and this blow has had much to do with slowing down his active career.

From a family of eight children, he still has four who welcome the profound privilege of having him in their home.

At present he is with Mrs. Monroe Elmon Dodd, wife of the pastor of the First Baptist Church at Shreveport. Dr. Dodd, native of Gibson County and beloved throughout the Baptist circles of the South, will get much joy in having Dr. Savage in his home.

After remaining with Dr. and Mrs. Dodd for a while, Dr. Savage will journey to Kentucky where he has two daughters—Mrs. R. P. Mahon at London and Mrs. James Brandon at Benton.

Dr. Mahon, too, is a Baptist minister who has seen service as a missionary in Mexico.

After finishing his visit in Kentucky, Dr. Savage will go to

the Pacific coast where he will visit a fourth daughter, Mrs. Ben Welch of Long Beach, Cal.

But if there were no children into whose homes he might go to enjoy the period of rest and leisure that has been prescribed for him, there are thousands of alumni of the university who would deem it a rare privilege to have this beloved gentleman and scholar with them for an extended visit.

These alumni are scattered all over the United States and in foreign lands. Some of them have reached the heights in the business world and in the professions. Some are advancing God's kingdom on alien soil with a missionary spirit that got its first inspiration in the Bible class of Dr. Savage at Union.

Each one of them links Dr. Savage with his college days. Each one, in turning back the pages of his life, finds some of the brightest of them reflecting in gentle discipline or kindly admonition of a man who really loved his students and felt a personal interest in their welfare and exhibited a burning desire to have the Christian spirit indelibly impressed on their immortal souls in their formative years.

Whether he was in the midst of an exegesis on the New Testament, whether he was seeking to get from the student his knowledge of a Greek derivative, whether he was trying to impress upon that pupil the lyrical beauty of the French language or whether he was explaining the authenticity of the Hebrew in an Old Testament translation, he was always the same kindly man who had gone into his classrooms with the spiritual strength that came from his usual half hour communion with God on bended knee and whose daily walk in life was closely akin to that of the Master who went about doing good.

Dr. Savage's absence from the university and from the city will be missed. But there are hundreds of his fellow-citizens who will rejoice with him that he is taking a little time off to enjoy the other pleasures of life before he goes to that rich reward that is awaiting him in the Great Beyond.

(This beautiful tribute (condensed by us) to Dr. G. M. Savage appeared on the front page of the Jackson Sun of April 8, 1935. It was written under a different head from the one we have used, but we personally adapt what was said as our own expression of love and appreciation. A hallowed memory of the past is that of sitting in the Bible class and Academic classes of Dr. Savage at Hall-Moody and then later at Union University. His influence shall abide unto eternity itself.—Editor.)

REV. ROBERT CUMINGS MEDARIS

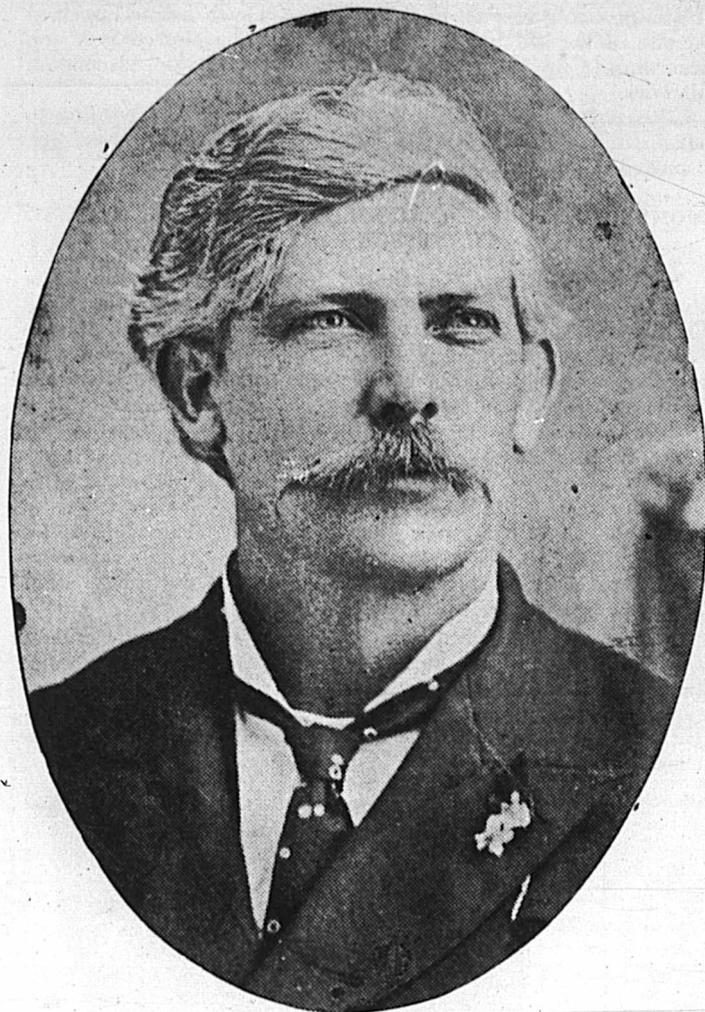
Was born on the banks of the Clinch River in the Eagle Bend, Henderson County, Tennessee on the 23rd day of November, 1858. He is the son of Robert and Mary Medaris, deceased. He professed faith in Christ when seventeen years of age, and was baptized into the fellowship of the Clinton Baptist Church.

He felt the call to the Gospel ministry the night of his salvation, but did not yield for three or four years. On March 23, 1884, he was ordained at Clinton.

He was educated at Clinton, Tennessee, and attended the Southern Baptist Theological Seminary, at Louisville, Kentucky. He has held hundreds of revival meetings in various states. He has witnessed the conversion of above three thousand souls and welcomed 3,500 or more people into the churches. He has served successfully as pastor of churches in Tennessee, Kentucky, Arkansas, Texas, and New Mexico. He led in the organization of many churches in different states.

In May, 1893, he went to Arkansas, having been elected as Evangelist of the newly created Sunday School Board of the Arkansas Baptist State Convention. He located at Jonesboro. When this work was consolidated with that of the State Mission Board, he became State Mission Secretary, or Evangelist. While serving as State Evangelist he secured the farm on which the Baptist Orphans' Home at Monticello is located, and he raised above \$2,000 with which to enlarge the house.

While working in Arkansas he secured hundreds of subscriptions to the Arkansas Baptist. He also aided in raising money for Ouachita and Mountain Home Colleges. Then he



REV. ROBERT CUMINGS MEDARIS

prevailed on the members of the State Convention to appoint a committee on old ministers' relief and acted as chairman and treasurer of the committee.

He served as Enlistment man in Alabama under the Baptist State Mission Board during the 75-Million Campaign. While thus engaged he secured five hundred subscribers to the Alabama Baptist.

During his residence at Williamsburg, Kentucky he owned and edited the Mountain Baptist, a paper that had a wide circulation and was a great factor in Kingdom building. He was at one time Field Agent and Special Correspondent of the Western Recorder. Soon after beginning his work in Kentucky he was appointed agent to secure money with which to build a Baptist college, and in a few months the Williamsburg Institute, now Cumberland College, was opened with about 300 students.

In New Mexico he served as missionary for two years and was pastor at Hope.

He spent one year as missionary of Spring River Association, making his headquarters at Joplin, Missouri.

While he is not now acting as pastor, yet he is as Voluntary Bible Missionary doing a great work preaching, and has organized two churches and two Sunday schools in the last two years. He spent much of his time last year in visiting his old fields of labor.

Some seven years ago he organized his "In His Name" Bible, Book, and Tract Society, and this society has for its purpose the glory of God in the extension of Christ's Kingdom on earth. Therefore, to carry out this purpose and work, it seeks to place the Holy Scripture, other religious books and Gospel tracts in the hands of people. His literature has gone out into fifteen states and two foreign countries.

He married first Miss Virginia (Dollie) Goans, daughter of Abraham Goans of Anderson County, Tennessee. To this union were born two boys and two girls. Mrs. Medaris died some ten

years after her marriage. His present wife is the daughter of William Barton of Jonesboro, Arkansas. She has living three brothers, P. C. Barton, Jonesboro, Ark.; L. E. Barton, Montgomery, Ala.; A. J. Barton, Wilmington, N. C.; and a sister, Mrs. Parisade, Jonesboro. There has been born to this union five boys and four girls.

He lives at 423 Montgomery Street, Memphis, Tennessee.

REMINISCENCES OF BAPTIST AND REFLECTOR

Dear Brother Taylor: At your suggestion I am sending you some notes of newspaper memories and experiences of my life, and especially about the Baptist and Reflector. The first Baptist paper I ever read was called "The Baptist," edited and published at Memphis, Tennessee by Dr. J. R. Graves. I then began buying and reading his paper and books. Many of them I have until today.

About this time I tried to get a place to work my way in Clinton Baptist College, Clinton, Kentucky, but did not succeed as they could not let me work my way. Clinton was twenty-five miles from my old Kentucky home. On my way home I passed through Milburn, Kentucky, fifteen miles from my home. Here I saw a big, red brick building. I inquired what it was, and was told that it was a Methodist Conference High School. I had never heard of it before. I had a New Testament, a Baptist paper, and some of Dr. J. R. Graves' books. These I thought would arm me against any foe.

So I made application at the Methodist High School. They found a place to work for my board as porter at the Thompson Hotel, and to give me my tuition as bell ringer, janitor, etc., at the high school building. I gladly accepted. Then I heard Rev. J. N. Hall preach the Methodist high school commencement sermon. After fifteen months I was given a janitor's place at Clinton College, Clinton, Kentucky. Here I remained two years, graduating in Science, History, and Mathematics from a small Baptist college.

During that summer I decided to preach, and in October, 1883, I entered the Louisville Baptist Theological Seminary. Here I met Rev. Edgar E. Folk, for years afterward editor of the Baptist and Reflector. I once knew the particulars of the consolidation of "The Baptist" of Memphis, Tennessee, Dr. Graves, editor, and "The Reflector," Dr. J. M. Robertson or Robinson, as editor at Chattanooga. Dr. J. B. Moody had some part in "The Baptist." Finally, Dr. E. E. Folk became sole owner, editor and business manager. He was one of the best men Tennessee Baptists have ever produced.

Dr. Folk had to go in debt to get the Baptist and Reflector, and never was free from debt for the paper. He was my beloved brother and allowed me to be his unknown assistant when he was travelling or away on a temperance campaign through the State of Tennessee. I knew his sacrificial work for temperance and the Baptist cause, and because of this, I would not let him pay me one cent. I asked to be allowed to run reviews of books in the Baptist and Reflector, and in this way I secured many of the best books published.

Many false stories were circulated about Dr. Folk by political enemies and whisky drinkers, bootleggers, etc. The editor of the Baptist and Reflector was accused of making much money out of the paper, which was untrue. I have known him to borrow money to run the paper over summer months to the Associational period. He wore himself out serving his brethren and the Baptist cause. Tennessee Baptists owe him a debt they can never pay in this world.

Dr. Folk was also one of my best friends. He invited me to Tennessee and had the Third Church of Nio'ta invite me to visit them, which ended in a call to that church where I spent nearly twelve years and where Dr. Folk and myself became close friends until the Lord took him home from his toilsome task. He made the Baptist and Reflector ring with Baptist doctrine and temperance to the end.

May the paper continue to hold up the same banner that Dr. Folk did—"Speaking the truth in love." May the paper continue to "Reflect the Truth," as Dr. Folk often said. The writer prays the blessings of Heaven on the Baptist and Reflector and its modest editor, Brother Taylor, who is from Kentucky as I myself.—W. C. Golden, Orlando, Florida. (No cut of Dr. Golden could be secured.—Editor.)



DR. S. W. TINDELL

This picture taken when Dr. Tindell was commander of the Department, Grand Army of the Republic (G. A. R.) of Tennessee with the rank of Major-General

THE OLDEST CHURCH IN TENNESSEE

In his Foreword to Volume I of *The Baptists of Tennessee*, Judge Samuel C. Williams, ex-Justice of the Supreme Court of Tennessee, and himself a noted historian, says: "A student of Tennessee history gains a distinct impression that the Baptists of Tennessee have been neglectful of the preservation and publication of the history of that great denomination in the State. The part played from the earliest times by the Baptists in the civilization of the Commonwealth has been a major one—well worthy of ample commemoration." (Vol. I, page 3.)

Errors Refuted—Facts Stated

In a recent issue of a local paper Judge Williams says: "The idea that there were two Baptist churches in the Tennessee country collected some time after the year 1765 and broken up in the Indian War of 1774 is quite preposterous. The Baptist historian Benedict is clearly confusing Southwest Virginia with this region, as his contact shows: 'One of these was constituted by the name Glady Hollow which is in Virginia.' When it is considered that the first settler arrived in Tennessee about 1769, the error becomes apparent."

In the same article in the local paper, Judge Williams says further: "Priority cannot be taken away from the Buffalo Ridge Church, as is amply demonstrated in the Rev. S. W. Tindell's book, *The Baptists of Tennessee*—itself a distinct honor."

Sinking Creek Church

In the same article in the local paper, in regard to Sinking Creek Church, Judge Williams says: "Sinking Creek Church was probably founded by Matthew Talbott, etc." If so, it was about the year 1780, since Talbott did not appear in the Watauga country prior to the formation of the Buffalo Ridge Baptist Church so far as can be traced in the records.

Sinking Creek Church sent delegates to the organization of the Holston Association, at Cherokee Creek, October, 1786, but the delegates were not admitted, probably because the Sinking Creek Church at that time was not an independent church at that time, but an "Arm" of the Buffalo Ridge Church. In her research work Mrs. L. W. McCoun has found a record showing that the Sinking Creek Church was not, at one time, an independent church but only an arm. For several years Mrs. McCoun has been working on the history of that church with a view to publication.

The Old Sinking Creek Meeting-house

As to that house being the oldest church building in Tennessee, there is no evidence whatever to support that contention.

It was probably erected in 1783. There is such a date inscribed on one of the old logs of the building. The church was not, according to the records, admitted into the Holston Association till 1794.

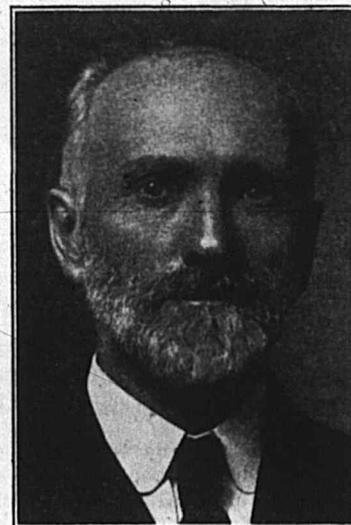
The Buffalo Ridge Church-house was erected, according to Dr. J. G. M. Ramsey, in 1779. (See *Baptists of Tennessee*, Vol. I, page 23.)—S. W. Tindell.

PIONEER HISTORIAN CONTRIBUTES VALUABLE DATA TO TENNESSEE BAPTISTS

Dr. J. J. Burnett, 81, scholar, historian, author, minister; student under Broadus, Boyce, and Manley; sometime Field Editor Baptist and Reflector, part owner of *East Tennessee Baptist*; personal friend of J. R. Graves, Edgar Folk, and A. J. Holt, is contributing valuable historical data to the Historical Society of Tennessee Baptists.

Jehu Burnett was born at Del Rio, Tennessee on January 22, 1854. He was graduated from Carson-Newman College with the class of 1877. His first revival was in a little church of eight members near White Pine, Tennessee. At the close of the meeting, 50 new members were baptized into the fellowship of the church. His first pastorate was at Winchester, Tennessee during the palmy days of the Mary Sharpe College for Girls, while Dr. T. C. Graves was president.

It was a new epoch in young Burnett's life when he entered the seminary at Louisville to study under Broadus, Manley and Boyce. There he stayed until he had taken the graduate and post graduate courses and received the "Full Graduate Diploma." He made an envious record and verified the saying, "Like teacher like student," and today reflects the eloquence of



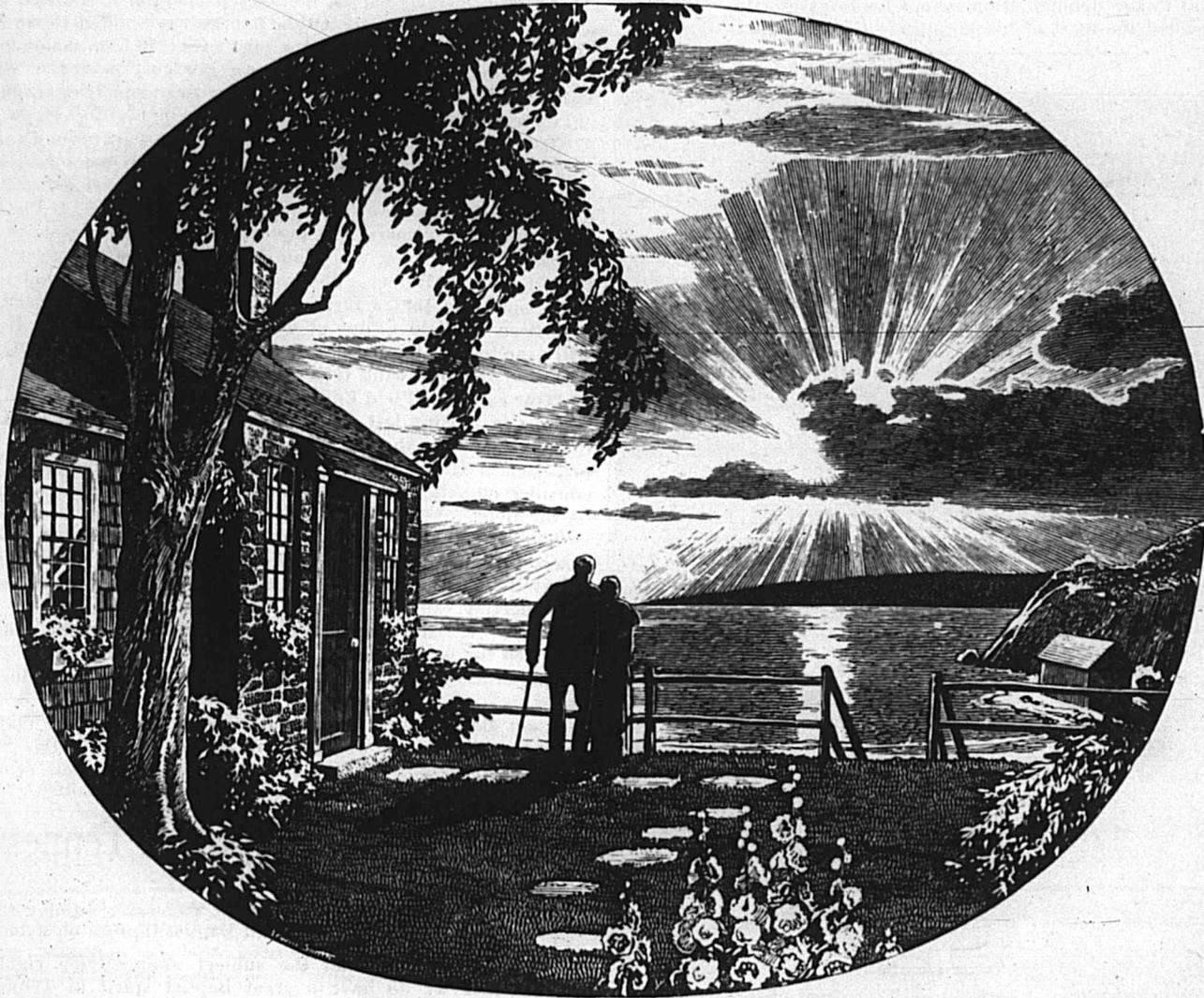
DR. J. J. BURNETT

Broadus and the theological profundity of Boyce. He was graduated in the class of 1885.

In 1889 Dr. Burnett was married to Mrs. Alice Beeler Huff, with whom he lived happily until her death thirty-six years later. About 1890 he purchased a half interest in the *East Tennessee Baptist*, a denominational paper published at Harri-man, Tennessee. It was while travelling for this paper that he conceived the idea of writing a history of Tennessee Baptists, and set about the task of gathering materials. His search carried him all over that State until he had visited practically every historic spot. When he severed his relations with the "East Tennessee Baptist," this young historian was elected to the position of "Field Editor" of the Baptist and Reflector, in which position he served until he was called to be pastor of the First Baptist Church, Jefferson City, Tennessee. Since then he has held pastorates in Indiana, Missouri, and Tennessee. In 1918 his Alma Mater bestowed upon him the honorary degree, D. D.

The last two decades Dr. Burnett has given to work on Baptist history in Tennessee. His first volume, "Sketches of Tennessee's Pioneer Baptist Preachers," came from the press in

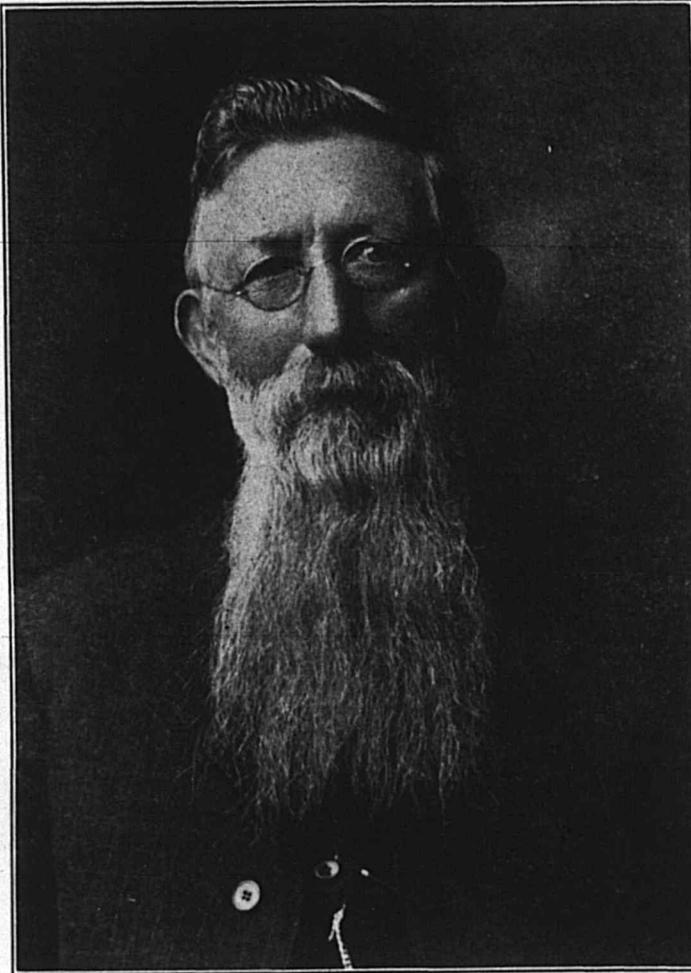
Aged Ministers Relief In Tennessee



Is administered by the Relief and Annuity Board, Dallas, Texas. Your regular offerings through the Co-operative Program make possible regular checks from this Board. Special offerings through W. M. U. organizations, Sunday Schools or by individuals are needed to increase the benefits in Tennessee which are all too small to meet the necessities of the dear old people who await eagerly for relief checks. The women of Texas have set June 4, as a special day of prayer and giving for Ministerial Relief in Texas. These gifts will be over and above their regular Co-operative Program gifts.

THOMAS J. WATTS, Executive Secretary
DALLAS, TEXAS

1919. This book consists of brief sketches of the life and works of more than 300 pioneer Baptist preachers of Tennessee, including Tidence Lane, the first pastor of the first permanent church of any denomination in Tennessee. The book originally sold for \$2.50 and is now out of print. Dr. Burnett has at his home in Jefferson City about 100 copies which may be had at half price, postpaid. The book is valuable for its historical data, which represents much work and expense. Dr. Burnett had expected to publish a second volume, but age and infirmity have taken their toll and he is making a gift of his valuable material to the denomination which he loves and to which he has devoted the most of his long life.—C. W. Pope.



