

Baptist and Reflector

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Number 4

A Saga of State Missions Progress

Stone Association Baptists Go Forward

By J. Harold Stephens, Pastor, First Baptist Church, Cookeville, Tenn.



PASTOR C. D. TABOR
Associational Missionary

HAS THE INVESTMENT of State Missions money borne fruit in the Upper Cumberland? This question can best be answered by citing a few of the many churches which have received definite help.

The First Baptist Church, Cookeville, would never have grown and prospered as it has, had it not been for the liberal contributions of Tennessee Baptists through the State Mission Board. For sixteen years this church received regular help, but since 1933 it has not only been self-supporting; it has given in a systematic way to the ministry of teaching, preaching, and healing carried on by Baptists in the name of Christ around the world. A fuller account

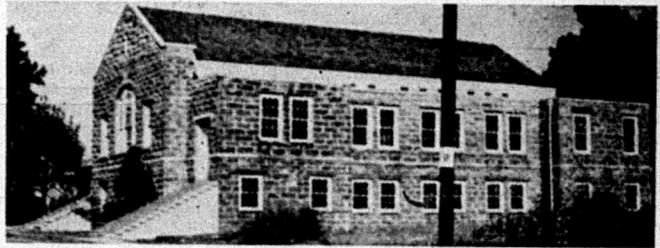
of this church and its influence is given on another page.

MONTEREY BAPTIST CHURCH is another full-time church in Stone Association which has been greatly blessed by the co-operation of the State Mission Board. In 1903 a state mission worker, Rev. Earl D. Sims, held a revival in Monterey, followed by the organization of a Baptist church. From then until 1929 the Mission Board not only supplemented the pastor's salary, but principally built the first building.

During the pastorates of Brethren H. F. Burns and W. M. Griffitt a beautiful stone building was erected. In a few years the Mission Board responded to another call from the church for aid in supporting their salary. In May, 1937 the building was partially destroyed by fire. Sent by the Mission Board to assist the church in making plans to rebuild, was Rev. F. M. Dowell, Jr., who was later called as pastor. Brother Dowell led the people in rebuilding, and Monterey now has a beautiful house of worship, with a debt of only \$3,500.

The Mission Board stood by the church admirably during its rebuilding, but Monterey Church is now happy to rely no longer on outside aid, but rejoices to see the help it formerly received going to some more needy place. As the work continues to grow in every phase, Monterey Baptists are grateful to Secretary John D. Freeman and the Mission Board he serves for co-operation through the years.

FOR ANOTHER EXAMPLE of what State Missions help is meaning to Stone Association, we turn to Gainesboro, county seat of Jackson County. We find there a small group of Baptists who have started a building, which we believe will be finished under the capable leadership of their pastor, Rev. Robert E. Lee, a student in the Louisville Seminary. The church has received help



MONTEREY BAPTIST CHURCH

from State Missions since its beginning some years ago. Brother Lee serves Gainesboro half-time, and has led the church in hauling of rock to the grounds for veneering the walls shown in the picture. The interior has been finished for comfortable use.

On the Nashville Highway, nine miles west of Cookeville, is Cedar Hill Baptist Church, another trophy of State Missions. This church was organized and built through the faithful efforts of the late Rev. W. N. Selby, pastor until his death. With 1,000 people within four miles of the church, a large and needy section is being served by this work, which was started in 1934. A basement is now being completed to care for Sunday school needs. Brother C. D. Tabor, newly elected associational missionary and pastor here last year, took the lead in this building enlargement.

We now turn to the long talked of field at Brotherton, located on the railroad between Cookeville and Monterey. For several years the Baptists of Brotherton have been organized into a church but have had no meeting house of their own—services being held in the Methodist Church. Recently, under the leadership of Pastor J. W. Stone, ably assisted by Brother Tabor, who lives at Brotherton, a lot was purchased and a building started.

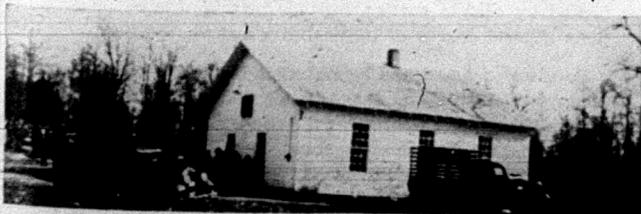
IN GRANVILLE WE HAVE AN EXAMPLE of the most recent work begun in Stone Association, the church here having been organized in the late fall. The Baptist and Reflector recently described the beginning of this new church. State Missions money is helping provide the church with quarter-time pastoral service in the person of Brother Braxton Sams, a resident of Granville. Brother W. C. Williamson, an outstanding Baptist layman of the community, was instrumental in seeing the church organized and a meeting place provided. This is an enlarged one-room office, made possible by Brother Williamson.

Brother J. W. Stone, veteran minister and leader in Stone Association, is the beloved pastor at Dodson's Branch, where a beautiful new church has been erected and dedicated in recent years. This church has been a beneficiary of State Missions at intervals through the years.

There are two other fields which are showing much progress, although neither of them is receiving help from the State Mission Board. One is Poplar Grove, where Brother J. H. Roberson has been pastor for many years. Their present building is far too small for the needs of the church and



PASTOR J. W. STONE
Has attended fifty meetings
of the Association



CEDAR HILL BAPTIST CHURCH

(Continued on page 4)

Baptist and Reflector

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EDITORIAL

"The pastor is the key man." But sometimes he cannot unlock a certain situation because the lock is so rusty.

* * * *

It has been suggested that probably the most troublesome group in the divided church at Corinth was that which said, "And I of Christ"—trying to monopolize the name of Christ to gloss over the fact that it was a schismatic group.

* * * *

On the tomb of Joseph II of Austria, in the Royal Cemetery at Vienna, is the inscription: "Here lies the body of a monarch who, with the best of intentions, never carried out a single plan." To succeed, one must lay a plan, then plan to work the plan, and then work the plan.

* * * *

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Paul waxed hotter over error at the point of the gospel than over immorality even. He excused neither of these. But as being the root of immoral philosophy and practice and as damning the souls of men, a false gospel is worse than immorality. Yet some people want ministers to be exceedingly and excessively "sweet" in dealing with such.

* * * *

Are world events, political and religious, gradually lining up the devotees of false gospels versus those who stand for the gospel of grace centered in the atoning cross? From several angles it would seem so. It may be that the day is not so far distant when grace people will again be called upon to seal their life's work with their life's blood. Renounce the truth or be tortured or shot, would be a solemn test of the reality of religious profession and conviction!

* * * *

Sunday morning, January 14, the editor was with Pastor B. B. Powers and the Mt. Juliet Baptist Church. The hearing given and the fellowship and the good dinner in the pastor's home are gratefully remembered. Their former building having been destroyed by fire, the Mt. Juliet people have built a new and splendid house of worship of which they can justly be proud.

* * * *

With President C. H. Warren, Lebanon, presiding, the Middle Tennessee Baptist Pastors' Conference met Monday, January 15, at Tennessee College, Murfreesboro. At the chapel exercises of the college, with President Atwood in charge, C. E. Wright, Watertown, conducted devotions and Mrs. C. D. Creasman, state W. M. U. President, spoke interestingly to the student body. L. S. Ewton, Nashville, C. E. Wright, Watertown, L. S. Sedberry, Murfreesboro, and the editor addressed the pastors' conference. Lunch in the college dining room was much enjoyed.

* * * *

Last August, some twelve or fifteen miles out from Nashville on Highway 100, Harpeth Heights Baptist Church, having been previously considered, was organized. Since then a beautiful brick house of worship has been built, entrance into which was celebrated the week of January 14 with a special series of services. It was the editor's pleasure to speak Monday night. Our fellowship with these people stimulated us. Later on the Baptist and Reflector will carry a picture and a write-up of the church. The Lord continue to bless this faithful and plucky little band.

The Blasphemy Against the Spirit

Bro. C. H. Leach, of Sharps Chapel, asks, "What is sinning or blaspheming against the Holy Ghost?" While we vary from some, we can answer only according to our understanding of the matter.

Carefully read and study Matt. 12:22-32; Mark 3:22-30; Luke 11:14-23. Christ was casting out devils "with the finger of God," that is, "by the Spirit of God." Through the Spirit He was doing a work in men which released them from Satanic control.

The Pharisees said "He casteth out devils through Beelzebub the chief of devils." They knew He could not do what He was doing except by divine power. But, inflamed with hate and prejudice, they brazenly attributed His work through the Spirit to the devil. Then Jesus spoke the solemn words about the sin that "hath never forgiveness."

Mark supplies the key to the interpretation. Having recorded Christ's solemn words about the unpardonable sin, he adds the reason for those words, "Because they said, He hath an unclean spirit." They did this by attributing Christ's work through the Holy Spirit to the devil, and they did it in the face of knowledge to the contrary, knowledge to which they closed their eyes.

Jesus calls this "the blasphemy against the Holy Ghost" and a "speaking against the Holy Ghost," that is, blasphemous speaking against the Holy Spirit. Blasphemy carries the idea of "impious irreverence," or "intentional indignity or defiance." The Pharisees in this case did this and throughout eternity they shall remain unforgiven for it.

It is not the thoughtless remark that is in mind here, though this should be guarded against. It is the deliberate word. It is insultingly attributing the work of the Spirit to the devil in the face of knowledge to the contrary. This is the blasphemy against the Spirit.

The Pacifism That Is Too Pacific

No citizen of our country who puts personalities above profits wants America to become embroiled in the European war. One hopes that America will never have to wage even a defensive war.

But for one to say that never again under any circumstances will he sanction or participate in another war, even one of defence, is to carry pacifism too far. Rather than surrender America to an alien power or order, war would be justifiable as a last resort. It would be the lesser of two evils.

Sincere workers for peace in this country and abroad are to be honored. Unfortunately, except for certain individuals connected with it, the major organized pacifism of today is based on a social philosophy and linked more or less with certain movements which, if successful, would subtly play America into the lap of Socialism or its extreme form, Communism.

There is being circulated in the land a pamphlet, "Keep America Out of War," recommended for study groups. The aim indicated in the title evokes sympathy, and we assail the personal integrity of no one. But a study in "The Red Network" and elsewhere of those publishing the pamphlet shows that its pacifism is closely linked with socialistic-communistic theories and forces. The reliability of "The Red Network" has been attacked by certain parties, but the attackers have never proved their general charge of unreliability against the book.

