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# Baptist and Reflector

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

Volume 106

THURSDAY, MARCH 14, 1940

Number 11



DR. O. D. FLEMING,  
Pastor-Host

The W. M. U. Convention Messengers,  
Baptist Churches, Tennessee

*Greetings!*

We were jubilant one year ago when you accepted our invitation to hold your 1940 convention in Morristown. We think of you as the finest group of Christians this side of glory. Your sense of stewardship, readiness to serve, and zeal in the Cause of the Lord are like stars in the blue field of Christian hope. Our joy therefore multiplies as the time of your coming draws nearer.

Joy is added to joy when we see the labor of love of our own W. M. U. in their preparation for your comfort and freedom. The clock-like precision and efficiency of the committees under the leadership of Mrs. J. F. Mathes leaves nothing for the pastor to do but to thank God for all of you and to pray.

Our prayer is that we may not be so cumbered with serving, nor you with the mechanics of organization, that we might miss "the better part" and so limit our Lord's ministry through us in our visions, plans and goals; that we may be comforted together by our mutual faith in the Lord; and that we may come to know more fully in this convention fellowship the will and the exceeding power of God in the Gospel of His Son.

Faithfully,

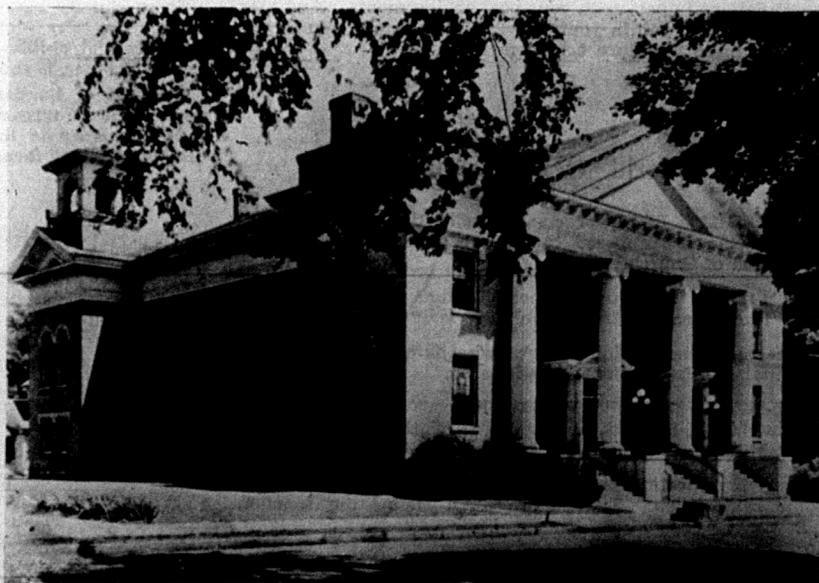
*O. D. Fleming,*

Pastor-Host.



The First  
Baptist Church,  
Morristown, Tennessee

Where The State  
W. M. U. Convention  
meets, March 26-28, 1940



SPECIAL TENNESSEE W. M. U. CONVENTION ISSUE

# Baptist and Reflector

O. W. Taylor, Editor      John D. Freeman, Executive Secretary  
Don Norman, Field Representative

BAPTIST AND REFLECTOR COMMITTEE  
John A. Huff, R. Kelly White, P. L. Ramsey, C. W. Pope, C. O. Simpson,  
J. G. Hughes

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## EDITORIAL

### "Your Servants For Jesus' Sake"

**M**OTIVE DETERMINES the quality of service.

Only that is Christian service which is **Christ-ian**—that service whose fundamental explanation is, "the love of Christ constraineth me." All else is merely the form of service.

In the whole realm of religious activities in all the world, only those deeds have spiritual quality and are Christian service which are done "for Jesus' sake."

"More love to Thee, O Christ,  
More love to Thee!"

### Greetings to the W.M.U. Convention

**B**APTIST AND REFLECTOR sends hearty greetings to the state W.M.U. forces and their friends, soon to assemble in annual convention in Morristown.

In systematically studying missions, teaching missions, talking missions and giving to missions, Woman's Missionary Union is an example and an inspiration to all who love Christ enough to want to have a hand in carrying out the Great Commission He has given to His churches.

Congratulations to you upon your past achievements. And may great grace be upon you in your convention and upon you as you go out from there to future achievements.

### "World" Organizations

**T**HE OVERHEAD BODY or committee of the so-called "ecumenical church" proposed by liberals today is called "The World Council of Churches."

In a California city are the headquarters of "The World's Christian Fundamentals Association" (or is it "League?").

In Chicago are the headquarters of what is called "The World Fundamental Baptist missionary Fellowship."

Then there is "The Baptist World Alliance." That is a worldwide fellowship of Baptists, even as "The World Baptist Fundamental Missionary Fellowship" announces itself to be.

So if any organization proposes a **world measure** for itself, it has some competition! Each organization claims the sanction of God.

As to the justification of this claim from the viewpoint of the main doctrinal soundness, the Christian spirit and the performance, we are willing for an honest comparison to be made at any time between the Baptist World Alliance and the other organizations named.

### An Embargo on Japan?

**T**HERE IS MUCH PRESSURE in the nation and there are two resolutions before the Congress to have the United States put an official embargo on exports to Japan in order to help defeat Japan in China.

Overwhelming American sentiment favors China versus Japan. Americans would rejoice to see China completely whip Japan. In this sentiment the Baptist and Reflector shares. Once the Reflector felt that an official embargo might be in order. Subsequent consideration has changed that viewpoint.

By such an embargo the United States would single out Japan as the aggressor. America feels that Japan is such an aggressor. But would it be wise to put this in **official** terms? Were this done, Japan would no doubt engage in reprisals against American shipping. The Panay incident should not be forgotten. Such reprisals would, step by step, carry the grave possibilities of war and probably lead to war. In the situation that would be created by the embargo, would China be any better off than now, if as well, so far as American aid is concerned? As to Japan, she would get her supplies elsewhere and in addition there would be the tenseness created by the embargo between her and the United States.

Moreover, there is already a "moral embargo" on exports to Japan, which is proving markedly effective and is progressively creating the effects of an official embargo without carrying the dangers thereof.

America wants China to win and wants to help her do it. But the question is, Which is the better way to help?

### "A Fundamentalist Baptist Church"

**T**HE FUNDAMENTALS are the teachings or doctrines of the Word of God.

Baptist churches which accept the Bible as the inspired and infallible Word of God and receive its doctrines are "fundamentalist" Baptist churches, even though they do not capitalize the term and include it in their names. There are multiplied thousands of churches affiliated with the Southern Baptist Convention of which this is true.

But there are some Baptist churches with a subtle sense of superiority which seem bent on capitalizing and monopolizing the term exclusively for themselves and on classifying as unorthodox these "convention churches."

If "Fundamentalist" is intended to distinguish a Bible-believing church from modernist groups, well and good. But some Baptists use the term to differentiate between themselves and other Baptists who was as sound on the fundamentals as they are, and they read unwarranted things 'into the term.

So certain anti-convention churches are found appropriating the name "Fundamentalist" in contrast to convention churches. But boards and conventions were used by Baptists before a "Fundamentalist" church in the modern sense was ever heard of.

Some classify churches as "Fundamentalist" or not according as they are "Pre"- or "Postmillennialist." Yet brethren of equal goodness and ability have differed on these things through the years. Brother, is your "doxy" on this the sum total of orthodoxy?

**The test of Fundamentalism in relation to Baptists is not a given view of mission methods or of Pre- or Postmillennialism. It is allegiance to the great body of characteristic doctrine as held by Baptists through the centuries.**

### Strength and Not Length Essential

**O**NE HAS SAID "The Bible excels all other books in poetry, in prose, historical narration, prophetic eloquence, in philosophy, political economy and in worldly wisdom." This is true. Its brief stories illustrate every phase of human nature.

Let it be suggested that the height of dramatic power, in all the recitals of scripture, lies in the severe economy of words. There are but two hundred and five words in the story of the woman taken in sin. Esau's sale of his birthright for a mess of pottage, in its entirety, is but eleven hundred words in length. This is less than one half page in the denominational paper. The Lord's Prayer is recorded in sixty-five words, including the "Amen."

It takes a long time to write a short article. Long articles are those that are written quickly. A mother writing to her daughter apologized by saying "If I had had more time I would have written a shorter letter." Quality is not to be found in verbosity, but rather in the earnestness and accuracy of the thought, and in the depth of purpose and spirit.—Arkansas Baptist.

# A Digest of Religious Thought

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

## Youth Congress

Biblical Recorder

Regardless of what we may think of the American Youth Congress, in Washington, D. C., we cannot escape some of the issues which this assembly faced. And perhaps the chief issue that strikes out at us is the very sense of unrest and of dissatisfaction with things as they are which brought the congress into existence. It is not enough to pass over this issue by simply labeling the congress as communist and leaving the matter there. Suppose there are communists in the group; does that consideration make the problems which they considered any less real? Our youth are not responsible for the mess we have made of things, and we ought not to get unduly alarmed if they tell us wherein we have failed. It was only natural that the congress should conclude its "three days of cheering and jeering" by sending a four-hundred-word "message to the youth of the world," declaring "that we will not rest until the slaughter of our generation is stopped." We may not approve of all that the congress stands for, but it is difficult to see how people-called Christians could do other than approve such a stand as that.

*(We agree with the editor of the BIBLICAL RECORDER that the youth of today have a right to meet and to protest the world conditions of which we are all victims. So long as they meet with open minds to find a way of escape they will have the respect and sympathy of right-thinking people. But when they allow their congress to be dominated by communism, one of the evil powers that produced the "muddled-up mess of affairs," they automatically become the ally and advocate of that system. The slogan "stop the slaughter of our generation" is strangely inconsistent with communist Russia's conduct in Finland. C. W. P.)*

## Baptists and Historical Succession

Home Missions

Baptists do not lay any great stress upon historical succession. They believe that if Baptist churches do not conform to the New Testament type all the historians in the world cannot save them; and if they do conform to the New Testament type all the historians in the world cannot damn them. As to their positive position on this point, Baptists believe in the historical perpetuity of the principles they hold. They believe that Baptist churches under one name or another have always existed, and that Baptist churches of today do conform to the New Testament type. The New Testament knows nothing about ecclesiastical organizations. It only knows individual, independent, autonomous churches. Organizations can apostatize from the faith and practice of the New Testament. But principles never change. Baptists claim a succession of New Testament principles.