ELDER J. H. GRIME

AUTOBIOGRAPHY OF J. H. GRIME

I was born in a cabin built of round logs, and the cracks daubed with mud, near Cookeville, Putnam County, Tennessee, July 29, 1851. I am of German and English extraction.

I have taken a number of degrees in building log cabins, clearing land, and cutting the timber and splitting rails, then building the fence.

I grew to manhood within pioneer surroundings. I never saw a glass window until I was about eight years old. Our post office was ten miles away, and was visited once a month, when father went to County Court on first Monday.

I did not know until after I was married that there was such a thing as a denominational paper published. When I was married, my library consisted of a ten-cent Testament, a four note song book, and one school reader. I refrain from boring the reader with my poverty and struggle for a livelihood.

I fought off the call to the ministry for eight years, and never did yield until God and the church drafted me in. I pleaded

my ignorance, illiteracy, and inability. But when I surrendered I cut the bridges behind me. For a few years I took my Bible and hymn book, for I had no money to buy other books with, and went among those mountain people preaching the Word, and God multiplied the converts in great numbers. Those days are a joy to my heart as I think of them now. I have since gone to school, and have around me about one thousand volumes of select books. But the most that I know has been learned by my own fireside.

About the time I was ordained, a preacher came to our little church with a small Baptist monthly paper, the first I had ever seen. I subscribed for it. Other papers were added to my list. By this time we had secured a post office in our community, where a man brought our mail on horseback once a week. These papers I devoured, reading them over and over, comparing them with the Bible.

I soon commenced writing to those little papers, and to my surprise they soon, at intervals, would call on me for articles on special topics. Then they began to ask permission to record my name as regular contributor or associate editor. If the files were examined, somewhere my name would so appear in the following papers, viz: The Baptist, Baptist Gleaner, Missionary Baptist, Baptist Helper, Liberty Baptist, and last but not least, in the spring of 1891, I resigned my pastoral work and accepted a position as Field Editor of the Baptist and Reflector. If you will examine the Baptist and Reflector of November 5, 1891, you will find the following from the pen of E. E. Folk:

"Our excellent Field Editor, Bro. J. H. Grime, stopped with us a while in passing last week. He is doing some hard work for the paper and for the cause of the Lord. A hard student, a fine preacher, a strong debater, a consecrated Christian man. We consider ourself fortunate in having him as our representative on the field."

I looked after the paper, attended all public meetings I could reach, preached twice on Sunday, and occasionally through the week. I sometimes would stop at a needy point and hold a few days meeting.

These were strenuous days; yet I was happy in the work as I carried the gospel message to the lost, the claims of the paper to the brotherhood, and gathered the religious news for the paper.

I am glad to greet the brethren in this centennial number. Good-by till we meet where it will be one eternal NOW.

—Lebanon, Tenn.

A Greater Baptist Spirit in Tennessee

HOMER G. LINDSAY

(Delivered before the annual West Tennessee Sunday School Convention, meeting with the First Baptist Church of Memphis.)

You will observe that the subject assigned me rightfully implies that we do have a great Baptist spirit in Tennessee. Perhaps few other states are as free from faction, friction, destructive criticism, and destructive tactics. We have no ruling nor reigning ecclesiastical despots or dictators in our midst, and if I rightfully gauge the temper of Tennessee Baptists we would not long tolerate such. More than a century ago when the first District Associations were organized in our state, our fathers inserted an article in the Constitution which reads thus: "The number of messengers thus chosen and convened shall have no power to lord it over God's heritage, or infringe upon any of the rights of the churches, but may act as an advisory council for the common benefit of all the churches, and the furtherance of the cause of the Redeemer." When our Tennessee Baptist State Convention was organized at Murfreesboro in 1874 this same thought or spirit was incorporated in Article IV of its constitution, and is still the spirit that characterizes the co-operative work of Tennessee Baptists today.

We are indeed an untrammelled and democratic body of people. Our solidarity is due to our common orthodoxy. Tennessee Baptists are united around "One Lord, one faith, one baptism." We believe that the Baptist churches began with the Master, and we recognize no other over-lordship. We believe that the first Baptist church was the church at Jerusalem which was an independent self-governing democracy. We believe that

our principles are as old as Christ. We believe in the baptism of believers only, in loyalty to the Scriptures as the final authority, in the independence of local churches, the absolute severance of church and state, that individual freedom is essential to progress, that love, not law is the binding factor, and that a redemptive service is the church's supreme end.

The spirit of harmony and cohesiveness that prevails in our midst is no doubt due, first of all, to our loyalty and fidelity to these and other great distinctive New Testament teachings. In reading biography I am impressed that back of every great life in history we will find that there have been some great and profound convictions. These have been foundation stones in their climbing to heights of achievement. Some one has well said: "A man may not have many articles in his creed, but he needs to have a few concerning which he has no doubts whatever." We believe that behind our great Baptist spirit in this state is the fact that Tennessee Baptists do have some great and profound convictions about which they have no doubts whatever.

Tennessee is known in secular history as the "Volunteer State," and Tennessee Baptists believe in and to a large extent practice voluntary co-operation. Tennessee Baptists have stood staunchly by our Southwide Co-operative Program. We have stood loyal in the face of successive attempts that have been made to destroy or starve it to death. We have manifested that we believe in and are willing to support every legitimate agency of our great Convention. It is our personal conviction that this fidelity and faithful support of the co-operative program has not only resulted in the salvation of the program itself, but has also resulted in great benefit to our own people in their unification around a great single objective.

The history of Tennessee Baptists has been marked by their intense spirit of evangelism. Twenty years ago Dr. Gillon reported that there were 192,000 Baptist church members in Tennessee. Dr. Freeman somewhere speaks of our more than 300,000 Baptist church members in Tennessee today. It would thus seem that we have added more than a hundred thousand members in the past twenty years. Literally multitudes have been won to our Lord Jesus Christ, and baptized into the fellowship of our churches. But, despite the increase in church membership, the ratio of population is increasing faster than our ratio of conversions. We must face that fact that we are responsible to God for more than a million lost souls within our state. More than any other people we have the Gospel they need; more than any other people we have access to their ears and hearts; more of them would be Baptist than anything else were they converted. It is peculiarly our task of finding a way of so giving them the Gospel as to get their acceptance of the Gospel. We must enlarge our program of evangelization. For a generation we have been training people for this work, let us find a way to challenge them with the task. Surely, nothing would so revive the spirit of our people as a great soul winning movement.

Sixty-one years ago when our State Convention was organized they were confronted with the problem of enlistment. It is no less acute today. Out of 1938 churches in our state more than 500 report no baptisms, and more than 100 others report only one for the year. Seven hundred churches in the state failed to contribute one cent to any of the seven causes in the Co-operative Program. With no lessening of our spirit of evangelism, but in keeping with the policy of the great Apostle Paul, we must "Follow Evangelism with Enlistment." We must gather this host of unenlisted Baptists in our churches and over and over again teach and instruct them in the "do" of the Christian life. E. Stanley Jones says: "It doesn't take much of a man to be a Christian, but it takes all the man there is." Again he says: "The greatest argument for Christianity is Christ, and the greatest argument for Christ is a Christian. 'Ye are my witnesses,' says Jesus. We know He lived because He lives, and we know He lived, because He lives in us."

Christ nowhere lowers the standard. The all inclusive program of Jesus Christ must be the program for Tennessee Baptists. It is our rallying point. Nothing less than the Great Commission presents an adequate program or a sufficient challenge. Missions, Education, and Benevolence must walk hand

in hand. It is said that after the death of Cecil Rhodes, the millionaire statesman, there was found among his documents this written statement: "If there is a God and if He cares for men, then the most important thing in the world for me is to find out what He wants me to do and then go and do it." Surely the most important thing in the world for Tennessee Baptists is to study the revealed program of our Lord Christ and then go and DO it. When Nelson at the great battle of Trafalgar ran up that signal on the masthead of his flagship: "England expects every man to do his duty," cheers rose all along the line. A spirit of heroic response was stirred in the hearts of every British sailor. Triumph and victory was the reward.

Surely the captain of our salvation, Jesus Christ, has a larger claim upon His blood bought and redeemed host of Tennessee Baptists. Ought we not in loyalty, love and gratitude to rise up three hundred thousand strong to carry on the great New Testament program He has entrusted in our hands? In obedience and loyalty to Jesus Christ and with a common purpose to carry out His great redemptive program, let us go forward to the building of a greater Baptist spirit in Tennessee.—Covington, Tenn.

SOUTHERN BAPTIST HOSPITAL

2700 Napoleon Avenue
NEW ORLEANS, LA.

LOUIS J. BRISTOW, Superintendent

April 19, 1935

Rev. O. W. Taylor, Editor
The Baptist and Reflector
Nashville, Tennessee

Dear Brother Taylor:

In response to your enquiry I am pleased to advise you that the Southern Baptist Hospital has been in active operation for nine years. Employing "round" figures, the Hospital has cared for more than 60,000 patients, of whom nearly 8,000 have been given free service, and 15,000 others part-free service. The cost of the charity service given by this Hospital has been \$308,170.10, besides the value of the services of physicians and surgeons.

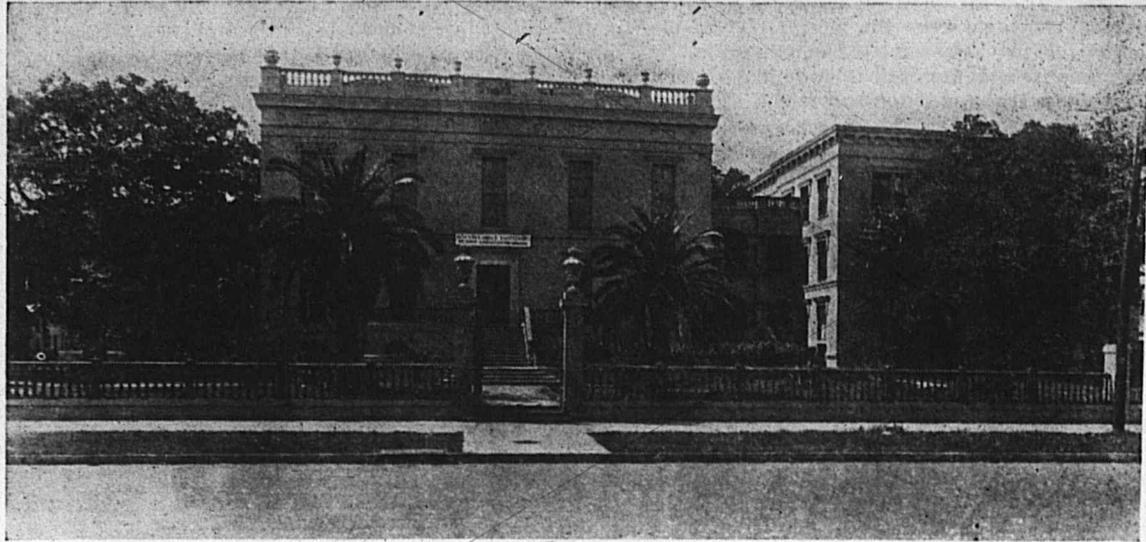
Our property occupies two city blocks, there are three modern buildings which, with equipment, cost \$1,137,540.62. Money was borrowed with which to build the Hospital and bonds were issued to cover the loan. We have paid interest and principal promptly as the bonds have matured. Operating expenses have been paid regularly and all purchases are paid for by the 10th of the month following purchase. We have never closed a year with a deficit.

God has blessed us in our task of Healing Humanity's Hurt, and to Him we give grateful praise.

Fraternally,

LOUIS J. BRISTOW,
Superintendent.

LJB:e



ADMINISTRATION BUILDING — BAPTIST BIBLE INSTITUTE — NEW ORLEANS, LA.

“THE CENTURY PLANT”

President W. W. Hamilton, Baptist Bible Institute

THE CENTURY PLANT. As the result of persistent advocacy by brethren Lipsey, Christian, Crutcher, Dodd, Holt, Lawrence, Mahon, and others the Southern Baptist Convention in 1917, at its meeting in New Orleans, founded the Baptist Bible Institute. Dr. DeMent later called it “the century plant.” Work began in New Orleans in 1817. The school was organized under a board of directors in 1917 and opened its doors in October, 1918, with Dr. B. H. DeMent as president.

The Institute from the first chose the Bible as the center around which all of the courses and activities were organized. The gospel message in sermon and song was taken to the street corners and the parks and the docks and the homes and hospitals and jails. Mission stations were planted here and there by consecrated and capable students and these later grew into church organizations. Personal soul winning followed the street meetings and it began to be said in New Orleans that “a new religion” had come into the city and was called “the Baptist Bible Institute.” In 1917 there were no Good-Will centers, no rescue missions, no mission stations, no street services, no Baptist Bible Institute, no Baptist hospital.

AMAZING GROWTH. Work in New Orleans in the early years was associated with the Mississippi State Convention and then later with Louisiana. A small struggling district association, “Orleans-St. Tamany,” continued until ten years ago when the growth of Baptists demanded a New Orleans association, which is now ten years old. Dr. Alldredge in 1934 reports here 23 churches with 6,524 members, 4,516 in Sunday school, 61 B. Y. P. U.’s, and 65 W. M. U. organizations. Church property, not including the Hospital and Baptist Bible Institute and Rescue Mission is valued at \$204,570.00, with total gifts of \$85,826.18 and \$15,018.79 for missions and benevolences.

It will be surprising to readers to know that the New Orleans Association standing sixteenth in number of churches in Louisiana is now second in total gifts and in gifts to missions. It is third in membership and fourth in baptisms and fifth in value of church property.

MIRACLES OF GRACE. A French farmer receives a gift of a Bible from a neighbor moving in from Illinois and is amazed and awakened by the reading. Neighbors are called in; the interest grows, persecution follows, attempts are made to destroy the precious volume, he is driven from the community, later is saved, joins a Baptist church, appeals to the Louisiana Convention that a missionary be sent to his people. They respond and send him and he becomes the fireside evangelist to the French.

In a little school house a French Bible is being read, a young farmer hears it, takes home a copy and as a result he and his

wife are saved. They sell the place, the farming implements, the stock, and with their little children move to Pineville and begin studying with their children in the public school. After ten years he graduates at Louisiana College and then spends three years at the Baptist Bible Institute and is now called “an apostle to the French.”

An Italian, seeking to drown with drink his struggle against adverse conditions, stumbles upon a street service at the corner of Canal and Rampart. Conviction comes, the case is wisely followed up, a soul is saved and a life dedicated. He goes to Acadia Academy and is now a student at the Baptist Bible Institute and is preaching to an Italian congregation.

A Jew on the street hears earnest young people present in song and sermon the gospel and after a long struggle is led to acclaim Jesus the Messiah and to accept Him as his personal Saviour. He follows on to know the Lord, attends the Baptist Bible Institute, and is now in active church work in the most foreign section of New Orleans.

A stranger joins the crowd on the street attracted by a little folding organ and a group of happy-faced young people as they tell of how Jesus saves and keeps and uses. Unknown to the workers, surrender is made to the conviction of the Holy Spirit and the visitor is won to Christ. That was in 1930. He is now a deacon in a Florida Baptist church.

A Scotchman as assistant engineer on a steamer is in port and is reprimanded by an earnest student for his drunken condition. He is urged to forsake sin and to turn to the Saviour of his mother, who back in Scotland continues to pray for him. He sails unsaved but later surrenders to Christ, becomes the “sky-pilot” on board, completes his contract with the steamship company, and after landing again in Scotland turns to the Baptist Bible Institute for training in Christian service.

A man on the pavement outside the building hears the carrying voice of the preacher for six Sunday nights. On the seventh he enters the church, is sought out by the minister and led to trust Jesus, closes up his two gambling places, at once becomes active in street services and church life, and after much prayer journeys many miles to the home of his father and mother. He wins them to his Saviour, and there follows in that French community a church which continues to sound out the truth of the gospel.

A married woman visiting her mother’s home stands in the yard and hears the gospel service conducted by Baptist Bible Institute students. She responds to the message and is saved. Her father sends expressions of gratitude to the Baptist Bible

(Continued on page 19)

Why Our Conversion Experiences Differ

C. W. POPE

The Divine Side of Conversion is the Same for All

There is nothing in human life about which there is such uniformity as the Divine side of conversion. And there is probably nothing about which there are so many differences as the human side of conversion. The theology of conversion is the same in every case: but the psychology of conversion may not be the same in any two cases. When we look at conversion from God's side it is simply one great garment of righteousness which will fit every man and woman on earth, whether white or black, old or young, educated or uncultured. But when viewed from the human side, then, every garment must be cut to fit the individual. When we take our stand beside the cross and look at men we must say with Paul, "For there is no difference between the Jew and the Greek for the same Lord is rich over all that call upon him."

Human Aspects of Conversion Different

But when we turn to the human aspects of conversion we find that no two human experiences are exactly alike. In fact there are no two anythings exactly alike. Everything has its individuality. There are no two pebbles on the beach that are identical, and no two leaves can be found on a tree that are alike in every respect. Select any two individuals on earth and they will differ in weight or height or shape or color or manner or habit or disposition or temperament. You are the only person on earth of your identical pattern. So in our reactions to conversions we stand alone. But as we may be classified in certain groups, as men and women, old and young; so we may classify our conversion experiences in certain defined groups of similar experiences.

I. Different in Receptivity to the Gospel

We are different in our receptivity to the gospel message. We do not have the same attitude when we hear the gospel preached. Jesus classified the hearers of the gospel in four groups which He likened unto four kinds of soil on which a sower cast seeds. (a) He likened one class of hearers to the ground by the wayside, a hardened footpath where the seed fell and lay exposed and the birds of the air devoured them. This is the man upon whose calloused heart the gospel falls like seed upon concrete and before he gets back home it is forgotten. (b) Another class of hearers He likened unto seed upon stony ground where the thin soil was conducive to quick germination but in hot weather the plant died. This is the hearer whose emotional nature only is stirred by the gospel message—he accepts it readily and without due consideration and when trouble arises he takes offense and falls away. It was just a spurious conversion of the emotions only and did not take root deep down in his mind and will also. (c) Another class of hearers He likened unto the soil already infested with seeds of briars and weeds and as the good and bad seeds grew up together the gospel was choked and became unfruitful. (d) The fourth class of the hearers is the good soil, and represents the man who accepts with mind and heart and will and bears fruit for the Master.

II. The Gospel Affects Us Differently

Not only are we different as hearers, but the gospel affects us differently. We differ in time, place, and manner of conversion. Some people are apparently converted almost instantaneously; they come into a service an unsaved person and go out a saved soul; they are convicted and converted in the same service. These people can tell just when they were converted. They remember the song that was sung, the sermon preached, the prayers prayed, what persons had most to do with influencing them in making a decision, what arguments and what scripture swept away their last doubts and let faith like a flood come in.

But there are others who do not know just when or where they were first convicted of sin. They cannot point to any one song or sermon or person that made the greatest impression on their hearts. With them conversion was a gradual process. (The reader will bear in mind that I am not speaking of regeneration, or God's part.) Little by little they accepted the truth that was preached, like the drip, drip, dripping of the water that wears the rock of resistance away until doubt gives

way to faith. The beginning of their spiritual birth was like the beginning of human life—unseen, unknown, unrecognized by the world or by themselves until one day spiritual consciousness came and they knew they had "passed from death unto life because—" The gospel affects us differently.

III. Different in Manifestations

We are different, too, in our manifestations of religion. Some people are always calm and quiet and reserved; even when the revival spirit is at flood tide they move on in the even tenor of their ways. But there are others who are excitable and enthusiastic, and when converted they feel like crying or shouting. These people are demonstrative and sometimes ecstatic. In the New Testament we have several types of conversions mentioned.

A. First is the child type mentioned in Matthew's gospel. Bright-faced happy children were brought to Jesus and were rebuked by the disciples, who, in turn, were rebuked by Jesus. Why is it so easy for children to be converted? If one wanted to cross the Mississippi River up near its source it would be an easy matter to step across it. But wait until its many tributary waters flow into it and to swim it at Memphis requires a terrific struggle.

B. Another type of conversion is Matthew's account of his own conversion. Jesus saw Matthew sitting at the receipt of custom and said, "Follow me; and he arose and followed him." This is the volitional type of conversion: the mind and the heart play their part, but the will is dominant. It is the business man type of conversion.

C. If we turn to the eighth chapter of Acts we see the intellectual type of conversion. The Ethiopian Eunuch riding in his chariot reading. Philip interprets the scripture and the Eunuch accepts Christ and requests baptism. Reasoning about the fulfillment of scripture he is convinced and converted. The heart and the will play their part, but the intellect is dominant.

D. Look again in the ninth chapter of Acts and we see the sensational, catastrophic conversion. The white light of heaven is focused upon Saul the persecutor and he is stricken down in the dust. It is the type of conversion where the emotions are dominant like John B. Gough, and John Bunyan.

Why the Differences?

Now let us ask, what makes these differences in conversion? Is it due to the kind of religion we have or the quantity of the religion we have? Does the man who wants to shout have more, or less religion than the man who is calm and quiet? Is it due to culture and education? It is not. Paul's conversion is the sensational type and he was the best educated man of the group. In an old fashioned glass factory the "blower" used the same material and the same instrument to make different vessels. The only difference was the mould in which they were made. We are the individual moulds into which salvation comes, and our differences in manifestations are due to the moulds and not the material.

Let us, then, not use our own religious experience as a measuring rod for all other Christians. And let us not doubt the reality of our own conversion experiences because they were not like Paul's. Remember the conversion of Matthew was just as genuine, if less sensational, as Paul's.—Jefferson City, Tenn.

"THE CENTURY PLANT"

(Continued from page 18)

Institute, and tells of his own conversion and of his joy over the salvation of his daughter.

An Italian, in a shoe repair shop on Magazine Street, relates in broken English to the president of the Institute that before he heard the words from an Italian student his eyes were closed (pressing his eyelids shut with his fingers). Since hearing the gospel his eyes are now wide open (using the same fingers to indicate the change), and rejoices that the grace of God has won him. He offers all of his savings to the Institute to help relieve its financial embarrassment.

These are just a few incidents of the many miracles of grace here in New Orleans and in the territory adjacent. These same earnest students are going into Southern Louisiana, throughout the South, and even unto the ends of the earth telling that Jesus is mighty to save. Put them on your prayer list and share in their victories for Christ.

Sunday School and B. T. U. Work in Tennessee



THE LATE W. D. HUDGINS

(Sunday School and B. T. U. (formerly B. Y. P. U.) work in relation to the Tennessee Baptist Convention is inseparable from Mr. W. D. Hudgins, who for twenty-seven years served as Superintendent of the Educational Department, until his death October 17, 1934, as the result of injuries received in an automobile wreck a month previous. The following resume, with figures changed to correspond to the present, is condensed from an article written by Mr. Hudgins a few years ago in "The Romance of Missions in Tennessee."—Editor.)

TRAINING FOR SERVICE

W. D. HUDGINS

I. HISTORICAL

We begin this part of our study by giving a brief statement of the growth and service of the Educational Department. The blessings of God have been upon the work it has done all through the eventful years of its history.

1. Prior to 1908

Back of the beginning of the work of your present superintendent in 1908 there is but little information. Some work had been done by the help of Sunday School Board and we should be glad to give proper credit but we have no records, no facts and no signs of the work were left in the state to guide us in the beginnings that were made in a very small way under the supervision of the present administration.

2. Conditions in 1908

General conditions found when we came into service were not very encouraging. Few churches reported schools. In our first report to the Convention, only 724 Sunday schools with a total enrollment of 35,000 were reported. The churches did not regard the Sunday schools as a part of the church program but largely as separate organizations with no responsibility resting on the church for the work being done.

We had no organizations except the three Sunday School Conventions, East, Middle and West Tennessee. No associational organizations and none for the state work. The Inter-denominational Sunday School movement had county organizations all over the state and directed the programs for all the churches. As a result of this, many of our churches were using Cook's literature and reporting to this general organization their gifts through the school.