Pacifism so based and so linked is too pacific. Nothing would please Socialism-Communism better than for America to become unarmed and unprepared under the guise of seeking peace so that Socialism-Communism could then step in and dictate the tune. Americans should beware of pacifism at the expense of Americanism.

A Digest of Religious Thought

By C. W. Pope, Contributing Editor, Jefferson City, Tenn.

More Precious Than Peace

C. W. Pope

Recently a good Baptist layman, in discussing the President's appointment of a "personal representative" to the Vatican, said, "Since the action was taken in the interest of world peace, it was justifiable. There should be no objection to anything which will promote world peace."

We, too, love peace and believe that all reasonable efforts should be made to secure it. But we do not believe in peace at any price; for there are some things more precious than peace. Almost any people could have peace at any time by surrendering all civil and religious and personal rights to aggressors. Finland and Poland could have had peace without the firing of a gun had they been willing to surrender these rights. Most Americans believe in religious liberty and separation of church and state. The President's appointment, we believe, jeopardizes that great principle. Shall Americans sacrifice more for the peace of Europe than Europeans themselves are willing to sacrifice?

Our forefathers believed that the principle of religious liberty is more precious than life, and many of them sacrificed their lives to secure it for their fellowmen. They were burned at the stake, crucified on trees, thrown to wild animals and stoned to death—the dark centuries were lighted by the fires of martyrs who loved religious liberty more than they loved life. Had Latimer and Ridley believed in peace at any price they could have lived instead of being burned at the stake in the streets of Oxford. Had Paul and other Christians believed in peace at any price they could have been set at liberty by simply surrendering their faith in, and allegiance to their Savior. Had Jesus believed in living at peace with men at any price He could have avoided the cross and its sufferings. But, what if He had? What if He had loved his own life and peace more than He loved the souls of men? There should be some things in every man's life for which he is willing to die. There are some things more precious than peace.

The Failure of the Church

Fortune

The United States is the leading practical exponent of Christianity. While its churches are not full and its citizens transgress freely; still the basic teachings of Christianity are in its blood stream. The American owes much to the church. He owes for the fight of the church through long dark centuries, and the leadership which the church provided during the founding and integration of this country. But it cannot be said that the church has made a very great contribution during the last hundred years. Christian leadership has passed from the hands of the church to the hands of the laity. Humanity must have faith in certain absolute spiritual values. The church is the teacher, the interpreter, and guardian of those values. As laymen we do not feel that that faith is being guarded. As in the case of the war of 1914 and the present war, ministers have championed the attitudes of the masses. Thus the flock is leading the shepherds. (Here is an indictment of the modern Christian ministry which carries entirely too much truth for comfort. The church has lost much of the influence which it once held over the masses. Modern ministers have been too much concerned with material values instead of spiritual values. They have magnified the social aspects of the gospel to the neglect of spiritual truth until churches have degenerated into social organizations instead of spiritual organisms. They have abandoned discipline and lowered the standards for their members until the churches are filled with worldly unregenerate members. They have substituted the methods and organizations of the world for the scriptural plans and teachings. When will churches realize that their duty is not to conform to the world; but to transform it? When will they preach and practice the religion of "unspottedness"? C. W. P.)

Learned One Man

W. C. Taylor
Western Recorder

All this year have appeared articles in the *Christian Century* by eminent men of Christendom about "How My Mind Has Changed in This Decade." With a few notable exceptions it has been a shameful confession of spiritual incompetence in the leadership of men.

Among the best of these confessions was that of Dr. J. A. Mackay, of Princeton. The great thing Dr. Mackay learned was this: "During the sixteen years I spent as a missionary in Latin America I had a great deal of contact with intellectuals. In those days I was inclined to think that the most important work of missionaries was to deal with intellectuals who could become leaders of the masses. I have changed my mind. No Christian movement can succeed today that does not move the masses. I realize how useless ideas can be unless those who believe in them are willing to suffer for them without any compensation or reward."

Now that is a great thing to learn. But why should any Christian have to learn it? Does he not read of Christ that "the common people heard Him gladly." Paul did not write, "You see our pitiable plight, brethren. Not many fleshly proud, not many carnally prominent, not many of the worldly great, few politicians, aristocrats, and rich men are among our converts. We must ingratiate ourselves into the good graces of the socially prominent and cultivate big money for the kingdom of God." No, Paul did not say that. But God hath chosen the weak to confound the mighty. That has always been the field of Christian effort.

An Evil As Bad As War

Watchman-Examiner

Twelve hundred more persons drank themselves to death during each of the first five years of repeal than died annually from alcoholism during the first five years of prohibition. Some of the excess war indignation which is so stridently filling the air in this peace-loving country of ours, might well be diverted to a frank discussion of the menace of alcoholism at home. Some moralizers are shouting themselves hoarse against the devastating effects of war in Europe, while at the same time we let loose in our own country a demon of drink which is destroying lives, homes, characters and souls. The debauchery of American manhood, womanhood, and youth, due to repeal, is without doubt a greater threat to the security and happiness of the United States than that of war. We are managing to protect ourselves against entering this war very well. But there seems to be little or nothing accomplished toward limiting the destructive power of alcoholism.

(Much of "the excess war indignation" to which our brother refers is the work of Communists and their sympathizers who desire peace for the country while they "hatch up" plots against the government, promote debauchery, and their comrades overrun Finland. C. W. P.)

How Personal Is This Representative?

Christian Century

The situation created by the Taylor appointment is confused and obscure. Just how "personal" is a representative whose credentials go forward through the State Department, who is described as "a diplomatic representative without portfolio," and who will have "ambassadorial" rank for social purposes? Every ambassador is a personal representative from the head of his government to another government.

It was emphasized at the White House that this appointment did not imply the establishment of diplomatic relations with the Vatican; but to strip away all camouflage, the President has already established diplomatic relations with the Vatican. He has not only done so without legal authority, but also as a political move instead of a peace move. Roman Catholics will be greatly pleased and can be counted on to express that gratitude at the polls. The President was well enough aware of the political and religious aspects to seek to head off Protestant wrath by giving invitations to Dr. Butterich and Rabbi Adler. Both these invitations may be dismissed as "a sop" to appease non-Catholics. (The action of a President in appointing ambassadors is official and never personal. He acts for the whole nation of which he is President and not for himself alone. Millions of non-Catholics in America are not so gullible that they cannot see the ugly political aspects which appear to be involved in the President's action. C. W. P.)

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

COOKEVILLE: A City of Schools and Churches

By Judge Ernest H. Boyd, Cookeville Rotary Club.

COOKEVILLE, TENNESSEE, the county site of Putnam County, is located on U. S. Highway 70, in the central part of the county. A further advantage is the fact that the Tennessee Central Railway, between Nashville and Knoxville, runs through the city, which is the educational, industrial, and business center of the Upper Cumberland region. Its altitude of nearly 1200 feet is a distinct asset in the matter of health.

The city had its beginning in 1854, when commissioners named in an Act of the General Assembly, agreed on this location for the county site. Forty acres of land were purchased by the county and laid off in town lots, with two and one-half acres being retained for the public square. The first lots were sold at auction, by the chairman of the county court, July 13-14, 1854—making the city 85½ years old.

The first court house, begun in 1854, was completed in 1856. Destroyed by fire during the Civil War, it was replaced by a similar brick structure, which was also burned, in 1899. The present commodious brick court house was erected in 1900. The first county jail, lost by fire in 1894, was replaced by the present brick jail in 1895.

Cookeville's first church building was erected in 1857. A "union building" used by all denominations for several years, it was later acquired by the Southern Methodist Church. Then each of the other congregations secured lots and erected buildings. Cookeville has seven white churches—Baptist, Methodist, Church of Christ, Presbyterian, Cumberland Presbyterian, Nazarene, and Free Will Baptist—and also three colored churches—Cumberland Presbyterian, Methodist, and Church of Christ. Cookeville is a "church town" and, throughout its history, has been noted for its good churches.

FROM ITS EARLIEST DAYS, Cookeville has also been known as a good "school town." Its founders and pioneer citizens were deeply interested in education and in providing the facilities and opportunities possible for their children. Their descendants, in each succeeding generation, have provided for Cookeville far better educational facilities than those enjoyed by most other towns of similar population and situation.

One of the early brick academy buildings, erected with state aid at the various county sites of several rural counties, was built in Cookeville. Old "Washington Academy" housed Cookeville's public schools until 1898, when it was demolished and a larger, more modern school building was erected upon its site. In 1921 this building was torn down and replaced by an up-to-date brick grammar school building, costing more than \$100,000. Cookeville now has three splendid brick grammar school buildings and a thoroughly modern, commodious high school building for white pupils. There is also a modern high school building for colored students.

Cookeville's greatest asset is the state college located in its midst. Tennessee Polytechnic Institute, about which President J. M. Smith writes more fully elsewhere, represents an investment of about \$750,000; has a student body of over 1,000, from almost every county in Tennessee and from several other states; has a large faculty of able, well-trained professors, and is the pride of Cookeville's entire population. President Smith, who resigned as Commissioner of Education for the State of Tennessee in 1938, to accept the presidency of this institution, is one of the most capable and popular college executives in the state.

Prior to the establishment of Tennessee Polytechnic Institute in 1915, Cookeville's public and private schools—included in the latter being Washington Academy, Cookeville Collegiate Institute, The Yeargan School, and Dixie College—enjoyed liberal patronage and high favor throughout the Upper Cumberland region.

THE CONSTRUCTION OF THE NASHVILLE and Knoxville Railroad to Cookeville in 1890 marked the beginning of a new era for the town. Its growth and development has ever since been steady. Cookeville owns its own hydro-electric power and light plant, at Burgess Falls of Falling Water River, and also owns its own water plant.

Cookeville owns one of the best city hospitals in the state, outside of the large cities.