*(The importance of historical succession has been greatly exaggerated. Even the succession of principles is comparatively unimportant. If there had been no New Testament church anywhere for a thousand years and one should spring up somewhere believing and practicing the New Testament, it would be as orthodox a New Testament church as though it had an unbroken succession in both history and principles. The important thing with a saved sinner is not what he has been; but what he now is. The important question is not whether our forefathers were Christians, but are we Christians? And the question for a church is, does it now conform to the New Testament standard? C. W. P.)*

## The Declining Sense of Sin

Watchman-Examiner

One of the surest signs of the decline of religion is a growing disregard for sin. Deep in the heart of mankind God has put apprehension of guilt. As men come to regard it, they build altars, erect places of worship, or seek relief from their state in the exercise of religion. These are the signs that God has not left Himself without a witness among men. But how barren and hard is the work of a Christian witness when men and women ridicule faith and the demands of a holy God, while they relish their sins with impenitent hardness of heart. We are paying for the widespread teaching of the last generation that sin is not such a bad thing after all. Certain scientists, philosophers, and even some theologians have held the center of the stage while they advocated as true that man was simply stumbling upward, conditioning himself by his ethical failures. The only thing true about such teaching is that it is a lie. Men are not stumbling upward in their sin, but they are stumbling downward to death and doom. When sin becomes socially popular, as it is becoming today, it carries with it the doom of national calamity. The Bible

sets forth sin as indifference to the claims of God, "The soul that sinneth it shall die."

There is never any really great religious awakening without a quickened consciousness of sin. There is not going to be any widespread spirit of repentance toward God until the people become aware of their sin. No man ever cried out from his heart, "My God!" until he humbly admitted his guilt. The sophisticated godless which surround us in our communities are a menace. Either they must be challenged in their sin or we shall grow increasingly pagan. Men will not seek a Saviour so long as their sins look attractive and harmless.

## No Time or Place for Doctrine

Charles E. Jefferson  
The Minister as Prophet

A city picks up a man Monday morning, drives him like a slave through the week, throws him into Sunday jaded and wrecked. On Sunday he is so fagged that he says, Give me a little good music, and, for heaven's sake, make the sermon snappy. In many cases the good-natured preacher obeys. Possibly there never has been a time of so many and such subtle temptations to reduce Christian faith to an ethical code. The cry of the 'pew is, Give us the surface facts! Give us a quick lunch! And the pulpit obeys with alacrity. There is a decadence in doctrinal preaching. The dogmas of the church are not presented to the people with anything like the clearness or passion with which they were presented fifty years ago. In many a Christian pulpit the doctrines are slowly disappearing. The preacher who substitutes ethical homilies gets into the papers, creates a commotion and shoots up like a rocket—though he, of course, comes down like a stick. The real heretic of our day is the man who drops doctrine out of his preaching.

*(The doctrines of a religion are its foundation. A house is no stronger than its foundation. A religion without doctrine is like the "house built upon the sand." If we neglect doctrinal preaching today, what kind of foundation will the churches of tomorrow have? C. W. P.)*

## A Standard for Sunday School Teachers

Buell H. Kazee  
Western Recorder

The business of teaching the Bible is not a matter of translating words and ideas from the Bible to the pupil. The Bible has something hidden beneath the printed letters which only the spiritual can find. The teacher must have something in his heart that agrees with the hidden meaning of the Word. "No man can preach more of Jesus than he has experienced." The same is true of the teacher in a Sunday school. A Bible teacher should be required to meet a standard that is Scriptural. The teacher should be one who is (1) voluntarily faithful, and (2) earnestly seeks a deeper and experimental knowledge of God's Word.

The "use-them-or-lose-them" theory of inexperienced pastors will not enlist this kind of teacher. Giving someone a Bible class just "to get him interested in the church" will not do it either. You may thus get one interested in the "church" as an institution, through appealing to his "ego." But you will likely not interest him in giving a testimony that will make Christ real to his class. The teaching of God's Word in Sunday school should be a "calling," a work to which one gladly surrenders and in which he finds joy. We fill our church schools with teachers who bring their bridge playing, their dancing, their worldliness in general in upon the church. You will hear them telling their pupils such things as this: "It is all right for you to go to the show on Sunday afternoon if you go to Sunday school in the morning." Some of them will not attend the morning worship, feeling that they have "honored" the Lord by their lecture to the class that morning, and that He ought to be satisfied with that much of their attention. A larger number of them will not be at the evening service, and a few of them will never attend prayer meeting. What is the matter? We have called them before they have surrendered. We have trained them, and given them diplomas, and marked as teachers. I say it flatly, nobody ought to have a Bible class in Sunday school who has not time for God.

*(This is one of the most vital questions in modern church life. Offering some one a position to get him to come to church is one of the cheapest things a pastor can do. Until pastors learn to magnify the importance of church offices the deacons, teachers, and leaders never will. There should be a standard not only for teachers, but for all church officers. When churches require more of their officers and teachers there will be more (instead of fewer) applicants for these positions. C. W. P.)*

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

# On The Advance

BY DON NORMAN, FIELD REPRESENTATIVE  
"Knowing Means Going"

## Preparation Days at Morristown

MORRISTOWN IS PREPARING, in the city's usual whole-hearted fashion, for the great influx of visitors expected for the W.M.U. Convention, March 26-28.

In connection with this Special Convention Issue of the BAPTIST AND REFLECTOR, it was my privilege to spend four days in this charming East Tennessee city, as the guest of Dr. O. D. Fleming, pastor of the First Baptist Church. It was a real pleasure to be with him and Mrs. Fleming in the home and to meet their people in the church. You may "nail down" this fact in advance: The First Church, from pastor and wife on through the various committees, is sparing no effort to make this convention one long to be remembered.

To the various business houses, institutions, and individuals who helped make possible this Special Convention Issue go my sincere thanks. A special word of appreciation is due Dr. Fleming, for his many courtesies and enthusiastic co-operation in every phase of the work, and the following: Mr. C. I. Hurst, Sunday school superintendent; Mr. W. C. Inman, secretary of the Chamber of Commerce, and Miss Minnie Lea Jarnagin, convention publicity secretary of the W.M.U.

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## A Little Journey to Pastor L. G. Frey's



L. G. FREY, Pastor of Alamo, Bells and Poplar Heights Churches.

works some more. (Exception: He did take a week off recently to visit his parents in Kentucky; but even then he did not "rest.")

The churches visited Sunday were Alamo, Bells and Poplar Heights (where Brother Frey is pastor), Parkview, and Royal Street, Jackson. The Bells Church voted to send the BAPTIST AND REFLECTOR to all its homes, paying for it out of the budget on the CHURCH FAMILY PLAN. Poplar Heights, another of Brother Frey's churches, took the same step some time ago. This progressive spirit is characteristic of the people to whom he ministers.

Before entering the ministry six years ago, Brother Frey was engaged in school work for twenty years. He started as pastor of Ararat, Westover, Poplar Heights, and Maple Springs churches. He now preaches three times every Sunday and conducts three prayer meetings a week. Mrs. Frey is his consecrated, capable helper.

His first year at Alamo has seen the Sunday school attendance increase 60 per cent and the church debt decreased \$1,100. Six Sunday school rooms have been completed recently at a cost of \$500—and paid for. Forty-three have been added to the church. The W.M.U. is A-1.

Poplar Heights has a complete plant, all paid for, with one and one-half acres on which to build a pastor's home. Last year the church gave to missions \$482.88, or 28 per cent of its budget—which took first place in Madison Association. The W.M.U. has

(Continued on page 14)

# Life on Tennessee Baptist Campuses

A number of articles on Christian education are found on various pages in this issue. They are well worth your reading.

## Tennessee College Notes

By O. C. Miller, Murfreesboro

MISS MARY HALL, a member of the senior class of the college, will speak at a banquet given by the Young People of the Paris Church on Friday evening March 15. Miss Hall represented the college at the State Convention at Chattanooga. Her speech has been printed in bulletin form, and there have been a great many requests for copies.

Mrs. Lola Gibson Deaton, of the Voice department of Hardin-Simmons College of Abilene, Texas, presented a vocal concert in the auditorium of the college recently. She was greatly applauded by the highly selective and musical audience.

Dr. E. L. Atwood, president of the college, supplied for Dr. C. E. Autrey, pastor, First Baptist Church, Union City, on Sunday, March 10, at both the morning and evening worship hours.

Several recitals by students of the music department of the college have been presented recently. Miss Laura Ford, head of the Voice department, was presented in a recital on Thursday evening, March 7.

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## The Modern Portia Club

Carson-Newman College

THE MODERN PORTIA CLUB, which is both literary and social, was organized by the head of the Department of English in 1925 for the Junior and Senior women who were majoring or minoring in English. The club membership is limited to a counselor (a faculty member) and twenty-three members, who are selected because of their scholastic and literary ability and their general personality. Each year new members are voted into the club by the old members. Since the time of its organization the Modern Portia Club has continued as one of the most valuable literary organizations on the campus.



PROF. W. W. BASS  
Faculty Sponsor

The club meets regularly twice each month in the Reading Room of the Sarah Swann Home with two members serving as hostesses each time. All members are required to wear evening clothes and the meeting is conducted in a very formal manner. The hostesses for each meeting are allowed the privilege of inviting any faculty members or outside friends as guests of the evening. Once each year the Senior members are permitted to invite young men as guests to a meeting of the club.

The Modern Portia Club specializes in the study of modern fiction, giving young women, who are members, the opportunity of knowing and studying the best productions of the present-day authors. For each meeting the counselor selects some late book to be studied. One of the hostesses then gives a sketch of the life and work of the author and a criticism of the book, and the other gives a review of the novel.

Members of the Modern Portia Club seem to enjoy and receive much benefit from this club. Not only do they receive literary training, but social training as well, since during the social hour following the meeting refreshments are served by the hostess. All in all the Modern Portia Club is one of Carson-Newman's most worthwhile organizations for young women.

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## Harrison-Chilhowee Baptist Academy

By A. A. Carlton, Seymour

ROBERT NATION HAS RECEIVED a call from Liberty Baptist Church, Chilhowee Association. This field was formerly served by F. H. Chunn.