3. Growth During The Years

It is very interesting to watch the growth through the years in almost every line of interest. We mention a few of these:

(1) **Enrollment.** From the view point of enrollment alone we are reporting a wonderful growth. In 1908 there were 724 schools with a total enrollment of 35,000. Now there are 1,684 schools with more than 212,902 pupils.

(2) **Interest.** When the present secretary began he could not get an engagement for lack of interest. No one seemed to care about any new ideas.

(3) **Leadership.** Then we could not find anyone to help. Now we have thousands ready to respond to our call at any time.

(4) **Efficiency.** Then but few schools were graded and none of them doing the best work, while now we have hundreds graded and well organized and a large number already Standard or working toward this high goal.

(5) **Literature.** Then we had but limited helps, many churches using other helps than ours. We have record of whole associations with every church lined up with the inter-denominational organized work, and using Cook's literature, while now it is a very rare thing to find a church with any other literature but our own Baptist literature which is the best.

(6) **Organization.** Then we had no organization of our own, neither did any other denomination have any work going on, but all co-operated with the union movement. Now we, as well as they, have found that we cannot depend upon anything but denominational training for the best results.

(7) **Training.** Then we had no training courses nor training schools. Now we have all kinds of books and courses and each year conduct hundreds of training schools. Then we had no awards credited to our state, while now we have 17,991 awards in one year. Up to 1908 we had never heard of a training school as we have them today, while now there are hundreds each year.

(8) **Working Force.** Then we had one worker for what time he could give at a salary of \$100 per month for the time put in. Now we have two regular paid helpers with a large number of special workers.

(9) **Relations.** Then, the school was one thing and the church another. Now the churches are taking the work seriously and are working under the Commission through the Sunday school.

(10) **Baptist Training Union.** Then we had little B. Y. P. U. work. Not until 1916 was a B. Y. P. U. State Convention organized. At that time we had only 250 unions, while now we have 1,708. Then we had no organized laymen's work in the state, while now we have in many of the associations as well as the churches well organized Laymen's Brotherhoods doing most excellent work. We have as fine a corps of field workers as ever graced any state: Jesse Daniel, West Tennessee; Miss Zella Mae Collie, Elementary Worker and Miss Roxie Jacobs, State Intermediate and Junior B. Y. P. U. Leader.

Lawrence Trivett in East Tennessee and Mrs. A. B. Clark, Jackson, are special workers who in connection with the Sunday School Board and the State Mission Board do work along Sunday school and B. T. U. lines. Mr. H. O. Rogers is now in charge of the B. T. U. and B. A. U. work in the State. No one has as yet been chosen to head the Sunday school work under the State Board.

These people are all doing very fine work and receiving the heritage of the past, are resolutely pressing on to greater heights.

The Make-up of The Baptist and Reflector

J. H. GRIME

The title of this paper resulted from the consolidation of The Reflector and The Baptist. To my personal knowledge the following papers have contributed either directly or indirectly to the make-up of The Baptist and Reflector, viz: The Tennessee Baptist, The Baptist, Reflector, American Baptist Flag, Baptist Gleaner, Baptist Reaper, Baptist Helper, Liberty Baptist, Baptist Messenger, Missionary Baptist, and Baptist Builder.

The men who were most prominent in these publications were R. B. C. Howell, J. R. Graves, D. B. Ray, J. B. Moody, O. L. Halley, E. E. Folk, J. J. Porter, W. H. Smith, J. M. Robertson, J. M. D. Cates, and I. N. Penick.

It might be of interest to know that I have in my possession a full file of the Baptist Messenger, and I also have copies of The Baptist from Vol. 1, No. 7 of date October 5, 1844 to Vol. 3, No. 33 of date April 10, 1847.

In the issue of October 5, 1844, R. B. C. Howell and William Carey Crane are the editors, and in the issue of April 10, 1847, R. B. C. Howell and J. R. Graves are the editors. J. R. Graves became co-editor with Howell in Vol. 3, No. 13, November 21, 1846.

R. B. C. Howell was a great preacher, a gifted editor, an author of note, and with all, a great and trusted Baptist. He saved the day for the Baptists in the city of Nashville.

There was but one Baptist church in the city at that time. Alexander Campbell and Phillip S. Fall had succeeded in proselyting the entire church of 250 members, with the exception of five members, one man and four women as I now remember it. They took the church property and kicked these five out in the street without a shingle to cover their heads as a place of worship. They worshipped in their private residences, led by Elders James Whitsitt and Garner McConico. They learned of the great ability and capability of R. B. C. Howell of Virginia, and sought his help, giving him the full situation. He resigned a prosperous and pleasant work with abundant pay, and turned his face toward Nashville, Tennessee.

On his arrival he found a few scattered and discouraged Baptists, with no house of worship. He secured a public building with ample room for his first appointment, and posted the announcement. It spread like wild fire. Curiosity and other interests brought out an overflow crowd. The circumstances gave the preacher extra power, and he held his audience spell-bound for one hour. The few Baptists went away happy and encouraged, while the regnades were chagrined, and the better element much interested. He at once began the erection of a house of worship.

You may be assured that Alexander Campbell was notified at once, and was soon on the ground. He attacked Bro. Howell bitterly with both tongue and pen. (See Millennial Harbinger, Vol. 5, pp. 238 and 268-270.) Bro. Howell could take care of his tongue thrusts, but had no avenue through which to meet his pen thrusts. Hence The Baptist was born, which was afterward changed to The Tennessee Baptist and now bears the cognomen of The Baptist and Reflector. This paper was used well and effectively by Howell, but with a moderate circulation.

At this juncture, J. R. Graves came upon the scene of action, and was made co-editor of The Baptist, that had a circulation of one thousand. He put his matchless powers behind this paper and pushed it to a circulation that no Baptist paper in America had been able to approach at that time. It has been rivaled by very few, if any, until this good day.

Having been intimately associated with Bro. Graves, in fact, having slept with him near a week at one time, I speak freely of his characteristics. He was a most lovable man. As gentle as a maiden, and yet a terror to evil-doers. You had as well try to butt down Gibraltar as to have turned him away from what he believed to be right, and the teaching of God's word.

He was a great writer, but his greatest power was in the pulpit. The following has been told, and I have never heard it disputed. Soon after J. R. Graves came to Nashville, and his fame had spread from ocean to ocean, some students in the Law School at Lebanon, Tennessee decided to go to Nashville to hear him preach, and went to Judge Green, one of the greatest jurists in the South, who was not a Baptist, to ask permission. He said, "Go, I have heard him, and it is worth the time for any young lawyer to hear him build an argument. But let me tell you before you go; if you accept his premises, he will force you to accept his conclusions: If you do not accept his premises, you are fools, for every one of them is self-evident."

Once more: Soon after he had written The Great Iron Wheel, he went to M— to deliver some doctrinal discourses, and knowing that no house would accommodate the crowd, they arranged for him to preach in the grove. A prominent Methodist brother, coming to see what kind of an animal he was, took hold of a dogwood bush at the edge of the crowd, and decided he would hear him start and then leave. At the end of two and a half hours he was still standing there holding to that bush.

He sometimes spoke as long as four hours, seemingly oblivious that time was passing, and no one seemed to tire. He never seemed to contemplate for one moment as to what people would think or say about what he said or did. The only question with him was, "Is it right?" And yet, he would listen to any one, black or white, if they had something to say to him.

I shall never forget when he called about one dozen country preachers and laymen in counsel to get our opinions on a matter over which he was bothered. He took us one at a time, and we were essentially agreed. He then expressed himself as be-

lieving we were right; and that it would determine his course of action.

What shall I say of the giants that were at the helm of these papers when every inch of Baptist ground was contested to the limit? Let's take one more look at them: R. B. C. Howell, J. R. Graves, D. B. Ray, J. B. Moody, O. L. Hailey, J. M. D. Cates, J. J. Porter, W. H. Smith, J. M. Robertson, E. E. Folk, and I. N. Penick. It is these and others who are asleep, and will not be here, who have made this occasion possible. Look at them again. What a galaxy of strength and loyalty. Three cheers for their sacrifice and devotion that has given to us this blessing.—Lebanon, Tennessee.

Union University

Union University is a college of liberal arts, which has been busy educating young men and women for slightly more than 100 years. Its location, at the very center of West Tennessee, means that there is easy access from and to Memphis, Nashville,

and all the territory between. There are more railroads coming into Jackson than there are entering Nashville, Knoxville, or Bristol. Union University has a teaching staff of thirty-two members; seven of these are Ph.D.'s; twelve others have won the M.A. degree in special fields and the others have shown distinguished ability in the cultural arts, in athletics and scientific pursuits. "Men, not bricks and mortar," has been our motto in the process of building an institution that would meet the demands of a complex social order.

We are pleased to believe that the type of training given at Union University actually prepares our students in spirit as well as in mind for meeting various challenges of the day.



DR. JOHN JETER HURT

Our two debating teams this year won twenty-three consecutive decisions—almost all the contests being away from their own campus. These same speakers won three out of four first places in the state-wide Public Speech Tournament which was held recently at Vanderbilt University, namely: Best Individual Debater; Best Orator; Best After-dinner Speaker.

The Chi Omega Sorority has in its possession the silver cup which was won for general excellence last year in a nation-wide competition. Our basketball team was one of eight selected for the annual tournament of the Southern Inter-Collegiate Athletic Association. We did not win but our only loss was to the team that did win. Our football team was the only Southern team invited to play the University of Mexico, in Mexico City, last fall, all expenses being paid by Mexico. The team was received by the Federal Governor and by the American Ambassador. The score was 34 to 6, in our favor.

Union University undertakes to link real religion with sound learning. With an enrollment of over 500 students, conversions are not infrequent. One young man was led to Christ in his fraternity hall last year. Three others made public profession of faith in the regular chapel services. We have at the present time sixty-three students for the ministry, which is the third largest number of any Baptist college between the Mississippi and the Atlantic. The religious life of Jackson is wholesome and instructive. The city is small enough to keep its life in tune with the rural sections close by and large enough to give students an opportunity to become acquainted with the dangers and the advantages of modern city life.

Those who are interested in securing their college education in Union University may get a catalog and all needed information by writing to the president, Dr. John Jeter Hurt, Jackson, Tennessee.

Greetings from The Churches

Baptist and Reflector

We congratulate you on a hundred years of service. May God use you with increasing power until Jesus comes again.

Belmont Heights Baptist Church

NASHVILLE, TENNESSEE

R. KELLY WHITE, Pastor

The First Baptist Church

NASHVILLE, TENNESSEE,

Congratulates the

Baptist and Reflector

Upon its One Hundredth Anniversary, and wishes for it a future filled with service ever equal to its increasing opportunities.

W. F. POWELL, Pastor



Immanuel Baptist Church

NASHVILLE, TENNESSEE

Congratulations on a century of service and best wishes for continued success.

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Donelson Baptist Church
Donelson, Tennessee

GUARD GREEN, Pastor

BEST WISHES For Centennial Issue

New Hope Baptist Church
Nashville Association

H. A. RUSSELL, Pastor

WE PRAY FOR YOU

First Baptist Church
Kingsport, Tennessee

J. G. HUGHES, Pastor

Baptist and Reflector

We congratulate you most earnestly on your One Hundredth Anniversary. What a volume it would take to record the good you have accomplished in these golden years. We are thinking of the souls saved, the churches built up and strengthened, and the individual Christians who have been inspired with courage through your "SPEAKING THE TRUTH IN LOVE." May you go gloriously on for another hundred years, or until Jesus comes, in your great work of world redemption.

Grace Baptist Church

NASHVILLE, TENNESSEE

L. S. EWTON, Pastor

**CONGRATULATIONS and
BEST WISHES for the**

Baptist and Reflector's ONE HUNDREDTH BIRTHDAY

First Baptist Church

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**GOD GUIDE
YOU ON**

North Edgefield
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**GOD BLESS
YOU**

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HERBERT B. CROSS,
Pastor

**BLESSINGS
UPON YOU**

Lockeland
Baptist Church
NASHVILLE, TENN.

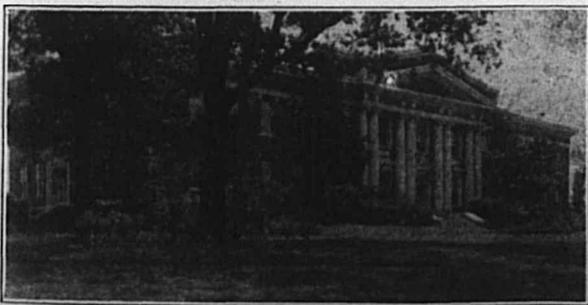
J. H. SHARPE,
Pastor

BEST WISHES
For Centennial Issue

Eastland
Baptist Church
NASHVILLE, TENN.

H. T. WHALEY,
Pastor

The Central Baptist Church, Johnson City, Tennessee, W. R. Rigell, Pastor, congratulates Editor Taylor, and rejoices with Tennessee Baptists over One Hundred Years of the Paper's glorious achievements.



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CONCORD, Clyde Burke, Pastor	OAKWOOD BAPTIST, A. F. Smith, Pastor	FIRST BAPTIST, LAKEVIEW, J. C. Tallant, Pastor
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DAISY, S. R. Stansbury, Pastor	RIDGEDALE, D. N. Livingstone, Pastor	FIRST BAPTIST, CLEVELAND, Lloyd T. Householder, Pastor
EAST CHATTANOOGA, J. N. Bull, Pastor		

Editors of Baptist and Reflector

R. B. C. HOWELL

Dr. R. B. C. Howell was born in Wayne County, North Carolina, March 10, 1801 and died in Nashville Sunday, April 5, 1868.

He was educated at Columbian College, Washington, D. C., and received the degree of D. D. from Georgetown College, Kentucky, about 1844. He knew Hebrew, Latin and Greek and was considered one of the most learned and eloquent men among Southern Baptists.

Dr. Howell began preaching about 1825 and was ordained in Cumberland Baptist Church, Norfolk, Virginia, in 1827 where he labored until his coming to Nashville in 1834. He came to Nashville to become pastor of what was later known as the First Baptist Church. Under his ministry the church grew from a membership of 19 to 500, and a splendid house of worship was built. The next year after his coming to Nashville he began the publication of "The Baptist," and held his connection with the paper until 1848 when J. R. Graves became sole editor.

In 1850 he resigned to become pastor of the Second Baptist Church, Richmond, Virginia, until 1857 when he was recalled to Nashville. His pastorate in Richmond was successful and his second pastorate in Nashville was eminently fruitful as was the first. In all his labors Mrs. Howell was an active and real helpmate. Miss Frank Hollowell, Mrs. Henderson Baker, and Chancellor R. B. C. Howell, all of Nashville, are the grand-children of Dr. Howell.

For many years Dr. Howell was president of the Southern Baptist Convention.

By those who knew him best in these stressful times, he is described as greatly respected and beloved in his churches and in the denomination and as a man of shining virtues and unblemished character.

In the earlier years of his ministry he was drawn into the conflicts engendered by Alexander Campbell and anti-missionism. In such conflicts and also in conflicts with pedo-Baptists, he sheathed his sword for no one. It is stated that he undoubtedly saved the Baptist cause in Nashville.

He was the author of several works, as "The Terms of Communion," "The Deaconship: Its Nature, Qualifications, Relation, and Duties," "The Way of Salvation," "Evils of Infant Baptism," and others.

Glancing through the files of "The Baptist" owned by Dr. Howell's granddaughter, Miss Frank Hollowell, and reading his books, one sees that he was a learned and able man and writer, and that through the stressful days through which he lived, he was habitually characterized by culture, dignity, and conservatism.

After severing his connection with "The Baptist" he continued as the active pastor of the First Baptist Church, Nashville, except for the interruptions occasioned by the War between the States, into which we cannot now go. In time, however, illness made him feel that he would not again be able to perform the duties of the pastorate, and so he resigned. Dr. Skinner was called to succeed him.

Stricken with paralysis, he was speechless, but conscious for a week before his

death. When his pastor spoke of the goodness and mercy of God, Dr. Howell burst into tears. Being asked if he saw Jesus, he pointed to his heart and then to heaven. So the laborer fell asleep and his works do follow him. He sleeps the sleep of the just in Mt. Olivet Cemetery, Nashville.

J. R. GRAVES

J. R. Graves, the second editor, son of Z. C. and Mrs. Graves (nee Schnell), was born at Chester, Vermont, April 10, 1820, and died at Memphis, Tennessee, June 26, 1893. At the age of fifteen he was converted and joined the North Springfield Baptist Church, Vermont.

At nineteen years of age he was elected principal of an academy in Kingsville, Ohio. His teaching and night study impaired his health, and for a change in climate he located near Nicholasville, Kentucky, and took charge of Clear Creek Academy. He joined Mt. Freedom Baptist Church, Ryland D. Dillard, pastor.

Licensed to preach by the church without his knowledge, he felt utterly unequal to the task. But he spent four years devoting six hours a day to teaching and eight hours in mastering a college course without a teacher, and all the time studying his Bible. He became a scholar and a Baptist with emphasis. It is said that his fund of ready information would awaken awe in one. He was ordained by the Mt. Freedom church when he was twenty-four years of age.

In 1845 Dr. Graves came to Nashville and opened the Vine Street Classical and Mathematical Academy, joining the First Baptist Church. The same year he became pastor of the Second (now Central) Baptist Church. The next year he became associated with Dr. Howell in the editorship and publication of "The Baptist."

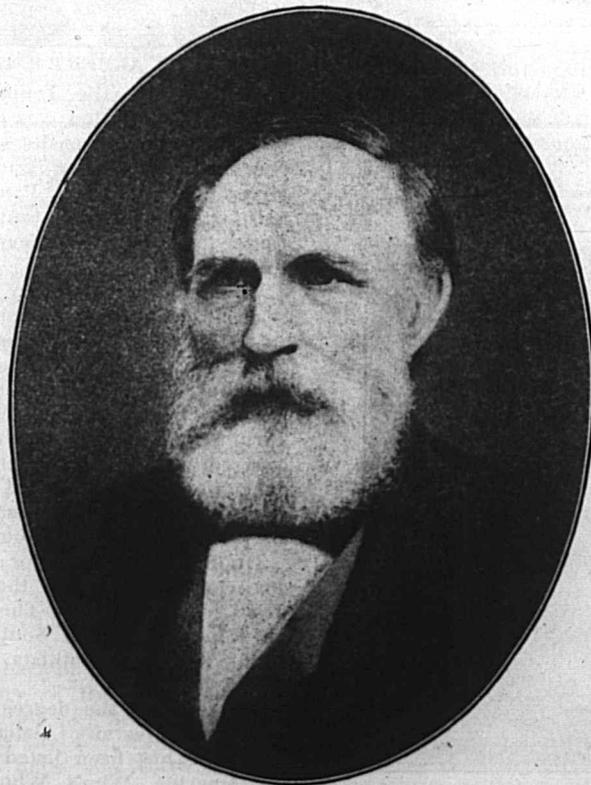
J. R. Graves was a clear, pungent and prolific writer. As editor and author he wielded a tremendous influence. Among his works may be mentioned "The Desire of all Nations," "The First Baptist Church in America," "The Trilemma," "The Great Iron Wheel," "The Work of Christ in Seven Dispensations," and so forth. He was a most vigorous and able controversialist.

But it was as a preacher that Dr. Graves reached his greatest height. Men would hang breathless on his words, we are told.

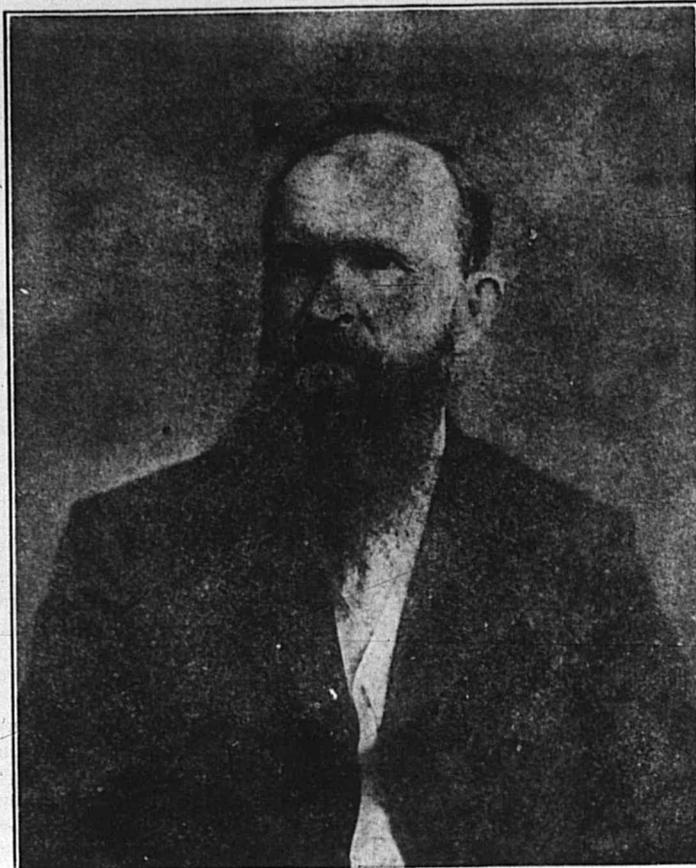
J. R. Graves was a Baptist without apology. It has been freely said that in an unusually marked degree he helped Baptists to find and to know themselves, and that Baptist orthodoxy throughout the South still shows his impress.

Preaching in the First Baptist Church, Memphis, he received a stroke. Before he lapsed into unconsciousness he said to the deacons, "Tell them to sing 'My Hope Is Built On Nothing Less Than Jesus Blood and Righteousness.'"

However, he recovered sufficiently afterwards to make chair talks. But after years of suffering the end approached. Putting



R. B. C. HOWELL



J. H. Graves
11-64

out his hand to a son, he said, "Willie, boy, Oh! Such a change! Such a change!" His son said, "What change, Papa? Are you suffering?" He shook his head, lapsed into unconsciousness, and went into the sleep from which the resurrection shall awake him.

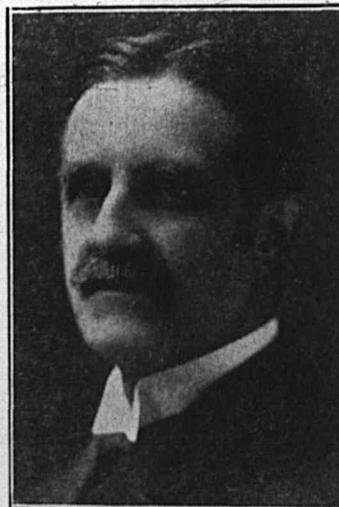
E. E. FOLK

The third editor of the Baptist and Reflector, Edgar Estes Folk, son of Henry B. and Mattie C. Folk, was born in Haywood County, Tennessee, September 6, 1856 and died February 27, 1917.

He graduated with the Master of Arts degree from Wake Forest College, North Carolina, in 1877, and received his D. D. from that institution in 1895. In 1882 he graduated from the Southern Baptist Theological Seminary. March 6, 1888, he married Miss Elizabeth Handly of Nashville, still living in that city. To this union were born five children.

Dr. Folk was ordained in 1882. He served as pastor at Murfreesboro, Tennessee and Millersburg, Kentucky, later becoming editor of the Baptist and Reflector. He served as president of the Baptist Sunday School Board of the Tennessee

Baptist Convention and the Tennessee Anti-Saloon League. As an author he wrote such works as "The Mormon Monster," "The Plan of Salvation," "Baptist



DR. E. E. FOLK

Principles," and "A Southern Pilgrim in Eastern Lands."

Probably no man has ever worked as hard and sacrificed as much for the Baptist and Reflector as E. E. Folk. He was rich in culture, princely in bearing, choice in speech and writing, and sound in doctrine. He was one of God's noblemen and is remembered with deepest love and respect.

A. R. BOND

Albert Richmond Bond was born in Wilson County, Tennessee, March 9, 1874, the son of Captain James Houston Bond and Mary Cason Bond. He entered Peabody College, where he received the following degrees: L. L., 1894; A. B. and A. M., 1895. He spent three years at the Southern Baptist Theological Seminary where he graduated with the degree Th. M. in 1898.