Among the important industrial and manufacturing enterprises of Cookeville are the following: handle factories, saw- and planing-mills, shirt factory, shoe factory, marble and granite monument works, ice factory, machine shops, hardwood floor factory, stove and heading mills, pottery plant, brick kilns, wood-working plants, cold storage plants, poultry-dressing plants, bottling works, broom factory, bakeries, steam laundry, ice cream plant, flour mills, creamery, lumber yards, wholesale grocery, hardware and poultry stores, general offices of two telephone companies, feed mills, oil and gasoline distributing plants, commercial hatcheries, printing establishments, and coal yards.

Cookeville is one of the largest poultry and egg shipping points in the United States. Located here are some of the largest dealers in poultry and eggs in the country. More poultry is shipped to New York from Cookeville than from any other place in the United States.

THE POPULATION OF COOKEVILLE is over 5,000. It has two splendid banks, a well-established and ably-edited newspaper, modern hotels, and a successful business college. It has more miles of well-paved streets than any other town of its population in the state.

The civic leaders, with the civic, professional, and vocational clubs, are untiring in their efforts to promote the growth and welfare of the town. The city and county officials enforce the law, and no town in the state has a more pronounced sentiment in favor of law enforcement and proper moral conditions than prevails in Cookeville. Parents who send their sons and daughters to college in Cookeville may rest assured that the teachers, city and county authorities, civic clubs, business men and women, and population in general of this city, are cordial, interested, and sympathetic in their relations with students. They demonstrate their co-operation with these young people by their untiring efforts to serve them at all times.

STONE ASSOCIATION BAPTISTS GO FORWARD

(Continued from page 1)

community. The pastor is now undertaking to lead the people in a building program, which we hope will result in a new stone veneer house before the year is ended.

Wilhite, where Brother Oscar Nash is the well-loved pastor, is the other field. Baptists of this community are now meeting in the school house, but plans are being definitely shaped to erect their own house of worship on the new highway from Cookeville to Sparta.

ANOTHER EVIDENCE OF PROGRESS is the fact that, for the first time in many years, we have an associational missionary giving half of his time to missionary work in Putnam County and closely adjacent territory. Brother C. D. Tabor is the man chosen by the executive boards of both the association and the state convention to do this important work. His salary is paid by the State Mission Board, in co-operation with what our own churches in this section are paying.

In this report we have not purposely omitted any work or any church in Stone Association, but have endeavored to present a cross-section of developments in the Lord's work through the faithful co-operation of all who contribute to State Missions.

Some of the hopes and aims with which we have challenged ourselves for the New Year are presented below, with the prayer that they may be an encouragement to others: (1) To see every church a soul-winning agency for the Lord. (2) To have a revival in every church and every destitute community in our territory. (3) To see every church with an active pastor. (4) To have every church in our association giving to the co-operative program, thereby making each church missionary in deed as well as in name.

For those who may not be well-acquainted with this particular part of our state, I wish to add this personal word: If you have never had the privilege

(Continued on page 9)



JUDGE ERNEST H. BOYD



MAYOR GID H. LOWE

The Tennessee Polytechnic Institute

By J. M. Smith, President, Cookeville, Tenn.

THE TENNESSEE POLYTECHNIC INSTITUTE was established by the General Assembly in 1915 and opened September 4, 1916. The first appropriation for buildings was made by Putnam County and the City of Cookeville. With these funds the buildings and grounds of Dixie College, a private institution established in 1911, were acquired, and two dormitories were erected. From 1916 to the present time, the State Legislature has appropriated \$375,000 for the construction of new buildings. In all, it is estimated that the property and buildings of the college are worth approximately three-quarters of a million dollars.

From 1916 to 1927, the Tennessee Polytechnic Institute was a junior college offering both college and high school work. The curriculum from 1916 to 1924 consisted of two years of college work and four years of high school work. In 1924, a third year of college work was added in certain departments, and in 1925, the first year of high school was discontinued, and by 1930, no high school work was carried on in the institution. In 1927, the State Board of Education authorized a four-year curriculum leading to the Bachelor of Science degree and made the entrance requirements fifteen standard high school units. The function of the Polytechnic Institute, according to Section 2402 of the Code of Tennessee of 1932, "shall be to train students in agriculture, trades and industries, and to prepare teachers for rural elementary schools and special teachers of vocational subjects."

It might be said, in passing, that the growth of the institution was impeded by the bitter opposition which was manifested over its establishment, and much credit should be given to its two former presidents, the late Thomas A. Early and Mr. Q. M. Smith and their associates, for steering the course of the institution through its early struggles. By 1919 most of the opposition to the institution from the school people vanished, and as pointed out by Dr. A. D. Holt in the STRUGGLE FOR A STATE SCHOOL SYSTEM OF PUBLIC SCHOOLS IN TENNESSEE: "In later years, this school has assumed its place among the State institutions of higher learning in the common fight for the improvement of the State's system of public education."

THE TENNESSEE POLYTECHNIC INSTITUTE is organized in two divisions: The Division of the Arts and Sciences, and the Division of Technical and Professional Subjects. The Division of Arts and Sciences serves a three-fold purpose. It provides a general academic education, the necessary training for elementary and high school teachers, and a service department for the division of professional and technical subjects. Curricula in biological science, English, foreign languages, history and political science, mathematics, and physical science lead to a Bachelor of Science degree. Courses in music, health, and physical education are offered but, as yet, a student is unable to major in these subjects. The Division of Professional and

Technical Subjects contains five departments: Agriculture, business administration, education, engineering and industrial arts, and home economics. All except education offer majors leading to the Bachelor of Science degree.

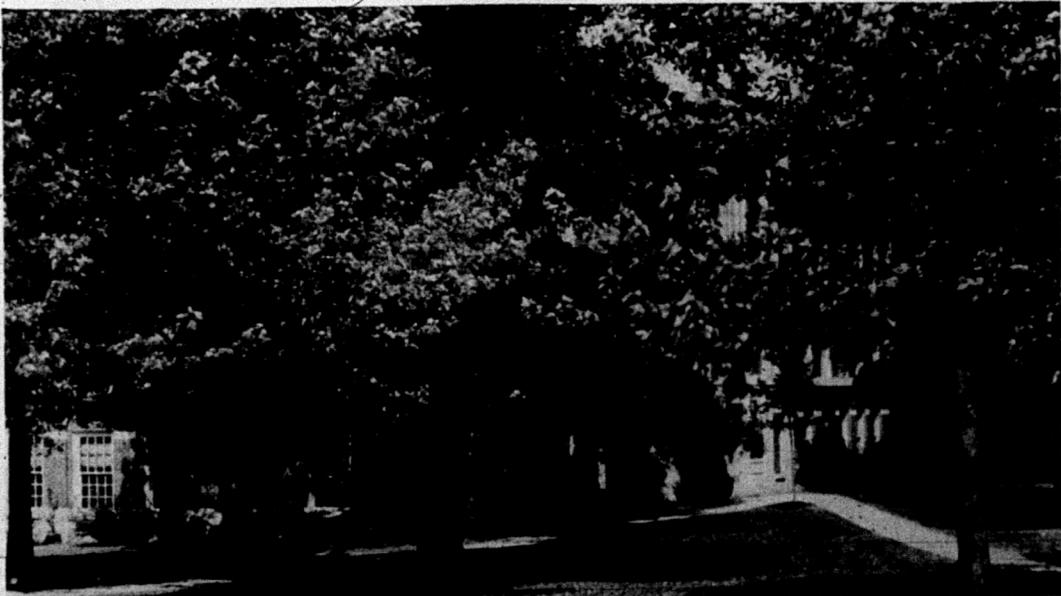
The faculty encourages those extra-curricular activities which afford opportunities for the development of individual initiative or group leadership and co-operation. All extra-curricular activities are under the supervision of the Student-Activities Committee. Varsity teams in athletics are organized in football, basketball, baseball, track, and tennis. In addition to the intercollegiate sports, there are athletic events such as tournaments and intramural athletics in which all students are encouraged to compete. The policies and activities of the varsity teams are regulated by the Athletic Council which is composed of students and faculty members. The eligibility of the members of the varsity team is determined by the faculty-athletic committee. The college is a member of the Southern Intercollegiate Athletic Association.

Departmental clubs are maintained to promote special activities and interests related to the work of the various departments of the institution. The clubs usually require certain scholastic and residential qualifications for membership.

THE COLLEGE HAS four musical organizations: men's glee club, a women's glee club, an orchestra, and a band. Students are encouraged to participate in these organizations because of the excellent opportunity afforded for musical and cultural training.

The Tennessee Polytechnic Institute is a State college controlled by the State Board of Education and is, therefore, strictly non-sectarian. However, religious life is fostered, and the development of Christian character is encouraged. The Student Christian Association is maintained for the general moral and spiritual development of the student body. All students are eligible for membership and are invited to attend its meetings which are held regularly under the direction of a faculty adviser. This organization co-operates with the ministers of Cookeville in encouraging students to attend the churches of their choice, sponsors the annual religious emphasis week, makes deputations to high schools, and brings inspirational speakers to the campus throughout the year.

The outstanding achievement during the last two years has been the admission of the college into the Southern Association of Colleges and Secondary Schools which has been followed by a remarkable increase in enrollment. With the present trend of higher education along vocational lines, it is safe to assume, with adequate State support, that the college is definitely on its way to become one of the leading institutions, not only of Tennessee, but of the South.



INDUSTRIAL ARTS BUILDING, TENNESSEE POLYTECHNIC INSTITUTE

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This does not mean, however, that you are not to write any more letters. You will enjoy making friends, on this page, with boys and girls from every section of our state and country. Be sure to write me a letter.

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Aunt Polly

What Your Gifts Say

BOYS

One July morning Arthur awakened and ran down-stairs. It was his tenth birthday. When he saw a shiny, new wagon waiting for him, he was overjoyed. On its red sides were the words "Streamliner" in bold black letters. Happily Arthur ate his breakfast, then hurried outside to take a ride in his new gift. With pride he inspected the rubber-tired wheels, the shining coat of red paint over the metal floor and sides. He began to think of all the things he might do with his wagon. If his gift could have spoken it might have suggested many things:

"I can be of service often. I can take you down-hill almost as fast as a sled. I can give smaller boys and girls rides which will make them happy. I can go down to the store for groceries. I can carry rocks for flower-beds, and can be of service by taking newspapers to school. I can even take your dog 'Snip' for a ride if he wants it. Probably he would rather his master would go with him. Do not be selfish with me, but share me often. When your friends come to visit, take turns riding.