The Ministerial and Definite Service Band was invited to give the program at the weekly meeting of the Knoxville Pastors' Conference, Monday, February 26. We appreciate the interest of these brethren, and the many encouraging words received from

(Continued on page 15)

# W. M. U. Convention Offers Excellent Program

"How Firm A Foundation" Chosen as Theme for Gathering

Tuesday, March 26—7:00 P. M.

Hymn, "How Firm a Foundation."  
Prayer—Dr. O. D. Fleming, Pastor-Host, Morristown.  
Welcome—Mrs. James Mathes, President of W.M.S., Morristown.  
Response—Mrs. C. G. Carter, Memphis.  
Special Music—Choir, Morristown First Baptist Church.  
Devotional, "Then touched He their eyes" (Matt. 9:29a)—Mrs. Carter Wright, Alabama.  
Special Music—A Capella Choir, Carson-Newman College.  
President's Message—Mrs. C. D. Creasman, Hermitage.  
The Task for "Ye Saints of the Lord," Dr. John D. Freeman, Nashville.  
Special Music—A Capella Choir, Carson-Newman College.

Wednesday, March 27—9:00 A. M.

Hymn, "The Touch of His Hand on Mine."  
Devotional, "And He touched her hand" (Matt. 8:15)—Mrs. Carter Wright.  
A Symposium, "The Year in Review" by State Officers.  
Hymn, "The Kingdom is Coming."  
"I Am with Thee in the Work in Tennessee"—Mrs. Louisa Carroll, Jamestown.  
"His Grace All-Sufficient"—Mrs. Elizabeth Jackson Johnson, Brazil.  
"Through Fiery Trials"—Dr. J. F. Plainfield, Tampa, Florida.

Wednesday, March 27—1:30 P. M.

Hymn, "Jesus Shall Reign."  
Prayer  
Greetings from Tennessee W.C.T.U.—Mrs. Claude Sprague, Chattanooga.  
Report of Committee on Constitution—Mrs. R. L. Rogers, Nashville.  
Plan of Work for 1940—Mrs. E. W. Crain, Nashville.  
Discussion led by Miss Northington, Mrs. McMurry, Mrs. Minton, Mrs. Ainslie, and Miss Bruce.  
Making Firm our Foundations—Mrs. Carter Wright, Southwide Stewardship Chairman.

## Conferences

Mission Study—Mrs. Wm. McMurry, Nashville.  
Stewardship—Mrs. George Ainslie, Knoxville.  
Personal Service—Mrs. L. E. Minton, Chattanooga.  
East Tennessee Superintendents—Mrs. J. Frank Seiler, Elizabethton.  
Middle Tennessee Superintendents—Mrs. R. L. Rogers, Nashville.  
West Tennessee Superintendents—Mrs. R. C. Dickinson, Mercer.  
Young People's Directors (Third Vice-Presidents)—Mrs. L. G. Frey.  
Y.W.A.—(Leader to be announced).  
G.A.—Miss Kellie Hix, Shelbyville.  
R.A.—Mrs. Virgil Adams, Lenoir City.  
Sunbeam Band—(Leader to be announced).  
Margaret Fund—Mrs. R. L. Harris, Knoxville.  
Presidents—Mrs. H. H. Smartt, Chattanooga.

Banquets—5:30 P. M.

Stewardship Banquet at Kingmyer Hotel.  
Young People's Banquet at First Baptist Church.

Wednesday, March 27—7:30 P. M.

## Young People's Program

Theme: "O Zion Haste"

Hymn, "O Zion Haste."  
Devotional, "Thy Mission High Fullfilling"—Primitivo Delgado, Cuba.  
"Youth Hastens the Message"—Morristown Young People.  
"Publish Glad Tidings"—Mrs. A. R. Gallimore, China.  
Special Music—Young Woman's Auxiliary, Carson-Newman.  
"O Zion Haste"—Dr. J. F. Plainfield, Superintendent Italian Mission Work.

Thursday, March 28—9:00 A. M.

Hymn, "Come, Women, Wide Proclaim."  
Devotional: "And He touched his tongue" (Mark 7:33)—Mrs. Carter Wright.  
Report of the Obituary Committee—Miss Laura Powers, Knoxville, Chairman.  
Our Margaret Fund—Mrs. R. L. Harris, Knoxville, and Miss Pauline Medling, Carson-Newman.  
Our Training School, "Thy Gold to Refine"—Miss Margaret Bruce, Training School Trustee.  
Our Tennessee Schools—Eva Shields, Harrison-Chilhowee, Ruth Elmore, Carson-Newman, Miss Zona Gale, Union, and Mary Hall, Tennessee College.  
"In Every Condition"—Dr. W. C. Creasman, Assistant Superintendent, Baptist Orphans' Home.  
Announcements—Offering.  
"Upheld by My Gracious Omnipotent Hand"—Mrs. A. R. Gallimore, China.

Thursday, March 28—1:30 P. M.

Hymn, "How Firm a Foundation."  
Prayer.  
Report of Committee on Resolutions.  
Election of Officers.  
Closing Message, "Be Ye Steadfast"—Mrs. Carter Wright.

## Young People's Banquet

THE YOUNG PEOPLE will be delighted with the Travel Banquet which is being planned for them during the annual W.M.U. convention in Morristown. It will be held at the First Baptist Church, Wednesday, March 27, at 5:30 p.m.

Mrs. O. L. McMahan of Morristown and her committee have worked tirelessly on the attractive decorations for the banquet room. We will easily feel that we are all ready to alight a Pan-American Clipper or a Trans-Atlantic Steamship or a Stream-line Coastal.

Not only will we be travelling from "Coast to Coast" with Mrs. C. D. Creasman, our president, and the Tennessee young people, but we'll be "Girdling the Globe" with Mrs. Elton Johnson of Brazil.

The banquet tickets are fifty cents each and reservations must be made with Mrs. O. L. McMahan, Morristown, Tennessee. Please send in your reservation immediately, they are only planning for three hundred guests.

At seven-thirty, immediately following the Young People's Banquet, the Young People's session in the convention will be held in the auditorium of the church.

## The Stewardship Banquet

ON WEDNESDAY EVENING, MARCH 27, at 5:30 in Hotel Kingmyer, Morristown, the Stewardship Banquet will be held. The price of the plate is fifty cents. Mrs. George Ainslie will be toastmistress and the chief speaker will be Mrs. Carter Wright, Stewardship Chairman of the South.

If you desire a reservation send your fifty cents to Mrs. Murrell Carter, Morristown. You will enjoy a good dinner, splendid fellowship, beautiful decorations and an interesting program. Plan to be there.



MRS. C. D. CREASMAN  
State W. M. U. President



MRS. CARTER WRIGHT  
Devotional Leader

# Facts About Morristown, Tennessee

**MORRISTOWN, TENNESSEE**, is located at the junction of two U. S. Highways, No. 11-E from New Orleans, Louisiana to Rouses Point, New York, and No. 25-E from Owens Sound, Canada to Key West, Florida, in the shadow of the Clinch Mountain Range and the Great Smoky Mountain National Park.

## Location

The Geological Survey has not determined the exact position for any point in Morristown, Tennessee, but the approximate position of the center of the town is Latitude 36° 13' 00", Longitude 83° 17' 30".

The city is located in a very fertile valley about 50 miles wide and 200 miles long, with almost unlimited supply of raw materials of various kinds.

## Altitude

The Geological Survey at the northeast corner of the Courthouse at Morristown, Tennessee, shows the altitude to be 1,350.158 feet above mean sea level.

## Topography

Morristown is built on a slightly rolling ground, and contains an area of six square miles and is the county seat of Hamblen County. Sixty million people live within 24 hours of Morristown.

## Morristown Offers the Home-seeker:

... an ideal climate, wholesome living conditions, good schools, good roads, splendid fishing, golfing, fox hunting, pure spring water, excellent churches, and a hospitable, progressive citizenship who extend to you a kindly good will and neighborly spirit.

## Morristown Offers the Manufacturer:

... an abundance of native born labor; an unlimited supply of dependable cheap power; plentiful raw materials; close proximity to markets; splendid transportation facilities; cheap fuel; reliable banking institutions; and co-operative support of the community.

## Morristown Offers the Farmer:

... the richest agricultural section for diversified production in the country; long established poultry market; unlimited dairying possibilities; a sound tobacco market; active live stock market; long growing season, and a cheerful fellowship between city and rural districts.

## Morristown Offers the Tourist:

... easy accessibility to good fishing, hunting, golfing; to the Great Smoky Mountains, Norris Dam, Tate Springs, Mineral Hill Springs, Galbraith Springs, fish hatchery, Buffalo Springs Game Preserve, Indian Cave and many other places of interest.

## Morristown Chamber of Commerce:

... will gladly furnish any desired information about the city or section.



MUNICIPAL BUILDING, MORRISTOWN

## Church College or — College

**BY DEFINITION** a college is a school, a place for the training of the mind, a place for mental development or rather an "Institution of learning." It is not primarily a church, nor a health clinic, nor a social club. Its distinctive task is intellectual though it recognizes that intellect is not the only nor always the most important aspect of life. Intelligence without character is dangerous; intelligence without health is futile; intelligence without social adjustment is ineffective. So a college maintains various activities in order to guarantee essen-

tial qualities of Christian character, of health, of social development, as well as intelligence in its graduates.

But the one distinctive contribution of a church college is that it attempts seriously to motivate Christian character through religion. It should be no less intelligent than others; it should be no less interested in the health and social welfare of students; but it should interest itself in Christian character as its distinctive contribution to the educational program of the country.

We can maintain our self-respect and courage only if we be true to our professed purposes. We can justify asking for the sacrifice of those upon whom we call for moral and financial help if we are distinctive among educational institutions in being positively Christian.

Furthermore, may it be said that we are living in a crisis civilization. Things change with catastrophic suddenness. There are those who believe that the days of the church college are few. Social changes and changes in the policies of state and national governments in relation to higher education are so problematic as to create uncertainty and even uneasiness. What should the church-related college do in the face of this uncertainty?

We ought to build not for tomorrow but for the distant goal. It is said that in a New England town meeting, there were signs that frightened certain people there. They thought the world was coming to an end. The mayor called for the order of the day, saying that he thought that when the day of judgment comes he could think of nothing better than to be found doing his duty.