He was licensed to preach in 1892 and ordained in 1895 by the Central Baptist



DR. ALBERT R. BOND

Church of Nashville, Tennessee, of which Dr. George A. Lofton was pastor.

He has served as pastor of the following churches: Magnolia and Brookhaven, Miss.; Pembroke, Ky.; Price Hill, Cincinnati, O.; West Point, Ga.; Marietta, Ga.; Clarksdale, Miss.; Aberdeen, Miss.; Franklin, Tenn.

Upon the death of Dr. E. E. Folk, he was editor of the Baptist and Reflector in 1917-1920. He then became Editorial Secretary of the Southern Baptist Education Board at Birmingham, 1920-1927. In 1931 he was Assistant Manager of the Birmingham Daily Independent and later was editor of the Southern Radio News. Since then he has engaged largely in writing for the denominational press and in preparation of several books.

Dr. Bond is the author of "The Master Preacher—A Study of the Homiletics of Jesus," 1911; booklets—The Denominations in Education, 1924; Southern Illiteracy, 1925; Southern Baptists and Illiteracy, 1928.

He received the degree of D. D. from Florence University (Alabama), 1911. Many years he has been listed in Who's Who in America, Who's Who Among North American Authors. Recently he has been

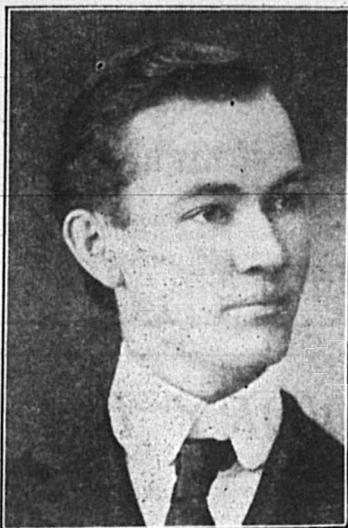
invited to a place in the new volumes Who's Who Among North American Poets, and Who's Who Among the Clergy.

His address is 1605 South 12th Avenue, Birmingham, Ala.

On December 20, 1898, he was married to Miss Ruth Pugh of Clarksville, Tenn., who died June 4, 1914. The son of this union, Dr. Richmond Pugh Bond, teaches English Literature at the University of North Carolina. On October 7, 1925, he was married to Miss Catherine Walmsley of Birmingham, Ala.

M. R. COOPER

Because one of the bound volumes of the Baptist and Reflector is, for some reason, not available, and since we have been unable to get a reply to a letter sent



DR. M. R. COOPER

(possibly he did not receive it), we have no biographical data on Dr. Bond's successor in the editorship. We only recall that he was editor and that the slogan adopted for the paper was "Lovingly wooing men while unsparingly condemning their sins."

J. D. MOORE

J. D. Moore was born at Globe, North Carolina, April 3, 1873. He attended Globe Academy under R. L. Patton and W. F. Marshall. Having taken the first year of his college course at Amherst Academy, he graduated with the A. B. degree at Wake Forest College in 1893, and was pastor at Beaufort, North Carolina, two years. He attended the Southern Baptist Theological Seminary one year and then was pastor at Red Springs and Lumber Bridge Baptist churches in North Carolina five years. He was pastor at Barnwell, South Carolina, four years. On April 23, 1902, he married Miss America Brown, Barnwell, to which union six children were born. He was pastor of the First Baptist Church of Camden, South Carolina, for one year.

Dr. Moore became the first Sunday School Secretary of the South Carolina Baptist Convention and served for seven years. He was the first full-time B. Y. P. U. Secretary under the North Carolina State Board and served for four years. He



DR. J. D. MOORE

was General Manager of the Southern Baptist Assembly at Ridgecrest, North Carolina, for two years. For one year he was an executive officer in the 75-Million Campaign in North Carolina.

Dr. Moore became the first editor of the Baptist and Reflector under the Executive Board of the Tennessee Baptist Convention and served for four years. He has been on the Editorial Staff of the Baptist Sunday School Board since 1924.

He rendered splendid service as an editor, and was a careful executive and a clear writer.

JOHN D. FREEMAN

After Dr. Moore's retirement as editor, John D. Freeman was chosen to succeed him.

John DeLong Freeman was born at Alceene, Arkansas, February 25, 1884. He worked his way through school, took his A. B. from the University of Arkansas in 1910, his A. M. in Trinity College, Durham, North Carolina, and the Th. M. from the Southern Baptist Theological Seminary in 1916. On October 9, 1918, he married Miss Landis Barton, daughter of Dr. A. J.



DR. JOHN D. FREEMAN

Barton, pastor First Baptist Church, Wilmington, South Carolina, and Chairman of the Social Service Commission of the Southern Baptist Convention. Two daughters have been born to this union.

He was ordained to the ministry in 1914 and has served as missionary in the Ozarks, and as pastor of the First Baptist Church, Springfield, Kentucky, and Belmont Heights Baptist Church, Nashville, where he was pastor when chosen as editor of the Baptist and Reflector in 1925, in which position he continued until 1933 when he became Executive Secretary of the Tennessee Baptist Convention, in which work he is serving with wisdom, zeal and fruitfulness. In addition he is also Recording Secretary of the Baptist Sunday School Board, besides being trustee on the boards of several other institutions.

As an author he wrote "When the West Was Young," and "The Mystic Symbol," books that are still having a splendid sale, besides writing serial stories.

As an editor Dr. Freeman was clear, vigorous, orthodox and courageous. Under him the Baptist and Reflector sounded the trumpet in no uncertain sound.

O. W. TAYLOR

The present editor, Oury Wilburn Taylor, was born in Calloway County, Kentucky, September 11, 1885. He was the only son of his father by a second mar-



O. W. TAYLOR

riage. When he was four years of age, his father died and the son grew up inured to hard labor.

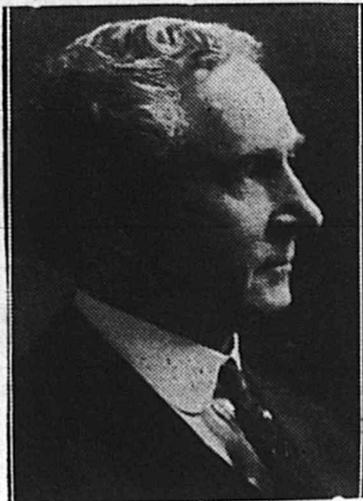
He was converted at the age of fifteen and united with the Salem Baptist church, Calloway County.

He was licensed to preach by the Salem church unexpectedly. But God had called. Having been ordained by his home church September 9, 1906, he served country churches.

After much hardship and many discouragements he finished his eighth grade work at Murray, Kentucky, and Coldwater, Kentucky, and his Junior College work in Hall-Moody Institute, Martin, Tenn., where he taught a year. He took a course in

Bible and Theology under Dr. G. M. Savage and J. B. Moody respectively. Later in 1919 he took his A. B. in Union University, Jackson, from which institution he received the D. D. degree in 1932. He married Virgie B. Glover, of Woodland Mills, Tennessee, September 11, 1918, to which union two sons have been born.

Having served as pastor at Trenton, Franklin, and Bolivar, Tennessee, he was pastor at Sturgis, Kentucky, for more than six years. Following this, and while pastor at Halls, Tennessee, he was elected to the editorship of the Baptist and Reflector, having been writing the Sunday School lessons in the paper for about three years:



DR. O. L. HAILEY

Once associate editor of the Baptist and Reflector and later founder of the American Baptist Theological Seminary. Now with the Lord.

PRE-CONVENTION CONFERENCE OF BAPTIST MEN

J. T. Henderson, General Secretary

This conference is to meet at 2 p. m. May 14, in the Bellevue Baptist Church, Memphis, Tennessee, and continue through three sessions; the committee has invited Dr. Everett Gill of Bucharest, Roumania, to deliver the closing address, which is set for 11:30 a. m. May 15.

The afternoon and morning sessions will be devoted largely to reports from Church, Association and State Brotherhood activities, and to round-table consideration of practical measures.

At the evening session of May 14, inspirational addresses will be delivered by Judge H. L. Anderton of Alabama, on "Giving the Lord's Work First Place"; J. H. Anderson of Knoxville on "The Layman and His Money"; and by Dr. R. L. Sanders, Memphis, on "Men and the Kingdom."

There is evidence of a growing interest among the Baptist men of the South and therefore reason to expect a large and representative attendance at this meeting. Brotherhoods will, no doubt, plan to have four or more men travel in the same auto and thereby greatly reduce the expense.

It is highly important that we laymen make our plans to remain through the sessions of the Southern Baptist Convention:

Religion—Taken Upon Trust

It is a preposterous thing that men can venture their souls where they will not venture their money; for they will take their religion upon trust, but would not trust a synod about the goodness of half

a crown.—William Penn.—Feathers for Arrows.

Quarrels

In most quarrels there is a fault on both sides. A quarrel may be compared to a spark, which cannot be produced without a flint as well as a steel; either of them may hammer on wood forever, no fire will follow.—South—Feathers for Arrows.

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Words Of Greeting

It is interesting to take into one's imagination the events covered by a hundred years of Baptist history. To separate Tennessee's part in that history would in itself be to largely give a picture of the life of the nation, as well as of our Baptist people. Through practically all of this period, Tennessee Baptists have been important figures in this history, and in certain periods have been really dominating personalities. No feature of the history has been more important than the ministry of the BAPTIST AND REFLECTOR, and its predecessor. Its recent editors have been worthy of this long history. They have represented the Baptists of the state of Tennessee with its unusual division into three parts, each distinctive in its thinking, but forming one great state in purpose.

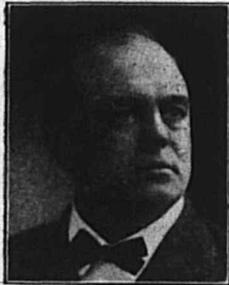
I send the greetings of the Sunday School Board to the present editor, who has proven himself a most worthy and helpful brother to ours, as to every good cause.

What would we do without our state paper? What great things it has done for us!

I. J. VAN NESS,
Executive Secretary.

Fallen State Secretaries

(We regret that cuts of other fallen secretaries could not be secured.—Editor.)



DR. J. W. GILLON



DR. O. E. BRYAN

LOTTIE MOON OFFERING

The Lottie Moon Christmas Offering for this year has reached \$206,000. The goal was \$150,000. To the women of the South profound gratitude! To the Lord of all, glorious praises!

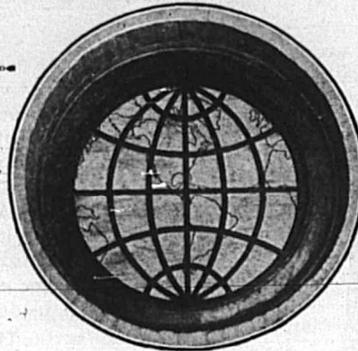
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Dr. John A. Broadus once said, "The call to preach is the call to preparation." In his own life he interpreted "preparation" as acquisition of the fundamentals in Christian scholarship. Sound interpretation, continuous research, and devoted personal consecration on the part of its faculty make this school a citadel of such scholarship.

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BAPTIST STUDENTS BEHAVING BECOMINGLY

Frank H. Leavell

When Pizarro, the great warrior, invited his soldiers to choose whether or not they would follow him in conquest of Peru, he told them that ease and comfort lay to the North and that hardships and suffering to the South. He drew a line in the sand with a sword point and said: "Choose you as becomes a good soldier which way you go, but as for me I go South."

A decade or so ago Southern Baptists looked upon an army of nearly one hundred thousand college students going in



STUDENT

various ways religiously and spiritually. They were following whomsoever proved to be a Pied Piper who could pipe an alluring tune. A program of student religious activity was begun. Students were asked to choose what leadership they would follow. They chose becomingly.

This student work of Southern Baptists has become a southwide movement of gigantic proportions. It is measured by superlatives. Its student gatherings, from year to year, are the largest student gatherings in the nation. Its spiritual emphasis is most uncompromisingly Christian. Its ideals are the highest. Its objectives are the most worthy.

The Memphis Meeting

Last October the Third Quadrennial Southwide Baptist Student Conference was held in Memphis. This meeting marked an epoch. Of interest, but not of most importance, was the attendance of 1997. That was the largest student religious meeting in America for several years. Of more significance than the high type of students who came was their becoming behavior; was their obvious hunger for spiritual food; was the eagerness with which they accepted the challenge to deeper consecration at home and to international, or world problems, with which their world is confronted.

One service in particular at the Memphis gathering deserves especial delineation. It was the early morning worship service—6:30 a. m.—in the City Auditorium. Nearly

one thousand were present. It may fittingly be considered the Pentecost of the Baptist Student Movement of Southern Baptists. No program whatsoever was planned for that early morning session. No one (humanly speaking) was to preside. No one was asked to speak. No one was asked to sing. No one was asked to pray. The Holy Spirit Himself was to have the leadership. He took control. Everyone present felt His presence. All were inspired. Some adult people of wide experience declared it to be their greatest impression from a single religious session. The effect of that meeting is being felt daily from Maryland to New Mexico. It was, for B. S. U., Pentecost.

The Impact

From the eastern to the far western border of the territory of Southern Baptists there is now a well organized, dependable student religious activity. This movement functions in and through three units: (1) On the local campus; (2) In each state; (3) As a southwide movement. The local church is the central pivot point. The Word of God is the emphasis. Christ is the supreme example. The Holy Spirit is the real leader.

The Dynamo

The Master's Minority Movement is the dynamo of this B. S. U. work of Southern Baptists. It consists of small groups of

consecrated students who are seeking to live the Christ-like life and thereby influence others to do so. These groups meet at stated intervals for prayer, for conference, and for mutual encouragement. These groups are meaningful because powerful.

The prayer-mate development is a phase, a powerful phase, of the Master's Minority Movement. Congenial Christian students covenant to pray together daily. Literally hundreds, even thousands, of these meet daily for such communion. They testify often that it is the most sacred experience of their lives.

So goes the tidal wave of religious enthusiasm among the Baptist students of the South. Well may Southern Baptists hail them in confidence, knowing that they are true, faithful and dependable.

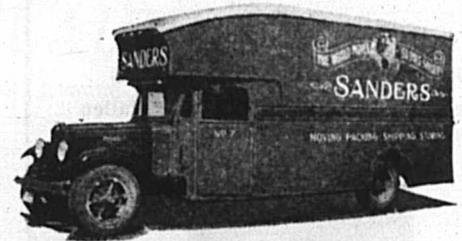
In Tennessee

In Tennessee the B. S. U. work has been ably led by Woodrow Fuller of Union University who is State B. S. U. President. He and his corps of officers lead forward in all phases of the work.

The B. S. U. of Tennessee has greeted heartily Henry Rogers, the incoming director of the work in the State.

The B. S. U. of Tennessee congratulates the Baptist and Reflector, and Doctor Taylor, the honored editor, on the occasion of this meaningful celebration.

**MOVING
PACKING
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The greatest asset in any institution is found in its leadership. It has ever been the business of Carson-Newman to furnish men and women of character who should be capable of leadership in every line of work in which they might enter. In agriculture, in business, in the leading professions, in the technical sciences, are found men and women who received their training in Carson-Newman. Without the work in this institution, the pulpit and pew in the Baptist churches would lack intelligent leadership. What is needed in politics is the statesman who is true to the eternal principles of righteousness and who will not exploit the common people for personal advantage. The man or woman who has attended Carson-Newman and who has imbibed its ideals can never betray the confidence imposed in him or her by their fellowman. The college-bred man and woman must accept places of leadership; for they have had the training that qualifies them for such responsibilities. They can not hide their light under a bushel; it must give light to all that are not blind.



DR. J. T. WARREN
President of Carson-Newman

But a college cannot prepare leaders, unless those who have places of responsibility in the institution are themselves examples worthy to be followed. During the financial crash and wholesale loss of resources of the entire country, including banks, city, county, and state governments, a business journal of the North carries this statement about Carson-Newman: "An institution that from an educational point of view has won a high place in educational circles in this country, and has functioned quite commendably during the four years of wide-spread economics and business unrest under which the country as a whole has labored. The fine present condition of the college, its high standards of education, . . . have been aptly attributed to the direction the college has enjoyed under the president, Dr. James T. Warren. President Warren has applied sound business principles to the task of

directing the destinies of this school of higher learning . . . indicated by the fact that the same educational standards are in force, with no curtailment because of the depression."

Though this article was printed June 1, 1933, what was said then still holds true. Carson-Newman has only slightly reduced salaries (and that was not by official act, but by a voluntary contribution), has paid all its workers and its bills, and has continued to make improvements. During the eight years that Doctor Warren has been at the head of the institution there have been no campaigns to raise money; the board of trustees has not been asked to appropriate funds; no educational foundations have made any contributions. It has been a self-supporting institution. But better than its financial record is its constant improvements of standards of scholarship, of student personnel, and social solidarity. The real heart and life of Carson-Newman is its Christian ideals.

"Carson-Newman College offers courses leading to the degrees of Bachelor of Arts; Bachelor of Science; Bachelor of Science in Commerce. It also offers diplomas in Piano, Voice, and Dramatic Art.

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—John D. Everett, Professor of Education.



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is a chance to work my way through. I can do any work and it doesn't get too hard. I am willing to do anything to get an education."—Chas. Ausmus, Valedictorian, 1935.

It was in September, 1931, the above letter was received by the Principal. What has happened? Through churches the young man was admitted for his freshman work. The next three years he worked all he could, and the remainder



PROF. ROY ANDERSON,
Principal

of his expenses were cared for by a good layman and his wife.

This young man is graduating. He is valedictorian of his class with an average for the four years of 96%, winning a scholarship offered by Carson-Newman College. He is active in his work and has

the possibilities of making one of our ablest ministers.

"I love her magnificent buildings, her quiet surroundings, her religious influence, and the high ideals on which she was founded. Her faculty and leaders are upholding the teachings and ideals predominant in my life. They seem to be interested in each individual who is trying to do his best in school, and their supreme thought seems to be in teaching and training the boys and girls those things that will be of the most use to them in meeting the problems of life."—Ray F. Williams, Salutatorian, 1935.

"It has been fortunate on my part to attend a Christian high school. One of the chief corner stones in helping in the building of my character has been my contact with a Christian faculty—people who are older and know more about the problems of life, whose hands more or less, hold the destiny of the students. These have helped me more than any other thing in high school. Because of the Christian influence of both the students and the faculty, hope has risen within me for the better things of life, the desire to be educated."—Floyd T. Buckner, Dallas, Texas.

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work enables us to keep the students in school for nine months. The assistance of individuals, Sunday school classes, W. M. U.'s and Y. W. A.'s is urgently solicited.

"Since coming to Chilhowee and associating with Christian people and teachers my spiritual self has been greatly blessed. The Bible class, in its two years' course, has been a wonderful means of drawing me closer to God and endeavoring to fit my will into His will, so that my life may be a blessing and a burning lamp to those with whom I come in contact."—Milton W. Bodlien.

"Chilhowee has given me many golden opportunities. I have learned to appreciate what has been done for me. I do not have money like most of the students have, but I am depending on others to send me to school. I am truly thankful for such kind friends and generous hearted people who make it possible for me to have the opportunity of attending school here at Chilhowee. I realize that if it were not for Mr. Anderson's going out and asking for money to send me to school I could not go."—Delana Gibson.

"I have learned to appreciate and respect all religious services. I get more pleasure out of these than I did before coming here. This is taught as a subject in our school, and it also is compulsory for each student to attend all meetings of

this sort at the church."—Howard Johnson.

History of Harrison-Chilhowee

The school was established in the fall of 1880 by Professor John McCallie. In 1887 the school passed into the hands of the Chilhowee Baptist Association and was chartered under the laws of the State as Harrison-Chilhowee Normal Academy. In the fall of 1888 the Sevier Baptist Association was admitted as an equal partner with the Chilhowee Association. In 1905 it received aid from the Home Mission Board of the Southern Baptist Convention and continued to receive aid until 1929. From 1929 to November, 1932, the school stood alone except for the aid received from individuals and churches. In 1932 the school was re-chartered by the State as Harrison-Chilhowee Baptist Academy and was accepted by the Tennessee Baptist Convention and became a part of the educational system promoted by Tennessee Baptists. For more than fifty years it has sent out boys and girls, many of whom have become industrious business men, ministers, missionaries and laymen.

Location of the School

Harrison-Chilhowee Baptist Academy is located at Seymour, Tennessee, among the beautiful hills of Sevier county, in the foothills of the Great Smoky Mountains—an ideal health resort. We are 15 miles from Knoxville, Sevierville and Maryville,

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High Lights in Jonesboro History

(Tennessee's Oldest Town)

Jonesboro, county seat of Washington County, is the oldest town in Tennessee. Its establishment was authorized in 1779 and the town was laid off in 1780. The first cabins at its site were built about 1770. At first this was known as the Nolichuckey Settlement, next Washington Courthouse and then Jonesboro.

Jonesboro was so named in honor of Willie Jones, of Halifax, N. C., an influential patriot who was always a strong friend of the western settlements.

Washington County was created in 1777, and at first embraced all of Tennessee. It was the first political division to be named for George Washington.

The first courthouse erected in Tennessee was in 1778, at what two years later was to be Jonesborough. It stood in the street in front of the present building.

Building restrictions were incorporated in the act establishing Jonesborough. Every purchaser of a lot was required to build thereon a good house of specified material and dimensions.

Under the leadership of John Sevier, the riflemen from Jonesborough marched to the rendezvous at Sycamore Shoals and on to the defeat of the British at Kings Mountain in 1780.

The State of Franklin was organized at Jonesborough in 1784, with John Sevier as first and only Governor. The first Convention, the Constitutional Convention and the first two meetings of the General Assembly were held at Jonesborough before moving the capital to Greeneville.

Andrew Jackson was "Admitted to Practice as an Attorney" in Jonesborough in 1788 and the same year fought a duel here with Col. Waightstill Avery. Jackson held court here in later years and paid numerous visits to the town.

The "Great Stage Road" from Washington to the Southwest passed through Jonesborough, and her taverns were favorite stopping place for travellers. Tradition tells that Louis Phillipe, later to be King of France, visited the town in 1797 and was entertained by David Deadrick. A traveller's account in 1802 gave Jonesborough as having 150 houses, "several respectable shops," and "a newspaper—twice a week."

The first Abolitionist paper in America, the "Emancipator," was published in Jonesborough in 1820 by Elihu Embree.

Andrew Johnson's second political speech is said to have been made in Jonesboro.

Wm. G. "Parson" Brownlow, wartime Governor of Tennessee, first published his famous "Whig" in Jonesboro. While here he was shot in a street affray by Landon C. Haynes, gifted orator and afterward Confederate Senator.

Historic Spots to Visit in and Around Jonesboro

The home of Christopher Taylor, erected about 1772 and probably the oldest building in Tennessee, where Andrew Jackson boarded when first in Jonesboro, stands

300 yards north of U. S. Highway 11 E, two miles west of Jonesboro.

The Jonesboro Inn, near the center of the town, has served as a hostelry for more than a century. Built before 1800, it has sheltered many a prominent guest. President Andrew Jackson held a reception on its long porch in 1832.

Eight miles west of Jonesboro, on U. S. 11 E, is Washington College, founded by Rev. Samuel Doak in 1780, oldest educational institution in Tennessee.

Andrew Jackson's duel with Avery was fought on the hill south of town, another with an unknown man in "Duncan's Meadow."

The "Emancipator," first Abolitionist paper, was published in a frame building

standing on the site of the residence of W. E. May. "Parson" Brownlow's "Whig" was published on the corner east of the courthouse.

At Leesburg, four miles northwest of Jonesboro, is the old DeVault Tavern, built in 1821 as a stopping place on the "Great Stage Road" from Nashville to Washington. Many of its original fittings are still in place.

The Methodist and First Presbyterian churches were both built in ante-bellum days, and in each is still to be seen the gallery for the use of the slaves.

In the courthouse are preserved public records dating back to the earliest times.

Many homes in Jonesboro are close to the century mark of quaint architecture.

