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Baptist and Reflector

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

VOLUME 106

THURSDAY, OCTOBER 31, 1940

NUMBER 43



DR. WM. R. RIGELL
Pastor-Host

Welcome TENNESSEE BAPTISTS THE CENTRAL BAPTIST CHURCH

Johnson City, Tenn.

TO THE BAPTISTS OF TENNESSEE:

IT HAS BEEN fifteen years since the Baptist Churches of Johnson City had the high privilege of your presence. For years we have wanted you as our guests. That you are now about to see us we are very happy and wish to extend to you a most cordial welcome.

We welcome you on the basis of abiding Christian experience. His grace has brought to all of us wonderful redemption and made us one in the bonds of Christian love.

We welcome you in the spirit of our common New Testament doctrines which have fashioned us into one strong body with a well defined mission to all mankind.

We welcome you on behalf of "Tennessee for Christ," with the growing conviction that all of us traveling in the same direction, thoroughly united, can move swiftly towards the "uttermost part of the earth."

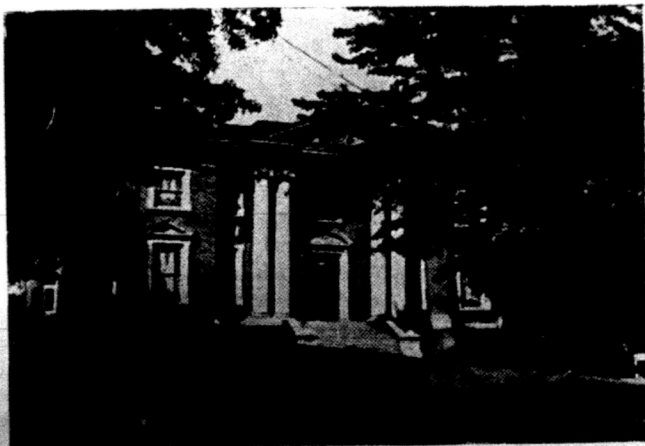
We welcome you with a generous Christian hospitality and with the hope that our days of fellowship will be a constant inspiration for years to come.

We welcome you in the spirit of prayer—a prayer that this convention shall be most encouraging from the "Acts of the Apostles" in the fields of Tennessee and that it shall be prophetic of larger achievements in the future.

We welcome you in the name of our delightful city. The city manager, mayor, chamber of commerce, service clubs, schools, colleges, and the other Christian denominations join heartily in our welcome to one and all.

Central Baptist Church Johnson City, Tennessee

Here the sessions of the Tennessee Baptist Convention will be held, beginning Tuesday, November 12, and closing at noon Friday, November 15, 1940.



★ TENNESSEE BAPTIST CONVENTION ISSUE ★

Baptist and Reflector

O. W. Taylor, Editor

John D. Freeman, Executive Secretary

BAPTIST AND REFLECTOR COMMITTEE

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

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EDITORIAL

"Independent Baptist Church"

NOW AND THEN one finds a church advertised as an "Independent Baptist Church." Sometimes a school or an evangelist may be so advertised.

Independent of what? Independent of the moral and financial support of the people? No, repeated requests are made for support of both denominational and undenominational people.

Freedom from external ecclesiastical control? Very well, all the churches in the Southern Baptist Convention are in the same class in this regard. Why, then, should any Baptist Church or man advertise a difference that does not exist?

Independent of specific affiliation and co-operation with the denomination with which the church (or man) is supposed to be identified? Well, if denominational relationship does not help to influence conduct, if there is no genuine co-operation, if the work of the denomination is demeaned or belittled and if divisive tactics or movements are projected, how can there be presumption enough to expect support and recognition as honorable Baptists by loyal denominationalists?

These "independents" berate the organized work of the denomination and project movements directing the energies of their adherents into channels divergent from the rank and file of their brethren in the denomination. Such actions are rightly described as divisive, notwithstanding professed allegiance to "the conservation of Baptist principles." This is not the true Baptist spirit.

Baptist independency is a precious Bible doctrine. But this means freedom tempered by brotherhood and co-operative ethics. It is freedom used in keeping with "the unity of the Spirit in the bond of peace." Belligerent, divisive independency is freedom carried too far, and Baptists should avoid this excess.

"Undenominational Baptist Church"

OCCASIONALLY ONE finds a church wearing the Baptist name described as "undenominational." Some ministers so advertise themselves.

Does this mean that the doctrine and polity of the denomination with which there is supposed to be identification are rejected? If so, no claim to be of that faith should be made. If this is the meaning, "undenominational Baptist churches" and men should quit claiming to be Baptist.

Is the idea that of affiliation with all denominations? If so, then by being affiliated with some certain beliefs are proclaimed and by being affiliated with others those beliefs are contradicted.

Is it the intention to court the favor of all groups for larger popularity and support, but escape assuming any doctrinal and co-operative responsibilities?—If so, such a spirit is unworthy of the respect of decent men.

Loyal denominationalism is based on the belief that the New Testament truth is more nearly expressed in a given denominational group than in any other. It is not bigotry at all. The real Baptist must be a loyal denominationalist.

The "American" who professes loyalty to Americanism but refuses specific placement in the objective American scheme of things is not a genuine American. The "Baptist" who floats around on the hazy sea of "undenominationalism" and declines specific placement in objective Baptist connections and affairs is not a real Baptist.

Strictly speaking, "undenominational" and "Baptist" are a contradiction in terms. If a man or church claims to be Methodist or Presbyterian or Campbellite or what not, let each be that. If a man or church claims to be Baptist, let each be Baptist.

"Fundamental Baptist Church"

SOMETIMES A CHURCH may be found which advertises itself not only as "independent" and "undenominational" but also as "fundamental." So also some ministers thus describe themselves.

The fundamentals are the doctrines of God's infallibly inspired Word. Fundamentalism, in its proper sense, means the acceptance of these, and the fundamentalist, in the true sense, is the man who accepts them.

There are two classes of the fundamentals: 1. Those which relate to salvation. 2. Those which relate to service or Christian obedience after salvation. Both are equally fundamental or essential in their spheres and for their purposes. If the doctrines of Christian obedience are not soundly maintained and proclaimed, the doctrines of salvation will not be soundly maintained and proclaimed.

In the realm of Christian obedience are found such doctrines as the Church, Baptism, the Lord's Supper, Missions, Co-operation, Giving, and so on. True fundamentalism maintains and proclaims these.

Among non-Baptist bodies labeling themselves as "fundamental," there may be proclaimed the truth as regards salvation. But when it comes to Christian obedience from the New Testament viewpoint, the unscriptural "universal church" theory is proclaimed and havoc is made of New Testament Baptism and of the scriptural observance of the Lord's Supper. To be accurate, such bodies ought to say: "We are fundamentalist in part only; fundamentalist in so far as it suits us to accept the teachings of the Word of God, otherwise we follow simply our preference."

What about Southern Baptist churches? Well, the rank and file of Southern Baptist Convention churches maintain and proclaim both the doctrines of salvation and the doctrines of service or Christian obedience. Also they observe the revealed co-operative principle, "workers together with God." In the true sense, therefore, they are fundamentalist churches. They believe and proclaim the fundamentals.

But there are churches which, using capitals, label themselves as "Fundamentalist Baptist Churches." The most, if not all of them, hold the unscriptural general or "universal church" theory and many of them practice "open communion," which is so thoroughly at variance with the Word of God. Belligerently they berate the organized work of Convention Baptists, and they decline any part in the worldwide co-operative work of their brethren in these churches. That is called "Fundamentalism," but, in truth, it is misnamed such.

Along comes a man who appears not to know the amenities of co-operation with the brethren except as they classify themselves around him. He takes a debatable interpretation of certain scriptures, invests it with the sanction of a divine revelation, organizes a divisive movement on that basis, berates or bemoans the co-operative work of the rank and file of Southern Baptists and calls this "Fundamentalism." But that which divides or diverts a brotherhood which

is as sound as the Southern Baptist brotherhood as a whole, is not true fundamentalism. Baptists ought to steer clear of all such.

In the last analysis, it comes to pass that to find *full fundamentalism*, including both the doctrines of salvation and the doctrines of service or Christian obedience, one must look to Southern Baptist Convention churches to find it—churches which so many self-styled "Fundamentalists" so frequently depreciate! Let our people, therefore, keep their feet on the ground, steer clear of divisive men and movements and go on and on and on, "with the cross of Jesus going on before."

A Question Answered

ONE OF OUR READERS asks whether there is any rule among Baptist churches calling for a unanimous vote in the reception of members instead of the majority vote. BAPTIST AND REFLECTOR answers according to its judgment.

There is no set "rule" among Baptists covering such. Each Baptist Church is a democratic body and can determine its own course in such matters. A unanimous vote in the reception of members is customary, but it is not obligatory. The unanimous vote prevails simply because the members vote that way, not because there is a "rule." A oneness of sentiment issuing in a unanimous vote is, of course, preferable, but not mandatory. We think that the church is rare which in official business session has voted to make the unanimous vote in the reception of members mandatory. The fundamental logic and presumption in a democratic body is that the majority vote shall prevail.

That would seem to be as applicable to the reception of members as to any other church transaction. Why follow the principle of the majority vote in all cases except one? The clear indication is that in matters coming to a vote in the New Testament churches, the principle of the majority vote was observed.

So far as we know, all Baptist churches when excluding a member (if such is ever done these days!) require only the majority vote. It is difficult to see the consistency of excluding members by majority vote and requiring a unanimous vote in receiving members.

If it be argued that to receive a member with one or more votes against him "breaks the fellowship of the church," why is not the same true when other matters are adopted by a church notwithstanding one or more votes against them? If a member in a church will not abide by the majority vote, he himself acts in disharmony with the principle of fellowship, not the democratic body which follows the principle of majority rule.

When a man applies for membership in a church, if someone in the church has an objection, let him do the honorable thing, arise and state his objection. If the church sustains the objection, well and good; if not, let him fall in line. Let him not exalt his personal judgment above the majority judgment of the church.

Yes, the unanimous vote in the reception of members is preferable. It manifests a beautiful oneness of mind and heart and it is a greater encouragement to the applicant for membership. But it seems to us that such a vote is not logically mandatory and that the majority vote is sufficient. At any rate, there is no Baptist obligatory "rule" covering the case.

Nashville Association

THIS, THE FINAL association of the season, met October 24-25 with the First Baptist Church of Franklin, H. D. Burns, pastor. The pastor and his people graciously received the body. W. Rufus Beckett, moderator, C. F. Clark, assistant moderator, J. L. McDaniel, clerk, and C. G. Sweeny, treasurer, were the officers chosen. Guard Green, Donelson, preached the annual sermon on Psalms 42:3, "Where is thy God?" It was a searching, moving message. The devotionals of L. S. Ewton, pastor of Grace Church, Nashville, and the service in song of his associate, Mr. Bethune, admirably prepared the audience for the items on the program the

day we attended. In point of the spiritual note, we believe that this was the best session of the Nashville Association we have attended during the eight years we have been editor.

Thus the strenuous, but happy, associational season has ended. What spiritual uplifts here and there, what a blessed fellowship, what manifestations of loyalty to the truth, what enlarged vision, what faithful advancements and what determination to go forward in Jesus' name have been witnessed!

Tennessee Baptists, our heart is enlarged toward you. God guide you and bless you as you fruitfully carry on for another associational year!