Whatever comes, the church college can do no better than to be about its task with a plan and a program that is progressive, forward-looking, and that serves the people. We must see our task not only in the light of tomorrow, but in the light of twenty-five years from now and of fifty years from now.

—Excerpts from a College President's Report, 1939.  
Educational News Bulletin.

## Additions to W.M.U.

### A-1 List

**WE ARE HAPPY** to announce that five more A-1 Unions have been reported:

Clinton Association: Jacksboro.

Nashville Association: Eastland.

Ocoee Association: Chamberlain Avenue, Central, First, and Highland Park, Chattanooga.

Wilson County Association: Mt. Juliet.

We are sorry to report that Mercer is not A-1 as was announced. The Sunbeam Band failed to meet 1 month.



MRS. ELTON JOHNSON  
Speaker at the W.M.U. Convention



MRS. A. R. GALLIMORE  
Speaker at the W.M.U. Convention

# The Sepulcher: Triumph Over Death

SUNDAY SCHOOL LESSON FOR MARCH 24, 1940.

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

LESSON TEXT: Matthew 27:57-28:6.

GOLDEN TEXT: "Now is Christ risen from the dead, and become the firstfruits of them that slept."—I Corinthians 15:20.

Our attention centers, in the study of this lesson, upon immortality, and the light that Jesus' resurrection sheds upon it. Let us come to look carefully at that profound event, with the emphasis upon the Golden Text.

## I. The Proofs of His Resurrection.

Did the body of Jesus actually come to life and did He leave the Tomb behind Him?

First, there are some proofs from the Bible itself. Let it be remembered that the Disciples did not expect Jesus to rise from the dead. They were finally convinced after much persuasion. This is important, because some critics try to tell us that the Disciples had something like a vision or experienced a sort of trance induced by their persistence in believing that He would rise. As a matter of fact, they refused to believe what they at first considered "idle tales" (Luke 24:11). Of all of the testimony given by the writers of the New Testament, we might center upon that given by John the Apostle (John 20:1-10). In this he says that he and Peter ran together to the sepulcher, that he got there first, but that Peter went in first while he looked on the inside. A close scrutiny of verse seven, in which he tells what he saw, reveals some startling details. "And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." Literally, as the Greek brings out, the napkin and grave clothes were standing up in their places as if enclosing a human head and body but no head and no body present. Neither the napkin nor the grave clothes had been disturbed in the least. There was even the space from the head to the body, uncovered, just as it was when the body of our Lord had been placed in the sepulcher. The garments were standing up, with all of their original folding, just like the snake, for instance, leaves his old covering in the spring. John said he saw this and believed. Who wouldn't have?

Second, there are some proofs from the history of God's people. It is unthinkable that such a people could have made such an imprint upon the history of the race if they began their work which had as a basis something that was either innocently fictitious or viciously fraudulent. Was it William Jennings Bryan who said that the one great miracle of human history was the rise and progress of Christianity? When we remember that the opposition has been severe and unrelenting, we can hardly conceive that those who have advanced its cause could have done so if they had not been fully convinced that Jesus' resurrection was a compelling and undisputed fact. It is not even conceivable that the good and wholesome influences let loose in world from the life and teachings of Christ's followers, through all of the ages, could have their final origin in something that did not happen.

## II. The Power of His Resurrection.

"That I may know Him, and the POWER of His resurrection," was one of the longings of Paul's heart (Phil. 3:10a.). Is it possible for us to have something of the power of Christ's resurrection not only in and through the grave but also here and now in this life? If so, what is involved in a realization of such power? We live in an age of power, mechanical, economic and political. We should have no genuine difficulty in glimpsing a little about the spiritual power wrapped up in Christ's resurrection.

First, there is His own power revealed within Himself that was responsible for His

triumph over death. We see His atoning power, making atonement for the sins of other men. We see His power to meet and overcome and glorify human suffering. We see His power to grapple with man's worst enemy, death, and bind that enemy hand and foot. Considering Jesus, great triumph over death, in its purely human aspects, we explain such power upon His part in terms of His complete sinlessness. "Of righteousness, because I go to the Father, and ye see me no more," said Jesus (John 16:10). Did He mean that His resurrection and ascension were inevitable because of His righteous life upon the earth?

Second, there is His power that can be transmitted to us. This power, when so transmitted, does at least two things. It enables life and Christian effort. It enables us to trust, to serve and to sacrifice. Are not these two our greatest basic needs, at present? Life cannot become humdrum or meaningless when lived in the shadow, the Open Tomb. There is no ennu for the Christian who is receiving the power of Christ's resurrection. The demands for the genuine Christian life of trust, service and sacrifice were never greater than they are today. In our own strength and power, we simply cannot meet them. But in His power we can and will.

## III. The Promises of His Resurrection.

The Golden Text is the climax of an argument of a master logician, Paul. The writer recalls the day when the late Dr. G. M. Savage of Union University had his class in logic examine these first twenty verses of the fifteenth chapter of first Corinthians as an exercise in the processes in reasoning. Needless to state, the class found no error in the logic of the passage.

The promises involved, however, are not those of a speculative philosopher. The questions inherent are not merely academic in nature. There is too much at stake for that sort of thing, merely. These questions are vital and they have vital answers. The oftener we make the trip to the cemetery, to accompany the bodies of our loved ones and friends, the surer we want to be that we know the correct answer to the question propounded by Job centuries ago, "If a man die, shall he live again?"

The inspired word of this classic chapter on the Resurrection leaves no doubt or uncertainty as to our immortality, if our faith is centered in Christ as Saviour. It is no wonder that the chapter ends in a note of victory. There is victory and triumph awaiting those who die in the Lord. This is the deepest meaning in the Christian's baptism. It proclaims the burial and resurrection of the Lord of that baptism. It prophesies the burial and resurrection, physical and literal, of the believing child of Christ who thus submits to that baptism. To be sure, baptism means more than these two things, but it means at least these two.

Christ is the firstfruits. Do we get the picture? The Jews in those days would find the first ripened heads of wheat or barley and bring them in as a sign and assurance of the coming of the full harvest later. This was the significance of the firstfruits. Christ has already risen from the dead, and in doing so He becomes the firstfruits of the glorious harvest of the risen-from-the-dead that is sure to come later. How do we know that the harvest of opened sepulchers and graves is coming? Because Christ's sepulcher is already open. He is the firstfruits. It may seem like a long interval between the time of the firstfruits. His resurrection, and the full harvest, but we know it isn't. At least, from God's view it isn't.

Rejoice, then, that Christ has risen from the dead. Tell others that they too may rejoice. Not merely on Easter Sunday but on every Sunday, may this be true.

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# THE YOUNG SOUTH

God so loved the world, that he gave his  
 Only begotten  
 Son, that whosoever believeth in him should not  
 Perish, but have  
 Everlasting  
 Life.

—John 3:16.

NAME	ADDRESS
Jewell C. Brown.....	Cleveland, Tenn., Route No. 1
Irene Cook.....	Mooreburg, Tenn.
Billie Canter.....	Morristown, Tenn.
Kathleen Travis.....	North Chattanooga, Tenn.
Lometa Biter.....	Cunningham, Tenn., Route No. 1

SENT BY

Dear Boys and Girls:

GREETINGS FROM THE YOUNG SOUTH TO ALL OF THE MORRISTOWN BOYS AND GIRLS AND CONGRATULATIONS ON THIS FINE SPECIAL ISSUE OF OUR PAPER!

Greetings also to all of the girls who have sent in our verse of scripture for this week. It seems to be a favorite. You will remember that their letters have been printed.

Lionel King is in the paper again and he has had a letter from James H. Perdue, of Memphis. As far as I know, he is the first to have had a letter through our page. Have you had one?

I wonder how you are getting along in school? Are you making 100% in everything? I think you had better write and tell me. What about that poem you've written or that book you've read? I'm sure you meant to let me have a paragraph about the book. Someone else might want to read it.

REMEMBER—you owe me a letter.

*Aunt Polly*

506 Fair Ave., Fountain City, Tenn.

Dear Aunt Polly:

I am a girl 12 years old and in the seventh grade. I will soon be 13. My birthday is March 12. I go to Central Church in Fountain City. I am in the fourth year girls' class in the Junior department. My teacher is Miss Mary Perry and my preacher is Rev. A. F. Mahan. I belong to the G.A.'s and am a Christian. I wish every church had a G.A. like we do. It teaches you many things you do not know. I enjoy reading the YOUNG SOUTH page very much and wish you had more room. I wish I could write you a long letter but I can't. I am glad to get acquainted with you. I live with my grandfather and grandmother. My mother works as a housewife for a family and my father is dead.

Your friend,

MARIE SANDERS.

*Happy birthday, Marie, and please write often.*

204 Eastanalle Ave., Athens, Tenn.

Dear Aunt Polly:

I enjoy the YOUNG SOUTH page in the BAPTIST AND REFLECTOR. I am 7 years old and I am in the third grade. Mrs. Rhea Hammer is my school teacher.

I go to Sunday school and church every Sunday. I like to listen while our preacher preaches. We have a Story Hour in our Training Union and I like to go to it.

I send love to you, Aunt Polly, and to everyone who reads the YOUNG SOUTH page.

Your friend,

SHIRLEY ANN LEDFORD.

*Shirley Ann, you have a beautiful name. The Young South is happy to send love to you. Come again!*

1248 Blount Avenue, Knoxville, Tenn.

Dear Aunt Polly:

I got your letter February 8. I sure was glad to hear from you. I like to get letters. It is all right about my picture, Aunt Polly. Thank you for putting my letter and picture in the BAPTIST AND REFLECTOR. I sure do like to read the YOUNG SOUTH page. It is good. I like to read the stories and letters.

Oh goody, Aunt Polly, I got a card from a little boy in Memphis! His name is James H. Perdue, Jr. He read my letter and saw my picture in the BAPTIST AND REFLECTOR. I wrote him a letter this week. Thank you for the extra BAPTIST AND REFLECTORS. I gave them to some of my friends who do not take it. It might cause them to start taking it. I like the new "Link-O" game on the YOUNG SOUTH page. Mother had to help me with some of them. I am not that far over in my Bible yet.