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Reminiscences

By I. N. PENICK

(Once in a time of great discouragement this pastor of ours in other days put a reassuring arm around us and encouraged us to go on. We feel that arm still.—Editor.)

As one grows older he quite naturally lives more and more in the past and things that are humorous to one who loves humor are most easily remembered. First, it was my good fortune to be created in the east end of the dear old country of Carrol where many long hours were spent in country stores, villages and schoolhouses. The old time yarn-teller, joker, or humorist, was in great demand, and was always the center of attraction.

Almost every school had its fun maker



I. N. PENICK

and many things were said and done that provoked laughter. If I should fail to tell you, you might never know that the writer was unanimously elected to teach in one of the log cabin schoolhouses where comfortable seats, windows for light, and fires for warmth, were rather scarce. This honor was conferred upon him when he

was only eighteen years old, and there were quite a few in the school who were up in the twenties.

In those days schools were expected to open at a very early hour and to continue until sundown. It was expected that the teacher should be first on the ground so as to have log heap fires going for the students as they came in. This four-months session through a very hard winter reached its climax in the old-time school exhibition which all the community attended. Every student was expected to make a speech, the teacher was to be the critic.

That school was considered to be a successful one, so much so, that after much discussion the boy teacher was employed to teach the next summer term. After much deliberation, they agreed to raise his salary and at one jump, they went up to twenty dollars a month. Believe it or not, some real strong men and women came from that log cabin school.

The games in those days were cat, anty-over, bull pen, town ball, foot races, jumping and wrestling. These furnished rest, recreation, and invigoration.

Sweethearts were discovered by gifts of sweetgum, red apples, and flush cheeks. Much courting was done but at long distance. Transportation was on foot, mule back, and in open wagons, filled with straw. Marriages were celebrated by turkey dinners, barbecued pigs, and slaughtered lamb.

When the professor was just twenty-one, some of the twenty-five year old students set their heads to have him elected to the high office of the Justice of Peace. One of his first duties was to marry a very uneducated young man and woman. The house was filled, the Justice was excited, the paper rattled, and his voice quivered, but after swallowing the frog in his throat, he began to say some big words he found in a book and about which he knew nothing, and the man and woman put in after him saying: "Yes sir, yes sir, we do." By this time the cold sweat was pouring off of his face but he rallied his forces and managed to pronounce them man and woman to the joy of all the crowd.

Many have been the changes in religious methods, church houses, forms of worship and the preparation of pastors and church workers.

Very few educated preachers 50 years ago, especially in country and villages. Most of the preachers lived on their farms and made their living by the sweat of their brow. Very few churches had preaching more than one Sunday in each month.

Church members chipped in their little mites and gave them to the pastor for his services. A common term among the members was, "We ought to make his time good." The preachers were not supposed to need many books, just the Bible and woe be unto the man who dared to quote what scholars had said, or written. Scholars as a rule were suspected. They held to the idea the Bible just as it was written by King James, was all that was needed. They depended almost altogether upon the help of the Holy Spirit and wonderful to think of what real sermons they delivered. They shunned not to declare the whole counsel of God. The ordinary sermon was from one to two hours long—the longer the better so many thought.

Revivals were held almost wholly in the summer months. The church that did not use "The mourners' bench," was hardly considered to be sound in the faith. No doubt there were excesses, but after all they were much more in harmony with the scriptures than some of the dry-eyed professions of later years. See I Cor. 14:25: "Falling down on their faces they will worship God and report that God is in you of the truth."

In Acts 2:15, the conduct of the people was so peculiar that Peter said, "These are not drunken as ye suppose." When the Spirit uses the word of God, which is sharper than a two edged sword, there may be crying aloud for mercy. Our blessed Lord will one day return to earth with a shout, and with the voice of an archangel, and the dead shall rise first. Bless the Lord, then there will be no time for dry-eyed complacency.

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While Tennessee College is a "small college," a student's acquaintance is not narrow for the student body is composed of representatives from fourteen states—Massachusetts to Minnesota; New York to Florida. At the small college, every girl personally knows, and is a friend of, every other girl. The professor knows every girl as an individual—not as a certain number on the class roll.

The wide range of student homes represented at Tennessee College is an education in itself. A young lady learns at first hand about the North, the South, the East, and the West, from native students of those geographical areas.

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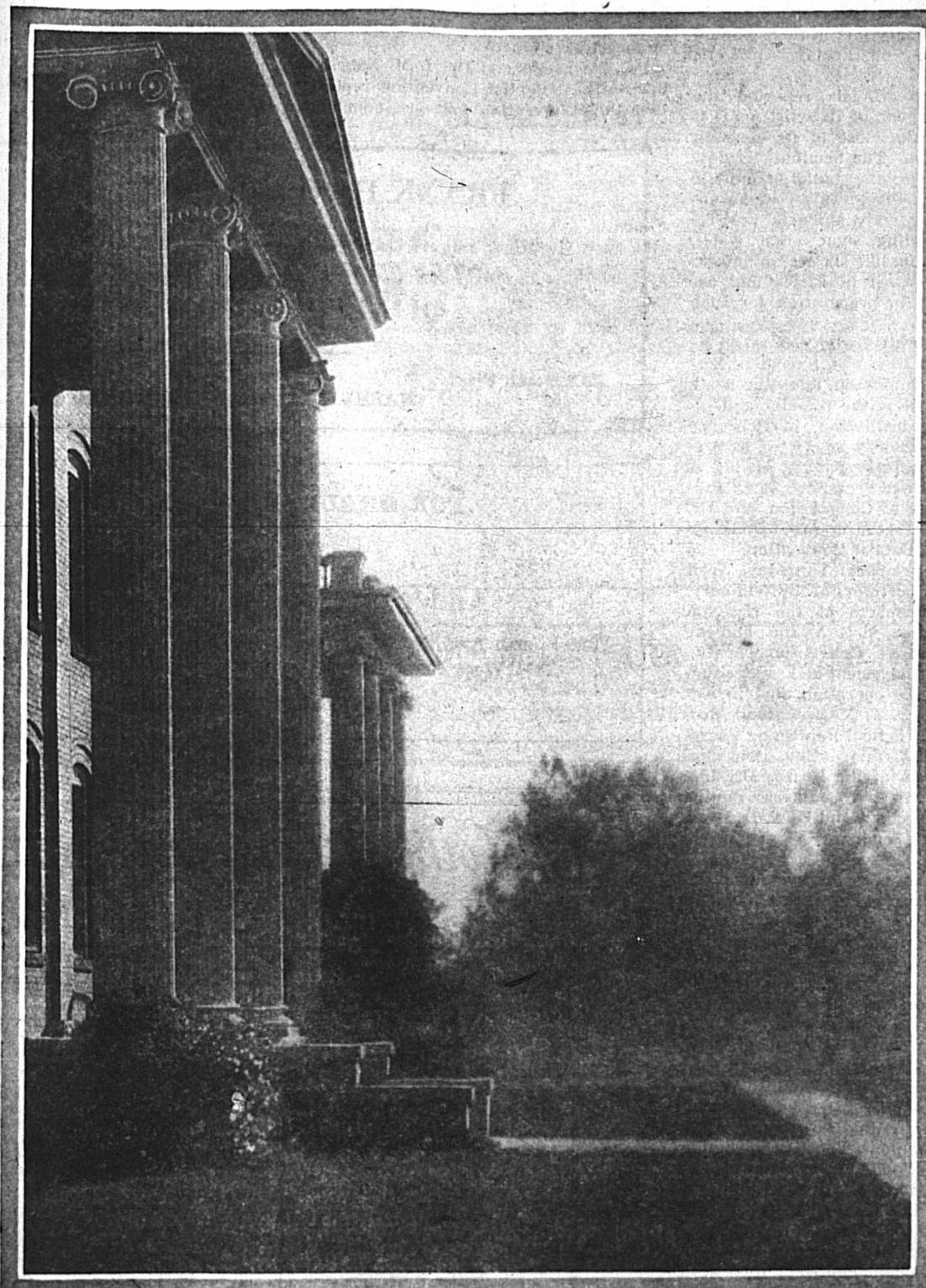
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AMERICAN BAPTIST THEOLOGICAL SEMINARY

The Commission of the Southern Baptist Convention on the American Baptist Theological Seminary met in their Annual Business Session, on Friday, April 19, 1935.

The Seminary officials reported the most successful year of its existence. It is just nearing the close of its eleventh year of operation. The Seminary is now back in its own original building and site on Whites Creek Pike. This year an enrollment of over sixty students was reported, representing some eight states. Of these something like six are volunteers for missionary work in Africa and are now in training in preparation for such work.

Dr. E. P. Alldredge, who was asked by the Commission to act as Executive Secretary of the Commission, upon the death of Dr. O. L. Hailey, the founder and instigator of the institution, in February 1934, was unanimously re-elected as Acting Executive Secretary; R. W. Hailey as Assistant and Office Secretary; R. L. Middleton, Secretary of Commission, and Dr. I. J. Van Ness, Treasurer of Commission of the Southern Baptist Convention.

On the day previous, Thursday, April 18, the Board of Directors of the Seminary, composed of members of the National Baptist Convention, U. S. A., Inc., and the Southern Baptist Convention, having charge of the management and supervision of the Seminary's operation, met in Annual Session. Dr. A. M. Townsend, Secretary of Sunday School Publishing Board, National Baptist Convention, was re-elected Chairman of the Board; Dr. Jno. D. Freeman, of the Southern Baptist Convention, Secretary, and E. W. D. Isaac, Treasurer of the Seminary.

This meeting showed a fine harmonious spirit existing between the two races and the Convention, who are working in joint operation of the Seminary for Training of Negroes for the ministry, missionary and all religious work.

One of the biggest things proposed and launched in conjunction with the Seminary was the development and enlargement of its Extension Department, J. C. Miles, Director, having charge of the Correspondence Study work and institutes, and training units, etc. The Board of Directors is requesting the Home Mission Board of the Southern Baptist Convention to assign Rev. Noble Y. Beall the task of superintending the work of conducting the institutes and training units being conducted and to be conducted under the Extension Department of the American Baptist Theological Seminary; this work to be done in close co-operation with the Extension Department of the Seminary and the Home Mission Board of the National Baptist Convention. They are also proposing that the other five agencies of the National Baptist Convention and the Northern Baptist Convention, who are now carrying on similar work, merge into one agency under the American Baptist Theological Seminary and the supervision of the Home Mission Board of the

Southern Baptist Convention, superintended by Rev. Noble Y. Beall. Through these lines and work the Seminary plans and expects to reach thousands of the under privileged Negro Baptist ministers of America.

Dr. Townsend and Dr. J. M. Nabrit of the National Baptist Convention reported that this Convention had just concluded

plans, whereby to liquidate all the indebtedness of the Convention, the Seminary indebtedness included, and that they have recently regained and taken over the old Roger Williams University property. This property, according to plans now proposed will be made into either an old Ministers' Home and Training School, or something of that order.

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Our school was organized by the late Prof. James H. Smith in 1882. The present administration building was constructed in 1887. The Watauga Baptist Association bought the institution from Prof. Smith in 1902. The Home Mission Board took over the school in 1906 and operated it as one



WATAUGA ACADEMY

of the Mountain Schools until about 1930. The school is now owned and controlled by the Watauga Baptist Association.

This is one of the most needy sections of the State. The nearest high school to this place is eight miles away. Some of our pupils walk three miles each way per day. These students show a real desire for an education. We have a number of boys and girls who are working their way through school. Some of the most useful men and women of this and of other states are products of Watauga Academy.

Watauga Academy is at present witnessing perhaps the most crucial period in its history. It is struggling under a debt which has been running for a number of years. We are glad to say that this indebtedness is being taken care of each year. Our student body is larger this year than usual and the outlook is bright. We do not have the equipment and financial support that we need but the opportunity for service is great.

The State Department of Education has put its approval on our school. Our students enter the State University or any other school of Tennessee and receive full credit for work done here. We do all of the literary work that is required of a regular county high school, and we do three years of Bible work. No student is permitted to graduate and receive an Academy diploma without having done at least two years of Bible work. We try to look after the physical, mental, social and spiritual welfare of our pupils. Our faculty is composed of college and university trained men and women. All save one are graduates of Carson-Newman College.

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Executive Secretary

The Foreign Mission Board takes pleasure in congratulating the *Baptist and Reflector*, and its present staff upon its hundred years of success and service not only to the Baptists of Tennessee, but also to Southern Baptists everywhere who have claimed its pages.

The Foreign Mission Board feels a peculiar debt of gratitude to this splendid publication for its constant manifestation of its interest in foreign missions and for its faithful co-operation, at all times in publishing news and facts from the field. For the excellent space and attractive presentation of the special Foreign Mission Page during the past year, we are especially appreciative.

May God's richest blessings and guidance abide with Editor Taylor and his co-workers, as they lead the *Baptist and Reflector* into the beginning of another hundred years of worthy and wise service.

THE MINISTRY OF HEALING
By Louis J. Bristow, Supt.,
New Orleans



SOUTHERN BAPTIST HOSPITAL

"My husband has had a severe nervous breakdown, in addition to trouble with his back which seems to be a neuralgic condition, and hay fever and asthma and sinus trouble, etc. At any rate he is a sick man and needs care which I am not able to give on account of no funds. . . . So I am sending this SOS call to you in the name of our Christ for help."

That is an extract from a long letter from a fine woman who lives on the Atlantic seaboard of the Florida penin-

sula, and it is typical of many that we receive every week. Sickness, suffering, poverty, want, woe abound, and many are the calls which come to us almost daily. This woman says further: "Both my father and grandfather were Baptist ministers and I was a pastor's secretary before I married; and we are asking our great denomination to take my precious husband and nurse him back to health." So, too, are many other appeals.

The need is great, the opportunities for service almost without number. And the

Southern Baptist Hospital in New Orleans is doing all it can to meet the need. This House of Healing has been in operation nine years and it has cared for more than sixty thousand sufferers. Many of them have been given absolutely free treatment—as many as the ability of the hospital could care for.

There is in the hospital today an old man from Mississippi whose wife is sister to the most distinguished theologian Southern Baptists have given to the world in my day, utterly poor, a guest of the

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denomination—one of fifteen such cases in the hospital today. If the public only knew of the folk for whom we care—needy and suffering, sometimes prominent but in want, sometimes obscure and in poverty. But they are all of "the least."

The Southern Baptist Hospital has been singularly blessed. It has passed through two floods whose damage cost \$40,000 to remedy. But in the providence of God we have paid that loss, met all operating expenses, and paid all interest and bonds when due. Including the flood loss the debt on this hospital in 1927 was \$605,000, and the interest charges more than \$35,000 per year. Today the total debt is \$395,000 and that sum will be reduced as maturities occur during this year.

The Southern Baptist Hospital greets the Convention in Memphis and expresses its gratitude to God for His manifest blessing.

THE PROVINCE OF A BAPTIST HOSPITAL, AS I SEE IT IS:

First, to render first class hospital service.

Second, to make that service Christian. To this end the Baptist Memorial Hospital has an all-time pastor who is on daily duty among the patients, and holds religious service for the nurses and for all others who may choose to attend.

For nearly seventeen years he has been handing to patients as he meets them the enclosed "Greeting" indicating what it means to be in a Christian Hospital.

Gratifying results have been accomplished by this combination of high class hospital service and Christian ministrations. A few examples:

Clara C.—aged 7 came from the Arkansas Baptist Orphanage, an infantile paralytic. After about 5 months she went out walking with the help of brace and crutches. At 10 years of age she came back walking, without the cane or crutch, but improved. At 14 she came, a comely young girl walking naturally, and happy.

Rev. M. P., a Presbyterian pastor from North Carolina, came to the hospital and our orthopedic surgeon, with a suppurating hip-joint. He hoped for a cure with a stiff joint. After three months with us he went out with a cured joint and good movement. Not only that, but an ugly scar of 25 years standing, from the right eye down across the corner of the mouth had been removed by the plastic surgeon. He went home happy with a good joint and a clean face. And all this at very little cost through the courtesies extended to ministers by our hospital and physicians.

A ministerial student came with a bad case of "flu" which went into meningitis. He lived but was left totally blind. In Christian surroundings his faith and courage did not forsake him. As he gradually pulled back to health he declared that he was not giving up, purposed to do some thing as a preacher, though quite limited in education. It was not long until we heard of him in evangelistic work and by and by as a pastor. Later he went to a theological seminary, married a good

woman and today has a good home and is highly esteemed as a man and a preacher of the gospel.

Mrs. G. was a convalescent after an operation. The pastor on his rounds found her with a shadow on her face. An inquiry brought the confession that she was not saved and it troubled her. It was easy to lead her into the way of life. She went home happy.

Recently two men in the same ward wanted to know of the pastor as to the way of salvation. They were told of the Saviour's saving grace and given reading matter to confirm their faith. The next morning they were enjoying peace.—George D. Sheats, Superintendent Baptist Memorial Hospital, Memphis Tenn.

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THE SOUTHWESTERN SEMINARY

By L. R. Scarborough

We are in our twenty-seventh year. Have had a great year in many ways. The student body of 372 in residence and 138 in correspondence, making a total of 477, without duplicates. The spirit has been fine; the co-operation in all the work of teaching and serving has been beautiful. Our employed force of teachers and administratives have been under great fi-

been saved and led into the churches. Large sums of money have been received through the pastorates of our students for the denominational program.

We are very happy over the prospects of a glorious hard time for another year.

The Southwestern loves Southern Baptists and their causes. It appreciates the \$26,000.00 that has come to us for running expenses from the states. Tennessee has done its part well, and we are grateful.



WOMAN'S TRAINING SCHOOL BUILDING, SOUTHWESTERN SEMINARY, SEMINARY HILL, TEXAS.

financial strain because of the shortage of funds. Our creditors have been patient, and the Seminary is putting on the record one of its great years. We have reduced our debt very encouragingly from the 100,000 Club receipts. That movement will not only save us, but save the other Southwide causes. Our hope is that the denomination will put it on its conscience and into its pocketbooks.

We have a very large result in practical evangelistic and enlistment work done by the students and faculty. Thousands have

A large group of us are going to the Southern Baptist Convention. We hope to meet thousands of Southern Baptists' loyal members and leaders there, with a prayer that God may give us a great missionary convention that will not only be a recovery convention but a missionary convention, a soul-winning convention, a convention endued with power from God, to honor Christ and exalt His name.

The Southwestern greets Tennessee Baptists with a heart of love and a hand of fellowship.

A HISTORY OF MAPLE SPRINGS BAPTIST CHURCH

L. G. Frey

Maple Springs Baptist Church is an outgrowth of Big Black Creek Baptist Church of near Denmark, Madison County, Tennessee. Big Black Church was organized in 1823, five years after the Chickasaw Indians sold West Tennessee, and four years after this territory was opened for settlement. J. Maudlin, J. W. Fort, J. Anderson, and W. Waddell were among its charter members. It joined Forked Deer Association in 1825 and was dismissed three years later with 14 other churches to join Big Hatchie Association.

About 1848, Big Black Church disbanded, some members moved into Denmark and organized, others went to Ararat and organized, while still others went to Maple Springs and organized in 1849. Among the charter members, we find Revs. Geo. W. Day, Obadiah Dodson, and Thompson. A log house was built, and services were held there until 1857 when the present building was erected largely through the generosity of layman T. J. Fuller, who was then its wealthiest member. He gave about five acres of land and \$500.00 in cash.

Many names of negroes were to be found in the first roll book. Four dif-

ferent churches, three for white people and one for negroes, have gone out from Maple Springs, which is now in its 86th year. Maple Springs joined Madison County Association of Baptists when the Association was formed in 1924.

Rev. Obadiah Dodson, a native Tennessean, who labored in both Tennessee and Louisiana, was its first pastor. He died in 1854 and was followed by Rev. Geo. W. Day. The present pastor, L. G. Frey, was

called November, 1933. The pastors in their chronological order are as follows: Revs. Obadiah Dodson, Geo. W. Day, — Roseman, C. P. Malone, E. B. McNeil, W. L. Brown, W. G. Inman, G. M. Savage, A. Nunnery, A. M. Nicholson, F. Ball, H. L. Knight, Geo. W. Price, Geo. Crouch, T. R. Hammons, Alvin West, J. W. Camp, W. H. Hopper, E. M. Mills, J. W. Camp (second time), and L. G. Frey.

The present deacons are: T. J. Hailey, W. I. Dew, C. T. Jones, M. U. Wilson, H. P. Gillian, Lee Taylor, J. T. Perry, T. O. Polk, Cecil Hollamon, and Dent Lilliard.

During the past year more than \$500.00 have been expended in repairing the building, including roof, seven Sunday school rooms, paint, lights, etc. Forty-five have been added to the church roll, 25 of whom were by baptism. Average Sunday school attendance for past three months stands at 116. We are sold on the Lord's Acre Plan. The Lord has led us thus far and the future looks bright.

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|--|---|

Memphis has been signally recognized by the American Medical Association by appointing six presidents of the different divisions of Medicine and Surgery in the past three years. The Baptist Memorial Hospital has had the honor of having five of them on its staff doing almost exclusive work at our hospital.

We have given millions of dollars to charity since we opened the hospital 22 years ago. In the past 7 years alone, since we opened the Annex, we have given over \$2,000,000 to charity.

Surely God has blessed this institution.

A. E. JENNINGS, Chairman Executive Committee

"ALL MESSENGERS AND VISITORS TO THE SOUTHERN BAPTIST CONVENTION MEETING IN MEMPHIS IN MAY ARE CORDIALLY INVITED TO VISIT THE BAPTIST MEMORIAL HOSPITAL."

TENNESSEE BAPTIST ORPHANS' HOME

By W. J. Stewart, Superintendent

The Tennessee Baptist Orphans' Home applied for a Charter of Incorporation on October 13, 1891. A committee composed of Judge R. R. Caldwell, A. J. Wheeler and Mrs. Georgia M. Eastman drafted the by-laws and also the writ of incorporation.



BABY BUILDING — BAPTIST ORPHANS' HOME

At a meeting of the Board of Managers on October 14, 1891, Rev. T. T. Thompson, pastor of the North Edgefield Baptist Church, Nashville, was elected as Field Agent to go out into the State and solicit funds for the purchase of a piece of property in West Nashville and also to secure money for maintenance of the Institution. December 20, 1892, at the regular Board meeting it was found that the work had grown until the matron in charge of the Home needed an assistant. Mother Sanders, as she was called, was provided with a helper.

Twenty-four children had been received into the Home from November 1, 1891 to January 10, 1893. Eight of this number had been placed in homes; two others had been returned to their mother and one had died, leaving thirteen in the Institution.

Brethren active in the inception of orphanage work in Tennessee were: T. T. Thompson, I. J. Van Ness, W. C. Golden, G. A. Lofton, I. N. Strother, R. R. Caldwell, A. J. Wheeler, E. R. Vernon and many others. These brethren were assisted by a large number of women from the Baptist churches of Nashville, as Mrs. Roger East-

man, Miss Lucie Cunningham, Mrs. G. R. Calhoun, Mrs. J. O. Wright. On October 17, 1894, the committee consisting of I. J. Van Ness and T. T. Thompson offered the property and buildings of the Orphanage to the State Convention, on condition that the Home be made an organic part of its work, with a Board of Managers appointed by the State Convention. The

ment and today we have the sympathy and co-operation of the whole State. Our Home consists of 465 acres, eight buildings, not including laundry, shop and other out buildings with equipment. The joy is to every one that has helped to make this accomplishment possible.

Children

There are at present 235 children in the Institution. During the past year 56 have been received and 48 have gone out. Twenty of those that went out graduated from our two-year High School; others finished the eighth grade and entered schools in other sections of the country,

Entering Children in the Home

Our Orphanage was founded and is being maintained primarily for destitute orphan children, that is children whose parents are both dead and are without means of support. Only in exceptional cases should children be recommended for acceptance whose parent or parents are living. The exception is, that the living parent must be afflicted and destitute, absolutely unable to maintain the child or children.