A Hearty Greeting

TO THE officers and messengers and visitors and host-pastor and people of the coming Tennessee Baptist Convention, soon to meet in hospitable Johnson City, BAPTIST AND REFLECTOR sends its sincere and hearty greeting.

God be thanked for the achievements of the past, the opportunities of the present and the prospects of the future.

Great grace be upon the Convention in its sessions and upon God's people as they then go out to further service in the Master's name.

Churches with Baptist and Reflector in the Budget

THE FOLLOWING CHURCHES in the state have the BAPTIST AND REFLECTOR in their budgets in whole or in part:

Calvary, Alcoa; Ashland City; Bartlett; Bells; First, Chattanooga; First, Clinton; First, Columbia; Sunken Cave, Crawford; First, Dayton; Central, Fountain City; Greenfield; Walnut Hill, Harriman; First, Hixson; Poplar Heights, Jackson; Westover, Jackson; First, Kingsport; Eureka, Knoxville; First, Knoxville; West End, Knoxville; Lancing; First, Lenoir City; Smyrna, Chapel Hill; Big Creek, Lucy; Cedar Grove, Maryville; Pleasant Grove, Maryville; Prospect, Maryville; Mallory Heights, Memphis; Temple, Memphis; Inglewood, Nashville; Ivy's Chapel, Nashville; Chilhowee, Seymour; Shop Springs, First, Union City; Westbourne; Dover; Trenton Street, Harriman; Broadway, Knoxville; New Hopewell, Knoxville; First, Lexington; Beech Grove, Maryville; East, Maryville; First, Maryville; Mt. Lebanon, Maryville; Pine Ridge, Maryville; Salem, Maryville; Bethel, Townsend; Miller's Cove, Walland; Rocky Branch, Walland, St. Clair, Grandview; Ninth Street, Erwin. If any church has been inadvertently omitted, please write us at once.

Thus there are 52 churches some or all of whose members are receiving the paper by way of budget payments. That means 2,723 subscriptions under this method. Our total subscription list, as of this date, stands at 9,000, the greatest number the paper has had for many years. The list is growing. To reach the quota in the Southwide Campaign suggested for us by the Southwide Committee, we should have not less than 10,000 by the end of the year. *Let our pastors and people rally to their paper and help it to reach this—and go beyond it!*

Write for our subscription plans and prices and join our growing family of readers. Baptist readers are Baptist leaders. Information begets inspiration, and inspiration begets joyous, fruitful service.

It pays to be a reader of BAPTIST AND REFLECTOR. "Come thou with us, and we will do thee good."

Program Tennessee Baptist Convention

TUESDAY, NOVEMBER 12th, 1940

EVENING

- 7:30 Praise and Song—Sterling Price, Leader
- Prayer—Ralph R. Moore, Chattanooga, Tennessee
- 7:45 Enrolment of Messengers
- 8:00 Organization of Convention
- 8:15 Report of Program Committee
- 8:30 Miscellaneous Business and Introduction of Visitors
- 8:40 Song and Announcements
- 8:45 Convention Sermon—Lloyd T. Householder, Alternate, Richard N. Owen
- 9:30 Adjourn

WEDNESDAY, NOVEMBER 13th, 1940

MORNING

- 9:15 Song Service—Sterling Price, Leader
- Prayer—Howard Young, Knoxville, Tennessee
- 9:30 Denominational Literature—A. M. Vollmer
- 9:45 Address—O. W. Taylor
- 10:15 Song
- 10:20 Orphan's Home—A. A. McClannahan, Jr.
- 11:00 Sunday School and Layman's Work—Jesse Daniels
- 11:40 Address—Ira Cole
- 12:15 Adjourn

AFTERNOON

- 1:30 Song Service—Sterling Price, Leader
- Prayer—Ray Dean, Old Hickory, Tennessee
- 1:45 Training Union and Student Work—Henry Rogers
- 2:25 Co-operative Program—Ramsey Pollard
- 2:55 Song
- 3:00 Report on Missions—John A. Huff
- 3:15 Address on Home Missions—Roland Q. Leavell, Home Mission Board
- 4:00 Adjourn

EVENING

- 7:00 Song Service—Sterling Price, Leader
- Prayer—O. F. Huckaba, Nashville, Tennessee
- 7:15 Introduction of New Pastors—John D. Freeman
- 7:25 Executive Board Report—R. Kelly White
- 8:10 Presentation of State Work—John D. Freeman
- 9:30 Adjourn

THURSDAY, NOVEMBER 14th, 1940

MORNING

- 9:15 Song Service—Sterling Price, Leader
- Prayer—Mark Harris, Memphis, Tennessee
- 9:30 Journal and Miscellaneous Business
- 9:45 Report of Christian Education—V. E. Boston
- 10:00 Words from School Executives (10 minutes each)
- 10:40 Song by Chilhowee Choir
- 10:45 Ten Minutes address by Students
 - 1—On What Harrison-Chilhowee Has Meant to Me
 - 2—On What Union University Has Meant to Me
 - 3—On What Carson-Newman Has Meant to Me
 - 4—On What Tennessee College Has Meant to Me
- 11:25 Southern Seminary (10 minutes)—Southwestern Seminary (10 minutes)
- 11:45 Address on our Seminaries—W. W. Hamilton, President of our Baptist Bible Institute, New Orleans, Louisiana
- 12:20 Adjourn

AFTERNOON

- 1:30 Song Service—Sterling Price, Leader
- Prayer—C. E. Autrey, Union City, Tennessee
- 1:45 Baptist Memorial Hospital—S. R. Woodson
- 2:00 Relief and Annuity Board—Norris Gilliam
- 2:45 Organizations That Build for the Preaching Hour—John L. Dodge
- 3:00 The Kind of Preaching That Attracts—J. G. Hughes
- 3:15 The Pastor Expecting His People in the Preaching Service—Wm. McMurry
- 3:30 Song
- 3:35 The Place of Preaching in Evangelism—L. S. Sedberry
- 4:00 Adjourn

EVENING

- 7:00 Song Service—Sterling Price, Leader
- Prayer—O. L. Minks, McMinnville, Tennessee
- 7:15 Miscellaneous Business
- 7:30 Woman's Missionary Union—Mrs. R. L. Harris
- 8:00 Carson-Newman Choir
- 8:20 Address on Foreign Missions—L. M. Bratcher, Brazil
- 9:10 Adjourn

FRIDAY, NOVEMBER 15th, 1940

MORNING

- 9:15 Song Service—Sterling Price, Leader
- Prayer—H. L. Smith, Clinton, Tennessee
- 9:30 Miscellaneous Business
- 9:45 Memorial Service—Howard Bennett, H. H. Stenbridge, Clyde Burke
- 10:15 Temperance and Social Service—V. Floyd Stark
- 10:45 Nominations, Time, Place and Preacher
- 11:00 Resolutions
- 11:15 Song
- 11:20 Address—Religious Liberty—W. C. Boone
- 12:00 Adjourn

Committee:

B. FRANK COLLINS O. F. HUCKABA
JAMES A. IVEY MARK HARRIS
L. S. SEDBERRY C. E. AUTREY

Program for the Ministers Association

The Tennessee Baptist Convention

Nov. 12, 1940

- 1:30-1:40 p.m. (E.S.T.) The Singing of Hymns—Prof. Sterling Price, Carson-Newman College.
- 1:40-1:45 Scripture reading and prayer—Rev. O. D. Fleming, Pastor First Baptist Church, Morristown, Tennessee.
- 1:45-1:55 General Organization.
- 1:55-2:00 Presentation of the program by the committee. Major Theme: "Recoveries in Religion Today."
- 2:00-2:30 "Recovery of the Democratic Idea in Religion"—Dr. Chas. S. Henderson, Pastor Immanuel Baptist Church, Nashville, Tennessee.
- 2:30-2:40 Open Discussion.
- 2:40-3:10 "Recovery of the Seeking Note in Religion"—Dr. R. J. Bateman, Pastor First Baptist Church, Memphis, Tennessee.
- 3:10-3:20 Open Discussion.
- 3:20-3:25 Special Music.
- 3:25-3:55 "Recovery of the Preacher's Place as Prophet Today"—Dr. F. M. Powell, Professor, Church History, Southern Baptist Theological Seminary, Louisville, Kentucky.
- 3:55 Announcements and appointment of committees.
- 4:00 Adjournment.

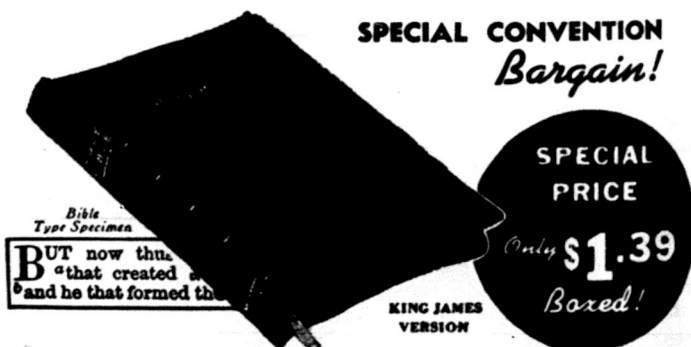
W.M. R. RIGELL,
DAVID LIVINGSTONE,
C. E. BOSTON,
The Committee

Editor's Note: Through an error it was stated last week that the Ministers' Conference would meet November 11 instead of November 12.

VISIT THE BOOK EXHIBIT!

The State Convention Book Exhibit will be located in a convenient place for your convenience in selecting books and Bibles of all publishers, song books, record materials, communion ware, and other church, Sunday school and Training Union supplies. A FREE convention note book and pencil to each visitor in the Book Exhibit!

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Bargain!



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BAPTIST AND REFLECTOR

A Notable Baptism

DEAR BROTHER TAYLOR:

I wish to present this report of our revival meeting of Gainesboro, Tennessee, so that the readers of BAPTIST AND REFLECTOR might rejoice with us concerning the lost coin which has now been found.

We had in our meeting six conversions, including a prisoner in the Jackson County Jail, which is located in Gainsboro. It was my



MR. REE ROBERTS, Sheriff of Jackson County; REV. H. W. FARRIS, Pastor; J. E. STAFFORD, MRS. J. E. STAFFORD, MRS. BETTIE MARTIN, MRS. BERTHA STACY, MRS. EDNA ROBERTS.

happy privilege to visit the jail and find confined thereto outstanding bootlegger of Jackson County. On my first visit I found him along with others under conviction. On my second visit he very willingly accepted Jesus as his Savior and was gloriously saved. Three days later he was permitted to come out to the church and join the church. He later followed the Lord in baptism.

Brother Stafford is still a prisoner, but in spite of his imprisonment he is taking an active part in our church work, teaching a junior class. Brother Stafford also offered to present a piano to the newly-born Baptist Church of Granville.

Brethren, it is a joy to see how marvelous the Lord can change vice, crime, sorrow, disappointment and grief into joy, peace, happiness and contentment when one, an outstanding bootlegger as Brother Stafford was, will surrender his life to Christ. Brother Stafford says it is marvelous how the Lord saved him after he had stooped so low in sin. He says he wishes that he might tell every bootlegger in the world what Christ did for him.

H. W. FARRIS.

Welcome, Baptists!

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Welcome, Convention
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Welcome, Baptists!

**MARTIN'S
GRILL**

Chris Martin, Manager

**Thomas Beauty
Shop**

We extend you a cordial
invitation to visit us during
the Convention.

Phone 142

Welcome!