I read my Bible every day. When I was three years old I started reading in the Bible. This is how I did it. Daddy would read a few words. I would repeat

them. He used the Intermediate and Adult readings in Training Union. We did this for three years. I know it was not really reading but I liked to do it, anyway. I liked the Bible for mother had read me a lot of good stories out of it before we started doing this. Mother taught me to read and write before I started to school. When I was six years old mother and daddy got me a Bible for my birthday. August 6. I started reading that very night out of my own Bible and haven't missed a day since then and I will be ten in August. I read out loud so mother or daddy can help me with the hard words. Mother, daddy and I read our Bible readings at the same time. I am going to read my Bible through.

You asked me which part of the BAPTIST AND REFLECTOR mother and daddy like best. Daddy said he likes all of it. Mother doesn't know which part she likes best. She likes the W.M.U. page a lot. Well I must close now.

Your little friend,

LIONEL KING.

*Welcome back, Lionel, and congratulations on having heard from James! Is he Bettie Lee's brother?*

Route 5, Box 5, Cleveland, Tenn.

Dear Aunt Polly:

I am a boy 8 years old and would like to find some pen pals among the boys who write you. I like to sing. The first time I went to church I was three years old. I sang "Glory To The Lamb" and the second time I went to church, five weeks later, to our Homecoming Day, I sang "On A Hill Lone And Gray." I still sing a lot at church. I don't get to go often. My Sunday school teacher is Nora Stinnett. Rev. Kirby Park is our pastor. We have preaching Sunday and Sunday night and Sunday school and B.Y.P.U. You ought to visit our church, Aunt Polly.

Your friend,

(Tooter)

LUTHER LINCOLN GREEN.

*I hope you find some pen pals, Tooter, and I would like very much to hear you sing.*

Edison, Tenn.

Dear Aunt Polly:

I am a little boy six years of age. I am having my mother write for me. I enjoy having my mother or daddy read me the letters of other little boys and girls. I am always glad when there is a story for them to read. My daddy is a minister. He is the pastor of two country churches and one Negro mission station. He has met Dr. Freeman and likes him very much. I like to go to Sunday school and B.Y.P.U. at Kyles Ford where my daddy is pastor. I belong to the Story Hour. I attended two Vacation Bible schools last summer which I enjoyed very much. Am hoping to attend at least one this summer. Hope you will have room to print my letter some time as I want to surprise my daddy. Rev. G. W. Trent, and also my uncle, Rev. J. L. Trent, at Kingsport, who also reads the BAPTIST AND REFLECTOR.

Your little friend,

KENNETH TRENT.

*I hope this will be a surprise, Kenneth, and tell your father that I like Dr. Freeman, too. He is a fine Executive Secretary.*

Corryton, Tenn.

Dear Aunt Polly:

I have just received my last issue of the BAPTIST AND REFLECTOR and sure enjoy your page. I am a little boy 12 years old in the sixth grade at school and

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was converted when I was 9 and joined Fairview Baptist Church. I go to Sunday school and B.T.U. each Sunday. We now have full time preaching and prayer meeting on Wednesday night. My pastor is Rev. C. N. Warren. My Sunday school teacher is Mr. Ben Knisley. Am trying to study my lesson each week. My B.T.U. leader is Mrs. Charles Dozier. We sure are proud of our church.

Your friend,

MASTER C. C. DOZIER.

*We welcome you, C.C. You are setting a good example for other Christians by studying your Sunday school lesson. Keep it up.*

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(Send all letters to "Aunt Polly," 149 Sixth Avenue, North, Nashville, Tenn.)

# Woman's Missionary Society, First Church, Morristown

By Minnie Lea Jarnagin, Morristown, Tenn.

**T**HE WOMAN'S MISSIONARY SOCIETY of the First Baptist Church was organized in the fall of 1883, under the name of the "Ladies' Aid and Missionary Society."

The meeting, attended by about one dozen women and the pastor, Dr. S. E. Jones, was held at the church and the organization perfected with the election of the following officers: Mrs. J. N. Hill, president; Miss Vesta Hodges, secretary, and Miss Mary Willing, treasurer.

Other charter members were: Mrs. J. H. Trent, Mrs. Nancy Moore, Mrs. J. T. Essary, Mrs. S. E. Jones, Miss Ella Morris (Mrs. J. C. Mathes), Mrs. J. C. Hodges and Mrs. Charles Mason. Mrs. Sallie Crockett and Mrs. J. S. Crump who moved from Rock Glen, Virginia to Morristown about 1835 proved valuable additions to the membership roll.

The original dues assessed for missions was 10 cents per capita, a few years later these assessments were abolished and a voluntary offering was taken for missions at each meeting.

Following Mrs. Hill, Mrs. J. C. Hodges, Mrs. J. H. Trent and possibly others served the society as presidents until 1895.

Later presidents include: Mrs. Charles Mason, Mrs. Fred Davis, Mrs. R. S. C. Berry, Mrs. W. G. Taylor, Mrs. D. C. Morris, Mrs. S. P. Harris, Mrs. J. L. Drinnon, Mrs. J. O. Phillips, Mrs. J. B. Carter, Mrs. Chas S. Stephens, Mrs. E. G. Price, Mrs. Thos. R. James, Mrs. R. H. Brown, Mrs. John D. Harrell, Mrs. C. B. Frazier, Mrs. Fred Wolfe, Mrs. E. T. Harmon, Mrs. R. R. Andrews, Mrs. R. N. Harwood and Mrs. James F. Mathes.

**M**ISSION STUDY COURSES inaugurated about 1907 have continued through the years with increased interest.

During the building program of the church in 1911-12 the women shared responsibility with the men and when faced with the challenge of furnishings for the kitchen and ladies' parlor, the society took on new life and impetus.

Bazaars, Easter markets, flower shows, dinners and suppers in the down-town district and at the Hamblen County fairs, afforded an outlet for the zeal of the women and an income for the church equipment "Dollar Day" was initiated about this time, for the benefit of the organ fund, which was greatly augmented by substantial gifts from the late J. C. Mathes, D. W. C. Davis and others.

The entertainment of the Tennessee State Convention and Woman's Missionary Union, November 14-17, 1916, marked an epoch in the hospitality program of the church.

During the World War, definite personal service was assigned the different circles, into which the society had been divided January 6, 1916. These groups sponsored prayer and Testament leagues in addition to giving much time to regular war-time activities.

The Business Women's Circle organized in 1921, is now known as the "Sarah Fox Circle" named in honor of Sarah Fox Eddleman, our missionary to Palestine.

**A** SIGNAL HONOR came to the society in 1923, when the membership, one hundred per cent, was presented with Mission Study Certificates, making it outstanding in the state and throughout the Southern Baptist Convention.

Through the solicitation and influence of the late Mary Douglas Hodges, the society began in 1924 to give assistance to Cosby Academy, for scholarships and equipment.

The "Ruby Celebration" of the state W.M.U. was observed by the society in 1928 with appropriate plans and programs.

The society had a worthy part in 1932, in redecorating the church auditorium, installing new lights and carpeting the aisles and chancel.

The Fiftieth Anniversary of the organization of the local society was fittingly observed in 1933.

The Kathleen Manley Circle, named for our missionary to Ogbomoso, Nigeria, was organized from the membership of the Y.W.A. in 1935. During the year 1935-1936 not only the society reached the "Standard of Excellence" but the entire W.M.U. attained this distinction.



W.M.S. Officers—Mrs. James F. Mathes, president (first row, at right); Mrs. O. L. McMahon, Mrs. R. R. Andrews, Mrs. R. N. Harwood, and Mrs. Henry Allen, four vice-presidents of the Society.

**T**HE "GOLDEN JUBILEE YEAR" 1938 found all branches of the W.M.U. maintaining their high standards and the members entering wholeheartedly into all the anniversary observances. Five \$50.00 "Golden Jubilee" certificates were taken by the society.

The future history of the organization will include the entertainment of the annual meeting of Tennessee Woman's Missionary Union, March 26-28, 1940, as marking one of the high lights of the society; when the members were inspired, by the fellowship of co-laborers, to plan for an enlarged future with wider vision of the needs of the work of the Master.

## Morristown Sunday School

**T**HE DATE OF THE ORGANIZATION of the Sunday School of the First Baptist Church is not definitely known, but probably about 1865.

Superintendents: Persons known to have served as superintendents of the Sunday school are: Charles Lothrop, C. D. Merritt, J. H. Trent, D. C. Morris, N. B. Rice, John Morris, J. S. Crump, W. A. Jones, Charles Mason, T. H. Reeves, E. G. Price, J. H. Peoples, W. G. Purkey, G. W. Holloway, R. R. Andrews, H. Roy Reams and C. I. Hurst.

Graded Sunday School: The Sunday school is graded, with an assembly room for each department and age-group classrooms, from the Cradle Roll through the Young People.

## The East and Middle Tennessee School for Preachers and Singers

Carson-Newman College, Jefferson City

**T**HE PREACHERS' SCHOOL for Middle and East Tennessee will be held at Carson-Newman College beginning June 17, 1940 and continuing through June 28, 1940.

Dr. J. McKee Adams, Southern Baptist Theological Seminary, Louisville, has consented to join the faculty this year and will teach a course concerning the "Life and Times of Some Outstanding Old Testament Characters from Abraham to Nehemiah." Dr. A. F. Mahan, Central Church, Fountain City, will again be a member of the faculty and will teach a course on the "Revelation." Possibly Dr. William A. Keel, Professor of Bible at Carson-Newman College, and others will be added to the faculty, but definite arrangements have not been made at this time. Everything indicates a large attendance in the school this year.

At the same time Carson-Newman College is offering a course in Gospel Music for choir directors and any others interested in sacred music. This course will be given under the leadership of Prof. Sterling Lorenz Price, Director of Voice at Carson-Newman. Room for this course will be free and the meals will be at the same price as for the preachers. Instructor will be given free. Churches throughout this section of the state should send their choir directors and song leaders for this special course.

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Probably never since the Copernican revolution has the need for Christian education been so dire as it is today. Moreover, our nation-wide studies show that the American people overwhelmingly recognize this need.—Dr. Henry C. Link, Educational News Bulletin.



Sunday School Superintendents and Cabinet—C. I. Hurst, superintendent (extreme right) and department superintendents as follows: R. R. Andrews, Young People; Miss Irene Kincannon, Intermediates; Mrs. George B. Helm, Juniors; Miss Lucille Price, Primaries; Mrs. E. T. Harmon, Beginners; and Mrs. A. E. Piercy, Cradle Roll.