"Always remember I must have care. Do not let my wheels begin to squeak, for that tells how badly I need oil. See that they are greased occasionally. Do not leave me outside in the rain and weather for my new coat will become dull and ugly. Remember not to overload me, for I was not built for the heaviest of loads.

"My master did all sorts of wonderful things with me. He saw an elderly man struggling up a hill with a heavy bundle, and since Arthur lived near-by, he ran down with me and helped the old man by hauling the bundle up the hill. Another time, Rosemary had her arms full of groceries. She was trying to keep from dropping some of her parcels when she passed Arthur's house. In a jiffy he brought me to the rescue, and away we went to Rosemary's house. How thankful she was for his help!

"Use me wisely and well, and I can give you pleasure for a long time. I am sturdily built and can stand hours of rolling over the sidewalks and quiet streets. But never use me on busy streets where traffic is heavy. My place is not there. Safety pays always, even with the gifts you receive."

GIRLS

When Marian's Aunt June came home from Boston in July, she brought her niece a lovely gift. It was a book with many kinds of birds in it. The pictures were in natural colors, and the pages contained information about the habits of birds.

Marian enjoyed the pictures first, then she began to study the habits of birds. When she went on picnics or hikes she kept her eyes open to see some of the birds about which she had read. Sometimes she took the book along. In a short time she began to recognize birds.

If Marian's book could talk, it could give her some excellent advice:

"Handle me carefully and keep me clean. It has taken a great deal of work and money to put my pages together. First, some person who had studied for a long time, took these pictures. It required patience to get them. Also, he studied the bird's habits—how they built their nests, what they ate, and in what locality they were found. All his findings have been given you in this book. Do not leave me lying around carelessly and do not handle me with dirty fingers. Be careful of my pages, for nothing looks so untidy as a soiled, dog-eared book. Study me carefully and you will learn many secrets. A brown paper cover, or perhaps a cloth covering will protect me greatly.

"Do not neglect me as Annette did. When she received her bird-book, she glanced idly through its pictures, then forgot all about the birds. When she went on picnics she preferred gathering wild-flowers, or throwing pebbles into the stream. She paid little attention to the tiny creatures peering at her with curious eyes. Her book lay around unused and finally found its way into the bookcase where it was forgotten.

"Marian was different. Every week she learned something new from her book. When she reached junior high school she had a good knowledge of bird life. She was outstanding in her nature class for she had laid the foundation long before. Her hikes had been profitable as well as pleasurable. Her bird-book proved of real value. It was a gift of which she made good use. But she had to do her part. She had to be persistent to make the secrets of her gift-book her own."

By Elsie Grant Henson.

—Junior World.

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Holding Life Sacred

SUNDAY SCHOOL LESSON FOR FEBRUARY 4, 1940

By O. L. Rives, Pastor First Baptist Church, Tullahoma, Tenn.

LESSON TEXT: Genesis 1:27-31; I Corinthians 6:19, 20; II Corinthians 6:16 to 7:1.

GOLDEN TEXT: "Ye are bought with a price: therefore glorify God in your body."

The sub-topic of this lesson is, "A Principle of Temperate Living." Thus we are reminded of the quarterly lesson on temperance. The choice of Bible passages, as well as the main topic, is one of the most fitting we have had in a long time. If each person would remember that human life is sacred intemperance would cease. Alcohol would no longer be consumed as a beverage. Prohibition would be an accomplished fact in human experience. Other forms of intemperance would disappear also. Life is sacred, that is, human life. This is true whether all men so recognize it or not. Christian life is doubly so, as the following lines will suggest.

I. Human Life Is Sacred Because God Created It.

"So God created man in his own image," Genesis 1:27. The late Dr. G. M. Savage, "the grand old man" of Union University, used to tell the members of his class in English Old Testament that this verse of Scripture reminded him to be reverent each time he stood in the presence of a human being. He always recalled that each person is made in God's image and that since this represented the Divine Being it caused a sense of reverence to well up within him. Such exalted conceptions are everlasting blessings to those who know and are guided by them.

A number of years ago William Jennings Bryan wrote his now famous book, "In His Image." In it he proved conclusively that men did not evolve from a lower order of creation but that rather they came as a direct work of Almighty God. This proof was substantiated by frequent references to the Bible. Mr. Bryan placed under obligation to himself for this emphasis all students of God's Word. We believe, without any sort of reservation, that man was made in God's image. Evolution, at its best, is after all only a theory. God's Word is a record of facts. It has outlasted all theories thus far.

Whatever God has made in His own image must be regarded as sacred. The above statement from Genesis, concerning man, is not made concerning any other animal that God created. But it is said with regard to human beings. If that other verse, that seems to describe the same event, be considered the emphasis is even more striking: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). When man became "a living soul" he bore the exact image of his Creator. Some may not agree as to what that "image" is, or in what it consists; but all must agree that the image is a reality. The words of the lesson text have meaning and significance.

Wherever men have accepted, in any large measure, the Bible on this point of the sacredness of man human life has been of supreme value. Homicide of one sort or another has been kept at a low minimum. On the other hand, wherever such an idea is absent from the majority within the group the contrary is the case. Murder becomes all too frequent. Preventable accidents are not prevented. Human life becomes cheap, why bother to preserve it?

To those who only partially realize the sanctity of the human being, the use of alcohol as a beverage will cease. How can one take into his body that which is calculated to destroy its life? How can one fail or neglect to do all within one's power to prevent others from destroying their lives? Upon a purely non-Christian level, and aside from what Jesus has done for us, we cannot be indifferent to whatever destroys human life. If we could have prevented a person from committing suicide, for instance, and made no attempt to do so we should be held in contempt of the worst sort. The same line of reasoning obtains with regard to preventing, if at all possible, destruction of life by the use of alcohol. Let us remember that prohibition is practiced among those who do not call themselves Christian, among the Mohammedans as well as others.

II. Human Life Is Sacred Because Christ Cleansed It.

"Your body is the temple of the Holy Spirit which is in you." I Corinthians 6:19.

God had created human life. To begin with it was good. Soon after, however, man had ruined his life by sinning. From that time on it needed to be made clean. Jesus cleansed it with His own precious blood. It is no wonder that we like to sing, "What can wash away my sin? Nothing but the blood of Jesus." Noth-

ing less than the blood of a sinless Man could and did cleanse the blood-stream of a sinful and sinning race. "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7b). It must have been a polluted race sure enough to require such an agent for cleansing!

The temples of the ancient world were of the finest materials and workmanship. That of the Hebrews was to be kept free from defilement. Nothing impure or unclean was allowed within its doors. It was a holy place throughout. Into the holy of holies none but the highest and holiest was permitted to go and he only at certain stated times, and then bearing blood as a symbol of the atoning blood of Jesus. The Temple was sacred. Paul was inspired to compare this to the body of the Christian in whom the Holy Spirit dwells. Jesus had said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

Certainly then, there is absolutely no place in the life of the follower of Jesus for that which defiles or destroys. Jesus has made clean such a life and He would have it remain so. "What God hath cleansed, that call not thou common, or unclean." Alcohol is the most unclean of all substances that may pass human lips. A common cur dog will not drink it. It is said that a goat refuses it. It is not a food but a deadly poison. It has within each drop dangerous devils. Their name is legion. Inside the Temple where the Holy Spirit dwells is no place for it.

"Ye are bought with a price," writes Paul. Elsewhere he writes of Christians as being slaves, and bondservants, of the Lord. We have been redeemed. Christ is our Redeemer. Truly we are not our own. Consider His lordship. Consider our stewardship. The full implications of these two great doctrines are tremendous. About the least we can do is to honor the Redeemer in our lives. When we remember that Price that was paid for our redemption there can be no thought of reckless and licentious living upon our part.

"Therefore glorify God in your body," Paul adds. Like a good logician, he never uses a therefore except where it belongs. It belongs here. The Christian does not and cannot glorify God with strong drink or with anything else that destroys his body.

III. Human Life Is Sacred Because Christians Are To Consecrate It.

"And be ye separate, saith the Lord." II Corinthians 6:17.

There are two fundamental ideas involved in consecration: first, there is a withdrawal away from; and, second, there is a setting forward to and toward. Unless both ideas are stressed, harm will come in that either the Christian life becomes a list of negatives or the Christian must disappoint both himself and others by trying to do the Lord's work in the midst of unclean practices. To be separate means to be separated for a purpose. That purpose, in a word, is to glorify God. Consecration is just as much positive as it is negative.

There are some things that the Christian simply must not do, if he would be consecrated. There are some practices upon which he must absolutely turn his back, if he would be consecrated. There are some thoughts that must not be allowed to linger in his mind, if he would be consecrated. It is the Lord who says, "Be ye separate." His people, in antiquity, the Jews, were a separate people. They could not intermingle with other peoples. They must live differently.

Again, there are some things that the Christian must do, if he would be consecrated. The practices of Jesus, while upon the earth, are to be his practices. He is to, as best he can, think God's thoughts after Him. To be consecrated is to be active in the Lord's service as well as to be free from the service of the Devil. If he knows what he ought to do in God's service and fails to do it, he sins and is lacking in consecration. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

This is one very vital aspect of sanctification, or consecration, that many uninformed and misguided people of certain sects have not seen. When they talk about sinless perfection they are thinking in terms of the negative phase of consecration entirely. Aside from distorting the glorious doctrine of consecration into the idea that the Christian cannot sin, they do violence to the Scriptures. They forget that Jesus taught His disciples to pray, "Forgive us our trespasses."

With the three c's, as suggested above: creation, cleansing and consecration; let us remember that human life is indeed sacred. Let us hold, or keep, also. God and His Son have done the first two. We can, with their help, do the third.

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HISTORY OF COOKEVILLE

By Stacey Clinton, Cookeville, Tenn.



J. HAROLD STEPHENS
Pastor

THE FIRST BAPTIST CHURCH of Cookeville, now a part of the Stone Association, was organized September 26, 1873 by Elders Patriek and James Moore, of Union Association. It later transferred to New Salem Association, where it continued until 1922, when it transferred to Stone Association, which in that year became regularly affiliated with the Tennessee Baptist Convention.