**H. E. HART
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Welcome, Convention Delegates!
Thomas'

WOMEN'S WEAR — MEN'S WEAR

218-220 Main Street

Johnson City, Tennessee

Welcome!

Colonial Hotel

EUROPEAN PLAN

R. L. OFFINGER, Manager

Johnson City, Tennessee

History of The Central Baptist Church, Johnson City, Tennessee

By R. C. PHILLIPS.

TEN MILES NORTHWEST of Johnson City, the Baptist Church as an established organization in Tennessee, had its early beginnings. Tidence Lane, a Baptist preacher, was the first known regular pastor of a church in this State. His church was established on Buffalo Ridge, Washington County, in the year 1779. It became Tennessee's first church.

This primitive meeting house, erected in the wilderness that is now the Commonwealth of Tennessee, was in keeping with the houses in which the pioneers lived, adapted to the simplicity of their worship and to the limited activities and customs of the church organization. The architecture and the various appointments and conveniences of the houses in which we live, and those in which we worship, generation after generation, mark the different stages of civilization.

Today, with nearly two hundred years' advancement in religious endeavor, we and each generation following us owe a debt of gratitude to the initiative and fervor of these Christian pioneers who were moved to form themselves into a distinct church entity.

I

Almost a century later, on July 3, 1869, the first Baptist Church in Johnson City was organized, with a membership of 20. Preaching services were held only once a month. A Sunday school was not organized until twelve years later, or on April 30, 1881. The newly-organized church had no house of worship, and the small congregation met in the Presbyterian Church. It did not occupy its own building until 1883—a plain frame structure, built in the midst of the present business district and costing approximately \$3500.00. In 1907 a group of its members left the First Church and organized the Roan Street Baptist Church.

Three years later, or in May, 1910, the First Church and the Roan Street Church consolidated, forming the present Central Baptist Church. The present church, therefore, through a succession of organizations, is the very worthy offspring of this early church of 1869. In the year of the consolidation, the church then the only Baptist Church in Johnson City, reported 260 members; value of the church property \$20,000.00.

In 1912, the congregation built and occupied its present commodious structure, to which were added modern Sunday school facilities in 1925. In this year the church reported 1,074 members; value of the church property \$130,500.00. During this fifteen years there had been an increase in the membership of 814, with the organization of three other churches and city missions. Meanwhile, Johnson City was showing rapid growth which, with the spiritual alertness of the leaders of the church, accounted for the large increase in its membership.

In the early hours of December 27, 1930, the church building, with much of its equipment and some of its valuable records, was partially burned. While the fire damage was being repaired, the congregation worshipped in the Junior High School building until October, 1931, when it returned to its church home.

II

The Central Baptist Church now has one of the finest church plants in the South, and is modernly equipped for the ever widening scope of its activities. The combined value of its properties, including the pastor's home, is estimated at \$142,000.00. With the addition of some 150 members in 1939 and 85 thus far in 1940, the membership of the church now numbers 1,813, with an enrollment close to 1,000 in the Sunday school.

The program of the church is a comprehensive one. It embraces activities suited to all ages, including graded Sunday school departments and classes, up to the adult age; also Training Unions, Girls' Auxiliary, Boy Scouts, and a live woman's organization of 231 members. The church also extends its efforts into various areas of the city, with a thriving organization at Fall Street Chapel, which

maintains a fine social service feature and a regular pastor in the person of the Rev. Aden Childress, who is also associate pastor of the parent church. The Unaka Avenue Baptist Church was formed in 1915. It was fostered by the Central Baptist Church for a time, but soon gained the stature and strength of an independent church, of which the Rev. D. B. Bowers is now the pastor.

Dr. William R. Rigell came to the pastorate of the Central Baptist Church in September, 1930, and is entering the eleventh year of his ministry here. Since the beginning of his pastorate, the church has shown a marked growth, and the influence of his ministry in the city and throughout the bounds of the Holston Association and beyond, is manifest.

Other ministers who served the church faithfully and well were: Revs. Asa Routh, W. A. Keen, J. C. Davidson, T. H. Croch, J. W. Whitlock; Dr. J. T. Kincannon, Dr. Frank Barrette, Rev. J. H. Snow, Rev. Clarence Hodge, Rev. J. R. Chiles, Rev. T. G. Davis, Rev. L. D. Stivers; Dr. George Green, Dr. Oscar E. Sams, and Dr. L. M. Roper.

III

In November, 1913, and again in November, 1925, the Central Baptist Church and Johnson City had the distinct honor and privilege of entertaining the Tennessee Baptist Convention. This honor again comes to the church and city November 12 to 15 this year. It is always an occasion that merits the best efforts of Southern hospitality, for which this section is noted. Citizens, irrespective of denominational creed, will welcome the delegates of the Tennessee Baptist Convention, not alone because of the prestige it brings, but because of the spiritual and cultural benefits and advantages it adds to a growing community.

A Good Teacher Gone

By JOHN R. CHILES, *Rogersville, Tenn.*

REFERENCE is here made to Prof. R. A. Henderson, who died October 7, 1940, at his home in Knoxville. For many years, before and after the year 1900, he was teacher of Latin at Carson-Newman College. He treated his students with great courtesy and they liked him. In this respect he was not unlike the teacher in ancient Greece, who took off his hat to his pupils every morning, saying that perhaps there might be among them some one who would be a blessing to mankind, and he wanted to salute in advance.

After leaving Carson-Newman he went to a woman's college at Franklin, Va., and then to a mission school back in the mountains at Council, Va. There he did a lasting work in the training of boys and girls, in the grades and high school, who had limited opportunity for education and culture. Also some were sent to him from more favored localities, who needed the benefit of discipline and an environment of plain living and high thinking which prevailed there.

If all the pupils of Prof. R. A. Henderson could bring a flower for all the times he helped them, and put them all together, it would make a mountain of fragrance and beauty.

Prof. John T. Henderson, also of Knoxville, is a brother. He is widely known over the entire South as an educator, formerly president of Carson-Newman College, then at Virginia Intermont College at Bristol, and after that for many years secretary, now secretary emeritus of the Laymen's Movement of the Southern Baptist Convention. Men and missions have felt his influence in every Southern State and on beyond.

Those godly parents on that farm home back in Monroe County certainly did bless the world in the two sons born back there, now more than eighty years ago, educated in Christian schools, and then out into the world to "serve their generation by the will of God."

Union University Today

UNION UNIVERSITY has entered upon the 107th year of service to God and man. During the past session we had 532 regular students, and 123 special students, making a total registration of 655. We shall not be able to accommodate a large number until we can provide additional housing accommodations, and also add to our teaching staff.

Recent additions to our faculty include Professor Luther Carter, teacher of vocal music and choral singing. Professor Carter received his Master's degree in Chicago last summer. Also Dr. Homer Clevenger, who succeeds the lamented L. D. Rutledge as teacher of history and political science. Dr. Clevenger received his Doctor's degree from the University of Missouri last summer, though he has been teaching for ten years.

Union University added courses in aviation to its curriculum last session. About forty students have taken this course during the past year. Union is the only one of the nine Government selected institutions in Tennessee which has a perfect score for the year on Government examinations in aviation, not one of our students having failed.



DR. JOHN JETER HURT
President, Union University

We have this session sixty-two young men preparing for the gospel ministry. This is one of the largest enrolments of our experience. Two of these young men are here on recommendation of their pastors in other states. Neither of these pastors are alumni, but they know of this institution's record in training young men for the ministry. It is significant that the ministerial students of Union are pastors of 56 churches, and that during the past year there were 1,152 additions to the churches which these young men served. These figures attest the fact that Union University is not only an educational opportunity, but is also a mighty evangelistic force.

Union University's financial condition has been improving steadily, notwithstanding the financial depression. Its invested funds now amount to \$321,640.00. The net income from this endowment last year was \$13,285.00. Our bonded and other indebtedness is approximately \$140,000.00. The trustees and friends of Union are projecting an heroic campaign to wipe out all of this indebtedness within the next few months. Every District Association in West Tennessee has put the stamp of its approval upon this campaign. It is expected that by the time these lines are read the campaign will be under full headway. Already about \$15,000.00 of it has been subscribed.

Union University has lived more than one hundred years on prayer and sacrifice. We call upon ourselves and our friends everywhere for a rededication to these essentials of Christian progress, to the end that Union may continue to prepare her children for service to God and mankind at home and unto the uttermost parts.

THURSDAY, OCTOBER 31, 1940

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and Modern
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Prices Always the Best.

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Welcome!
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Flowers for All Occasions
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Buy Your
FLOWERS
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Johnson City's Leading Florists
FLOWERS BY WIRE
303 Roan St. Phone 511

Welcome, Baptists!
to Johnson City
**Furniture
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**Model Service
Station**

Welcomes the Baptist
Delegates
to Johnson City

Cor. Roan St. and
Watauga Ave.

Jim Morris

Welcome to
Johnson City

★

John Sevier Hotel

A MODERN CITY IN A HISTORIC COMMUNITY

By MRS. FRANK FIELD, Historian of Central Baptist W. M. U.

I
IN A TRIANGLE formed by three ancient settlements, the modern Johnson City is the center of a community which is distinctly American. Three railways converging here and in recent times the intersection of modern highways make it a city of progressive trends. The charter which fixed the name Johnson City was granted in 1869.

In 1856, Henry Johnson arrived in the summer and built a brick storehouse at the junction of the railroad and the stage road. Thus Johnson's Tank was later named Johnson's Depot with the incoming of the railroad, and later on Johnson City.

In 1911, the State Legislature provided for the appointment by the governor of a good roads committee for the state to recommend routes of through highways. In the summer of 1911 the committee visited Upper East Tennessee to determine the route of the Bristol-to-Memphis highway. W. F. Carter was the local member. A "field-day" session was held at Bristol in which advocates of competing routes were heard. The decision was in favor of the eastern route through Morristown, Greeneville, Jonesboro, and Johnson City. The argument in behalf of Johnson City was made by S. C. Williams.

The following names are a partial list of those in our Hall of Fame. The representatives in public life are U. S. Senator Robert Love Taylor and Confederate State Senator Landon C. Haynes. The Congressmen are Nathaniel G. Taylor, Robert Love Taylor, Alfred A. Taylor, Sam R. Sells, and the present representative, B. Carroll Reece. The governors are Robert Love Taylor and his brother, Alfred A. Taylor.

II

Johnson City welcomes "The Tennessee Baptist Convention." All departments of the little world of Christian activity known as Central Baptist Church are planning to add up their contributions in such a manner that a gracious welcome will be assured to each of the delegates. As Historian of our local W. M. U., I send a special message to the wives, sweethearts, and good neighbor friends of the pastors and workers who have already looked up road maps containing directions for reaching Johnson City.

Approaching Jonesboro, you may glimpse the following places of interest to all who have studied Tennessee history. The site of the home of General Nathaniel Taylor, who was a Brigadier General in the War of 1812 and who died in 1816, is located just across Oak Grove Road from the George and Bill Taylor house, called "Pepper Place," between Elizabethton and Johnson City. The Chester House, now known as Jonesboro Inn, was the home of Dr. William P. Chester, who was the family physician of John Sevier. The house which was originally built of logs in 1795-1797, has housed many famous travellers. It is located on the main street of Jonesboro. The "Christopher Taylor" House, where Andrew Jackson boarded when he practiced law in Jonesboro in 1788-1789, is located in a hollow between Jonesboro and Telford and is visible from the highway and the Southern Railway. The Embree House, which was built about 1781 by Thomas Embree, was where the first abolitionist paper in the world was published. It was published in 1820 by Elihu Embree. The house is located on Little Limestone Creek. The Gillespie House, which was built in 1792 by Allen Gillespie, is located near where David Crockett was born. It may be found near Strong Springs.