Clothing Children

The Woman's Missionary Societies and organized Sunday school classes, also some individuals have adopted children for clothing at the Home. At present almost all of our large family are being clothed by different organizations of the Baptist churches of Tennessee. In this way our friends are brought into closer touch with the real life of the children and the services rendered by the Institution to them.

Supplies For Home

Food and feed have been brought in from the Baptist Associations of the State on our truck. We estimate that this truck has brought to us one-fourth of our food-supply for the year. Another fourth has been furnished from the farm—leaving one-half to be paid for with money. With the increased cost of living, it now takes six and two-thirds cents a meal for each child. We serve 750 meals each day which total for the month \$1,500.00. However, food is only one item of expense.

Training the Children

Our large farm of 465 acres furnishes much training for the boys in farming and gardening. We operate our dairy, make our electricity, maintain reasonable shop facilities for doing all repair work on machinery, etc. We operate our steam laundry. The girls do the large amount of house work, such as cooking, laundering, making and mending clothes for our family, thus getting much practical domestic science.

We have our own school. Our purpose is to maintain a high standard of work in all classes. Five teachers are kept busy instructing the two shifts of school, morning and afternoon, and also supervising study period at night. We conduct a summer school each year.



**ADMINISTRATION BUILDING
BAPTIST ORPHANS' HOME**

We do not stop with industrial and mental training, but undertake to have such religious environment as should characterize a Christian home in which children are trained and developed. Our children that are professed Christians belong to the Tennessee Home Baptist Church. Dr. H. B. Cross, pastor of the Judson Memorial Baptist Church of Nashville, is our pastor. There were baptized into the fellowship of our church last year fourteen children. This church meets all of its expenses.

Hospital

For a long time the Management has repeatedly urged the need and the importance of a hospital for the children at the Home. The erection of this building was started four years ago and on account of the depression work on the building

was suspended. We are glad to report that the Fidelis Class, First Baptist Church, Nashville, Dr. John L. Hill, teacher, has furnished funds for completing the building. This hospital is modern in every way and is the only child's hospital of its character anywhere in the country. The building is now ready for equipment. Representative women from all over Tennessee in their annual meeting at Springfield on March 21, voted to make on Mothers' Day a free-will offering to be used in repairing the Baby building and placing furnishings in the hospital. It seems to the writer that there could be no way more pleasing to God of observing Mothers' Day—our mothers here and our mothers gone—than for the mothers of Tennessee to remember on Mothers' Day to put furnishings in the hospital for our sick White Rose babies.



CHEEK BUILDING — BAPTIST ORPHANS' HOME

FROM THE BAPTIST BANNER

(Taken from a clipping in December, 1835 issue of The Baptist.)

Difficulties often arise in understanding the reforming "proclaimers," owing to the ambiguity of some of the terms they often use. We have known some Baptists who thought they had really heard a first-rate sermon from them—one entirely destitute of the peculiarities of the "reformation." Why, say they, he talked of faith and repentance, and the operations of the spirit, etc. Well, so he did no doubt; but then he did not tell you what he meant by those terms. To afford a key therefore to the interpretation of a Campbellite proclamation, the following stray leaf from a Campbellite Theological Dictionary, may not be unprofitable:

Words and Phrases Among the Reformed

The Reformation: Progress of Campbellism.

Creed: What you believe.

No Creed: What I believe.

Obedience: To be immersed for the actual remission of sins.

Immersion: Conversion, regeneration. It was ordained for the actual remission of sins of the believer—to reconcile him, to adopt him, to sanctify him.

Faith: The belief of Testimony. The faith of the New Testament is nothing more than an assent of the mind to the truth of Messiah's history. All faith is

therefore historical. — Men, angels, and devils can make it nothing more.

Sectarianism: Your ism.

Anti-Sectarianism: My ism.

"The ancient order of things." Certain essays in the Christian Baptist written by Mr. A. Campbell.

"The ancient Gospel": Mr. Campbell's views contained in the essays above mentioned.

Experimental Religion: "One of the monstrous abortions of purblind theology."

Repentance: A word not considered orthodox by the reformed congregations, and one that is teaching them must say "reform" as we are taught in the New Version. But a bishop nevertheless may in entire accordance with our feelings, when he thinks it necessary, preach repentance. We should compass sea and land to make one proselyte, etc.

Reform: Vide the New Version, alias the New Testament reformed.

Into the name: A phrase peculiar to the reformation, and means—into the name.

Holy Spirit: This word sometimes means the Scriptures; as, "none can say that Jesus is Lord but by the Holy Ghost," Spirit or Scriptures. Again it means certain feelings which none but the reformed experience after their sins are actually remitted by immersion. Then they have a holy spirit. It has other significations which are of no practical value. The sects are much deluded on the subject.

Church: The Sectarian name of congregation. Church literally means congregation; but the latter has certain superlative excellencies over the former which none but the reformed eyes can discern.

Sunday: A heathenish name for the first day of the week or Lord's day. Sunday and Lord's day are the same day; but the disciples should never call it by the former name because it is derived from the sun, an object of heathen worship. And since Monday is derived from moon, Tuesday from Tuisco a German hero, Wednesday from Woden the God of battle, etc., it is suggested that we conform to "the ancient order of things," and say first, second, third day of the week etc.

Disciple: This signifies one taught by Mr. Campbell.

Conversion: The act of turning to God by immersion.

Regeneration: Born of water; immersion.

Washing of regeneration, or as more beautifully expressed in the New Version, Bath of regeneration; immersion.

Remission of sins: The thing obtained by immersion.

The New Birth: Immersion.

Operations of the spirit: Reading the word of God.

The word of God: The last edition of Mr. Campbell's New Testament.

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SOUTHERN BAPTIST SANATORIUM**Dr. W. W. Britten**

There lies beyond the city limits of El Paso, on the eastern slope of Mount Franklin, an institution owned and controlled by the Baptists, which represents an investment of a half-million dollars given for the purpose of the care and treatment of our loved ones who are suffering with tuberculosis. It is an institution second to none in the Southwest, the most ideal climate that could be chosen for such patients.

Thousands of people have been cared for in this institution and the greater per cent have been cured.

The Sanatorium carries a force of twenty or more employees; two doctors and seven nurses for the care of these patients.

The institution is so constructed that the majority of rooms are on the ground floor facing south, with French doors which enable patients to step from their rooms into the fresh air and sunshine, and enjoy nature in its fullness. With the abundance of warm bright sunshine and dry weather a patient is enabled to live close to nature such a great part of the time it contributes much in the way of restoring health.

Each room has an adjoining warm dressing room between it and the warm corridors. The institution has all the modern conveniences that cities can afford, and with amusement at the proper time it makes the stay so pleasant that one is led to forget he is suffering with tuberculosis.

All patients are given tray service, and all rooms are equipped with hospital beds with rubber casters. The rooms have large doors whereby the sick can be rolled on their beds to a large recreation hall for church, Sunday school and other things, making it possible for many to attend who are not able to dress and sit up for such exercises.

The institution is equipped with X-ray, flouroscope, best of laboratories and all modern equipment and conveniences that enable a sanatorium to make the most scientific examinations and treatment. Artificial pneumothorax is administered to those who need it.

Every patient soon learns the friendly feeling and good-fellowship of our institution, that on the higher basis make us one large family and the time is so well spent that the thoughts of being homesick or never getting well are soon banished from their minds. With the three good hot meals a day from the best of food that the market affords, and all the good Jersey milk a patient wishes, they rapidly gain weight, and with physicians and nurses who previously suffered with the same trouble administering to them, it is a great incentive and inspiration to the patients.

Many who enter the sanatorium far-advanced, with large cavities in their lungs, and given up by their physicians without any hope of recovery, upon the administration of pneumothorax soon gain

in weight and are up and about. The lesions soon heal and the patients, feeling their former youth and enjoying good health, are able to return home, where with reasonable care they are able to live out their natural life, their lives saved at only a cost of from \$45.00 to \$60.00 per month; rates 50% less than similar institutions, given by the Southern Baptist Sanatorium of El Paso, Texas.

Mrs. H., suffering with tuberculosis for three years, had become resigned to her fate, but a friend told her she had a chance if she would come to the Southern Baptist Sanatorium, in the "Heart of the Health Country." On great persuasion she finally decided to make the effort. On her arrival we began to administer artificial pneumothorax and in six months she had gained twenty pounds, lost her temperature, was eating good, sleeping well and felt as well as she ever did in her life. With health restored, she happily returned home and has been the means of sending many patients to this institution.

Mrs. T., from West Texas, came to the institution six years ago, very thin and emaciated. She had had many hemorrhages, one entire lung was almost gone and there was involvement in the other. On administering pneumothorax, in one year she took up training as a nurse and since that time has been on regular duty in this institution.

These are only two that we mention out of hundreds of similar cases that today are living in every state.

Tell our story to the people, for a life saved is a wonderful work; the splendid work they can do in the years to come means happiness, prosperity and much good. Because we have our institution, given by the good Baptist people, our work is not finished, for we must continue to tell those about it who know not what has been done for them.

We hope this message will reach many, for there are many only waiting to hear such a message from our splendid sanatorium, the Southern Baptist Sanatorium, of El Paso.

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GROUP OF CHILDREN — OLD MINISTERS' AND ORPHANS' HOME — CAMDEN, TENNESSEE

Baptist Old Ministers' and Orphans' Home

I am indeed grateful for the kind invitation of Editor O. W. Taylor to have an article in the "Centennial Issue" of the Baptist and Reflector concerning the Old Ministers' and Orphans' Home.

The purpose of this Institution is to do what we can, in addition to what the splendid Baptist Orphanages of the South are doing, to care for and train dependent children who do not have suitable arrangements for their welfare, and to care for aged dependent Baptist ministers and their wives or widows who need a home.

We realize there is a great need for more room for orphan children, for though the Baptist Orphanages of the South are caring for over 4,000 children, yet the last statistics show that over 1,500 during the year had to be declined admission because of lack of room, and 25 of this number were in Tennessee.

My dear brethren and sisters who have hearts of love and sympathy, let's decide that by the grace of God, we will provide

sufficient room and equipment so that we will not have to say "No" to any orphan child that really needs to come to an orphanage.

The Old Ministers' and Orphans' Home is being maintained on the very basic principle of economy, as the average cost per child during last associational year was about \$60.00, with some supplies, etc., added; however, this is hardly as much as we really need, as we need to add some equipment and more room.

The health of the children is splendid, for which I am grateful to our Heavenly Father.

May the people come to the rescue of all the Institutions of the Lord to the extent that will be in harmony with His will.

"Visit the fatherless and widows in their affliction." Jas. 1:27.

J. Robt. Paschal, Supt.
Camden, Tenn.

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THOROUGHbred A TRUE STORY OF A REAL DOG

By Mary Brewster Hollister

Back in his New England boyhood Daddy D had raised thoroughbred Boston bull-terriers. He thrilled Peter and Peggy with stories of the blue ribbons that his King had won at the dog-shows.

One of King's pure-blooded offspring had come with Daddy D and Mummy when they first came to China, before Peter and Peggy had arrived in the family. The major tragedy of Daddy D's first year in China had been King the Third's death by pneumonia, for other-country dogs have difficulty getting used to southern China climate. Daddy D always hoped that, without paying the too-high price in Shanghai for another thoroughbred Boston terrier, sometime he might once more own a worthy successor to King's illustrious line.

Peter and Peggy, knowing his desire, wondered why he did not incorporate the request in his prayers. And so in his behalf they had added to their own bedtime requests, "Dear Lord, for us it could be most any kind of dog; but if you could for Daddy D make it a thoroughbred Boston bull, if possible, he'd be so pleased."

The first part of that petition was answered. "Most any kind of dog" it was; fox-terrier somewhere back in his family tree. Another American family in the inland Chinese city where they lived brought back from Foochow, the capital, a basket of fluffy black-and-white puppies. They let Peter and Peggy have the one they liked.

"Isn't he cute?" Daddy D, can't we have him?" coaxed Peggy. Peter said nothing. He only hung over the basket with worshipful devotion.

Daddy D could not refuse them. "Well, you can keep him, until we get a real dog, a thoroughbred," he conceded.

Spot, they called him; an obvious name, not one bit original, from the black spot on his forehead and various other parts of him, including the very tip of his tail. "Heah-spot," the Chinese called him, thinking it his name because the children shouted "Here, Spot" when they wanted him. They called him often and unnecessarily for his ecstatic response, though he was never far from the two of them, asleep or awake.

In the schoolroom, where Mummy had lessons with Peter and Peggy every forenoon, Spot sat between the two desks with one ear cocked alertly as if he also were hearing reading and geography. When they struggled over their arithmetic, he rolled up and took a nap. Then there were the strenuous afternoons, games in the dragon's-eye orchard and the spacious tree-house they had built in the gnarled old branches. There were walks on the broad top of the city wall that made their

city look like a great and ancient castle.

"He may not be thoroughbred, dad," Peter would say as he exhibited Spot at his tricks. "But you can't say he isn't smart."

He was indeed clever. He played tag and catch-ball. He shook hands with Americans only, and stood up with his front paws together in the proper Chinese greeting for all Mummy's and Daddy D's friendly Chinese guests.

"He may be an other-country dog," they said. "But even so, he knows Chinese politeness." And if that were a matter for amazement that other-country creatures should be ceremoniously polite.

"He has Chinese ancestors, too," Peggy would explain. "And like we are, he was born in China. So he should know your rites and ceremonies."

One of the Chinese teachers who lived in a distant village was especially fascinated by "Heah-spot." "If ever you should want another home for him," he said earnestly to Daddy D over the heads of Peter and Peggy as they knelt beside Spot encouraging his exhibit of cleverness, "I would be honored to cherish this so-polite dog."

Peter and Peggy were too absorbed to hear this kindly offer. But Daddy D remembered it months later when he received a letter from an American friend in Shanghai. "I'm saving a Boston bull-terrier for you from Queen's most recent family. Perhaps someone may be coming to Shanghai from your neighborhood . . ."

"Hoo-ray," shouted Daddy D joyfully. "Burns will be going next month to Shanghai, and can bring the puppy back.

At last we'll have a thoroughbred dog in the house."

"We're glad you're going to have a Boston bull-terrier," Betty said, putting protecting arms about Spot. "But of course we couldn't let Spot feel left out or lonesome."

"Why, whatever would we want with two dogs in the house?" laughed Daddy D. "One dog, a thoroughbred Boston bull-terrier, is quite enough, don't you think?" He thought of the Chinese teacher from the distant village and his desire for the fascinating other-country dog with the Chinese politeness.

A month later Mummy and Daddy D took the family up the hill for two summer months away from the heat-tortured plain and the cholera-haunted Chinese city. It happened that the very day they were watching the harbor for the Shanghai steamer bringing Mr. Burns and the Boston puppy the Chinese teacher from the far-away mountain village arrived at their tiny mountain bungalow.

"This is the only chance he will have to take Spot home with him," Daddy D ventured in an aside to Mummy. "He will not come back again until next fall."

Mummy sighed, for she, like the children, did not want to part with Spot for any number of thoroughbreds, Boston or Shanghai. "You've explained the matter to Peter and Peggy," she said. "Perhaps they will be willing to let Spot go right away to our gentle Lo Teacher."

Daddy D had filled the two children with the wonders of the new Boston bull-terrier that would so shortly be theirs. So it was with a great deal of excitement they were gazing through the telescope out on the terrace wall while the Chinese guest was being entertained inside.

"Ai, daddy, the long white steamer has turned and is coming straight in across the bay," Peter cried excitedly. "That must be the Shanghai boat, don't you



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think?" He handed the telescope to his father.

Daddy D made certain that it was the Shanghai steamer. In the general hubbub he suggested to Peter and Peggy that Spot go home with the Chinese teacher who lived so far away he could not soon come again.

"Oh, not now," cried Peggy, and threw her arms about Spot. But Daddy D, with quiet reasonableness, carried his point. Peggy crept into the big bamboo clothes-basket and sobbed herself to sleep. Peter went swimming with Daddy D and the Chinese cook's son, unhappily to be sure. For Spot had always accompanied him on that trip to the fern-shadowed pool, as on all other trips around the mountain-side, his small black-tipped tail waving jocosely.

Mr. Burns was two days getting all his baggage off the steamer. It would be another day or so before he could bring the new puppy up the hill. It was evening of the third day that Peter and Peggy sat disconsolately watching the downward trail from Lookout Rock. Not even the possibility of Mr. Burns coming up that steep ascent with the new puppy could ease their lonesome longing for the nondescript little back-and-white bundle of pep and devotion.

"Look," Peter grabbed Peggy's arm. "Do you see what I see?" He pointed at a tiny black-and-white speck bobbing out from behind the pines on the Last Stretch.

"It's Spot," squealed Peggy, and stumbled down the steps of the Rock.

Peter followed her, but unbelievably. "It can't be Spot. It's a whole day's journey to Lo Teacher's mountain village."

But it was Spot. He limped with weariness until he saw them a long way off. Then he leaped from one rock to another straight up the hillside, ignoring the winding of the trail. Breathless from their own running, sobbing relief and joy, Peter and Peggy sank on the moist red earth of the path, with Spot on Peggy's lap and both their arms about him. He lay there panting and spent from his toilsome journey. They found a stone in one mud-covered forepaw. But his tail never stopped wagging for a moment. Peter got water from the spring in his sun-helmet. Spot would stop lapping its coolness to lick Peter's hand, and look up into their faces with his great brown eyes limpid pools of content.

Peter and Peggy took turns carrying Spot up the rest of the Last Stretch. That night he slept in his usual place beside the children's cots in the Dorm. The Dorm had a door that opened on the veranda, a great wooden door that grown-ups were careful to bar at night, since the bungalow was quite open to the mountain-side, with no houses near.

It was about midnight that Mummy D was awakened by Spot's whimpering beside her cot. "What's the matter, Spot?" she asked sleepily. "Just glad to be home, is that it. Go back and sleep, nice dog." She was dozing again almost before the words were finished.

Spot limped into the other room, sniffed, and ran back to her bed, his whimpering increasing to a staccato bark. Mummy woke again. "Still worried, Spot?" He pulled with his teeth at the mosquito-netting around her cot.

"What's the matter with that dog?" Daddy D grumbled, a bit cross from having his sleep disturbed. But Spot kept up his insistence, running back and forth between the children's room and theirs.

"Something must be on his mind," Mummy D got up and followed him. She could not do otherwise, for he took her nightgown in his sharp teeth and led her to the door that opened out on the veranda.

"Why, the door is open," Mummy D exclaimed. "How careless of us, Spot! Was that bothering you?" He barked his sharp staccato. She closed the door, and pulled the long wooden bar across it. "Now it's all right. Good dog," she patted his head. He whimpered his delight, and trotted contentedly to his place beside Peter's cot.

Mummy was telling the family about this at breakfast the next morning when the cook's boy came in much agitated.

"Tiger-tracks!" he burst forth. "Tiger-tracks, right outside the veranda. Tiger walked across the gully beside house. Come see!"

They found the tracks in the soft red clay beneath the windows of the Dorm where the children slept. There in the clump of bamboos beside the veranda the ferns and young bamboo-shoots were bent flat where a heavy body had lain.

"That was why Spot was so excited," Daddy D exclaimed. "The Chinese say dogs always know when there's a tiger round about."

"And the door was open!" Mummy went white. "What if it had been left open? What if Spot hadn't been here to wake me up?"

"Spot saved our lives," Peggy's azure eyes opened wide with wondering delight. "Ai, Daddy D, we'll have to keep him."

Daddy D, his eyes as bright as Mummy's, stooped to pat the hero, Spot.

"Mr. Burns comes up the Last Stretch," the cook's boy announced. "He has one small insignificant dog with him—a dog with a mashed-in face." This last with ill-concealed scorn.

"Spot's a thoroughbred," said Daddy D impressively, since this was the highest tribute he could say. "Two thoroughbreds aren't too many for one family to have."

"Spot, do you hear that?" Peter and Peggy both shouted with delight.

Spot sat up, put his forepaws together, and gave his most courtly Chinese bow in the direction of the cook's boy, whose important tidings had been ignored.

"A proper dog—ten-tenths polite," the cook's boy beamed.

"A thoroughbred—we knew it all the time," Peter and Peggy congratulated each other, and Spot.—Junior World.

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 STATE CONVENTION PRESIDENT.....HERMAN KING, 77 Arcade, Nashville

MARTIN BAPTIST TRAINING UNION MARTIN TRAINS

Recently a most intensive Training School was held for the Baptist Training Union of Martin. Miss Roxie Jacobs, State Junior-Intermediate Leader, conducted the school in a most helpful manner.

The B. A. U.'s were taught by Rev. Roger L. Clark. The Seniors were taught by Rev. N. M. Stigler and Rev. Preston Ramsey. Both of these classes studied the B. Y. P. U. Administration Book. Miss Roxie Jacobs taught the Intermediate Manual to a class of Intermediates. Mrs. Nell Downing and Mrs. Jones taught Juniors.

The average attendance for the week was 115. The enthusiasm of the school was very splendid. The schedule of the school was one long class period lasting from 6:45 to 8:15 each evening.

The following are capable officers of this group:

Pastor, Rev. N. M. Stigler.

Director, Mr. J. T. Miles.

General Secretary, Miss Elizabeth Henry.

President B. A. U., Mr. Waggener.

President Vol. B. A. U., Mr. Roy Pauley.

President of Senior, Mr. James Claxton Legg.

Counselor of Senior, Mr. C. C. Cravens.

Intermediate Leader, Mrs. Travis Smith.

Junior Leader, Mrs. Nell Downey.

JEFFERSON COUNTY

The Group Meeting of Jefferson County was held at Piedmont Baptist Church. The subject of the program that was used here was "My Church." This meeting was most helpful and proved to be one of the very best ever held in this Association.

MILAN GOES IN FOR MILEAGE

A most successful training school for the Baptist Training Union of Milan was held recently. The school was launched on the Sunday afternoon preceding the school by Mr. Henry C. Rogers, State Director of Baptist Training Union Work. Class work for Intermediates, Seniors and Adults began Monday evening with the Juniors meeting in the afternoon. Miss Roxie Jacobs taught the Juniors and the Intermediates. Juniors studied "Bible Heroes," Intermediates, "Meaning of Church Membership." Mrs. H. J. Huey taught the Senior Manual and Rev. Lyn Claybrook of Bradford taught the Adults "Growing a Church." More than one hundred were enrolled in these helpful and instructive courses. Rev. Henry J. Huey, the pastor, was delighted with the week's work.

RIDGELY NEWS

The Senior Union of a rural church out from Ridgely of which Miss Lois Chambers is an active worker, reports a most worthwhile school recently held in their church. This is a new union and they

have started off in a splendid manner; by first having a study course.

HEARTIEST CONGRATULATIONS

In behalf of thousands of Baptist Training Union members of Tennessee we take this opportunity of expressing our deepest appreciation for the editor of the Baptist and Reflector, Dr. O. W. Taylor, also to congratulate the staff on the centennial edition. May the Baptist and Reflector continue to grow.

SEVENTH ST., MEMPHIS

Rev. L. B. Cobb, pastor at Seventh St., Memphis, and Mr. Herbert Scobey, director, report a most effective school recently held in their church with the following courses offered: "Pilgrim's Progress," "Plan of Salvation," "Training in Bible Study," and "Bible Heroes." The following excellent faculty taught the courses: Mr. E. S. Tucker, Rev. H. L. Carter, Miss Edna Earle Rosenheim and Mrs. W. E. Rawls.

NEXT WEEK

Watch for next week's issue. It will carry the number of study course awards for April. This should be an interesting item and you should be keenly interested in it.

LISTEN!

The entire cost for you to attend the State Baptist Training Union Convention at Ovoca is only \$4.50. This includes registration fee and everything. Plan now to attend. Remember the dates are July 25-26-27, beginning with the evening meal on Thursday. You should come—everybody is coming.

LEBANON

The Lebanon church recently completed a study course and request awards for 93



MARTIN TRAINING SCHOOL

people. The following teachers were used: Mr. R. H. Baskin, Mrs. Hubie Hughes, Miss Bertie Ferrill, and Mrs. Lena N. Carter. This was an excellent school and we commend them on this great achievement.