For forty years after the church was organized it did not seem to prosper. In fact, there were long periods when the church would even cease to meet for worship. This was perhaps due to a want of determined leadership. Finally, after one of these periods of inactivity, the church was reorganized on the first Sunday in February, 1913, with nine members. Since then growth has been steady.

Since the original date of its organization, the church has been served by the following pastors, largely for short periods: Brethren J. K. Stimpson, T. R. Cooper, J. W. Cunningham, R. A. Dillard, A. L. Parker, J. B. Fox, T. J. Eastes, J. M. Stewart, R. Brett, R. A. Rushing, T. T. Thompson, and L. S. Ewton. (The facts for the history given above were taken from The Church Year Book, 1933, by Pastor Sam Edwards.)

AFTER 1913, S. N. FITZPATRICK and E. A. Cate served short pastorates, during which time Sam Edwards, a lay leader, was instrumental in securing help from the State Mission Board to match the small funds of the few church members, in order that the work might go on. At this time Brother Edwards took the lead in purchasing the present building site at a cost of \$5,000. In 1917, when the church was again without a pastor, Brother Edwards kept it together with his spirited messages, given each Sunday as a layman. He was also serving as county judge at this time. In 1918 he was ordained to the ministry and, upon the call of the church which had been extended before his ordination, he formally took over his duties as pastor.

In the early years of Brother Edwards' pastorate the present building was erected and equipped, at a cost of more than \$30,000. This was a big undertaking for a weak church but, through the vision of the pastor and the co-operation of all concerned, the task was completed. Under his leadership the church seemed to be endowed with the true missionary spirit. During the fiscal year 1931-32, according to the annual report of the Tennessee Baptist Convention, the Cookeville church stood eighty-first in the amount of missionary offerings among more than 1,800 churches. It was also strongly evangelistic. In the course of the last thirteen years of Brother Edwards' pastorate there were more than 1,000 conversions in revivals conducted by Baptist evangelists, among whom were: Brethren M. F. Ham, M. C. Leahman, Wade House, T. C. Crume, W. M. Griffith, W. C. McPherson, Arthur Fox, Sam P. Martin, and others.

Brother Edwards resigned the care of the church during the summer of 1934, leaving it with a membership of approximately 500 and a little less than \$8,000 indebtedness. He is now in active work for the Lord in East Tennessee.

MODEL CLEANERS AND LAUNDRY

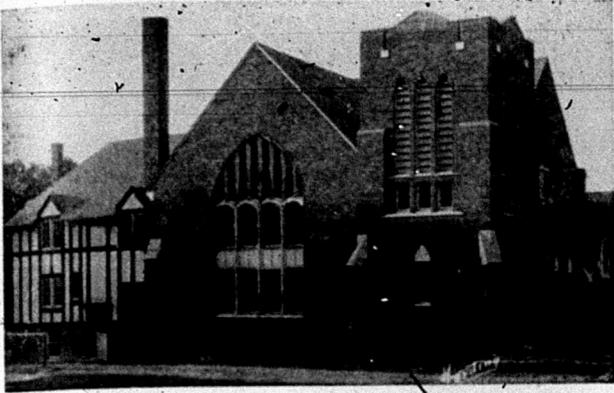
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Cookeville, Tennessee

BAPTIST CHURCH



FIRST BAPTIST CHURCH, COOKEVILLE, TENN.

THE PRESENT PASTOR, J. HAROLD STEPHENS, is making rapid progress in leading the church forward, with the backing of the entire church and the people of Cookeville as a whole. He was called to supply in the fall of 1934, and in the spring of 1935 was called as pastor. During his pastorate 353 members have been added to the church, 152 by baptism and 201 by letter. The church has a present membership of 700, with three students for the ministry and one volunteer for the foreign fields.

The building is now free from debt, and during the past year a large Men's Bible Class room has been constructed in the basement. The auditorium has recently been refinished and redecorated. The church is one of the best equipped and one of the most beautiful houses of worship in Cookeville. For more than seven years it has led all other local churches in Sunday School attendance.

During the most trying years of the church's history, the State Mission Board stood faithfully by, helping at all times with appropriations to be applied to the pastor's salary, thereby enabling the church to make greater contributions to its building program. This help continued until 1933, since which time no financial assistance has been received.

The First Church, Cookeville, still feels a great debt of gratitude to the State Mission Board for its help when the road was rough, and is trying to show its appreciation by making regular contributions to all denominational causes, as well as to association missions.

STONE ASSOCIATION BAPTISTS GO FORWARD

(Continued from page 4)

of knowing and working with real God-fearing, God-loving, whole-hearted, red-blooded, hard-working, every-day-the-same people, then you have not spent much time in Putnam County. We honestly feel that in our town and county we have some of the finest and most hospitable people to be found anywhere. Although I am not a native of this county, I thank God for the privilege of working with a people who continue to praise Him, even when faced by the most adverse circumstances.

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COOKEVILLE: A City

(Editorial Note: Photographs and write-ups of all Cookeville churches were requested. We regret that some did not comply with our request.)

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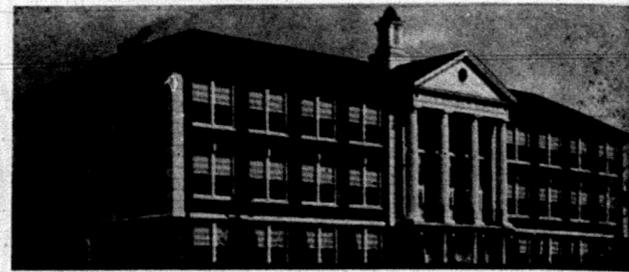
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CENTRAL HIGH SCHOOL, COOKEVILLE

**First Presbyterian
Church, U. S. A.**

Robert W. Jones, Pastor
Ernest H. Boyd, Clerk

This church seeks to train its members in Christian living. The Sunday school, Arnold Cameron, superintendent, studies the Bible to discover what God has revealed of Himself and man.



The boys and girls and young people meet Sunday evenings for worship, fellowship, and leadership training. They earnestly seek to understand the life-directing implications of the Gospel of Jesus Christ.

The Ladies' Missionary Guild, Mrs. Edith Byrne, president, meets semi-monthly for mission and stewardship study. The Guild supports, actively and financially, the whole program of the church.

The pastor maintains a balanced emphasis in his sermons. He is actively interested in the spiritual life of Tennessee Tech students.

**Cumberland
Presbyterian Church**

G. C. McIlwain, Pastor

The Cumberland Presbyterian Church, Cookeville, was organized in 1867 by Rev. Jesse E. Hickman and Rev. Stephen Davis, two greatly beloved pioneers. Dr. J. M. Goodpasture and Jesse Pendergrass were the first ruling elders. Among others in the list of elders was the late Prof. N. J. Finney, of Bethel College fame.



The church was destroyed by fire in 1891, after which the present building was erected. Until the union of 1906, this church was the strongest numerically in Cookeville. It has never ceased striving to be all that a church should be.

Among the distinguished preachers who have served as pastor are Rev. J. R. Goodpasture and, more recently, Rev. H. L. Goodpasture.

The year 1940 promises to be our greatest year, with plans being made to entertain the General Assembly in June. We hereby extend to all our friends an invitation to visit us then.

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Schools and Churches

Photographs on this page courtesy of Harding Studio, Cookeville.



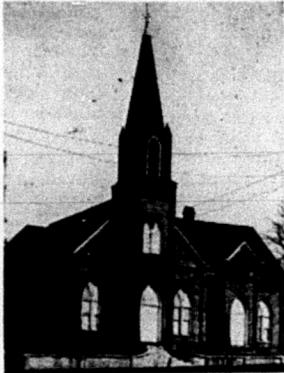
ELEMENTARY JUNIOR HIGH, COOKEVILLE

Cookeville Methodist Church

Rev. A. J. Morgan, Pastor

The Methodist Church in Cookeville was formed over a century ago. Its membership included many of the noble pioneer families of Putnam County. Descendants of many of these old settlers are numbered among its membership today.

Cookeville Methodists have been known for their loyalty and high standard of culture and generosity. The present total membership is 700. Rev. A. J. Morgan is serving his third year as pastor.



First Church of the Nazarene

Rev. Arnold Calver, Pastor

The First Church of the Nazarene, Cookeville, was organized in 1922 with 30 charter members. From 1922 to 1927, services were held in a tabernacle on Third and Oak Streets. Then the present building,

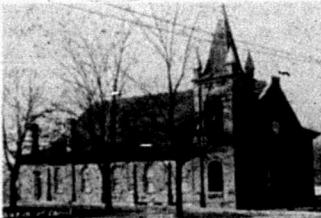
located on the corner of Fourth and Walnut Streets, was built, about three blocks from T. P. I.

The membership at the close of the church year was 72. The Sunday school average for the past year was 72. Thursday night prayer meetings averaged 40.



Church of Christ

W. Clarence Cooke, Minister



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 Miss Mary Northington, Nashville
 Executive Secretary-Treasurer
 Miss Margaret Bruce, Nashville
 Young Peoples Secretary
 149 Sixth Ave., North, Nashville, Tennessee

A MESSAGE FROM JAPAN

London, 31st October, 1939.

To My Fellow Baptist Women throughout the World:
 My dear Friends:

At the Congress in Atlanta last July, the Executive Committee of the Baptist World Alliance decided to appoint a Women's Committee of the Alliance. The idea in forming the committee was that interest and participation in the work of the Alliance might be extended among our women, and that from time to time we should keep each other informed of what women on both sides of the Atlantic as well as in other parts of the world are doing.

The outbreak of war has somewhat modified our plans, but we are still resolved to keep in touch and to help each other in every possible way.

In the meantime may I, as Chairman, send you on behalf of the new Committee our warm-hearted Christian greetings? I pray God to bless you all wherever you are and to give you that inward "peace which passeth all understanding."

The war has brought any number of opportunities for the Christian service which women can render. In many countries there are homeless and poverty-stricken refugees from other lands. We must do all we can for them in the spirit of Him who said "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." In some countries there has been evacuation of women and children from certain areas to others, involving the breaking-up of family life and residence among strangers. We are certain that everywhere Baptist women will do their utmost to make the newcomers at home in their unfamiliar surroundings and to help them mentally, morally and spiritually.

There are some possessions which the human family cannot afford to evacuate, and foremost among these is the cure of souls.