Between Jonesboro and Johnson City on Highway 11E, you are near the following historic shrines. In Jonesboro is located the Old Jonesboro Cemetery in which are the graves of David Deaderick, David Nelson, Samuel Maxwell, and Dr. James Sevier. The site of Cherokee Baptist Church, which was organized in 1783 and where Holston Baptist Association was formed in 1786, is located south of Johnson City, between Embreeville and Jonesboro. The site of "Buck Horn" House, which was built of logs by Jim Stuart, was one of the earliest inns and is located on Highway 11E about halfway between Johnson City and Jonesboro.

Entering Johnson City on 11E, looking to the left under the first

stoplight, you will see the Knob Creek road on which are standing houses from 100 to 150 years old, side by side with mechanized homes which are the epitome of current architecture. The Peter Range Home was built on land bought in 1791 from Abram Cox, who had bought it from Joseph Tipton, to whom it was granted by North Carolina. This home is located on Knob Creek just off Gray Station Road. Another old home is the home of David Deaderick. The first Bishop in this district was Bishop Asbury, who preached at a site on this road. A very short drive toward Watauga River leads to the site of William Nelson's home where Methodist Conferences were held during the last three years of the "Reign of William Blount."

III

Re-reading Tennessee history will recall to your attention that white settlers visited this section beginning in 1769. Judge Thad A. Cox resides at a home modeled on the lines of an English castle, and you may glimpse its stately outline as you enter Johnson City on 19W leading from Erwin. From the home of Judge Cox at the end of South Roan Street, you can see the camp site of Daniel Boone. Near the spring which marks this spot, is the historic Tipton home which figures in the historical records of the "State of Franklin," also the law offices of Landon Haynes. Across the street is "Robin's Roost," a home which figures in the Taylor annals. Above "Robin's Roost," on the highest point within the city limits is the home of Carroll Reece. As you approach Johnson City on 19W and enter Roan Street, you will pass these historic spots. Continue on Roan Street and you pass the John Sevier Hotel and Mayne Williams Public Library, founded by our beloved historian, Judge S. C. Williams, who has furnished the source material of this article. Continuing to the end of North Roan Street, you can locate "Aqune," the hospitable home of Judge Williams. All Tennesseans and students of history everywhere are familiar with his published books.

North Roan Street merges with 11E, 23 and 19W. A short drive through a residential section of homes designed to blend with landscapes fixes your eyes with a vista of architectural accomplishments. Careful planning is revealed in the setting of each home.

A pause should be made at Massengill Monument Triangle. The history engraved on stone that every passerby may read will give you an authentic and lasting memory of your visit to Johnson City. At Massengill Monument, you should take U. S. 23 and enjoy the fifteen-mile circuit tour known as "Buffalo Ridge Pilgrimage," pausing at Boone Falls, Boone Tree, Carter Cabin near D. A. R. Marker, home of Tidence Lane, grave of Jonathan Mulkey in Buffalo Ridge Cemetery, Mulkey Monument, monument on site of First Baptist Church in Tennessee, Keebler's Cross Roads, home of Jonathan Mulkey, Gray's Memorial, Hale's Spring house, Galloway Mill, site of Bean cabin, mouth of Boone Creek, Duncan Memorial, and home of Mrs. William Bean.

You will find the modern Bemberg Highway leading through the "Keystone" section of Johnson City, which was named by settlers from the Keystone State. In 1926, the Bemberg plant was built in Happy Valley. Later the Glanzstoff plant was constructed near it. The first was located by the joint efforts and contributions of the Chambers of Commerce of Elizabethton and Johnson City. Many houses along the two highways connecting Johnson City and Elizabethton were built following the plants' construction. The Sinking Creek Baptist Church, which was organized in 1783 and the present building being erected in 1818, is located at the intersection of old King's Spring Pike and the new Glanzstoff highway. At the mouth of Gap Creek is the site of the farm which was owned by Matthew Talbot, Baptist minister, whose work antedates the Holston Association.

On the grounds of the Soldier's Home is the cabin of Robert Young, who in 1775-1776 secured a grant of 640 acres. This log cabin home is a historical shrine which preserves an unchanging record of the beginnings of what is now the Soldier's Home grounds.

and the present acreage of "Teachers' College" and most of Carter addition. The Mountain Branch of the National Home for Veteran Soldiers is agreed to be the finest of its type in the world.

Adjacent to the Soldier's Home, a Normal School was established in 1911. In 1926, the institution was made a Teachers' College with full college rank and accredited standing. The attendance has grown from 90 to above 800. The institution has proved a great asset to the city, especially a cultural one. George L. Carter donated 120 acres for its campus, which by landscaping has been made a thing of beauty.

When you approach 11E, known as the Johnson Highway, as you leave Knoxville, please remember that this section was Indian domain when William Blount made the Cobb home the first capitol of Tennessee. The William Cobb house is, where William Blount made his headquarters for the government of the territory south of the Ohio River from October 10, 1790, to 1791 or 1792, before Tennessee became a state. It is located just across the Watauga River on the highway from Johnson City to Bristol at a village called Rocky Mount near 11E and 19W.

IV

The Tennessee Baptist Historical Society extends greeting to the Baptists who have been selected as delegates to the State Convention, which Johnson City has the honor of entertaining. Geographically, Johnson City has advantages which bring health sufferers to choose this as a place to build a home. Its population is made up of those who delight in the American design for living.

If you are interested in the origins of the Southern Baptist Convention, we invite you to visit the historical room and see the minutes of Holston Association filed and bound in an unbroken chain from 1786 to the present. We invite you to make a tour of the Baptist churches in this vicinity, beginning with Old Cherokee, where Holston Association was formed. We will show you Sinking Creek, which is the oldest church in Tennessee which has preserved the original site and the original building. We will show you a firm foundation which reveals the spot where Tidence Lane and the Baptist congregation, which came with him, established the first church in Tennessee organized as an integral part of an association, with a pastor and his flock. Dr. G. W. Paschal of Wake Forest, who is a Baptist historian, says that Central Baptist in Johnson City is a spiritual descendant of this first church, just as Munsey Memorial Methodist is the modern outgrowth of the Methodist body originated by Bishop Asbury. The Tennessee Baptist Historical Society in session on October 16, 1940, planned to show our collection of "Baptistiana" to Baptists who are interested during the period of the State Convention.

Central Baptist cars are complacent nags and they will carry you on conducted tours to these sacred fountain sources of our Southern Baptist Convention. The Baptist Society of Historical Research is located on the right of the vestibule at the main entrance of Central Baptist Church, which is making preparation for this joyous occasion of entertaining our guests during the Tennessee Baptist Convention. All departments of Central Baptist form a united body which we call our church. We live and work together and function harmoniously.

A Preacher's Son

By LOUIS J. BRISTOW, *Superintendent.*

HE is a preacher's son, married and father of a child. He had been out of work more than a year, and the father was having a hard time trying to support his own family and his son's. Then came the serious illness, and the doctor said surgery was necessary. The preacher called us on long distance phone, said he could pay nothing, but asked that we admit the young man. He came, was given the same excellent service any patient gets, recovered, and is at home: the beneficiary of Southern Baptist benevolence.

It is to serve such cases that the Southern Baptist Hospital was established; and we cared for more than 35 such poor sufferers every day last month, at a cost of nearly \$200 each day. Quite a Christian ministry, that.

THURSDAY, OCTOBER 31, 1940

Welcome, Baptists!

to

Johnson City

★

"Dossers"

We are glad that Johnson City has been selected for the meeting place of Tennessee Baptists.

★

We are distributors of GOODYEAR TIRES and STANDARD OIL PRODUCTS

FREE SERVICE TIRE COMPANY

Phone 12

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SERVICE DRY CLEANERS

102 S. Roan Street

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E. L. PACE, Mgr.

Welcome to

MECCA RESTAURANT

"ON THE SQUARE"

Johnson City, Tenn.

For 17 Years:

Johnson City's Leading Cleaners

Watkins'

FRENCH DRY CLEANERS

Phone 5108

102 Wilson Ave.

Johnson City, Tenn.

Welcome, Baptists!

to

BLACK HAWK RESTAURANT

The Wilson Sisters

126 E. Market

Welcome to Johnson City

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Firestone Auto Supply
& Service Stores

107 North Roan St. JOHNSON CITY, TENN. Phone 5250

Just down the street from Central Baptist Church

The Unaka Avenue Baptist Church

Johnson City, Tennessee

THE UNAKA AVENUE Baptist Church, D. B. Bowers pastor, joins the other churches and organizations of the city in extending a very cordial welcome to the Baptist State Convention to meet in our city for its annual gathering November 12-15, 1940.



D. B. BOWERS
Pastor, Unaka Avenue Baptist Church

The Unaka Avenue Church has just completed a full size basement to take care of the rapid growing congregations.

The Sunday school in less than two years has grown from an attendance of 115 to an enrolment of 500, with an average attendance of 284.

The Baptist Training Union, Woman's Missionary Union, and other organizations are making splendid progress.

The church offerings have increased more than 100%.

There has been received into the fellowship of the church 150 members in less than two years, more than 100 of these coming by baptism.

The future looks bright for which we thank God and take courage to press on.



UNAKA AVENUE BAPTIST CHURCH



Welcome

to

Johnson City



Harris Manufactory Co.

Meet and Eat
at

Victor
Restaurant

Your Friends Eat Here
SPECIAL DINNERS

Choice Western Steaks

Meet Your Friends
at the

ROAN

Across from

John Sevier Hotel

SEA FOODS

and

THE BEST STEAKS

Welcome, Baptists!

KISER FUNERAL HOME

5200

IRIS BEAUTY SALON

114 Spring Street

For Safe, Beautiful and Reasonable Price of
Permanents, Trust

MRS. HELEN MOORE

Phone 703

Welcome to

Johnson City



Paty Lumber Co.

Welcome, Baptists!...

C. L. DeBORD MILLS

SINCE 1915

JOHNSON CITY, TENNESSEE

Carson-Newman College

By JAMES T. WARREN, President.

CARSON-NEWMAN opened on August 22nd its nineteenth session with the largest enrolment in the history of the college. During the summer, it was necessary to secure additional rooms. The home of Dr. J. R. Johnson was rented and Mrs. Johnson was made assistant Dean of Women to take care of a group of girls in this home. The dining room in Davis home for boys was converted into rooms making space for sixteen additional boys. Three guest rooms were converted into rooms for students. By these changes we were able to furnish boarding accommodations for thirty-four additional students at the opening of the fall semester. We opened with every space full.



J. T. WARREN, President
Carson-Newman College

One of the greatest improvements of the new year was the opening of our Infirmary. This is a large two story residence given to the college for the purpose of establishing an Infirmary and has been thoroughly equipped and arranged so that we can take care of boys on the second floor and girls on the first floor. Mrs. G. H. Payne, a graduate nurse, was employed as a full time nurse and has charge of the Infirmary. With this equipment and with Mrs. Payne to take care of the students, cases of illness are much better cared for and students lose much less time from their classes because of illness.