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# First Baptist Church

By Minnie Lea

**T**HE FIRST BAPTIST CHURCH of Morristown is the product of the congregation of yester-year, dating back to 1803. The original church was organized by the Rev. Isaac Barton and Caleb Witt, under the name of Bethel South Baptist Church, with a membership of eighteen.

The church building, of large hewn logs, was erected near the northern boundary of Morristown, on a plot of ground donated by Benjamin Cox.

The Rev. Isaac Barton, first pastor, served the church for more than a quarter of a century.

A frame structure, located on the same site, replaced the log church building in 1858, during the pastorate of Dr. Matthew Hilleman, president of Mossy Creek College. The name of the church was changed from Bethel South to Morristown Baptist Church, November 27, 1858.

This building was sold in 1868 to Prof. Wilson for occupancy of the Reagan High school. The congregation moved to the Southern Methodist Church, where services were held once each month, until 1871 when the brick building, located on West Main street, was completed.

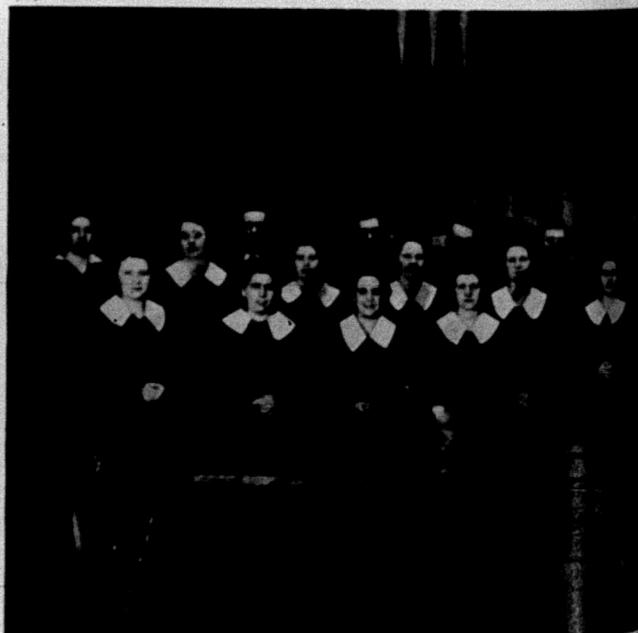
Drury Morris and Curtis Eames, leading citizens of Morristown, were among those sponsoring the movement for a new church. It took men of great faith and moral courage to undertake the erection of a building to cost \$10,000, when this section of the South was only beginning to emerge from the devastation of the "War between the States."

Dr. J. R. Graves, eminent Baptist minister and editor of the church paper—"The Baptist"—accepted the invitation of the pastor, the Rev. M. V. Noffsinger, to preach the dedicatory sermon.

The church continued under the name of the Morristown Baptist Church until 1893, when it became the First Baptist Church.

**T**HE ONE HUNDREDTH ANNIVERSARY of the organization of the church was observed, with appropriate services, August 22-23, 1903. The centennial sermon was by Dr. P. T. Hale, of Owensboro, Ky., who spoke to the theme: "Forgetting those things which are behind, and reaching forth unto those things which are before." Philippians 3:13.

The brick church of 1871 was replaced in 1913 by the present



CHOIR OF THE FIRST BAPTIST CHURCH, MORRISTOWN

BAPTIST AND REFLECTOR

# Morristown, Tennessee

Morristown, Tenn.

structure, located on the same site, 501 West Main street. Much credit is due the members of the congregation, under the leadership of the pastor, Dr. Spencer Tunnell, for the erection of this modern and commodious building.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, Louisville, Ky., preached the dedicatory sermon, November 24, 1918.

The Silver Anniversary of the new church building was observed June 7-12, 1938 with home-coming for former pastors and members of the congregation who had moved to other communities, during the eventful twenty-five years.

Since its inception to the present time the Baptist denomination in Morristown has continued to gain in power and influence.

The present congregation has many reasons to deeply appreciate the sacrifices of the older members in making possible such a heritage as this church plant.

**THE FIRST BAPTIST CHURCH** of today is among the most modern, most highly departmentalized and standardized churches in the South.

During the past two years to add to the comfort and beauty of our "House of Worship" a new furnace has been installed; the Mohler organ rebuilt and the interior and exterior of the church have been redecorated, at a cost of several thousands of dollars.

Pastors from 1803 to 1940 are: Isaac Barton (records of Bethel South Baptist Church were destroyed during the "War between the States" but the following ministers licensed to preach in 1825 are believed to have served as pastors: Elihu Milligan, Hughes W. Taylor and William Rogers), Matthew Hillsman, G. G. Taylor, M. V. Noffsinger, C. L. Bowling, J. M. L. Burnett, O. C. Pope, T. J. Evans, T. J. Lane, C. C. Browne, W. A. Montgomery, S. E. Jones, S. H. Fleming, Elijah Allison, J. A. Monday, J. C. Rockwell, Oscar Haywood, W. C. Hale, W. M. Vines, William H. Strickland, M. D. Early, J. H. Deere, J. M. Haymore, W. James Robinson, Spencer Tunnell, E. F. Wright, J. H. Deere, Arthur Fox and O. D. Fleming.

*Bibliography—"History of Morristown," By Cora Davis Brooks.*



This group will appear on the program Tuesday night.

THURSDAY, MARCH 14, 1940

Greetings, Baptist W. M. U.I

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MRS. CHARLOTTE MILLER, Choir Director and Organist

The Choir of the First Church, Morristown

**T**HE LARGE CHORUS CHOIR of the First Baptist Church, Morristown, under the direction of Mrs. Charlotte Miller, is one of the best organizations in the church. Mrs. Miller has presided at the console of the three manual organ since January 15, 1926. Under her inspirational leadership the music of the church has achieved a high reputation for its excellence—simplicity always being stressed.

This choir is fortunate in having a minister, Dr. Fleming, who loves music and co-operates with them. He attends all choir rehearsals, and each Sunday he has the loyal support of his choir and organist. Mrs. Miller's music is appreciated nowhere more than in the First Church of Morristown, where she has served so faithfully; and although she is a musician from the standpoint of performing ability, she is not lacking from the standpoint of spirituality, for she is sensitive and quickly responsive to the moods and demands of the congregation and her pastor. In the First Church, Morristown, there exists sincere, whole-hearted co-operation and accord between the choir members, their director, Dr. Fleming, and those in the pews.

Be it in choir-loft or in pew,  
Lord, may my song ring ever true;  
And may all self forgotten be  
When in thy courts I worship Thee.

W.M.U. Training School Breakfast to be  
Held at Morristown

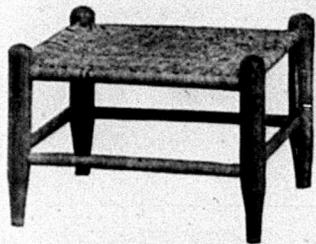
**O**UR MORRISTOWN FRIENDS have planned for all former students of the W.M.U. Training School to have breakfast together at Hoyt House at 7:15, Thursday morning. The price of the breakfast is thirty-five cents.

The Hoyt House is across the street from the church. Mrs. A. B. Clark, the president of Tennessee Alumni, is planning an interesting program.

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### The Training Union Department

*Mrs. O. D. Fleming, Director*

THE TRAINING UNION has for its general aim, "Training in Church Membership." That the First Baptist Church, Morrilltown, has been doing this through the years is evident in the present efficient staff of Sunday school teachers, deacons, and W.M.U. officers whose names are found in old church records as B.Y.P.U. leaders and officers.

In 1911 the first Senior Union organized made a splendid record and helped materially in the erection of the present church plant.

In 1935 a graded Training Union was organized, from the Story Hour to the Adults. In the first quarter of 1938 we had the distinction of becoming one of the few standard Training Unions of the State. The Adult Union has been standard continuously for nearly five years.

This department of the church has sponsored the Hundred Thousand Club among its members for two years, has collected tin foil for a crippled children's hospital, and has done much extension work in the churches of this association.

(It is regretted that a picture of the Training Union officers was not available.)

### The Christian College

IT SEEMS TO ME that a Christian college is an institution established and endowed by Christian people—people who believe in Christ as God and Saviour—to promote the kingdom of Christ by training young people's highest powers, intellectual, social and religious, for the service of Christ in the Church or in the state. That only is a Christian college in which Christianity is the formative principle of the whole organization, method and life. That only is Christian college which aims by a truly liberal and Christian culture to bring young people to Christ, to teach them of Christ and to train them for Christ.

—Dr. A. H. Strong, in "Philosophy and Religion."

Science is one of the main factors in making the animal, man, into a human being and the humanity we are producing needs the spirit of integration which religion alone can give.

—Dr. Arthur H. Compton.

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CALVARY BAPTIST CHURCH, MORRISTOWN

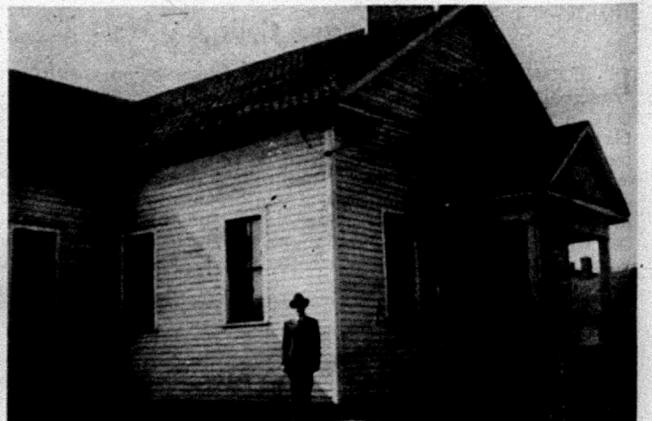
Rev. L. W. Vandergriff, pastor, is shown in the picture. This \$10,000 concrete block building was completed a few weeks ago with only a \$2,000 indebtedness.

**A LITTLE JOURNEY** (Continued from page 4)

been A-1 for four years, and the Sunday school is now A-1. On every second Sunday last year Poplar Heights conducted over Radio Station WTJS "The Sunday School of the Air," with the program in charge of Bryan Frey, the pastor's son.