The more desperate the needs of mankind, the more vital it is to keep the ministries of the Christian Church at their maximum of power and comfort.

We represent many nations; we differ in many of our views, but we are at one in our belief that the last word in human affairs is with Jesus Christ our Lord. It may be that in recent years we have stressed too exclusively His true humanity, and have overlooked or taken too lightly His true Lordship in the affairs of the sinning and sorrowing human family.

Our duty is clear. It is to stand fast by Christ and His Church and by His grace to continue to serve Him and our brothers and sisters for whom He died to the utmost of our capacity and opportunity. In every country the "consecrated ingenuity" of

BLEDSOE ASSOCIATION

The Bledsoe Association is organized with Miss Mattie Lou Wright as the director. There are seventeen churches in this association; eight of these churches have Training Union work. There are four Adult unions, five Young People's unions, four Intermediate unions, and three Junior unions.

REMEMBER IN PRAYER

Remember in your prayers the State Sunday School Associational Officers Meeting that will be in session January 25 and 26 in Nashville. Pray that this meeting will be the best ever and that plans for reaching every unenlisted one in our Sunday schools may be made. Mr. Jesse Daniel and Miss Ada Williams have this meeting in charge.

TRAINING UNION OFFICERS OF THE STATE MET IN NASHVILLE

The Training Union officers of Tennessee State and Regional work met in Nashville on Friday and Saturday, January 12 and 13, to make plans for the year's work. Twenty-four of the twenty-eight officers were present. This was perhaps the most outstanding meeting ever held for this group.

MISS ROXIE IN FT. WORTH

Miss Roxie Jacobs is in Southwestern Seminary at Ft. Worth for six weeks taking some special work pertaining to Juniors and Intermediates. She may be reached by writing her Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

STATE ASSOCIATIONAL OFFICERS TO MEET IN NASHVILLE

The State Associational Officers Meeting will be held at First Baptist Church, Nashville, on April 5 and 6. Each association is entitled to have three car loads of at least four or five to a car from their association to attend. The Sunday School Board will pay two cents per mile per car up to three cars. Bed and breakfast will be furnished by Nashville Training Union Association.

ONE QUARTER GONE

Already we have closed our first quarter's work of our Training Union year. There is much to be done. If you have some Training Union members in your church or association who are tithers, please report them at once.

ARE YOU PLANNING A SCHOOL?

Are you making plans for your Training Union training school? We sincerely hope you are now hard at work planning for yours. We have a suggested date for your school. Write your State Training Union Department for this date.

CONGRATULATIONS! MISS BOWERS

Miss Reba Bowers, an Intermediate at First Church, Newport, has not been absent from her union in two years and has made 100 per cent during this entire time. She has been efficient and faithful as she has held different offices in the Intermediate union. Such training as this will certainly tell in the leadership ability as our young people take their places in active service in their churches in later years. Mrs. M. D. Moore is the leader of this union.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
 161 9th Ave., N. NASHVILLE, TENN.

Past Finding Out by Dan E. L. Patch, Chief of the Highland Park (Detroit) Michigan Police. Bible Institute Colportage Association, Chicago, Ill. \$1.00.

This seems to be the literary debut of the author. The book is a thrilling novel, dealing with the development of criminality, and the blighting effects of atheism, as seen in the kidnaping of a supposed heiress to millions.

A young doctor, just graduated from medical school, and an avowed atheist, starts out to prove that there is no God. He meets and is attracted to a beautiful Christian young woman, who seeks to win him to Christ. How the two are kidnaped by the young man's atheist college chums, who turn out to be a gang of desperados, and how they are finally rescued by G-Men, and how he is won over from atheism, and the two are finally brought together makes a wholesome story that young and old will enjoy. The story is free from suggestive scenes.

The author is a Baptist layman, active in church and civic affairs. Due to his experience as a peace officer, and his insight into human nature, and into the working of the criminal mind, he is well fitted to write a story of this sort.

—R. K. Bennett.

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For Speedy Snap
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 Relief with
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Baptist women will find openings for Christly ministry.

It will be helpful to us all to hear at intervals from our fellow-workers whether living in war areas or in those parts of the world which are at present clear of the dreadful shadow that overhangs others.

We must and will pray without ceasing for each other, and for the whole world that the Kingdom of God may come and His reign of righteousness, love and peace be established in all the earth.

With every good wish for abundant blessing in your work as Christians and as Baptists, I am,

Yours in the one great Fellowship,

Eva Brown

Chairman of the Woman's Committee, B. W. A.

(Kiyoko Shimose visited many Tennessee churches and spoke to our girls in the houseparties last summer. This is our message from her. N. M.)

Seinan Jo Gakuin,
Kokura, Japan,
Dec. 1, 1939.

Dear American Friends:

Many warm shining lights of candles are now lighting my heart as I think of Christmas in your country. Now the season has come again to send you Christmas greetings and this time, from my own land. I wish a Happy and Merry Christmas to all of you and may the angels' song, "Peace on earth and good-will toward men," ring in your hearts and in your country as well as in our hearts and land.

God is so good to me and now I am working here with you for Him. Many times I think of the great multitude in the congregation in the United States. The number is small in Japan. But always I think of the sentence, "We are workers together with God," and as I see the faithful Christians I think that they too belong to the great multitude of Christians in the world.

Since I returned to Japan in July I have been teaching in our Training School in Fukuoka, also teaching Bible in our Girl's High School (Seinan Jogakuin) in Kokura. I have also been helping in Y. W. A. work in the school and that of our W. M. U. But the main thing we have been doing is getting ready for opening our Training School in the spring of 1940. There have been many difficulties to overcome. But Mrs. Dozier and I rejoice to think that before very long we shall have a home for our House Beautiful. It has been decided to begin the school in Fukuoka. There we have our Boys' High School and College and Seminary. The Imperial University is there. Fukuoka has a large population. We pray that we may minister to the great spiritual needs of the city and surrounding cities and villages. I enjoy all the work I have been doing. May I make these various duties the excuse for not writing you for a long time?

TENNESSEE IS GOING ON

We rejoice in the achievements in the Sunday school work in Tennessee. We have made great progress in reaching the Five-year Goals in most of our objectives. We must make an advance in the promotion of all the work this year.

Statewide Five-year Goals, 1936-1940

Aims for growth in enrollment—25,000	22,673	(3 year record)
Net increase in Sunday schools—300	138	(3 year record)
Enlargement campaign in 500 churches	169	(4 year record)
Training schools in 1,200 churches	1,023	(4 year record)
Associations reached with training schools—64	63	(4 year record)
Training awards—50,000	37,187	(4 year record)
Net increase in Vacation Bible schools—800	641	(4 year record)
Net increase in Vacation Bible school enrollment—60,000	39,706	(4 year record)
Functioning, co-operating Sunday school associations—50	40	(4 year record)

Record as Indicated

TENNESSEE BAPTIST ASSOCIATIONS SUNDAY SCHOOL ACCOMPLISHMENTS January 1, 1939 to December 31, 1939