The Board of Trustees are definitely planning a quiet campaign in the near future to raise at least \$350,000.00 for additional buildings and an increase in our endowment. This equipment and an increase in endowment are necessary if the college is to continue to serve the students who wish to come and to give them the type of program they should have.

Two of our teachers, Professor Wm. W. Bass, of the English department, and Miss Ann Smith, of the modern language department, are on leave of absence this year to continue their studies. Mr. Bass is studying in the University of North Carolina and Miss Smith in Northwestern University of Evanston, Illinois. Miss Janie Swann Huggins, a graduate of Carson-Newman and of the University of Tennessee, is supplying for Professor Bass, and Miss Jane Stuart Smith, a graduate of Carson-Newman and of Vanderbilt University, is supplying for her sister, Miss Ann Smith.

The Bible department has grown considerably during the last two years with more students taking advanced courses in Bible and many planning to major in this field. Dr. Keel who came to us at the opening of the session in 1939, is fitting into the religious life of the school in a most satisfactory way. He is proving himself a good preacher, a good teacher, and a great leader of the student body in their spiritual growth and development. 1940-41 promises to be a great year at Carson-Newman.

Ban Japan

If this government wants to get Japan out of China so as to keep one American friend in Asia, as it has only one now in Europe, let it include crude oil, cotton and copper in the embargo against Japan and declare a boycott against the importation of Japanese silk to the United States. It would not only save China, but it would bring Japan to her economic and military knees.—*Progress*.

Extracts From The Report of the Principal of Harrison-Chilhowee Baptist Academy, Seymour, Tennessee

HARRISON CHILHOWEE Baptist Academy now has its largest enrolment in years. All available space for boys has been taken, and we have placed a group of boys in a cottage. In fact, our dormitory is over-crowded to an extent that it is impossible for us to do efficient work. We have enrolled 350, and a number have been turned away. We have enrolled 35 ministerial students and 48 who are orphans or children from broken homes.

We closed the year July 31 with a net operating gain of \$3,539.02, and with a substantial reduction on our indebtedness, which is covered with notes and pledges. The larger part of our indebtedness is unpaid notes and pledges on the farm. These are being collected as rapidly as possible. A number of improvements have been made during the year. According to the auditor's report, Tennessee Baptists now have in Harrison Chilhowee Baptist Academy property worth \$115,659.42.

NEEDS

Harrison Chilhowee Baptist Academy is facing some immediate needs, if they are to care for those of our denomination who want to attend a denominational school. The first need is a new administration building. The present building is inadequate to care for the large number enrolled, which enrolment is gaining each year. The present building has deteriorated until the building engineers have told us it is not safe, especially in a wind storm.

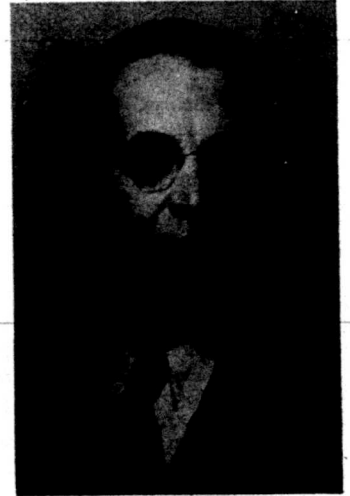
The second need is another boys' hall to care for the ever increasing number of students who want to attend, and to relieve the congestion in our present dormitory.

The third need is for some industrial work that students may be able to help care for their expenses, and at the same time learn the fundamentals of a trade.

Fourth, financial aid for ministerial students and worthy boys and girls who are not able to care for their expenses.

Respectfully submitted,

ROY ANDERSON, Principal.



ROY ANDERSON, Principal
Harrison-Chilhowee Baptist Academy,
Seymour, Tennessee.

Southside Baptist Church

By M. J. SMITH, Pastor.

THE SOUTHSIDE Baptist Church, Johnson City, was organized about 1924 by members of the Central Baptist Church. The salary of the pastor was paid by the Home Mission Board for nine years. The church is now self-supporting and also supports a mission on the Cherokee Road where Sunday school is held on Sunday afternoons and preaching service twice each month.

The present pastor, the Rev. M. J. Smith, came to the church December 1, 1939. Since that time the membership has increased from 80 to 162, the Sunday school has increased from 45 to 152. The Training Union has been reorganized and a study course has been completed. We have an active W. M. S.

We welcome the messengers from over the State to our city for the annual session of the State Convention and we hope you will call on us if there is anything we can do for you.

(No cut of Bro. Smith and his church is available.—Editor)

The Tennessee Baptist Orphans' Home

The Tennessee Baptist Orphans' Home has, under the blessings of God, enjoyed a year of service and enlargement unsurpassed by any previous year of its entire history. While a more detailed report will be made to the Convention, we are glad to give here the following information:

1. THE CHILDREN

During the past year 33 children have been admitted to the Home, while 16 have gone out from us. When the program of enlargement, now in process is completed, our present capacity of 250 will be considerably increased.

The health record continues to be good, due to the fine service of our volunteer hospital staff, headed by Dr. J. Leslie Bryan, and the efficient clinical work of Dr. James H. Matthews, our resident interne.

During the past year there have been 250 admissions to the hospital for various ailments, and 3,000 clinic examinations and treatments. Sixteen major operations were performed, and 400 inoculations and immunizations given.

2. TRAINING PROGRAM

The training program includes both the school work for all of the children and a planned work program for the larger children. The school is doing good work, though greatly handicapped by lack of equipment. The eleventh grade was added this year, looking to a full four-year high school next year. The proposed school building will make possible a much more effective educational program.

3. RELIGIOUS ACTIVITIES

No program of training is adequate that does not include a definite and positive program of religious activity. Feeling that the best possible religious-program is that furnished by an active Baptist Church, a complete church organization is carried on at the Orphanage made up of the workers, and the children who have accepted Christ as Savior and have voluntarily followed Him in baptism. Brother H. B. Cross, pastor of Judson Memorial Church of Nashville, is the pastor.

The children are encouraged to take active part in the work of the Sunday school, the Training Union and other church activities, that they may have the advantage of development in a normal Christian atmosphere.

4. IMPROVEMENTS AND REPAIRS

All of the dormitories and the hospital have been painted inside, and many repairs have been made, including a new roof for some of the buildings. A new stove for the kitchen has been installed at a cost of \$600.00.

5. FINANCES

A complete financial statement and auditor's report will appear in the Convention Minutes, but it can be stated here that the Orphanage will close this year with little, if any, indebtedness for running expenses and repairs.

6. GIFTS AND BEQUESTS

During the year just closing, gifts and bequests have come to the Home amounting to approximately \$87,000.00. All of this amount, with the exception of a little more than two thousand dollars, was given for new buildings and designated to be used as follows: For a new girls' dormitory (almost completed) \$20,000.00. For a Manual Training Shop \$5,000.00, giving a total for the shop to date of \$14,000.00. The bequest of Mrs. Sarah Virginia Northcut for a school building to amount to approximately \$60,000.00. The Darter bequest for endowment \$3,000.00.

All of the above named funds are being faithfully used for the purposes for which they were given, and cannot be used for running expenses of the Home, which of necessity increases with its increasing services to an enlarged family of destitute children.

W. C. CREASMAN, Assistant Superintendent.

Highlights Year Ending Sept. 30, 1940

THESE HIGHLIGHTS of Temple Baptist Church, Memphis, activities during the past year are not given in a boastful manner, but to remind us of some of our accomplishments during this period and to encourage us in doing even greater things for the Master in the days that are ahead.

The average attendance for our Sunday school during the past year was 1,115 per Sunday, which is probably the highest ever attained by us. The largest attendance was on Homecoming Day, September 15, when there were 1,575 present. This day was largely responsible in making the month of September the largest month of the year with an average attendance of 1,222 per Sunday.

The average attendance for the Training Union for the year was 306 per Sunday. The largest attendance was on October 1, 1939, when there were 425 present.

The average attendance of the Woman's Missionary Union was 166 with the largest attendance in September with 259.

During the year there was raised on the budget \$36,030.15, or an average of \$692.89 per week. This does not include many special gifts that were made. The largest offering was made on Homecoming Day September 15, which amounted to \$1,365.68. The total indebtedness of the church was reduced from \$23,855.00 to \$11,500.00 during the year.

There were 252 additions to the church during the year, of which 107 were by baptism. The largest number of additions was on Sunday, November 26, when there were 42.

Let us forget for a few moments what our records tell us and think of things that have happened in other ways and that may be told by any member of the congregation. Two of the most important things accomplished by the financial program was the signing of about 500 tithers and the payment-in-full of the debt on our new building. Probably the most important motion made by a member was the one giving the Building Committee the authority to investigate and make plans for a further building program. The music as rendered by the choir seemed to get better each Sunday. The year also saw the organization of a church orchestra under the direction of the music director. One of the most spiritual revivals ever held in the church was conducted by Chester Swor in November. The most impressive service of the year was the dedication of the Christian and the American flag on Sunday, September 15. Two of the most impressive sermons delivered by the pastor were: AMERICA FOR CHRIST on June 2, and CHRISTIAN PATRIOTISM on September 15.

Our church has continued to grow in the grace and knowledge of our Savior and has become known throughout this vicinity as the church "where everybody is somebody."

GARLAND WAGGONER, Church Clerk.

Dobb's Hats

Arrow Shirts

Hannah's

★

Kuppenheimer Clothes

Nunn-Bush Shoes

Griffon Clothes

The Sunday School Lesson

By MERRILL D. MOORE, President, Tennessee College, MURFREESBORO, TENNESSEE
LESSON FOR NOVEMBER 10, 1940

The Golden Rule In Life Today

LESSON TEXT: Luke 6. Printed Text: Luke 6:27-38.

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise" Luke 6:31.

Twenty-two years ago we had a resurgence of hope in our breasts that possibly after all hatred was slain and consequently peace might reign over the battle-scarred earth. But how bitter have been our disillusionments.

Truly our hope is in God alone and in His way. Men must love if they shall live. We must, somehow, come back to the fundamental principle of human morality, "Thou shalt love . . ."

In this lesson, the Master teaches us the way of love as applied to our relationships with our fellow-man.

I. THE NEEDED WORK OF LOVE

1. *Love must be at work with enemies.* Since Jesus is right, (1) the number of enemies a Christian has will be very few, and (2) those should not be permitted to remain enemies long, for (3) we should love the enemies we do have, and thus love their hatred out of their hearts. A Christian has no right to hate anyone.

2. *Love must be at work with spiteful persons.* It is hard to return good for evil and blessing for cursing, but a Christian does it. Christ set an example, showing us how it could and should be done, and better still, He gives us the power to do it.

3. *Love must be at work with cruel persons.* "If he hits you, you hit him back" is the rule of a partially civilized jungle. "If he hits you, wait." Be patient. Why did he hit you? You can probably help him to victory over the evil in his life which caused his cruel action, if you will manifest a spirit of Christ-likeness, rather than a spirit of vengeance.

4. *Love must be at work with those in need.* The hungry who need food, and ask for it, either by word of mouth or simply by being in need, are to be fed, and the naked clothed. Nor are we to be so much concerned about worldly goods as human good.

5. *Love must be at work always and in every situation.* We are to treat others just as those we most love, even as we would treat ourselves, or want others to treat us. "Love is," indeed, "the fulfilling of the Law."