REGIONAL MEETINGS

Don't forget to plan for a large delegation to attend the Regional Meetings.

Each of the morning sessions will start at ten o'clock and close with the evening service at nine o'clock. Come prepared to stay until it is over.

NEWPORT STARTS ANEW

An excellent enlargement campaign for the Baptist Training Union of Newport was recently conducted. The campaign started with about forty young people visiting on Sunday afternoon preceding the school. Over two hundred and fifty individuals were visited.

On Monday evening the class work started. The following classes and teachers were used: Rev. Merrill D. Moore, the pastor, taught the General B. Y. P. U. Manual; Mr. Hobart Ford, the B. A. U. Manual; Mr. Henry C. Rogers, the Senior Manual; Miss Roxie Jacobs, the Junior-Intermediate Leaders' Manual; Mrs. Henry C. Rogers, the Intermediate B. Y. P. U. Manual; and Mr. John Senterfitt, the Junior Manual.

Each night there were two class periods with an Inspirational Address coming in between the class periods. On Monday evening, Rev. Merrill Moore presented the message; Tuesday evening, Miss Jacobs; Wednesday evening, Dean A. E. Cate of Carson-Newman spoke, and also Miss Louise Hoe of the same school sang; Thursday evening Mrs. Henry C. Rogers; and Friday evening, Mr. Henry C. Rogers.

As a result of this week's work a story hour, Junior Union, and B. A. U. were organized and new interest taken in the Senior and Intermediate work. The Integrated Service was introduced and met with a splendid response.

BRAZILIAN BAPTISTS

The twenty-six churches of the Federal District met in their annual convention in November. Every church was well

represented. There being one new church admitted into our fellowship. This church was organized as a result of the work done in a tent.—Brazilian Snapshots.

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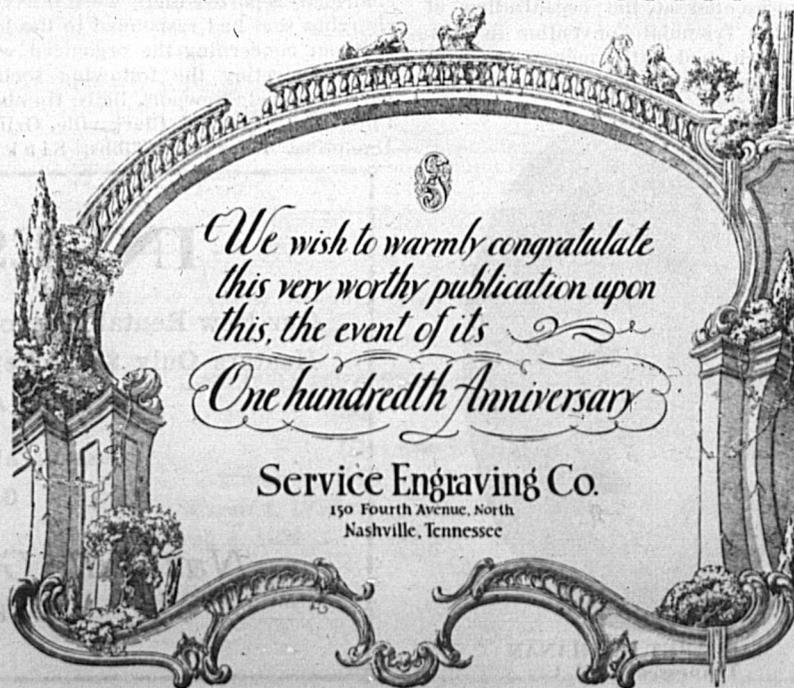
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The History of the Tennessee W. M. U.

For the women of our churches today, it is hard to realize that there ever was a time when there were none of the active women's missionary societies that seem now so much a part of the structure of church life.

The first organizations came as a result of the great missionary awakening in the early part of the last century. The instrument in God's hand to arouse Southern



MRS. GEORGE LOFTON
First President of Tennessee W. M. U.
1889-1895

Baptists was Luther Rice, the missionary who sailed to India with Adoniram Judson and the beautiful Ann Hasseltine. He came back to America to arouse the Baptists of this country to their duty to give the gospel to the heathen, for these three sent out by the Congregationalists, had become Baptists through the earnest study of God's Word. Rice came to Tennessee and we are sure he organized missionary societies here as he did all over the country. Early church records in East Tennessee tell of his visits. We do not have the record of the organizations, but he helped create a missionary consciousness in that day when missions were unpopular.

There were women's missionary societies represented at the organization of the Baptist Triennial Convention in 1814. The women had little money to give; partly because the country was poor, but



MARGARET BUCHANAN
Tennessee W. M. U.

more because they were not earning or controlling money at that time. They gave generously of their time and prayers and such scant penny crumbs as they could scrape together by beautiful self-denial gifts. The egg money, the butter money, the rag money was theirs to "squander" on missions if they chose and choose they did.

In 1836 there was recorded in the Baptist Register a "Female Missionary Society" in Rural Springs, Tenn. We know nothing further of this organization. We do have the history of the Brownsville Missionary Society with its unbroken record since 1872.

There was a "Contributing Society" in Clarksville in 1867, but it was not a real missionary organization until 1882.

We are sure there were societies in Nashville for there in 1882 was a Central Committee whose duty it was "to organize the efforts of the sisterhood of Tennessee in mission work."

This committee sent Miss Evie Brown and Mrs. George Lofton as delegates to the Southern Baptist Convention meeting in Richmond, Va., in 1888. They were in the organization of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention which was perfected at this meeting on May 11, 1888. They came back enthusiastic over organizing the Woman's Missionary Union of Tennessee. That fall the State Convention met in Columbia. The women were asked to go over to the Cumberland Presbyterian Church for a meeting. Mrs. Sallie Rochester Ford of St. Louis had been invited to be present and she was asked to preside. The women were not sure how to proceed so Mrs. Ford explained the plan of organizing the societies in a state union. Tennessee Woman's Missionary Union was organized that day, Thursday, October 8, 1888.

The Central Committee in Nashville had been at work and Mrs. Anson Nelson, the chairman, reported there were thirty-one churches that had responded to the letter sent out concerning the organized work. At this meeting the following societies were reported: Newport, Bells, Humboldt, Union City, Leeville, Clarksville, Orlinda, Dumpling, Knoxville, Tibbs, Sinking

Springs, Shady Grove, Webster, Gravelton, Chattanooga, Jonesboro, Brownsville, Mt. Olivet, Jackson, Adams, Beech Grove, Lascassas, Murfreesboro, Nashville, Dyersburg, Milan, Eudora, Little Hope, Edgefield, Morristown and Woodlawn.

In the first meeting it was decided that all money should be sent directly to the boards and only reports should go to the



Mrs. A. J. WHEELER
Tennessee W. M. U.

Central Committee. This has been the policy of the Union all through its history.

Mrs. George Lofton, wife of the pastor of Central Church, Nashville, was elected the first president and she served faithfully until 1895.

Since that date the following women have rendered most valuable service as state president: Mrs. A. C. S. Jackson, Mrs. A. J. Wheeler, Mrs. Avery Carter, Mrs. Hight C. Moore, Mrs. Albert Hill, Mrs. C. D. Creasman, Mrs. W. J. Cox and Mrs. R. L. Harris.

Tennessee was greatly honored when the Southern Union called her state president, Mrs. W. J. Cox, to become its leader. She served the Southern Union as president from 1925-1933.

In the first record made in 1889, Miss Ella Hill, the recording secretary, reported

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NASHVILLE, TENN.

"There are Baptist women all over the state idle. It is imperative that we reach them. To accomplish this and to develop our work we must find a fit woman to visit our sisters and organize societies." Not until 1907 was there one employed, then, Miss Ella Keener Proffit was elected field worker. She served only a short time. All the work had been done by volunteer helpers until then. The literature was sent out from a home and all correspondence was done by faithful housewives who gladly gave their time to the work.

Vice-Presidents

In the organization of the Union the leaders in the associations were called vice-presidents, but this was changed to superintendents and in 1910 vice-presidents were elected in each division. The following have served faithfully and efficiently. East Tennessee: Mrs. J. W. O'Hara, Miss Laura Powers, Mrs. T. E. Moody, Mrs. R. S. C. Berry, Mrs. W. F. Robinson, Mrs. J. H. Anderson, Mrs. R. L. Harris, Mrs. W. L. Stooksbury, Mrs. J. W.

most acceptably from 1913-1923. The work grew steadily under her capable leadership. An office was opened in the Baptist Sunday School Board Building and the state headquarters have been located there through the years. Mrs. Douglas Ginn became office secretary in 1922 and has continued to serve with Miss Mary Northington, the corresponding secretary, since 1923.

Our Literature

Thousands of letters and packages of literature are mailed annually from this office to the organizations, for the Union was formed to "stimulate" the missionary spirit and the grace of giving. Last year

there were sent out 14,215 letters and 14,579 packages.

In the early days the societies had only the Foreign Mission Journal, the Baptist and Reflector and tracts as program material. In 1898 the Baptist and Reflector started giving a column to the Woman's Missionary Union. About ten years later they dedicated an entire page to the Union. This has greatly aided all the work the Union has undertaken by giving it publicity each week.

"Our Mission Fields" was published first in 1906 as the free quarterly of the Southern Union containing programs for all organizations. In 1914, the quarterly

**CONDENSED STATEMENT OF
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in Nashville

As of March 4, 1935

ASSETS

Cash and Due from Banks	\$ 4,359,024.06
United States Government Obligations, Direct and/or Fully Guaranteed	2,111,724.68
State, County, and Municipal Bonds	3,161,977.58
Home Owners' Loan Corporation and Federal Land Bank Bonds	502,006.12
Other Bonds and Securities, Including Stock in Federal Reserve Bank	439,391.53
Loans and Discounts	7,317,826.62
Five Percent Redemption Fund Deposited with U. S. Treasury	25,000.00
Overdrafts	19,652.22
Furniture and Fixtures	29,113.19
Real Estate	98,632.29
Interest Accrued on Bonds	56,331.89
Customers' Liability—Letters of Credit	99.00
Other Assets	32,922.73
Total	\$18,153,701.91

LIABILITIES

Capital Stock (Common)	\$ 1,000,000.00
Surplus	250,000.00
Undivided Profits	231,149.39
Reserves for Taxes, Interest, Contingencies, Etc.	106,712.88
Circulation	500,000.00
Letters of Credit	99.00
Deposits	16,065,740.64
Total	\$18,153,701.91

Market value of securities owned exceeds the value at which they are carried on our books.

COMPARATIVE RECORD OF DEPOSITS

July 18, 1927	\$1,018,140.93
(Opening Day)	
March 4, 1928	\$2,993,858.38
March 4, 1930	\$5,802,020.43
March 4, 1932	\$6,411,512.33
March 4, 1934	\$13,779,203.99
March 4, 1935	\$16,065,740.64



MRS. W. J. COX

Tennessee President Two Years
Southern Union President 1923-1925

Marshall, Mrs. R. L. Cowan and Mrs. J. Frank Seiler.

Middle Tennessee: Mrs. Wm. Lunsford, Mrs. A. F. Burnley, Mrs. W. G. Mahaffey, Mrs. Andrew Todd, Mrs. R. K. Kimmons and Mrs. E. L. Atwood

West Tennessee: Mrs. H. W. Virgin, Mrs. J. A. Carmack, Mrs. W. R. Farrow, Mrs. T. L. Martin, Mrs. M. G. Bailey, Mrs. C. M. Roberts, Mrs. Chas. M. Thompson and Mrs. R. C. Dickinson.

Annual meetings are held in the divisions, and the vice-presidents travel many miles encouraging the superintendents in their associational meetings. Their work is a vital part of the State Union.

The limited space of this history forbids calling the roll of the large number of women who served "without money and without price." The first corresponding secretary employed by the Union was Miss Margaret Buchanan, who served

was succeeded by a monthly, Royal Service. It has a paid circulation of 73,701.

Union Activities

Mission Study classes have been a vital part of the Union's work since 1907. Last year Tennessee reported 2565 classes with 16,935 awards. The following have served as state directors: Mrs. R. K. Kimmons, Mrs. Wm. McMurry and Mrs. T. C. Meador.

The Standard of Excellence was adopted in 1911 and only minor changes have been made in its ten points in these twenty-four years. In 1934 there were 477 standard organizations in the state. There were 36 A-1 Unions — churches where five or more organizations met their respective standards.

Personal Service work has always been a vital part of every organization, but not until 1910 was it made a department in the Union's activities. Until then there were many "aid societies" but gradually



MRS. R. L. HARRIS
President since 1925

the Woman's Missionary Society took over all local work and the women learned to bring their tithes and offerings into the "storehouse of the Lord," instead of making money with suppers and bazaars.

Last year there were 7574 members reported in the state as tithers. The following have served as Personal Service Directors: Mrs. C. D. Creasman, Mrs. Chas. M. Thompson, Mrs. P. H. Sweet, Mrs. R. S. Brown and Mrs. E. M. Barber.

The Stewardship Directors who have served the state are: Mrs. Lee Shahan, Mrs. J. Frank Seiler, Mrs. R. L. Cowan, Mrs. O. E. Bryan and Mrs. C. G. Carter.

Our Gifts

It has ever been the policy of the Union for the members to give to the Co-operative Program offering through the church and to report the amount to the state treasurer. From 1905 to 1930 Mrs. J. T. Altman served as the faithful treasurer. In 1930 the policy was changed and the associational superintendents and young people's leaders were asked to collect the reports and forward same to the state

office, quarterly. In 1934 the Tennessee Union gave \$141,095.30 to missions and benevolences. Not only have the women given joyfully to the Co-operative Program through the churches but they have observed the three seasons of prayer and gifts; for Foreign Missions since 1889; for Home Missions since 1895, and for State Missions since 1901. These extra love gifts last year amounted to \$27,682.88. These seasons of prayer are times of spiritual revivals in the societies and are great assets to Kingdom work at home and abroad.

In 1891 Mrs. Roger Eastman of Nashville presented the need of the orphanage she had started. The women voted to co-operate with her and they gave liberally to its support. The next year the

state convention took charge of this institution. When the home was moved to the country the Union erected the baby building. Through the years most of the children have been clothed by the missionary societies.

In 1905 when Tennessee College was started the Union endowed a scholarship which has been used by many worthy girls. For the past seven years it has been awarded to girls from the orphanage.

When the Training School was founded in Louisville, Ky., in 1907 by the Southern W. M. U., Miss Evie Brown was made trustee. She served faithfully until her death in 1916. Since then Mrs. P. E. Burroughs, Mrs. W. F. Powell, Miss Willie Jean Stewart and Mrs. J. R. Black have been chosen as trustees. Many young

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women from our state have received training and inspiration in this school and have gone out into churches, associations, and states as leaders. Others have gone as missionaries in this country and to the foreign fields. Two scholarships of two hundred dollars each have been maintained, the Lucy Cunningham and the Mary Bell Wheeler. Miss Cunningham was for ten years the secretary-treasurer of the Tennessee Union and Mrs. Wheeler was president for eleven years.

The Margaret Home in Greenville, S. C., was given to the Union in 1904 by Mrs. Frank Chambers of New York as a home for missionaries' children. In 1905 Tennessee Union pledged \$150.00 for the library and \$75.00 to its support. Mrs. O. C. Barton was the trustee until her death. Since then Mrs. J. H. Anderson, Mrs. Sam J. Smith and Miss Laura Powers have served.

In 1914 the home was sold and the money with the amounts given each year by the states is now used for scholarships for missionaries' children. There are now 60 students being benefited by this fund.

Collections

The Tennessee Union has entered heartily into every movement of Southern and Tennessee Baptists. Many celebrations are recorded in our history. The first one was the Centennial Year 1892, the commemoration of William Carey going to India; the New Century Movement in 1900; the Tichenor Memorial in 1904; the Jubilee of Women's Work for Women in 1910; the Judson Centennial in 1912; the Jubilate of the W. M. U. in 1913; the Seventy-five Million Campaign in 1919; the Ruby Anniversary in 1928. Women like to celebrate! Each movement brought fresh enthusiasm into the Union and increased gifts. To the Seventy-five Million Campaign the Tennessee Union pledged \$1,153,548.70. A report of their gifts show \$1,123,560.71. We are sure the \$30,000 that was not paid in the five years was reported the next year.

The Ruby Anniversary in 1928 with Mrs. C. D. Creasman as chairman presented a challenge for new members, new organizations and increased gifts.

The Young People

Early in the 80's we read of the "Bright Stars" in Clarksville led by Mrs. F. L. Smith. These were shining before the Sunbeams of the South were organized. We also read of the "Busy Bees" in Mossy Creek, now Jefferson City, and of Children Bands in Nashville. There were a number of organizations for the children and a few for the young women before the close of the last century. There was no state leader appointed for them until 1905 when Miss Gertrude Hill was selected. There was no paid leader giving full time to the work until 1919, when Miss Agnes Whipple, now Mrs. George Ridenour, was elected. She served two years and the following other leaders have succeeded her: Miss Julia Allen, Miss Jessie Dye, Miss Victoria Logan, Miss

Ruth Walden and since June, 1934, Miss Margaret Bruce. Miss Walden served four and one-half years and resigned to go to Africa as a missionary. The W. M. U. Young People take great joy in paying her salary through the Lottie Moon Offering.

There are now 423 Sunbeam Bands, 562 Girls' Auxiliaries, 370 Royal Ambassador Chapters and 367 Young Woman's Auxiliaries in the state. Last year they gave \$19,315.60 to missions and benevolences.

The work has been greatly strengthened by R. A. camps and houseparties for the G. A. and Y. W. A's. Last year 850 attended the divisional camps and houseparties, and many were saved and lives were dedicated for service.

The Stewardship Declamation Contests enlisted more than a thousand in 34 associations. The future alone will reveal the far reaching influence of this study of stewardship by our young people.

Growth

We have followed our Union from its beginning when there were only 31 organizations and now we find 2430 in our state.

Only a few choice women were present in 1888 and now we see thousands of women meeting every quarter in the 50 associations under the direction of their untiring superintendents.

We see the three divisions holding annual meetings with large numbers enjoying inspiring programs, planned and presided over by the divisional vice-presidents.

At the state convention in Springfield March, 1935, there were 940 who registered. Why do we see such a marvelous growth? Because societies have been organized by the associational officers and have been fostered by near-by societies. Now more than 20,000 W. M. U. members

meet each month to study and pray for missions and to give systematically. Women and young people love the Lord and love missions.

Our Vision of the Future

"Our prospects are as bright as the promises of God." We are dreaming of the time when all the women in the churches will become enlisted in the Master's work. To accomplish this means to train the young people of today in missions and then soon there will be pastors, deacons, women and all the members will be on fire in winning souls here and unto the uttermost parts. It will hasten that great day when "the earth shall be filled with the glory of God as the waters cover the sea."



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W. M. U.

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Awards

Mr. Floyd Buckner and Charles Ausmus send in a list of names for the award on "Building a Standard Sunday School." These two young men are students at Harrison-Chilhowee Institute and along with several other students are doing some splendid work in the nearby churches. Floyd taught at Shiloh Church and Charles at Knob Creek Church.

Ovoca

All who heard Dr. R. T. Skinner during the Sunday School Conventions will be delighted to know he is to be one of the inspirational speakers at the State Sunday School Convention meeting at Ovoca, July 23, 24 and 25. Dr. Edgar Williamson will conduct the Adult Conference at the State Convention.

Central Church, Johnson City

Central Church, Johnson City, had their annual Sunday School Training School last week. The superintendent of the Sunday School, Mr. Wallis, taught "Building a Standard Sunday School, and Miss Zella Mae Collie taught "When Do Teachers Teach." The Sunday School lacks only one point reaching the standard.

Brownsville has just closed a most successful Sunday School Training School. Mrs. A. B. Clark from Jackson and Dr. C. G. Clark from New Orleans taught in this school.

New Cradle Roll Program

The New Cradle Roll Day Program, entitled "A Christian Home for Every Baby" is ready and can be had free if you will write to the Sunday School Department, 166 8th Ave., North, Nashville, Tenn.

An Opportunity

Cradle Roll Worker, does your interest need quickening? Have you met the realization of waning enthusiasm as you try to carry on your work?

If perchance this little message finds its way to some one who knows what it is to be discouraged, it raises another question: Are you claiming the joy, the encouragement and inspiration that comes with visiting? A personal call may influence a parent to give his or her life in service to the Saviour. There is no greater thrill!

"Rightly dividing the word of truth" is strengthening alike to the giver and the receiver, and to be able to point out precious promises to needy hearts brings abundant joy.

Followers of Christ long to be of help and inspiration to those who need just

that, and the giving always brings with it a blessing.

Determine to make a definite number of visits each week to the homes of your Cradle Roll babies. Prepare yourself in body, mind and spirit and, at opportune times, make purposeful visits in Jesus' name. Jot down the experiences of outstanding visits to relate at the next monthly meeting of your Cradle Roll workers, and lead your co-workers in a visitation program.

Dr. S. D. Gordon speaks of those who visit in the Master's name as "God in human shoes."

Covenant with God to make the most of this opportunity during the spring months and—

"May the joy that you give to others
 Be the joy that comes back to you."

—Elizabeth Von Hagen,
 The Elementary Messenger.

Holston Association Holds Rural Sunday School Group Conferences

Two most successful group Sunday School Conferences were held in the Johnson City and Bluff City groups on Monday and Tuesday of this week. During the rest of the week the same type of conferences are to be conducted in the other four groups of the Association, namely, Erwin, Greenville, Kingsport, Jonesboro.

It is the purpose of these conferences to so present the work of the Sunday School to the people in the individual churches that they will know how to solve their problems. The questions of grading, visitation, Monthly Workers' Conference and Weekly Teachers' Meeting, Baptist Literature, the preparation and teaching of the Sunday School Lesson, the Winning of Souls through the Sunday School, the Vacation Bible School and many other personal problems were discussed during the day. The people were free to ask questions and to discuss.

These conferences are being conducted by Miss Zella Mae Collie, assisted by the Associational Field Worker, and the pastors of the rural churches. During the last two days the conferences have been able to contact twelve churches, through same representative, five pastors have been present, four Sunday school superintendents, twelve teachers. One hundred people have attended these two conferences.

So far we are considering these types of conferences very practical and helpful to our officers and teachers in the rural churches.

Holston Association Promotes Vacation Bible Schools

It is the desire of the leaders of our Association that we have as many as fifteen Vacation Bible Schools in our Association during the coming summer. So far eleven Sunday schools have stated that schools were being planned. It looks as if we are going to have our number.

The Associational Field Worker is giving his time in conducting training classes for teachers of the churches for the Vacation Schools. Two group schools for teachers have been planned. Four young ladies have given their time for two weeks as principals in Vacation Bible Schools. These will be sent to any church desiring help in the school.

The pastors and leaders are seeing the need of Vacation Bible Schools and also the great value. Many thanks to our consecrated pastors for their spirit of co-operation.



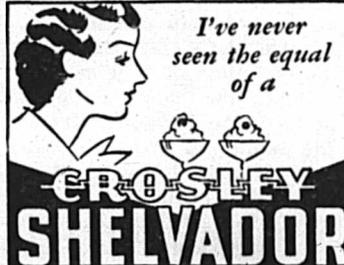
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**A BRIEF HISTORY OF NEGRO BAPTIST
WORK IN TENNESSEE
1835-1935**

By T. O. Fuller, D. D., Memphis

(Lack of space has compelled us greatly to condense Brother Fuller's article. But as an expression of genuine goodwill toward our colored brethren, we gladly give this space and wish we could give more.—Editor.)

The Background

In the early days a number of churches in Tennessee held slaves in their membership and accorded them full privileges of worship and administered the Lord's Supper afterwards. These were close to the culture and religious influences of those days, and by contact their development was remarkable.

Religious Idealism

The Negro got his religious pattern from his contact with white people. His spirit of emotion was attuned to religion. His orthodoxy and his definite beliefs in matters of religion were due largely to both teaching and environment.