Honor and the accompanying responsibilities have come to this smiling, never-to-be-discouraged minister of Christ. For fifteen years he has been clerk of Madison Association. Last November he was elected secretary of the Tennessee Baptist Convention. But if he could name the one thing that brings him most joy as he contemplates the brief years of his ministry I have an idea it would be the fact that four preacher boys from three of the churches it has been his privilege to serve—Maple Springs, Poplar Heights, and Alamo—are now in Union University.

That is the spirit of the man—eyes always ahead to the glorious possibilities in the future, yet with feet firmly planted in the gospel of Hard Work in the present. Such a combination, set on fire by the Holy Spirit, explains L. G. Frey.



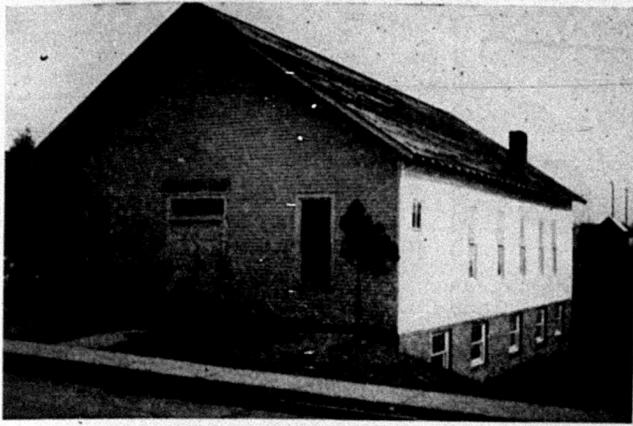
GRACE BAPTIST CHURCH, MORRISTOWN  
 Rev. Floyd D. Long, Pastor (in picture).

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MONTVUE BAPTIST CHURCH, MORRISTOWN  
Rev. J. F. McGill, Pastor

**HARRISON-CHILHOWEE BAPTIST ACADEMY**  
(Continued from page 4)

them. The program was similar to the following: "Our School Program," Myron Goodwin; "What the Ministerial and Definite Service Band Has Meant to Me," Robert Nation; "How I Have Been Able to Stay at Chilhowee Four Years," Kenneth Startup; "My Experience in the Mountains," H. W. Farris; "My Personal Experience," A. A. Carlton.

The question has doubtless arisen as to the purpose of the Ministerial and Definite Service Band. While a great part of its purpose may be recognized from its name, we believe that there are many who would be interested to know something of its actual functions. At each regular weekly meeting individual reports are taken from the members and summarized. This summary reveals many interesting facts. Some of them are: an average of about thirty or more sermons preached each month, from thirty to 100 homes visited, prayer meetings are conducted, from one to several thousand tracts are distributed. This does not at all tell the whole story for there are countless other things done that are not recorded. One might conclude that much actual training is received by the students as well as credit in school work.

**The Inspired Word of God**

The existence of the Bible for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity. —Immanuel Kant.

Our Baptist schools believe and teach the Bible as the inspired and authoritative Word of God.

We are going to come back to the Christian religion as the religion of authority because it is the religion of experience. —Dean Inge.

That Book, sir, (the Bible) is the Book on which our Republic rests. —Andrew Jackson.

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# Baptist Training Union

HENRY C. ROGERS \_\_\_\_\_ Director  
 MISS ROXIE JACOBS \_\_\_\_\_ Junior-Intermediate Leader  
 MISS RUBY BALLARD \_\_\_\_\_ Office Secretary  
 149-6th Avenue, North \_\_\_\_\_ NASHVILLE, TENN.  
 Convention President \_\_\_\_\_ LAWRENCE NEWMAN



## GIBSON COUNTY ASSOCIATION

The Gibson Association has for its director Rev. Vernon Sisco. There are 40 Baptist churches in this association, 25 of which have a Training Union program. There are 12 Adult unions, 21 Young People's unions, 15 Intermediate unions, and 15 Junior unions.

## GILES ASSOCIATION

The Giles Association is not organized. There are 14 Baptist churches, 7 of which have Training Union work. There are no Adult unions, 7 Young People's unions, 2 Intermediate unions, and 1 Junior union.

## CONCORD ASSOCIATION

During the week of February 25 the Concord Association held their group associational schools. There were three groups that participated in this week. Miss Martha Helen Taylor was guest teacher at Taylors Chapel; Mr. Cloyd Adcox was guest teacher at Powells Chapel Church; and Mrs. James Rutherford was guest teacher at First Church, Murfreesboro.

A most interesting week was felt for the promotion of Training Union work.

Mr. B. R. Mingle is the director of this association and is leading in a commendable manner.

## MAURY ASSOCIATION

During the week of February 25 the Maury Association held their group schools. Mr. Madison Scott is the director of this association.

Only two groups co-operated in this school. One group met at Mt. Pleasant with Rev. H. L. Carter as guest teacher. The other group met at Second Baptist Church, Columbia, with Fairview and First Baptist churches attending. Mr. Henry C. Rogers was guest teacher here.

## A PERSONAL WORD

Five years ago the 16th of this month I took up my work in Tennessee. These

five years have been filled with blessings. How grateful we are to each of you for your help to us. There has never been a State Training Union Director who received better support than I have. How I thank the Lord daily for you.

During these five years it has been my pleasure to work in 58 associations. I have had the joy of being in and serving in some capacity 873 Baptist churches.

Permit me to say to each of you "Thank you and God bless you." As we launch out from these five years may the days and months out in the future be filled with real missionary service to those with whom we come in contact.

—Henry C. Rogers.

## MRS. LAMBDIN TO LEAD CONFERENCE

Mrs. J. E. Lambdin will lead the Junior conference at the Associational Officers' Meeting to be held in Nashville on April 5 and 6. Every associational Junior leader should strive to be in this meeting. The outline for the conference is:

### Afternoon—2:25-4:05

1. Why We Are Here
2. Demonstration—"Instructing the Associational Junior Leader in His Duties"
3. Conditions in My Association
4. How We Did It in our Association  
Five minute talks by six leaders
  - (1) How we created the sentiment for organizing new unions
  - (2) How we organized a Junior Union in a one-room church
  - (3) How I get the necessary information about Junior conditions in the churches with reference to Juniors
  - (4) How I keep my mailing list up-to-date
  - (5) How I use my Associational Plan Book
  - (6) How we solved the uninterested pastor problem

### Evening—7:15-8:10

1. Demonstration: "How to Conduct the Junior Leaders' Section of the Officers' and Leaders' Council"

## 2. Extending the Work Through the Enlargement Campaign

- (1) Preparing for the enlargement campaign
- (2) Following up the enlargement campaign

### Morning—9:00-10:10

1. Juniors and the Associational Mass Meeting
2. How the Associational Leader May Help in Finding Leaders and Sponsors for the churches
3. Helping the Local Leader with Problems

## PRAY WITHOUT CEASING!

Every Training Union member for Tennessee will be much in prayer for the State W.M.U. Convention meeting in Morristown on March 26/28.

Our sincere congratulations and best wishes to Mrs. C. D. Creasman, State W.M.U. president who will preside over the sessions of this convention.

During the week of February 25 the Shelbyville Mills Baptist Church, under the direction of Mr. Tom Philpot, Associational Director, and Rev. James Rees, pastor, held a very helpful study course. The following books were taught: Young People and Adults "A Winning Witness" taught by Mrs. Tom Philpot; Intermediates "Witnessing for Christ" taught by Roxie Jacobs; Juniors "The Junior and His Church" taught by Rev. James Rees. A very helpful study was had each morning when the men of the church who worked at night met to study "More Than Money."

The average attendance for this week was 69.

This splendid church will be ready to go into their new building which is beautiful and adequate in the early spring.

## NEXT WEEK

In next week's issue there will be a special consideration given to our State Associational Officers' Meeting. Be sure to read this issue.

## IN FEBRUARY

In February, Tennessee had 1,174 awards. These were issued to the following associations:

Beulah	53	McMinn Co.	1
Big Emory	44	Nashville	121
Chilhowee	276	New River	43
Concord	1	Ocoee	195
Hardeman Co.	17	Sevier	3
Holston	67	Shelby Co.	33
Jefferson Co.	53	Stone	7
Knox Co.	83	Watauga	151
Lawrence Co.	12	Western District	5
Madison Co.	1	Wilson Co.	8

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# AMONG THE BRETHREN

By FLEETWOOD BALL

R. C. Miller has resigned as pastor of the First Church, Durante, Okla., after serving that church for 12 years.

The church at Malvern, Ark., loses its pastor, G. R. Wilson, by resignation. He is to go to the First Church, Tucson, Ariz.

E. D. Wilson, a native of Mississippi, lately became pastor of Pine City Church, St. Petersburg, Fla.

The First Church, Springfield, Mo., B. Locke Davis, pastor, is engaged in a Youth's revival by Chester Swor.

The Foreign Secretary of the American Baptist Foreign Mission Society, I. C. Robbins, resigned.

Arthur Fox and son, Paul Fox, are to assist T. H. Jordan of the Central Church, Hot Springs, Ark.

Mr. and Mrs. R. H. Coleman of Dallas, Texas, recently celebrated their 50th wedding anniversary. He is assistant pastor of the First Church, Dallas, Texas.

The First Church, Denton, Texas, Frank Weedon, pastor, lately closed a revival in which L. J. Holcomb of Nashville did the preaching, resulting in 58 additions.

J. W. Compton of Tampa, Fla., is the new Field Representative of Stetson University in Florida. He began his teaching career in Murray, Ky.

W. A. Matthews of Bridgeport, Ala., and South Pittsburg, Tenn., has resigned both churches and accepted a call to Indianola, Okla.

More than 50 converts were added in a recent revival to the First Church, Norman, Okla., in which the pastor, E. F. Hallock, was assisted by A. L. Lawther.

P. D. Sullivan resigned lately as pastor at Desarc, Ark. He will preach his last sermon March 24th, before sailing to a mission field in South America.

B. M. Wilkinson has resigned the care of the First Church, Corbin, Ky., effective March 15. He returns to his former work of conducting Youth's Revivals.

By THE EDITOR

Dr. Austin Crouch, Executive Secretary of the Executive Committee, supplied for Dr. John A. Huff and the First Baptist Church, Chattanooga, Sunday, March 3.