II. THE OPERATING PRINCIPLES OF LOVE

1. *Give, not to those who will requite, but to those who are in need.* Real religion does not ask, "Will he be able to do something good for me in return?" but "Does he need me now?"

2. *Dispense mercy according to the example God has set.* We are to "treat our enemies as God does His," as someone has summarized this royal law of Christian character.

3. *Caustic judgments of men are not to be made, because of their damage to the one judging and the one judged.* When we speak evil of another we are in the final analysis doing more harm to ourselves than to the victim of our judgment.

4. *Doing good has a way of inducing good.* "Release, and ye shall be released; give and it shall be given unto you . . ." The same measuring vessels will be used to deal out good and evil to ourselves, that we have used in dealing it to others. But when it comes back to us, the measure is packed down and running over.

"Little children, let us love one another." Let us love one another even as He hath loved us. Thus shall victory, peace, and love be our portion and the world's portion.

Tennessee College Adds Many New Features

By O. C. MILLER, Dean

TENNESSEE COLLEGE opened its thirty-fourth year September 17 under the guidance of her new leader, President Merrill D. Moore. A quickened interest in the college is evident this year. President Moore has been in office only three and a half months, and already he has made many friends throughout Tennessee personally and for the institution.

Few changes have been made in the faculty, although five persons joined the faculty and staff, all of whom are active Baptists. O. C. Miller, who has been on the faculty for the past two years, became Dean and Professor of Social Sciences upon Dr. J. A. Kirtley's resignation. Mr. Moore is teaching Bible. Miss Helen T. Sharp comes to us from Meredith College as instructor in voice and director of the Glee Club. She holds the degree of Master of Sacred Music from the Southwestern Baptist Theological Seminary and this past summer continued her study at the University of Southern California. Miss Pauline Patterson becomes head of the Secretarial Science Department. She is a graduate of the Bowling



DR. MERRILL D. MOORE
President Tennessee College

Green College of Commerce and Western Kentucky State Teachers College. Dr. George Saverio comes this year offering a new course in Spanish and giving instruction in some of the social science courses. Dr. Saverio, a native of Madrid, Spain, holds the Ph. D. degree from the University of Texas.

Added to the staff are Mrs. C. S. Miller, of Lewisburg, as assistant matron, and Miss Edith Stokely, of Newport, to fill the newly created position on our campus of Baptist Student Secretary. The results of her coming are already being felt on the campus, which forms a well-rounded calendar of events through the year.

One of the great joys the current year has brought us is the fine quality of the group of young women enrolled in the student body this year.

Tennessee College is and must be a Christian institution. Our friends will rejoice to know that four of our students who came to us at the beginning of school not Christians, have been converted and joined the local churches on profession of faith for baptism. Eighty per cent of our Baptist girls are now members of the local Baptist Church and actively engaged in its work.

A new field of training has been opened this year to the students of Tennessee College—that of preparing for positions in the local churches.

The newest feature added to our program for the year was the inauguration on October 21 of a series of evening courses planned to provide for those who are employed in business or teaching or in homemaking in Murfreesboro and its vicinity special opportunities to use their leisure time for further personal culture and for increasing their professional equipment and efficiency.

BRIEF HISTORY OF TEMPLE BAPTIST CHURCH

By RUSSELL A. CASE, *Pastor.*

IN THE YEAR 1906, Mr. Dan Setzer, a member of Central Baptist Church, Johnson City, felt the need of a Sunday School Mission in this part of the city. A Sunday school was organized and carried on in three upstairs rooms at 1003 Grover Street. The work was

carried on here until the rooms were insufficient to hold the crowd that attended.

The group moved to a store building on Henry Street. This building also became inadequate and in 1913 the work was transferred to a larger building on Division Street.

A number of God's faithful people prayed that a church might be organized. This was done April 12, 1914. R. E. Grisley, Burnsville, N. C., was moderator and H. A. Liebe acted as clerk pro tem. After discussion and the reading of the church covenant, 64 people presented their letters and were received as a church body.

Rev. J. M. Whitaker was called as the first pastor. Shortly afterward the name "Easter Star Baptist Church" was adopted. A building at Claiborne and East Poplar

REV. RUSSELL A. CASE, *Pastor*
Temple Baptist Church, Johnson City.

Streets was purchased. In 1922, this property was disposed of and a new building was erected at Maple and Afton Streets. The church was then renamed "Second Baptist Church."

Under the ministry of Rev. W. C. Patton, who succeeded Rev. Whitaker, the church grew through the years 1926 to 1930. Upon the resignation of Rev. Patton, Rev. Philip Fletcher was called as pastor, serving until 1935. During his ministry, the first young men in the history of the church were licensed to preach, Rev. James M. Gregg and Rev. Powell Forbes, both of whom are pastors of thriving churches.

In 1933 a fire nearly demolished the entire building. But with faith and prayer and earnest endeavor the church soon had another suitable building. Rev. Paul Roberts was called as pastor upon the resignation of Rev. Fletcher.

Under Bro. Roberts the church grew by leaps and bounds. Its name was changed to "Temple Baptist Church." A radio program on Sunday afternoon was inaugurated, which is still carried on over the local Station WJHL. Many young men were licensed to preach and were ordained. In 1939, upon the resignation of Rev. Roberts, Rev. Russell A. Case, assistant pastor, was ordained and called to the pastorage of the church.

The church maintains a fully departmentized Sunday school, with an average attendance the past few months of 400. Average attendance in the Training Union is well over 100 and the other organizations are equally as strong. The membership of the church stands at well over 800, and last year over \$11,000.00 was contributed to all purposes. Temple Baptist Church has always maintained the evangelistic note and it maintains three mission stations, each having its own pastor.

As pastor of the church, I extend a most hearty welcome to every church in the Convention to our city. We hope you will enjoy your visit, and anything we can do to make it a pleasant one we will gladly do. We wish that you might pay us a visit while you are here.



TEMPLE BAPTIST CHURCH

A Man Comes to Church for First Time in Fifteen Years

THOUSANDS OF BROKEN LIVES pass before us. They are discouraged, despondent, and with hearts aching for love and sympathy. Anything can happen—murder, theft and suicide. Some way many of these find their way to the Baptist Mission, where they hear joyful songs, where love is manifested, and above all, where Christ is preached. Many respond to Christ in salvation.

The other evening a well dressed man remained for the after service. He told us that he had not been to church for nearly fifteen years. His wife was taken and he said that no loving God would have taken her. Fighting against God, he stayed away from church services.

"I heard the songs that she loved and was constrained to come in. Thank God, I did. I now see how wrong I was." For several nights he came to the service while staying in the Jung Hotel. This is another example of our service. The next man may be your loved one.

The work is made possible by your prayers and your designated gifts.

CLOVIS A. BRANTLEY, *Superintendent*,
Baptist Rescue Mission
740 Esplanade Avenue
New Orleans, La.

Tributes to the State Papers

An intelligent Baptist is an informed Baptist. No Baptist can be properly informed, enlisted and inspired concerning the work of our denomination, and especially the state work, unless he subscribes to and reads the state Baptist paper.—D. F. Green, Chairman of Board, State National Bank, Decatur, Ala.

Take this for what it is worth—before we put the denominational paper in the budget our church had never gone through the summer months without going in debt on operating expenses. With the paper in the budget for 12 years—we have never borrowed a dollar and have paid all bills.—David M. Gardner, Pastor First Baptist Church, St. Petersburg, Fla.

A Digest of Religious Thought

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

Is Civilization Failing?

C. W. P.

But that does not mean that the Christian religion will fail and cease to exist. Christian religion bears the same relation to Christian civilization that the soul does to the body. The body is only the house in which the soul lives. The body may become old, diseased and infirm, so that the eyes are dim, hearing dull, the hands feeble, the body weak. Finally it dies. But the soul does not die. It moves out to inhabit another body in another world.

The Christian religion is the soul of Christian civilization. Civilization is composed of external institutions such as schools, governments, organizations, instruments, politics, inventions, etc. These things may become so corrupt and so permeated with evil that civilization becomes infirm and breaks down in ruins. But if, and when, the present civilization falls the true Christian religion will not die with it. After the "end of the age" the Christian religion will live on in the age to come. "Upon this rock I will build my church and the gates of hell shall not prevail against it." When the body becomes so diseased and infirm that the soul can no longer function in it, then it dies; and when the institutions of civilization become so corrupt and diseased with sin that the soul of civilization can no longer function through them, then civilization dies.

Christian Assurance

Baptist Standard

Religion is not in the realm of scientific knowledge. It is in the realm of faith. No man knows a single thing that he believes. He believes it but

does not know it. The most valuable things in human life are in the realm of faith and must remain there. What is faith? It is a conviction of the mind based upon enough evidence to preclude reasonable doubt. If there is enough evidence to drive away all doubt the result is knowledge. A man does not believe that another man stands before him in broad daylight. He knows it. The evidence permits no doubt at all. Love is in the realm of faith. No woman can know that her husband loves her. She cannot read his heart and know it for a certainty. Patriotism is in the realm of faith. No man knows that his native government will stand a month. He believes that it will. All pardon is received by faith. One man tells another who has wronged him that he is forgiven, pardoned. The one told that must reject it or receive it by faith. He cannot see the invisible action of the mind and heart of the one who pronounces pardon. The blessings of religion result from relying upon evidence enough to preclude reasonable doubt.

(We believe that there is a knowledge derived from faith which is just as dependable as the knowledge derived from sight and reason. "Faith is the proof of things not seen." Faith is the eye of the soul by which man sees the invisible, and it is the only eye that ever sees God. A telescope lengthens man's vision in the material world, but faith lengthens his vision into the invisible world. Seeing God with the eye of faith is as truly knowledge as seeing a man with natural sight. C. W. P.)

Concerning Secret Orders

The Alabama Baptist

Secret organizations are of very ancient origin. Some of them, the Masonic order, for instance, traces its origin back to the time of Solomon. Coming to New Testament times, some have supposed that the Book of Revelation was written so as to be misunderstood by the enemies of the Christians, whereas, it was perfectly intelligi-

ble to all who had been initiated into the Christian mysteries. Why was it necessary for the earlier Christians to form secret organizations? To understand the situation one must keep in mind the fact that Christianity had its origin amid the heathenism of the Roman Empire. And all the police power of that Empire was directed against the Christians with the purpose of extinguishing Christianity on the earth. The Coliseum and the Catacombs are eloquent witnesses to the terrible persecutions, and the Christians to protect themselves formed all kinds of secret fraternities and organizations. Following the persecution of the Christians under the pagan government of Rome came the age feudalism. This continued for centuries and caused the people to form secret organizations to offset the oppression by the lords. At such a time men had no right to the land they tilled, and the women had no authority over their own bodies. Thus the people were driven to secret organizations as a matter of self-protection. When people are fearful they always go under cover to confer with each other; to make known to each other their grievances and to plan redress for themselves and families. All Europe is right now bringing into being secret organizations. This is especially true in all the countries which have been conquered by Hitler. Already they are planning and plotting for the final overthrow of Hitler. Thus if Hitler could by any chance conquer the world as he would like to, he will yet be conquered by the people whom he has conquered.