Associations and Superintendents	Number Churches	Sunday Schools	Sunday School Enrollment	Sunday Schools Organized	Standard Sunday Schools	Standard Classes	Registered Classes	Training Schools	Training Awards	V. B. S.	Conversions in V. B. S.	New Credit Roll	New Extensions	Association Reporting	Association Organized
1. Beech River, Mr. Joe Jennins	56	54	3,429	4	1	1	20	296	10	10	34	5	2	2	Yes
2. Beulah, Mr. William R. Shelby	40	39	3,622	1	1	1	12	112	16	4	3	3	3	Yes	Yes
3. Big Emory, Mr. J. Nelson Roach	47	48	6,284	6	1	1	11	366	14	4	3	3	3	Yes	Yes
4. Big Hatchie, Mr. Eddie Scott	29	28	3,897	1	1	1	4	49	10	24	1	1	1	Yes	Yes
5. Blodsoe, Mr. Allen Kerley	17	17	1,680	3	1	1	1	4	10	7	1	1	1	Yes	Yes
6. Campbell, Mr. J. L. Currutt	43	36	3,160	7	1	1	10	3	39	8	10	5	4	Yes	Yes
7. Carrall, Mr. C. N. Coleman	19	19	1,819	5	1	1	13	137	12	19	2	1	1	Yes	Yes
8. Chilhowee, Mr. John R. Broyles	44	44	6,578	1	1	1	3	152	29	35	1	1	1	Yes	Yes
9. Clinton, Mr. M. K. Cobble	46	47	5,936	2	2	2	10	11	216	15	12	11	1	Yes	Yes
10. Concord, Mr. J. O. Oglesby	25	25	2,392	1	1	1	1	4	73	7	1	1	1	Yes	Yes
11. Crockett	13	13	1,557	1	1	1	3	23	4	9	1	1	1	Yes	Yes
12. Cumberland, Mr. C. H. Moore	21	20	2,300	1	1	1	3	3	26	3	1	1	1	Yes	Yes
13. Cum. Gap, W. C. England	56	49	3,721	1	1	1	1	17	6	1	1	1	1	Yes	Yes
14. Duck River, Mr. V. D. England	34	33	3,190	1	1	1	11	6	114	6	2	1	1	Yes	Yes
15. Dyer	31	29	3,496	6	1	1	1	1	104	17	26	9	1	Yes	Yes
16. East, Tenn., Mr. Roy Proffitt	33	32	2,887	2	2	2	5	15	182	25	14	5	1	Yes	Yes
17. Enon	21	6	375	1	1	1	1	1	1	1	1	1	1	Yes	Yes
18. Fayette	14	15	816	1	1	1	6	5	63	7	2	1	1	Yes	Yes
19. Gibson, Mr. N. D. Guy	41	49	9,593	3	2	2	6	12	236	30	25	3	2	Yes	Yes
20. Giles, Mr. O. L. Hosay	12	12	864	3	2	2	4	4	42	4	2	2	1	Yes	Yes
21. Grainger, Mrs. Minnie B. Branson	38	38	3,289	1	1	1	1	5	76	5	2	6	4	Yes	Yes
22. Hardeman, Miss Sara Richards	28	27	2,414	1	1	1	9	8	85	15	21	2	4	Yes	Yes
23. Hiwassee, Mr. R. K. Chastain	13	11	813	1	1	1	1	1	10	1	4	2	2	Yes	Yes
24. Holston, Mr. John Peirce	72	75	13,653	4	8	9	22	501	48	112	2	2	2	Yes	Yes
25. Holston Valley, Mr. E. A. Cope	35	34	2,886	1	1	1	12	95	6	4	1	1	1	Yes	Yes
26. Indian Creek	19	16	1,180	2	2	2	3	29	2	19	3	3	3	Yes	Yes
27. Jefferson Co., Mr. John T. Courtney	25	25	3,281	5	3	3	36	17	193	20	10	3	3	Yes	Yes
28. Judson	13	11	641	1	1	1	1	1	4	7	1	1	1	Yes	Yes
29. Knox, Mr. James P. Brown	78	78	23,236	4	1	1	48	30	498	16	54	7	2	Yes	Yes
30. Lawrence, Mr. W. C. Henaley	25	24	1,910	2	2	2	2	7	62	5	1	1	1	Yes	Yes
31. McMinn, Mr. Spence Dixon	60	61	6,472	2	2	2	5	5	80	6	14	1	1	Yes	Yes
32. McNairy, Mr. Otway Yates	25	20	1,500	1	1	1	7	7	72	10	14	1	1	Yes	Yes
33. Madison, Mr. Leonard Sanderson	32	32	6,574	3	4	12	40	18	372	32	45	4	1	Yes	Yes
34. Maury, Mr. C. U. Barker	22	18	1,790	1	2	2	1	2	49	6	1	2	2	Yes	Yes
35. Middle, Mr. Joe Anderson	23	23	1,785	3	3	3	6	73	3	1	2	2	2	Yes	Yes
36. Mul. Gap, Mr. C. D. Livesay	57	44	3,449	3	2	2	2	12	3	2	2	2	2	Yes	Yes
37. Nashville, Mr. J. N. Barnett	39	45	16,901	6	4	3	209	38	1,300	28	129	4	7	Yes	Yes
38. New River, Mr. Dan J. Human	40	28	2,174	3	1	2	3	104	6	10	4	1	1	Yes	Yes
39. New Salem	19	16	1,300	2	2	2	10	11	23	23	37	7	1	Yes	Yes
40. Nolachucky, Mr. Roy R. Newman	38	38	4,466	2	2	2	10	11	284	23	37	7	2	Yes	Yes
41. Northern, Mrs. J. H. Carr	21	14	1,129	2	2	2	1	1	5	1	1	1	1	Yes	Yes
42. Ocoee, Mr. J. C. Williamson	79	85	21,815	8	6	26	93	53	798	63	152	7	2	Yes	Yes
43. Polk, Mr. T. W. Davis	36	35	3,216	2	1	1	22	5	66	9	3	3	3	Yes	Yes
44. Providence, Mr. John H. Preston	32	32	3,176	1	1	1	4	14	132	9	5	5	5	Yes	Yes
45. Riverside, Mr. O. C. Reason	29	29	2,465	5	5	5	3	5	27	23	13	5	1	Yes	Yes
46. Robertson, Mr. W. P. Davis	23	24	4,090	3	1	12	6	122	9	80	2	2	2	Yes	Yes
47. Salem	26	26	1,778	1	1	1	1	1	11	2	1	1	1	Yes	Yes
48. Sevier, Mr. Victor LaFollette	12	12	1,463	5	3	3	6	58	9	49	1	1	1	Yes	Yes
49. Shelby, Rev. Mark Harris	47	47	4,452	4	4	4	11	14	10	18	3	3	3	Yes	Yes
50. Stewart, Mr. L. L. Downs	45	48	20,559	5	3	1	65	37	880	18	27	5	6	Yes	Yes
51. S. W. Dist., Mr. Floyd Thomason	26	11	776	2	2	2	1	3	36	11	4	1	3	Yes	Yes
52. Stewart, Mr. L. L. Downs	16	15	704	1	1	1	4	3	12	4	1	1	1	Yes	Yes
53. Stockton Valley	18	18	832	2	2	2	1	4	3	1	1	1	1	Yes	Yes
54. Stone, Mr. E. H. McCaleb	25	24	2,158	5	5	5	3	1	8	8	27	1	1	Yes	Yes
55. Sumner, Mr. W. O. Beatty	57	57	5,383	4	4	4	9	74	9	8	1	1	1	Yes	Yes
56. Tenn. Valley, Mr. E. R. Arnold	21	20	2,054	1	1	1	3	26	9	5	5	5	5	Yes	Yes
57. Union, Mr. L. J. Howell	12	12	1,152	2	2	2	1	7	69	9	14	2	1	Yes	Yes
58. Watauga, Mr. Brownlow Scalf	48	46	5,903	3	3	4	15	23	412	17	98	3	4	Yes	Yes
59. Weakley	38	28	1,907	1	1	1	4	33	4	5	1	1	1	Yes	Yes
60. West Union	87	34	2,102	1	1	1	10	8	182	10	21	1	1	Yes	Yes
61. Western, Mr. D. Otho McNeely	28	21	1,855	1	1	1	4	3	50	3	2	2	2	Yes	Yes
62. Williamson County, Mr. L. D. Jennings	25	22	2,013	1	1	1	3	93	9	19	1	1	1	Yes	Yes
63. Wilson County, Mr. L. D. Jennings	23	23	2,594	1	1	1	3	93	9	19	1	1	1	Yes	Yes
64. Wiseman	29	8	578	1	1	1	1	1	9	2	1	1	1	Yes	Yes
Study Course Awards in Colleges									904						
Totals	2,088	1,976	258,570	132	43	62	673	573	10,441	728	1,268	161	61	17	49

MAP OF TENNESSEE SHOWING BAPTIST ASSOCIATIONS



STATE
BAPTIST
SUNDAY
SCHOOL
DEPT.

Jesse Daniel, Supt.
Ada Williams, Elementary Worker
Janie Lannom, Office Secretary
149 Sixth Ave., N., Nashville, Tenn.

AMONG THE BRETHREN

By THE EDITOR

In the regular services, Avondale Baptist Church, Chattanooga, Homer G. Lindsay, pastor, received thirty-six members in December, making close to 500 additions in twenty-five months.

Mrs. McCartt, mother of Miss Clara McCartt, office secretary for Mr. Andrew Allen of the Baptist Sunday School Board, recently underwent an operation in Nashville. The report at this writing is that she is doing well. The Lord hasten her recovery.

At the Belmont Heights Baptist Church, Nashville, R. Kelly White, pastor, Dr. M. T. Rankin, secretary of the Foreign Mission Board for the Orient, will speak each evening the week of February 18 in a special emphasis on missions. The first two weeks in February Dr. White will assist Pastor V. Floyd Starke and the First Baptist Church, Elizabethton, in a revival.

Wednesday night, January 10, the First Baptist Church, Waco, Texas, J. M. Dawson, pastor, held a special service honoring Baylor University, the largest church school in the world, on the occasion of which President Pat M. Neff led the majority of the 2,400 resident under-students in a march to the church. Prof. Chester Swor, of Mississippi College, was the speaker.

February 26 to March 1, the Baptist Bible Institute, New Orleans, will observe its annual Homecoming Week, including on the program the items: Bible Studies, Missions, Music Survey, Religious Education, Brotherhood and Motion Pictures of the Holy Land. Park H. Anderson, Mrs. F. W. Armstrong, E. P. Alldredge, Clay I. Hudson, Mr. Hugh F. Latimer, Wm. R. Hamilton, L. R. Scarborough, John L. Hill and Mr. E. L. Carnett are on the program.

The Press-Scimitar (Memphis) of January 16, carries an interesting write-up, with pictures and statistics, of the progress of the Baptist Memorial Hospital, since the day 25 years ago when the trustees met to close the hospital and when better counsel prevailed and Mr. A. E. Jennings volunteered to keep the hospital open. With the institution he has remained, and today it stands, a 500-bed hospital, "the greatest hospital in the South."

January 14, the Alamo Baptist Church, L. G. Frey, pastor, ordained Winfred Moore to the gospel ministry. Others on the program in addition to the pastor were R. E. Guy, pastor West Jackson Baptist Church, J. H. Turner, pastor of rural churches, Covington, and Hon. J. B. Avery, Alamo. Others who have been ordained by the Alamo Church are Guy H. Turner, pastor First Baptist Church, Halls, and G. H. Green, now with the Lord. Bro. Moore is a student in Union University. The Lord bless him abundantly in his ministry.

Emphasizing the theme, "Christ Meeting Human Needs," the Southern Baptist Theological Seminary, Louisville, Ky., will hold its eleventh annual Pastors' Conference March 11-15. The three speakers engaged are: Frank S. Hickman, Professor of Religious Psychology, Duke University; William S. Sadler, noted psychiatrist and author; and J. Clyde Turner, eminent Southern Baptist preacher. Owing to the large student body at the Seminary, accommodations will be limited. Reservations should be sent in early to Mr. T. R. Allen, Jr., Superintendent, Norton Hall, Louisville, Ky. Board and room on the campus will be available for a limited number at one dollar per day. Others will be accommodated in private residences near the Seminary.

Wednesday evening, November 29, Belmont Heights Baptist Church, Nashville, ordained to the gospel ministry a native Korean, Rev. Tai-ho Woo, who came from another faith. The following churches were represented as follows: Eastland, E. B. Crain, pastor; Grace, L. S. Ewton, pastor; Inglewood, W. Rufus Beckett, pastor; Judson Memorial, H. B. Cross, pastor; Belmont Heights, R. Kelly White, pastor, and C. C. Robinson. The pastor, R. Kelly White, presided, and other parties on the program were John D. Freeman, J. O. Williams, O. W. Taylor and N. B. Fetzer. Bro. Tai-ho Woo prayed the closing prayer. He is now in the Seminary at Louisville, and may God bless him in his ministry. Baptist and Reflector regrets that it has been unavoidably delayed in publishing this important news item.