The Southern Baptist Convention meets in Baltimore, Maryland, June 12-16. Mr. Harwood Bagby is general chairman of the Committee on Arrangements.

The Baptist churches in Tampa, Florida, have closed a simultaneous evangelistic campaign under the leadership of Dr. Roland Q. Leavell, of the Home Mission Board, Atlanta, Georgia.

O. L. Rives, for several months the Sunday School lesson writer in the Baptist and Reflector, has resigned as pastor of the First Baptist Church, Tullahoma. His future plans have not been disclosed.

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., writes to request that Baptist pastors send him their suggestions as to the program and speakers for the Pre-Convention Pastors' Conference at Baltimore, June 11. Write him.

In the year's pastorate of D. B. Bowers of Unaka Avenue Baptist Church, Johnson City, attendance at all services has increased splendidly, past-due bills have been paid, the pastor's salary increased \$650.00 and the church property improved by approximately \$1,000.00.

March 24, the First Baptist Church, Humboldt, will begin a revival, with the pastor, S. R. Woodson, preaching and W. P. Douglas, local choir director, in charge of the music.

Gospel singer, Roger M. Hickman, Petersburg, is filling a three-months' engagement with Riverside Baptist Church, Tampa, Florida, George H. Crutcher, formerly of Tennessee, pastor. Dr. Crutcher speaks in the highest terms of the work of Mr. Hickman.

Sunday morning, March 3, Mrs. Amanda Townsend, 91, died in Chattanooga, after being in failing health for some time. She was a consecrated member of the Ridge-dale Baptist Church in that city and was

the aunt of Mrs. N. B. Fetzer, wife of the bookkeeper of our State Executive Board. The Lord comfort the bereaved.

Sunday, March 10, New Lebanon Baptist Church out from Pigeon Forge, W. E. Watson, pastor for ten years, dedicated its new church building, with President James T. Warren, of Carson-Newman College, and Dr. C. W. Pope, pastor of the First Baptist Church, Jefferson City, bringing the messages.

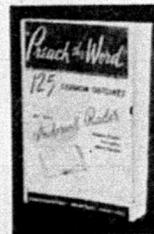
A pastor "down in Dixie" writes: "I greatly appreciate your paper and the loyal stand you take for the old Baptist way. The enemy is seeking to crowd us off the gangplank but we must remain true to the Book."

An elect lady, a reader of the Baptist and Reflector since she can remember and renewing her subscription, says: "Just could not get along without our state paper to read and keep informed on our work." No Tennessee Baptist can get along as he ought to without the Baptist and Reflector.

Sunday, February 25, Oak Grove Baptist Church near Martin, ordained Bro. Charles Erwin to the gospel ministry. Ministers Cayce Pentecost (pastor), J. A. Miles, Walter Payne, C. B. Poyner, W. A. Butler and D. C. Hall and deacons Tom Fowler, John Gardner, Nolen Penick, D. Brinkley, R. H. Jones, Estil White and W. E. Scates composed the presbytery, and the program followed the usual order on such occasions. God be with our brother in his work.

## A New Book for Christian Workers 'PREACH THE WORD'

125 Sermon Outlines



By Rev. Fred Rader, for nearly 50 years Baptist minister at New Brighton, Pa.; consisting of the very choicest of sermon outlines; fresh for the present day; fundamental and spiritual. "The best since the days of Spurgeon."—Mel Trotter. Introduction by Dr. J. H. Cable, Nyack, N. Y.

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## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 3, 1940

	Sunday School	Training Union					
Alcoa	245	196	Clarksville, First	401	85	Fifth Avenue	800
Antioch	96	35	Collierville	132	74	First	839
Bartlett	118	28	Columbia, First	52	52	Immanuel	238
Butler	143	77	Dyersburg, First	383	153	Lebanon	263
Chapel Hill, Smyrna	54	18	Elizabethton: Eastside	101	62	Leonor City, First	274
Chattanooga: Alton Park	225		First	464	150	Madisonville	150
Brainard	249	111	Immanuel	69	53	Maryville, First	492
Calvary	407		Little Mountain	98	50	Memphis: Bellevue	1847
Central	345	70	Southside	171	96	Boulevard	407
Eastdale	210	76	Watauga	235		Central Avenue	506
East Lake		80	Erwin: Calvary	302		First	882
Edgewood	134	41	First	402		La Belle	571
First	995	143	Etowah, First	525	170	Temple	1150
Highland Park	575	160	Fountain City, Central	76	33	McMinnville, Second	50
Mission Ridge	168	35	Gal., Rossville, So.	121	35	Nashville: Belmont Heights	766
Northside	485	119	Grand Junction	64	41	Memphis: Bellevue	639
Oak Grove	234	80	Hixson: First	193		Fatherland	103
Oakwood	163	44	Mission	45	98	First	1227
Red Bank	498	119	Hermitage, New Hope		129	New Tazewell, First	75
So. St. Elmo	105	49	Jackson: Calvary		129	Ooltewah	103
Tabernacle	387	96	First	743		Rockwood, First	213
Woodland Park	773	120	West Jackson	644	182	Sevierville, Alder Branch	
Cleveland: Big Springs	311	157	Jefferson City, First	387	287	Shelbyville, First	167
First	438	144	Johinson City, Central		82	Ten Mile	40
South Cleveland	110	65	Kingsport, First		111	Union City, First	267
			Knoxville: Broadway	771	237	Walter Hill, Powell's Chapel	109

# "While Others Unify Let Baptists Multiply"

THE ABOVE DECLARATION was given by Secretary F. M. Barnes of Alabama during the recent annual conference of State Secretaries. Would it not be a wonderful slogan for all Baptists around the world to adopt? I want to make a motion that Tennessee Baptists approve it as their motto. All who are in favor say "Aye", then do it!

## What Unifying Involves

WHAT IS INVOLVED in the world-wide movement now being so vigorously propagated by certain religious groups for the purpose of bringing all evangelical Christians under one centralized authority? Here are the major facts:

1. **Denominational autonomy and integrity are to be sacrificed**, else there can be no union.
2. **Loyalty to revelation must go**, for as long as a Christian retains the right to depend upon the Holy Spirit to help him interpret the Scriptures, he must demand the right to express his religious convictions without being controlled by any other authority than that of the Lord Jesus.
3. **Individual freedom and initiative must go**, for they are inseparably connected with the "Free Church Movement", that is with the right of Christians to form assemblies or churches whose membership is limited exclusively to redeemed souls who are one in faith and practice, as far as vital scriptural things are involved.
4. **Religious freedom must be surrendered**. Only a fanatical zealot would ever lose sight of that momentous fact. Study the records of every religious movement the world has yet known, and you will find that the day the believers surrender the right of independent action in worship, fellowship, and service, that day they inevitably come under the control of a central authority.
5. It means the **substitution of cultural and ceremonial cleansing for the blood-bought salvation** which the Scriptures reveal. Find on earth one group of professed Christians who have come under a centralized and autocratic control who believe in New Testament regeneration through faith in the life, death and resurrection of the Lord Jesus!

## What Multiplying Involves

WHAT IS INVOLVED in the desire to multiply our numbers and effectiveness in the service of the Lord Jesus? This is the question of greatest importance to Baptists.

1. **Faithfulness to our Baptist heritage**, which means that we must wage holy warfare in defense of our right to worship God according to the dictates of conscience which shall be controlled only by the Spirit of God.
2. **Fidelity to the revealed will of God** as made known through His divinely inspired Word; and determination to suffer, and, if needs be, die, for the right to worship God in absolute freedom.
3. **Devotion to the heritage** which our fathers gave us when they suffered and died while planting in the minds of their contemporaries the seeds of religious freedom; and determination that our freedom from ecclesiastical and civil control shall never be destroyed.
4. **Continuing grim dread** of what slavery to ecclesiastical potentates has done to the world and will do to us and others the minute the right to worship God without church or state interference whatsoever is surrendered.
5. **Holy zeal and undaunted souls** must continue to preach and teach the Gospel of Christ, and never compromise in any way whatsoever with those who would substitute for it man's own religious principles and polity.
6. **Constant vigilance**, lest we be deceived into submitting to the whims of would-be ecclesiastical rulers and thereby bring ourselves under subjection to a "Church Ruler" who will be in the end as autocratic as the head of the Roman Catholic Church is.

## What Must We Do?

THERE IS BUT ONE THING for Baptists to do, and that is to rally with unprecedented zeal and determination for the purpose of bringing down from the throne of grace a tidal wave of evangelism. We cannot survive upon any other basis than that of soul-winning. And if we increase our efforts along this line, we must increase our support of the agency which is set to promote evangelism everywhere, and all the time, and through every divinely revealed method. In short, COOPERATE THROUGH REGULAR GIFTS—DON'T DESIGNATE!

## Our Standing March 1, 1940

February, 1939	\$27,207.92	February, 1940	\$27,596.79	Gain	\$ 388.87
November 1, 1938-February 28, 1939			86,130.86		
November 1, 1939-February 29, 1940			89,337.58	Gain	3,206.72

OUR GOAL FOR THIS CONVENTION YEAR, A Gain of eight per cent in Co-operative funds over receipts for last convention year.

BE UP AND DOING: BAD WEATHER CUT US SHARPLY DURING JANUARY AND FEBRUARY: LET US NOW GATHER MOMENTUM, for "Baptists must either multiply or inevitably they will be doing what other groups of Christians are doing . . . seeking to unify."

*John D. Freeman, Executive Secretary*

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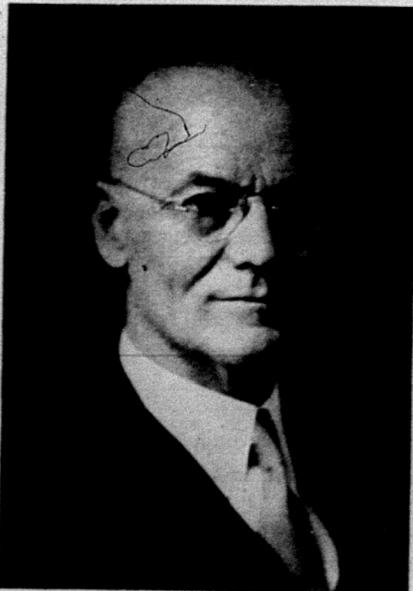
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