Indoctrinate or Disintegrate

H. H. Hargrove
Baptist Standard

Doctrine is the bone of the Christian body. As the bones hold the body together in the physical realm, in the spiritual the doctrine holds the

body together. A denomination whose constituency is not devoted to its great, vital, distinctive doctrines will disintegrate into helplessness first and finally into uselessness. Men may support a denomination for a while because of its distinctive name and the traditions connected therewith. But for sustained support there must be doctrines worthy of support. Second, the constituency must have instilled in them a passionate desire to see those doctrines become supreme in the world. Complete ignorance of Baptist principles is not uncommon among active members and even officials of Baptist churches. Coupled with this is an easy-going nonchalance toward all doctrine. We cannot expect new members to be constructive force for building Baptist causes if they are not indoctrinated. We need not be surprised if they become a destructive element if we do not make real Baptists of them.

We must indoctrinate or we will disintegrate! The writer is not unmindful that Baptists have made and are making much effort along this line. Our denominational papers and our Baptist Training Union are intended to meet exactly the plea of this article. Our pastors should speak out with vigorous doctrinal preaching. Classes in doctrines should be taught. Our Sunday school lessons should clearly set forth every doctrine of the Scriptures. The lessons printed in our quarterlies should be expositions of the Scripture texts.

(One evil result of our failure to indoctrinate is the utter lack of "church conscience" found among many of our members who say, "One church is as good as another." Such members are a dead-weight and a hindrance to any church. C. W. P.)

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

The Young South

Send All Letters To
AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Dear Boys and Girls:

Edgar A. Guest's "All Things Matter" reads like this: "Nothing matters!" says the cynic. "All things matter!" I reply. "If I stoop to reckless folly, some one near perhaps may die. And the pleasure I am grasping may for some one else be pain."

Now, in your youth, is the time for you to be in earnest about standing the tests of life and finding out what Jesus meant when He said, "I am come that they might have life, and that they might have it more abundantly."

There are always those who suffer when our weaknesses appear and we know that all things do matter. Therefore Jesus asks of his followers only such things as make life richer and fuller and the only way to have these things is through fellowship with him. We find this fellowship through prayer which gives us the motive and strength—to love—to self-control—to mutual happiness—to win others to faith in him—WHICH IS THE ABUNDANT LIFE.

There is a poem about living the way we pray which I would like to close with. I do not know the author but here is the poem:

I knelt to pray when day was done,
And prayed: "O Lord, bless every one:
Lift from each saddened heart the pain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way.
The whole day long I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on the road;
I did not even go to see
The sick man just next door to me.
Yet once again, when day was done,
I prayed: "O Lord, bless every one."
But as I prayed, into my ear
There came a voice that whispered clear:
"Pause hypocrite, before you pray
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."
And then I hid my face and cried,
"Forgive me, God, for I have lied,
Let me but live another day
And I will live the way I pray."

Your friend,

Aunt Polly

How the Smiles Grew

By BERTHA C. ANDERSON

Jessie awakened and rubbed her eyes. She ran to the window and looked out. The sun was hiding his shining face behind a frowning cloud.

"Oh, dear! The weather makes me feel so grumpy," Jessie said, and her mouth went down at the corners in a very sad way.

Jessie could dress herself nicely, even to tying her shoe-laces. But this morning the bows would be knots every time. She tied them over three times. Her curls were tangled and it hurt to comb them out. Her dress wouldn't button straight.

When Jessie went down-stairs there was an ugly pucker on her forehead. Her mouth hung down even farther at the corners. When her baby sister saw her, she puckered up her face and began to whimper. It was so sad.

"Good morning! Where's my daughter's sunny face this morning?" Mother asked when she saw Jessie's doleful face.

"The weather makes me grumpy, mother. Do I have to eat oatmeal?" Jessie pouted.

"The grocery boy hasn't come yet. I have no other cereal in the house. There is nice cream for it. I'll get your orange juice from the refrigerator," Mother said.

"I'd rather have grapefruit juice!" contrary Jessie whined.

Mother said nothing more. Jessie dawdled through her breakfast. She had just finished her oatmeal and orange juice when the doorbell rang. Mother hurried to answer it.

She came back with a box in her arms, her eyes twinkling. "The parcel-post man brought you a present from Aunt Gail. This will make you smile."

But Jessie wouldn't smile. She wouldn't even try. In fact she tried hard not to smile.

She took the box and cut the string. Inside the stout, thick, brown box was another box. Inside it were folds and folds of tissue paper. When she lifted the last fold, there lay a cunning doll with a big smile on her pretty face. This was the nicest present Aunt Gail had ever sent Jessie, and there had been many as she traveled about the country.

"She is lovely," Jessie said.

At last she smiled. She couldn't help it when she looked at the smiling doll.

"I wish Marie could see my doll. Perhaps she would help me name her. But see how it rains!"

"Why don't you put on your raincoat and go over to Marie's after a bit. You could put your doll in the heavy box so she wouldn't get wet," Mother smiled.

"All right. I'll dry the dishes first, though," Jessie nodded.

She put the doll where she could see her while she was doing dishes. By this time she was her usual sunny self. The baby saw her smile and began to gurgle and coo.

Then Jessie laid her doll carefully in her box. She put on her red raincoat and went bobbing along under her red umbrella to Marie's house.

Jessie met a tired-looking woman. She smiled and the woman smiled back. She smiled at a hobbling crippled boy and he smiled, too. When she reached Marie's, she had smiled at six people who had smiled at her. That made twelve smiles.

Marie was as grumpy as Jessie had been. "Such a day! What can we do?" she fretted.

"We can name my new smiling doll that Aunt Gail sent me. See!" Jessie smiled, lifting the box lid.

"How sweet!" Marie cried, and began to smile herself. "Why don't you call her Gladys—because she makes everyone glad."

"I like that name. Look, Marie! Even the sun is smiling again."

And it was; over the edge of a gray cloud that went hurrying away.

—Story World.

Dear Aunt Polly:

I am 11 years old. I am in the sixth grade. My teachers are Miss Jones, Mr. Agee, Mr. Myers and Miss Vinsant. I go to Jacksboro Baptist Church. My Sunday school teacher is Mrs. Gibson. My B.Y.P.U. teacher is Mrs. Woodward, and my daddy is our pastor, Edward Haun.

Yours truly,

BONNIE RUTH HAUN.
Welcome, Bonnie Ruth. You must write us again.
Saulsboro, Tenn.

Dear Aunt Polly:

I am a boy 7 years of age. I go to Rocky Spring School. Am in the second grade. I love my teacher. Her name is Miss Gracie Smith. I go to church and like my Sunday school teacher, too. Am taking piano lessons. I have one sister and she is deaf, going to school in Knoxville.

With lots of love,

JAMES FRANKLIN WHEELER.
Welcome, James. We are sorry your sister is deaf, but we are glad that she can go to school.
Madisonville, Tenn.

Dear Aunt Polly:

I am a boy 10 years old. I go to Bethlehem School. I go to Bethlehem Church. We had a Bible school



-MY POEM-

A CHEATER

That naughty Pete,
He's always trying to cheat,
While playing hide and seek
He will always peep.

That naughty boy
He's always taking a little one's toy.
The teachers say he is bad,
For he is always getting mad.

He studies with all his might
Even though he always fights.
While playing with his kite,
He always plays in the pike.

He always breaks the safety rules
And uses the little one's for his tools.
He always has to stay in,
For sticking some one with a pin.

A cheater,
Never is a beater.
So don't be like Pete,
Who was always trying to cheat.

LIONEL KING, Knoxville, Tenn.

1248 Blount Avenue, Knoxville, Tenn.

Dear Aunt Polly:

I have written you before but I want to write you again. I am sending you a poem, to put on the Young South page, that I wrote. I have been reading the poems, stories and letters on the Young South page. They are good. Dr. John D. Freeman is going to be at our church Sunday week. It will be our pastor's 25th anniversary at our church. He is Rev. A. R. Pedigo, Immanuel Baptist Church. We are having a special service for him. We hope to have 500 in Sunday school that day. I am in the Junior Union now, Aunt Polly. Mrs. S. M. Davis is the leader. I like to go to Training Union. I am trying to be a good member.

Your friend,

LIONEL KING.

P. S. I typed this poem myself, Aunt Polly. It is the first poem I ever wrote.

I thank you, Lionel, for the nice poem. You have the honor of being the very first to have one published in the space we're going to have for poems each week. The Young South will remember, I'm sure, that your letter was chosen as the best when we first began our page and your picture was printed. Keep up the good work.

last week. We have a nice school building. I go to school every day. We like our teacher, who is Miss Ruby Teague.

I am glad you like your teacher, Lindy Ann, by the way, where did you get Lindy for a name?
Cleveland, Tenn.

Dear Aunt Polly:

I am 8 years old and in the third grade at school. I attend Sunday school and church at the First Baptist Church, here. I have a little sister 5 years old. Her name is Marilyn. We always enjoy the Young South page. I am making a Young South scrapbook. I am sending you a picture of Marilyn and me. I hope you have your picture on the Young South page too soon as I want it in my scrapbook.

Your friend,

FRANCES ANN RAMESEY.
I thank you for the picture, Frances Ann. I put it in my scrapbook. I am glad that you are making a scrapbook. Put it in the mail right away so it will reach here not later than Nov. 2.
Walland, Tenn.

Dear Aunt Polly:

I am a girl 9 years old. I am in the fifth grade. I go to Walland High School. Our home is near the Great Smoky Mountain National Park. I have been through the park. It is very interesting to see peaks and waterfalls. You can see bears as you drive along the highway. One came out of the bushes very close to us. I go to the Millers Cove Baptist Church. Rev. R. L. Porter is our pastor. I enjoy reading the letters of the other boys and girls.

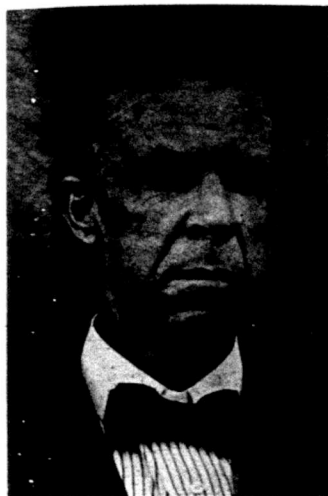
Yours truly,

BARBARA I. BLAIR.

P. S. I am group captain of our B.Y.P.U. It must be wonderful to live near the Great Smoky Mountains, Barbara. If we come to see you, would you take us to see the bears and the waterfalls, and everything?

BAPTIST AND REFLECTOR

Seventy-two Years Old and Going Strong



REV. J. F. WOLFENBARGER

BAPTIST AND REFLECTOR presents the likeness of Rev. J. F. Wolfenbarger of Corryton, Tenn., Route 1, who is 72 years old and still going strong and who likes to refer to himself as "an old-time country Baptist preacher."

Bro. Wolfenbarger was ordained to the ministry in 1905. He has been pastor of thirty-one churches, pastor of some of them three times. He has held revivals in thirty-eight churches where he was not pastor and the revivals held in these plus those held where he was pastor total 129. The results of these meetings have been more than 3,500 conversions and 3,121 baptisms. He has married 137 couples, only one of which ever separated; conducted 240 funerals and driven 47,000 miles free.

Bro. Wolfenbarger is now pastor of Bethel Baptist Church near Knoxville. A friend of his writing us concerning him said, "He is a very fine Christian preacher and worthy of any honor done him." BAPTIST AND REFLECTOR believes this to be a true statement, and is glad to pay this tribute to a friend and fellow worker beloved in the Lord Jesus Christ.

dear to the heart of the Master. Still we love him and gladly follow him as he follows Christ.
—J. C. MILES.