With the Churches: Alcoa—First, Pastor Angel, received 2 by letter, 9 for baptism. Cleveland—South, Pastor Webb, received by letter 4, for baptism 4. Chattanooga—Alton Park, Pastor Smith, received by letter 2, for baptism 7; Avondale, Pastor Lindsay, received for baptism 1; Calvary,

Pastor McMahan, received by letter 1, for baptism 4, baptized 2; Chamberlain Ave., Pastor McClanahan, Jr., received by letter 1; Clifton Hill, Pastor Stansel, received by letter 1; Highland Park, Pastor De Vane, received by letter 2, for baptism 1; Oak Grove, Pastor Donohoo, received by restoration 1; Oakwood, Pastor Everson, received by statement 1; Red Bank, Pastor Pickler, received by letter 1; South St. Elmo, Pastor Ziegler, received by letter 5; Tabernacle, Pastor Denny, received by letter 1; Woodland Heights, Pastor Alexander, received for baptism 3, baptized 2. Elizabethton—First, Pastor Starke, welcomed by letter 1, for baptism 2, baptized 6. Jackson—First, Pastor Boone, received 3 for baptism. Johnson City—Unaka Ave., Pastor Bowers, received by letter 3. Kingsport—First, Pastor Hughes, received by letter 1, for baptism 1. Knoxville—Fifth Avenue, Pastor Wood, had 1 addition to the church; Lincoln Park, Pastor Livingstone, had 6 additions to the church, by letter 6, for baptism 2, baptized 1. Lakeview, Ga.—First, Pastor Hurley, received for baptism 1. McMinnville—Magnes Memorial, Pastor Minks, had 1 addition to the church. Memphis—Bellevue, Pastor Lee, had 7 additions to the church, 2 by baptism; Temple, Pastor Boston, received 2 by letter, 1 by baptism. Nashville—Freeland, Pastor Osborne, received 1 for baptism.

TELEGRAM FROM WASHINGTON, D. C.

We believe our pastors should use February 4, Baptist World Alliance Day, to preach on Religious Liberty, Separation of Church and State and the bearing of these upon appointment Vatican envoy. Southern Baptist position given in pronouncement on Religious Liberty published in Convention Minutes has been endorsed unanimously by Northern and Colored Baptists. Any action taken by local congregations should be given publicity and copies sent to Public Relations Committee in Washington.—Wm. S. Abernathy, pastor, Calvary Baptist Church; E. Hilton Jackson, Rufus W. Weaver, Chairman Public Relations Committee, Southern Baptist Convention, Chas. B. Austin, President District of Columbia Baptist Convention, Randolph L. Gregory, President Washington Baptist Ministers' Conference, Gove G. Johnson, Chairman Public Relations Committee, Northern Baptist Convention.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JAN. 14, 1940

	School	Union			
Alcoa	160	171	White Oak	171	60
Antioch	312	117	Woodland Heights	117	26
Ardmore	85	41	Clarkrange	41	54
Bartlett	119	63	Dayton, First	63	62
Batler	135	92	Elizabethton: Eastside	101	62
Chapel Hill, Smyrna	135	102	First	473	42
Cleveland: Big Spring	37	37	Immanuel	98	42
South Cleveland	248	130	Little Mountain	75	18
Chattanooga: Alton Park	115	75	Southside	97	50
Avondale	194	157	Watauga	157	183
Brainerd	540	185	Erwin: Calvary	299	75
Calvary	259	89	First	270	50
Chamberlain Ave.	379	59	Grand Junction	59	18
Clifton Hill	865	115	Harriman, Trenton St.	342	112
Eastdale	219	84	Hermitage, New Hope	342	109
East Lake	219	76	Hixson: First	174	61
Edgewood	447	108	Mission	40	109
First	147	76	Jackson: First	710	183
Highland Park	947	146	West Jackson	554	75
Mission Ridge	575	159	Jamestown, First	58	50
Oak Grove	165	35	Jefferson City: Buffalo Grove	58	306
Oakwood	219	35	First	58	110
Red Bank	130	479	Johnson City, Unaka Ave.	479	105
So. St. Elmo	486	53	Kingsport: First	479	89
Tabernacle	386	105	Oak Grove	479	105
			Knoxville: Fifth Ave.	733	161
			First	704	251
			Lincoln Park	284	152
			Servier Heights	184	105
			Lakeview, Ga., First	130	60
			Lebanon	256	82
			Lenoir City, First	278	81
			Manson	22	18
			Maryville	460	103
			McMinnville, Magnes Memorial	175	50
			Memphis: Bellevue	1768	522
			Central Avenue	462	
			First	724	151
			Temple	1001	252
			Union Avenue	975	321
			Murfreesboro: First	359	111
			Mission	88	109
			Nashville: Edgefield	387	77
			Inglewood	307	108
			Fatherland	81	79
			First	1110	397
			Freeland	125	287
			Shelby Avenue	311	48
			New Tazewell, First	75	48
			Rockwood, First	188	94
			Shelbyville, First	161	
			South Rossville, Ga.	119	94
			Union City, First	563	267
			Walter Hill, Powell's Chapel	107	60

HOLSTON ASSOCIATION TO HAVE PASTOR'S CONFERENCE

The pastors of Holston Association will meet the week of February 5-9, with the Central Baptist Church, Johnson City, for their annual Pastors' Conference. Unaka Avenue, Temple and Southside Baptist churches are assisting in the entertainment of all pastors and visitors.

Out of the eighty or more pastors and ordained ministers in the association a large group is expected to attend.

Pastors of the local association have been chosen as faculty members. Dr. Wm. R. Rigell, pastor Central Church, Johnson City, will lead in a study in Corinthians. Dr. Dwight Willett, pastor First Church, Erwin, will conduct two periods each day in the study of "The Pastor in the Present World." Dr. J. G. Hughes, pastor First Baptist Church, Kingsport, will teach a course in Stewardship and Missions. Each morning a local pastor, or some pastor from outside the association, will speak. Visiting ministers are invited to preach in the evening. This service will be open to the public.

Thursday, February 8, of the same week, is set for the Associational Rally on Evangelism. A program for the day with spe-



Laying the Foundation for Brotherton Baptist Church.

cial emphasis on evangelism is being planned by the committee on Evangelism. Announcements have been made in all the churches, and large numbers of our people are expected to attend.

Dr. John D. Freeman will be in the conference two days, Tuesday and Wednesday. Dr. R. Kelly White, pastor Belmont Heights Church, Nashville, is expected to bring two messages to the pastors at the morning hour.

On The Advance

By DON NORMAN

The civic spirit of Cookeville is "something to write home about." Its citizens believe in it as "A City of Schools and Churches."

Pastor J. Harold Stephens, of the First Baptist Church, has his fingers on the community pulse. Knowing its citizenry as he does, he had no hesitation about inviting the BAPTIST AND REFLECTOR to plan a Special Cookeville Issue. Results, as you can see, have more than justified his confidence.

As Brother Stephens and I explained the project to the Lions Club on Monday night and to the Rotary Club on Wednesday night, both of these forward-looking civic organizations endorsed the plan wholeheartedly.

Mention should be made of special help given in preparation of the Cookeville Issue by the following: Judge Ernest H. Boyd, of the Rotary Club; Mr. Peipmeir, of the Lions Club; Mr. Albert Brogdon, of the Putnam County Herald; the Harding Studio, and Brother Stephens. To the untiring efforts of the latter is due the credit for many of the good features of this issue.



Dodson's Branch Baptist Church.



Gainesboro Baptist Church.



Bro. W. C. Williamson, Granville Layman.

Convention Ministers' Retirement Plan

A fair and equitable distribution of responsibility is the underlying principle in the Convention Ministers' Retirement Plan.

The local church is asked to participate with all other churches in providing old age security for all Baptist ministers in Tennessee.

Baptists could have attempted to create a reserve as another denomination is doing in their present campaign for \$3,000,000. Instead of promoting such a special campaign, which would have delayed actual operation of the Ministers' Retirement plan, the Dallas Board offers an easier and yet a sure method of creating the reserve by receiving small contributions from all the churches and the Convention over a period of years.

The money given jointly by the church (three per cent of the pastor's salary) and the State

Board (two per cent of the pastor's salary) is contributed to a reserve fund, from which benefits supplemental to those earned by the members' dues will be paid; assuming a satisfactory enrollment of pastors and the cooperation of their churches, a sufficient reserve fund will be built up to make the payment of the projected benefits.

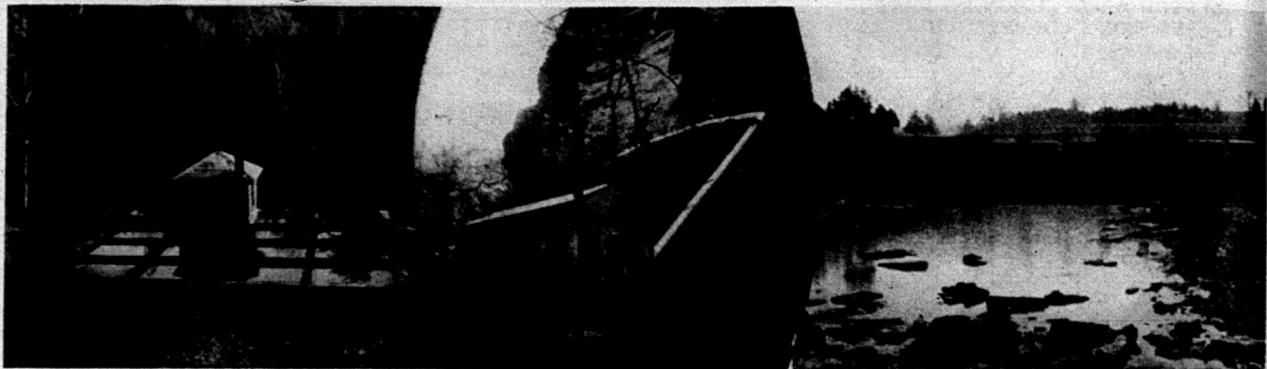
Pastors should not allow congregations to remain uninformed about their obligation. THE LOCAL CHURCH DOES NOT SIGN THE AGREEMENT IN THE INTEREST OF ITS PRESENT PASTOR, rather it agrees to participate with all other churches in providing old age security for all participating Baptist ministers in Tennessee.

For information address:

JOHN D. FREEMAN, Executive Secretary-Treas.

149 Sixth Avenue, North

Nashville, Tennessee



Left to right: (1) The Cookeville Water Department Filtration Plant, at Anderson Springs. (2) Burgess Falls hydro-electric plant. (3) 35-foot dam across Falling Water River. (Photos by Albert Brogdon of Putnam County Herald.)

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