Help From Other Sources

From 1863-1864 the Rev. Isaac C. Hoile served as a missionary teacher among Negroes at Memphis under appointment of the American Baptist Home Missionary Society, New York, with six other missionaries engaged. About the same time Rev. Simon Quackenbush and three others were at work at Nashville. Two were in Polk County. Simon P. Anderson served as a missionary at Nashville, Knoxville and Chattanooga. J. R. Haggard served at McMinnville. Simon Kelly and Daniel W. Phillips served at Knoxville. E. Strode was located at Edgefield; eight were doing educational work at Memphis. Miss Joanna P. Moore was stationed on Island No. 18 teaching the Bible and some literary subjects.

The Nashville Institute

In 1864 the Rev. H. L. Wayland was assigned to work among Negroes at Nashville. Out of this came Roger Williams University in 1883.

Early Churches and Leaders

One of the earliest of our churches was the First Baptist Church at Memphis, better known as the Beale Street Baptist Church. The Rev. Morris Henderson pastored this church for many years.

None of the pioneer leaders had a more remarkable record than that of the Rev.

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GREETINGS AND CONGRATULATIONS
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 "LOYALTY TO CHRIST"

Hardin Smith who lived in the Brownsville section. He learned to read as a slave from opportunities that came his way unnoticed by his owners. He was moderator of the West Tennessee Association twenty-five years and was one of the founders of Howe Institute at Memphis.

Another pioneer of the same period was the Rev. Martin Winfield, who lived at Brownsville and pastored the First Baptist Church there. The third member of this remarkable group of pioneers was the Rev. Henry C. Owen, who also lived at Brownsville. He was moderator of the West Tennessee Baptist Association for many years, and was later president of the Baptist Convention of Tennessee for several terms.

The Rev. William J. McMichael was another of the pioneers in the work of Tennessee Baptists. After successful pastoral work elsewhere he accepted a call to the St. John Baptist Church, Memphis, and is still (1935) the senior shepherd there. For seventy years he held the moderatorship of the West Tennessee Association.

Old settlers will often speak of Africa Bailey, a pioneer minister in the early seventies who labored in connection with the Salem Baptist Church, then located on Carolina Street, in South Memphis. He was decidedly orthodox and had no patience with pulpit affiliation with "pedo-Baptists."

Another name that lingers with us is "Father" Patterson, a beloved pioneer who moved among the brethren with a fine gentle spirit and who numbered his friends by the thousands, from the local churches to the National Baptist Convention.

Following some internal dissension, the First Baptist Church, Nashville, resulted in a split and a contest for the original name. The group that went out carried the name "First Baptist" and erected a commodious church house nearby. Those who remained took the name "Spruce Street" which name the church still bears. Both churches have made splendid records and are friendly in their attitude.

Knoxville was another city of churches. The Mt. Zion Church was one of the largest and was pastored for many years by the Rev. C. C. Russell. The late Rev. D. A. Townsend at Winchester was one of the oldest and ablest of the pioneers in Middle Tennessee, and his memory is richly preserved in the life of his gifted son, Dr. A. M. Townsend.

Organizations

In 1890 twenty-five years after the Civil War, there were 52,000 Negro Baptists in Tennessee. The records show that when the war closed and 4,000,000 slaves walked out into freedom, there were 400,000 Baptists among them. This gives evidence of a very definite religious influence at work among the slaves. In 1872 the Baptist Convention of Tennessee was organized.

Our Schools

In 1888, the Baptists of West Tennessee interested one Peter Howe of Winona,

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Ill., in the founding of a school at Memphis for the academic, religious and industrial training of workers who were so very much needed. The Rev. J. K. Davis was the first principal. In 1889 Principal Davis resigned and was succeeded by the Rev. H. R. Travors.

Nelson Merry College

In East Tennessee, at Jefferson City, on a twelve-acre tract is located what was known as Nelson Merry College.

Roger Williams Burned

In 1905 Roger Williams University at Nashville was burned. It was a serious loss.

A beautiful site was purchased east of the Cumberland river at Nashville, and in a reasonable time three lovely buildings stood on that fine campus as a result of a co-operative effort, that would have done credit to any group anywhere. When the school opened, owned and fostered by the Baptist Convention of Tennessee, in co-operation with the Home Mission Society, Prof. J. W. Johnson of Columbia, Tenn., and a graduate of Roger Williams, was president. A man of dignity and scholastic attainments, Prof. Johnson soon brought to his support a fine and enthusiastic constituency.

Our Women's Work

For many years our state convention has fostered an auxiliary among women. They meet at the same time and place as the parent organization, and while working in their own way, they support the same objectives and follow the convention program.

Another Group

A goodly number of churches in Tennessee do not affiliate with the Tennessee Baptist Missionary and Educational Convention. Since 1915 these churches have represented in their own state organization and foster their own objectives.

The State B. Y. P. U. and S. S. Convention

In Tennessee we have the State B. Y. P. U. and Sunday School Convention. It is a fine organization for the training and development of our young people in a larger way.

Schools Merged

In 1927 the State Missionary and Educational Convention at Knoxville voted to merge Roger Williams at Nashville with Howe Institute at Memphis. The Rev. T. O. Fuller, who for 27 years guided the work at Howe Institute, is looking after the work of the combined school.

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labors in connection with the Seminary.

The valiant hosts of Tennessee Baptists march on under the enthusiastic leadership of the president, Rev. R. B. Roberts of Memphis. Negro Baptists of Tennessee are proud of a membership of 200,000 with 800 churches, 36 associations, and a host of ministers.

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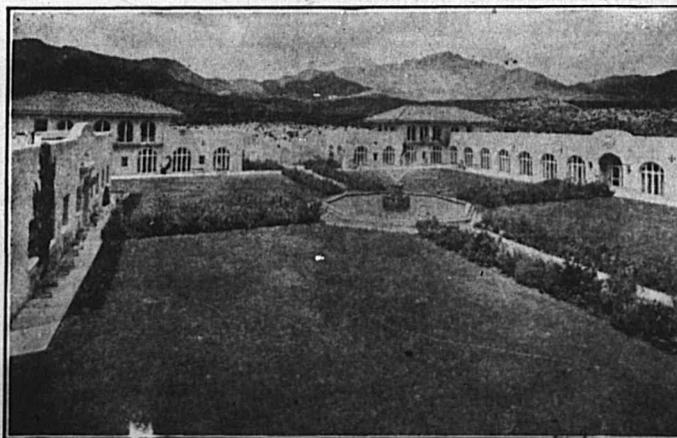
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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR APRIL 21, 1935

Memphis, Bellevue	1909
Memphis, Union Avenue	1224
Memphis, Temple	1159
Chattanooga, First	1059
Memphis, First	1048
Nashville, First	1028
Nashville, Grace	799
Knoxville, Fifth Avenue	767
Knoxville, Broadway	712
Nashville, Belmont	689
Jackson, West Jackson	663
Clarksville, First	644
Maryville, First	635
Jackson, First	630
Chattanooga, Ridgedale	629
Memphis, Highland Heights	576
Chattanooga, Highland Park	562
Memphis, Speedway Terrace	500
Chattanooga, Calvary	492
Fountain City, First	462
Humboldt, First	444
Dyersburg, First	439
Knoxville, Lincoln Park	434
Union City, First	409
Martin, First	408
Nashville, Park Avenue	405
Chattanooga, East Chattanooga	386
Chattanooga, Tabernacle	375
Chattanooga, Red Bank	365
Trenton, First	357
Knoxville, Mountain View	335
Knoxville, Oakwood	301
Newport, First	286
Covington, First	259
Cleveland, Bigspring	250
Lupton City, First	213
Nashville, Radnor	128

By FLEETWOOD BALL

J. P. Colvin has resigned as pastor at Sherman, Miss., and C. A. Wingo has been chosen to succeed him.

—B&R—

T. O. Reese, of Sarasota, Fla., lately assisted in a meeting at Drexel, Fla., resulting in 85 additions, 60 by baptism.

—B&R—

Beginning June 23, H. G. West of E cru, Miss., is to assist the church at Fulton, Miss., A. M. Overton, pastor, in a meeting.

—B&R—

The call to the First Church, Pontotoc, Miss., has been declined by W. A. Bell of Ruleville, Miss.

—B&R—

John Caylor of Highland Church, Shreveport, La., has declined the call to the First Church, Brookhaven, Miss.

—B&R—

A. E. Ray, a princely layman and leader of the work at Hinkle Creek Church, near Rienza, Miss., died last week.

—B&R—

W. E. Farr has resigned as pastor at Itta Bena, Miss., after serving four years. He has offers from three places to be pastor.

The call of Trinity Church, Paul's Valley, Okla., has been accepted by Fred J. Cox, of Fletcher, Okla.

—B&R—

L. R. Riley of Lone Oak, Ky., is holding a gracious revival in East Chester Street Church, Jackson, B. R. Winchester, pastor.

—B&R—

F. O. Criminger has resigned as pastor of Immanuel Chapel, Henderson, Ky., to accept a call to the First Church, Slater, Miss.

—B&R—

Effective May 1, C. A. Alexander has resigned as pastor of the First Church, Brownsville, Ky. He has not revealed his plans.

—B&R—

T. L. Holcomb preached a week for the First Church, Oklahoma City, and there were 41 additions. B. B. McKinney led the music.

—B&R—

W. B. Pierce, pastor of the First Church, Lawton, Okla., died last week in a hospital at Temple, Texas. His parents, Mr. and Mrs. S. L. Pierce, live near Lexington.

—B&R—

There were 31 additions to the church at Covington during the revival conducted by the pastor, H. G. Lindsay, which has just closed.

—B&R—

The meeting at Lufkin, Texas, J. R. Nutt, pastor, resulted in 90 additions, 64 by baptism. G. L. Yates of Amarillo, Texas, did the preaching.

The revival in the First Church, Shreveport, La., M. E. Dodd, pastor, in which Gypsy Smith, Jr., did the preaching, resulted in 77 additions, 50½ baptisms.

—B&R—

Editor F. W. Tinnin has lately been a patient in the Southern Baptist Hospital in New Orleans, La. We hope for this good editor complete recovery.

—B&R—

D. M. Gardner, of St. Petersburg, Fla., lately held a splendid revival in the First Church, Panama City, Fla., E. B. McDaniel, pastor. There were 51 additions, 45 by baptism.

—B&R—

A. M. Overton, of Fulton, Miss., has led Camp Creek Church in the erection of a new house of worship which they are now occupying.

—B&R—

L. W. Sloan, Superintendent of the Anti-Saloon League of Louisiana, and father-in-law of C. L. Bowden of Elizabethton, is seriously ill in the Baptist Hospital, New Orleans, La.

—B&R—

W. H. Knight of Tabernacle Church, Atlanta, Ga., is preaching in a series of meetings at Tabernacle Church, Carrollton, Ga., E. A. Kilgore, pastor.

—B&R—

L. D. Summers of Park Place Church, Hot Springs, Ark., is doing the preaching in the revival at the Central Church, Martin, C. L. Skinner, pastor. The visiting preacher is not a stranger in Martin.

—B&R—

C. S. Wilson was ordained to the full work of the gospel ministry on February 22 by the Fundamental Baptist Church in Corbin, Ky. He has been called as pastor by two churches.

—B&R—

The church at Humble, Texas, G. M. Coe, pastor, recently had a great revival con-

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Fall Semester opens August 19, 1935.

WRITE FOR CATALOG—

JAMES T. WARREN, President

Jefferson City

Tennessee

ducted by N. S. Coe, of Marks, Miss. There were 78 additions, 72 by baptism. H. D. Blackmon led the singing.

—B&R—

T. M. Boyd, of Memphis, is available for church work in easy reach of the city. At present he is pastor at Buna Vista and New Hope, near Yuma. He is both a good preacher and pastor.

—B&R—

The First Church, Abilene, Texas, M. A. Jenkins, pastor, is being aided in a meeting by T. L. Holcomb of the First Church, Oklahoma City, Okla. B. B. McKinney is leading the music.

—B&R—

The nineteenth anniversary of Jacob L. White, as pastor of the First Church, Miami, Fla., has just been celebrated. E. Powell Lee has been made associate pastor.

—B&R—

Carter Helm Jones of the First Church, Murfreesboro, on a recent Sunday morning supplied the pulpit of Broadway Church, Louisville, Ky. He was for 15 years pastor of that church.

—B&R—

The First Church, Elks City, Okla., closed a meeting Sunday night held by the pastor, G. C. Hutto, which resulted in 61 additions. More than 40 were received by baptism. J. L. Collins of Oklahoma City conducted the music.

—B&R—

The current issue of the Western Recorder is a gem and ought to be read by every Baptist. It is a compilation of doctrinal articles written by some of the best men in the South.

—B&R—

The First Church, Ft. Smith, Ark., B. V. Furgerson, pastor, is being assisted in a revival by C. C. Morris, of Ada, Okla. There were 74 additions on last Sunday, making a total of 85 additions during the first week.

—B&R—

T. J. DeLoughder of New Orleans, La., has accepted the care of the Gillsburg, Mt. Vernon and Robinson churches in Southwest Mississippi, and has taken hold of the work vigorously.

—B&R—

L. J. Bristow, Superintendent of the Baptist Hospital in New Orleans, La., has been invited by the officials of the American National Railroad to deliver the class address at the opening of the hospital in Mexico City in June. The railroad is building this merciful institution.

—B&R—

E. R. Allen, pastor at Essex, Conn., has four preacher sons, Frederick Allen, First Church, Troy, N. Y.; W. V. Allen, Southside Church, Elmira, N. Y.; J. J. Allen, First Church, London, Conn., and A. V. Allen of First Church, Gloversville, N. Y. They were called together recently in an anniversary at Gloversville.

By THE EDITOR

Speedway Terrace Church, Memphis, has closed a weeks' revival with Pastor Mark Harris preaching. There were 21 additions to the church.

H. E. Watters, former president Union University and later of Georgetown College, has his Reflector changed to Jackson from Louisville, Ky., where he has been doing special research and work in the Southern Baptist Theological Seminary.

Last week's Reflector stated that the Southern Baptist Convention would meet in Memphis May 15-19; when it should have been May 15-18.

Mrs. A. B. Clark of Jackson has been placed on the Sunday School Board's list of approved workers and is now working in West Tennessee under direction of Secretary Freeman.

—B&R—

R. R. Denny, pastor of Tabernacle Church, Chattanooga, has recently assisted the Second Baptist Church, H. G. Matthews, pastor, in a revival meeting which resulted in 25 additions.

—B&R—

In the growing program of the First Baptist Church, Clarksville, John A. Davison, pastor, there were 13 professions of faith on a recent Sunday, with 5 additions by letter.

—B&R—

In a certain Baptist church some of the members are agitating the question of foot-washing. If anyone has for sale

Feet-Washing by J. H. Milburn or W. A. Jarrell, write to R. H. Hampton, Bradford, Tenn., stating condition and price of the book.

—B&R—

F. G. Dodson, a former pastor at Bellbuckle in this state, and until recently supply at Bentonville, Ark., during the ill health of the pastor, is temporarily located in Nashville and is open to work.

—B&R—

Burch Cooper, senior at Carson-Newman College, has been called as pastor of Riceville Baptist Church, McMinn County Association, and has accepted. Brother Cooper will move on the field after he receives his degree in May.

—B&R—

Oak Grove Church, Chattanooga, C. J. Donahoo, pastor, is in the midst of a revival meeting. The pastor is preaching this week, and T. J. Smith, pastor of Alton Park Church, will preach the second week.

—B&R—

T. H. Farmer, who recently toured Palestine and other eastern lands, changes his Reflector from Leesburg, Fla., to Martin, Tenn. Our readers are enjoying his articles on his travels, which we hope to resume at an early date.

—B&R—

Mrs. T. R. Montgomery writes that Mt. Vernon Church in Dyer County, Guy Turner, pastor, recently ordained Bro.

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Clyde Cobb to the ministry. J. B. Andrews, Martin, a former pastor, preached the sermon.

—B&R—

Mary June Turner made her appearance in the home of Rev. and Mrs. O. E. Turner of Knoxville April 8, tipping the scales at 7 pounds and 14 ounces. Her father is the able assistant to Pastor F. F. Brown of First Church.

—B&R—

The First Baptist Church, Bluff City, Truett Cox, pastor is meeting the payments on the debt on their new building promptly and seems to have entered the best year in its history. The pastor is preaching a series of Sunday evening sermons on the Ten Commandments.

—B&R—

The fifty-fifth anniversary of the Baptist Tabernacle Church, Chattanooga, R. R. Denny, pastor, will be celebrated through May. We appreciate an invitation to attend some time during the month. A pageant giving the history of the church will be given on the evening of May 5. The church was organized in 1880.

—B&R—

Temple Baptist Church, Arthur J. Barton, pastor, recently closed a two weeks' revival with 20 additions by baptism and one by letter. Evangelist J. W. Ham, Atlanta, did the preaching and Roger M. Hickman, Petersburg, Tenn., directed the music.

—B&R—

Mrs. R. A. Johns, wife of Pastor R. A. Johns, of Pulaski, made an appreciated visit to the office recently. Both are kept busy in the work there and in the Association. Pastor Johns, full-time pastor at Pulaski, preaches three times on Sunday, besides serving during the week as the call may come.

—B&R—

Clay I. Hudson, Associate Secretary Department Church Administration of the Sunday School Board, was with the First Church, Maryville, P. B. Baldrige, pastor, April 14-19. Pastor Baldrige writes his conviction that in such is being done some of the most needed work. And we add that Clay I. Hudson knows how to do it.

—B&R—

The Mountain View Baptist Church, Knoxville, A. F. Baker, pastor, has had nearly 100 additions since his coming there last June. The church has 30 members in the Hundred Thousand Club. All phases of the work are going finely. The pastor has recently conducted his second revival in the church. He came to the pastorate there from Louisville.

—B&R—

W. B. Riley has just entered upon his thirtieth year as pastor of the First Baptist Church, Minneapolis, Minn. Robert G. Lee, pastor Bellevue Baptist Church, Memphis, did the preaching in a revival there which closed recently. On April 21 the pastor baptized 59 converts, bringing the total to 126 for the year and the membership of the church to 3,500.

—B&R—

Warren L. Steeves, for nine years pastor Walnut Street Baptist Church, Waterloo, Iowa, has resigned to give his time to evangelism and Bible teaching. During

his pastorate the church received over 1300 into its membership, the building was remodeled and enlarged and three chapels in the city were built where thriving Sunday schools are conducted.

—B&R—

According to the report of Dr. E. P. Alldredge five churches in Tennessee baptized over a hundred persons in 1934. Bellevue Baptist Church, Memphis, Robert G. Lee, pastor, led the state with 172 baptisms and Grace Baptist Church, Nashville, L. S. Ewton, pastor, came second with 136 baptisms.

Deacon R. M. Chambliss, of the First Baptist Church, Brownsville, prominent in the life of the church and also in the life of the town and the surrounding country, died recently. Pastor L. S. Sedberry conducted funeral services assisted by a former pastor, E. L. Atwood, president Tennessee College. The Lord comfort the bereaved.

The revival in the Temple Baptist Church, Memphis, J. R. Black, pastor, in which the preaching was done by Pastor J. G. Hughes, of the First Baptist Church, Kingsport, had closed with 79 additions and some 10 to 12 professions in addition up to the time when the visiting preacher had to leave. Bro. Hughes says of Pastor Black that he is "a veritable dynamo of spiritual power" and one of the greatest pastors with whom he has ever worked.

—B&R—

The Troy Baptist Church held a splendid service Sunday afternoon. It was well attended, being an occasion of great rejoicing as the church has just completed the building on a "pay as you go" plan, some of the members themselves giving their services and labor in the actual con-

struction of the building. J. W. Jenkins is the pastor.

A. W. Duncan, 60, a well-known and beloved Baptist minister of Middle Tennessee, died in Nashville Monday afternoon, April 22. Coming to Nashville from Chattanooga 16 years ago, he was pastor of North Edgefield Baptist Church 11 years, was moderator of the Nashville Association and chairman of its executive board eight years and chairman of the local Baptist Conference for several years. His last pastorate was Dunlap, which failing health compelled him to relinquish. His wife, two daughters and two sons survive him. He was an able preacher and greatly respected. Funeral services were conducted in the First Baptist Church with Drs. W. F. Powell, L. S. Ewton and John L. Hill in charge. God comfort the sorrowing.

SOUTHERN SEMINARY ALUMNI MEETING AT MEMPHIS CONVENTION

Alumni of the Southern Baptist Theological Seminary will meet at the Hotel Peabody in Memphis Thursday morning, May 16. Breakfast will be served promptly 7:30.

The two features of the Alumni meeting this year will be (1) a brief memorial service in honor of the late Dr. A. T. Robinson; and (2) a dramatic presentation commemorating President Sampey's fiftieth year of continuous service in the Seminary. The sketch was written by Professor R. Inman Johnson and will be presented under his direction. Members of the Seminary Radio Quartette, Messrs. Felix Arnold, Lucian Pinnix, Claude Broach, and Raymond Coppenger, will

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—B&R—

PROGRAM

Pre-Convention Pastors' Conference First Baptist Church, Memphis Monday Night, May 13

- 7:30—Song Service and Prayers, under the direction of local committee.
- 8:00—Address, "Evangelistic Meetings on the Basis of a Great Book of Scripture," Dr. John R. Sarnpey, Louisville, Ky.
- 8:45—Address, "A New Deal in Evangelism," Dr. L. R. Scarborough, Seminary Hill, Texas.
- 9:30—General Discussion.
- Tuesday Morning, May 14**
- 9:30—Song Service and Prayers, local committee.
- 10:00—Address, "The Pastor, His Own Evangelist," Dr. Henry Alford Porter, Charlottesville, Va.
- 10:45—Address, "The Shantung Revival and How to Have One in America," Dr. M. E. Dodd, Shreveport, La.
- 11:30—General Discussion.

The travelling public is increasingly using the Southern Railway System in response to its fares of 1½c per mile in coaches and 2c per mile for round trip in Pullman sleeping cars upon payment of the Pullman charge for space occupied. Southern Railway System advertises in the Reflector. Travel on its trains is safe, speedy and pleasant.

In this connection we add that the Tennessee Central Railway also advertises in the Reflector. This company finely serves its constituency. It is a service institution in the section served by it.

The N. C. and St. L. Railway also has the rates indicated above. This company shows special courtesies to the editor and along with other companies is constantly improving its already excellent service, by air-conditioning, as also others are doing, and by other improvements.

Because all three of these companies have shown so many courtesies and have rendered such splendid service to us and to others of their respective constituencies, we do not single either out for exclusive mention. We express our appreciation of all of them. Railroads are inseparably bound with the progress of the country.

With the Churches: Chattanooga—First, Pastor Hughes welcomed 8 for baptism and baptized 7; Tabernacle received 1 by letter; Central, Pastor Allen welcomed 1 by letter, 4 for baptism and baptized 59; Ridgedale, Pastor Livingston welcomed 8 by letter, 24 for baptism and baptized 8; Calvary, Pastor McMahan welcomed 2 for baptism and baptized 4; Highland Park,

Pastor Clark welcomed 8 by letter, 4 for baptism and baptized 5; Lumpton City received 2 by letter; Red Bank received 1 by letter and 1 for baptism; East Chattanooga, Pastor Bull welcomed 2 by letter and baptized 2; Chamberlain Avenue received 3 for baptism. Nashville—Grace welcomed 3 by letter and 3 for baptism; Lockeland, Pastor Sharp welcomed 3 by letter, 11 for baptism and baptized 11; Radnor received 2 for baptism. Union City—First received 6 for baptism. Knoxville—Fifth Avenue received 1 for baptism; Broadway, Pastor Ford welcomed 2 for baptism, 1 by letter and baptized 4. Memphis—Bellevue, Pastor Lee welcomed 9 for baptism, 3 by statement, 12 by letter, and baptized 11; Speedway Terrace wel-

comed 11 for baptism and 10 by letter; Highland Heights welcomed 5 by letter.

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