Little Country School-teacher by Janet Sligh. Published by Fleming H. Revell Co., 158 5th Ave., New York.

"Little Country School-teacher" is one of the most wholesome, delightful stories one could wish for.

In this day of sophistication it is refreshing to be taken back in imagination to a generation ago, and, in fancy, live through the days when there was real happiness in the home, and at the same time, all the pleasures of the day were enjoyed.

There is a decided spiritual element in the book manifesting itself in the lives of the characters throughout.

The book is one that young and old alike will thoroughly enjoy and does what all readers like, leaves one fully satisfied with "the end" of the story.

—MRS. DOUGLAS GINN.

Welded Links by David P. Allison. Published by Wm. B. Eerdmans Company. 196 pages. Price \$1.00.

This is a volume of Christian fiction. Angus McReedy and his bride come from Scotland to make their home in the New World. He is a man of strong character, a devoted Christian, a man who exerts a wholesome influence in the community in which he lives. He settles in a town named Kelso and enters the lumber business. The book details the incidents of their lives in this town. There are other characters, both weak and strong, both cynical and devout. Links of righteousness are strongly welded on the one hand while those of unrighteousness and failure are just as strongly welded. The interest of the story is heightened by the interplay of these opposite characters. The book is intensely interesting and its tone is inspiring and helpful.

—J. C. MILES.

God's Answer to Man's Sin by Hyman Appleman. Zondervan Publishing House, Grand Rapids, Mich. \$1.00.

This book is made up of nine sermons by this now well known, very successful evangelist, who works under the Baptist State Mission

Board of Texas, but who frequently holds meetings in other states also. Of these sermons the author himself says: "They come each of them, from the burning soul, from the burdened heart, from the weeping eyes of this poor Jew." In reading them you cannot but feel that the origin is properly described. You gather up three impressions that are throbbing through each of these sermons: the author is a saved man; he wants other people saved; and is exerting a mighty effort to get it done. The book abounds in pointed and impressive statements of the great truths of revelation. Take as an example from the sermon on Taking Christ's Place: "Jesus came on a mission of reconciliation. Between us and God there stood the barrier, the burden, the mountain, the river, the swollen ocean of our sins. By his fearful death on the cross, Jesus removed that burden, tunneled that mountain, bridged that river, split that ocean. There is a highway between us and the heart of God, a royal way, a red way, the way of the bloodstained cross that leads home to God and glory. By the awful work on Golgotha's gory ground, Jesus provided for our reconciliation to God."

—J. R. CHILES.



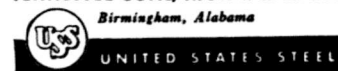
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Write for further information to:

PRESIDENT JOHN R. SAMPEY

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY
2825 Lexington Road, Louisville, Kentucky.

Book Reviews

Along The Indian Road by E. Stanley Jones. Published by The Abingdon Press, New York. 248 pages. Price \$1.50.

The author of this volume has written almost a dozen books, most of which deal with India and the impact of the gospel upon that land. For some thirty years he has served as a missionary to India under the M. E. Church. No man is better prepared to speak of that land of mysticism and need than he. And he always entertains and instructs the reader. This book deals with present conditions in India, of the marvelous work of that remarkable man, Mahatma Gandhi, and of the transformations which the gospel is working there. The author has deep insight into the fundamentals of the faith. A reading of this book will certainly cause the roots of your faith to strike more deeply into the soil of Christian truth. It will leave you a better Christian. Of course, there are many of us who cannot follow him all the way. He is a great Christian and a great missionary, yet, due to early training, he can treat as of little worth some things which we feel were

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

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

Motto—"Try It!"

Attention! Young People's Workers

"STRIKING WHILE THE IRON IS HOT" has long been held as a true maxim for those who desire to reap the benefits of an advantageous situation. That is what we would earnestly propose to every teacher of a Young People's Sunday school class or department superintendents in Tennessee—"strike while the iron is hot."

October begins a new Sunday school year, changes have been made, new classes have been started and in general there is a spirit of "readiness" on the part of young people and their workers for some progressive action. Present the Standards of Excellence (class and department) as your program for the year. Challenge the group to study it, adopt it and use it to reach a new level of achievement for the present year. It can be done in three months—this very quarter!

The new classes from the Intermediate department will be especially responsive and may be an incentive to the other classes. One and all of you are urgently invited to begin the year's work with a definite program of achievement before you. Co-operate in the Southwide Standard Campaign by filling in the Standard application blank recently sent you and mail to Mr. Jesse Daniel, 149 Sixth Avenue, North, Nashville, Tennessee, your state Sunday School Secretary.

—A. V. WASHBURN.

Standard Adult Classes for Tennessee

(Sunday School Year 1939-40)

Big Hatchie Association

Philathea Class, First Church, Covington
Mrs. Claude Whitaker, teacher
T. E. L. Class, First Church, Covington
Mrs. W. B. Overall, teacher

Nashville Association

T. E. L. Class, First Church, Nashville
Henry C. Rogers, teacher
Faithful Workers, Grace Church, Nashville
Mrs. L. S. Ewton, teacher

Ocoee Association

Lindsay Class, Avondale Church, Chattanooga
Mrs. Homer G. Lindsay, teacher

Shelby Association

T. E. L. Class, Union Ave. Church, Memphis
E. S. Tucker, teacher

Robertson County Association

Fidelis Class, Orlinda Church, Orlinda
Mrs. T. C. Meador, teacher

Watauga Association

Business Women's Class, First Church, Elizabethton.

Mrs. W. W. Evans, teacher

Laura Thomas Class, First Church, Elizabethton

Mrs. Harold Mooney, teacher

Intermediate Sunday School Notes

HAVE YOU SEEN the attractive current number of *The Intermediate Counselor*? If you are a parent or a teacher of an Intermediate boy, you will thoroughly enjoy the article, "Problems my Boys Have Faced in Their Early Teens and How I Helped Solve Them," by Edna Ewing Kelley.

There were 9940 copies of *The Intermediate Counselor* ordered during the last quarter. Our goal is: "*The Intermediate Counselor* in the hands of every Intermediate Sunday school worker." It can be attained.

At the close of the Sunday school year Tennesseans had 538 registered classes, an increase of 163 over last year; 47 registered departments, an increase of 6; and 16 Standard classes, a decrease of 19; no Standard departments. There were 11 awards issued to Tennessee for Intermediate books in the Training Course for Sunday School Workers during September.

Success Begins With Vision

THESE CLASSES evidently have a vision of successful Sunday school work. They have adopted the Standard of Excellence as their program of work and have entered the *Standard Campaign*.

YOUNG PEOPLE'S CLASSES

Fidelis Class, First Baptist Church, Somerville, Mrs. A. G. Rose, teacher.

Gleaners Class, Brown Springs Baptist Sunday School, Mosheim, Mrs. W. B. Brown, teacher.

Philathea Class, Lawrenceburg Baptist Sunday School, Lawrenceburg, Miss Katie N. Short, teacher.

ADULT CLASSES

Adult Class, Kenton, Mrs. G. W. Shackleton, teacher.

Ethel Reed Cox Class, Murfreesboro, Mrs. Ethel Reed Cox, teacher.

Adult Class, Friendship, Mrs. J. I. Harwell, teacher.

Adult Class, Goodlettsville, Mrs. Ollie Galbreath, Route 2, teacher.

On to the Convention

This department is exceedingly anxious to meet you at the State Convention, Central Baptist Church, Johnson City, November 12-15, 1940. Every church should have at least one representative at this Convention.

Faithful Workers Class, First Baptist Sunday School, Alcoa, Mrs. G. B. McJenkins, teacher.

T. E. L. Class, Tabernacle Baptist Sunday School, Chattanooga, Mrs. T. R. Greene, teacher.

Miqua Class, La Belle Baptist Sunday School, Memphis, Mrs. E. A. Caldwell, teacher.

Faithful Workers Class, Pulaski, Mrs. Emma Brown, 123 E. Washington, secretary.

If your class or department has not entered the Campaign please do so at once. Your teacher should have received an entry blank—if this has been misplaced send for another today.

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Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS RUBY BALLARD
Office Secretary

LAWRENCE NEWMAN
Convention President



JOE HARTING
Union University
State B.S.U. President

Report of Tennessee B.S.U. Convention 1940

THE 1940 TENNESSEE State B.S.U. Convention was held October 18-20 at Martin. The atmosphere of the convention was deep and spiritual, and was made even more vibrant and thrilling by the white, pure keynote which was ever before us—CONQUER WITH CHRIST.

On Friday evening, the annual banquet was held in the cafeteria of the U.T. Junior College. Its theme was "Books"; and from beginning to end it was full of entertainment and surprises.

The beginning of each session of the convention the devotionals were given by Mr. J. G. Hughes, of Carson-Newman, Mr. Vern Powers, of Cumberland University, and Mr. Luther Joe Thompson, of Carson-Newman. They proved to be a series of some of the most inspiring heart to heart talks that we have ever heard. The subjects of these were those which touched every student's heart. They were: IS JESUS REAL TO ME?; CONQUERING WITH CHRIST BY HIS SPIRIT; THROW OUT THE LIFE LINE, each verse representing a year in the life of a college student; and A STUDENT'S TWENTY-THIRD PSALM.

Our speakers for the convention were some of the most inspired and inspiring men that we have ever had. Knowing their lives as we do, every word that they spoke to us struck home. The first night of the convention two of our great leaders, state and southwide, addressed us, Dr. John D. Freeman, Executive Secretary for Tennessee, on A DREAM AND A VISION, and Dr. J. O. Williams, Business Manager of the S. S. Board, on our theme, CONQUER WITH CHRIST. On Saturday morning we heard Dr. S. C. Garrison, President of Peabody College at Nashville; on Saturday afternoon Dr. Merrill D. Moore, President of Tennessee College at Murfreesboro; and Sunday morning Dr. D. M. Nelson, President of Mississippi College, Clinton, Miss.

Throughout the convention many students told us of the joys that had been theirs in serv-

ing the Lord on their own college campuses. They told us of the conquests for souls that they had made, of the work they had done in missions, daily prayer meetings, student services and all of the other phases of Christian activity on the campus.

Three of our student-secretaries told of the thrills which they received in working for the Master, and of the blessings He had bestowed upon them, by allowing them to help others to find Him and follow Him in service.

Student testimonies on summer work were given by three earnest young men: Mr. Leslie Baumgartner, Mr. Fred Cole and Mr. Ed. Glover. They expressed their desire to see more B.S.U. members teaching Daily Vacation Bible Schools and Study Courses, as well as working in Youth Revivals.

Classes in B.S.U. technique were taught by Miss Ada Williams, Miss Margaret Bruce and Mr. Henry C. Rogers. They dealt with Sunday School, Y.W.A., and Training Union work respectively.

Following these classes three of the great questions of a Christian student's responsibility were discussed. They were RACE RELATIONS, by Mr. Victor Glass; HONESTY, by Mr. John Hoskins; and ALCOHOL, by Mr. Wilford Provo.

On Saturday night, two specially arranged presentations were given. The MY COVENANT SERIES was presented by a group of Tennessee College students. Each girl represented one book of the series and expressed to us the ideas and ideals in that book. Following this the students of Union University gave the play, DECISIONS DETERMINE DESTINY. This brought home to us several of the many problems facing a college student of today.

To every one of us, prayer and meditation are necessary. Our family altar services filled this need. We were divided into groups, over each of which was a devotional leader. In these services we used our theme, CONQUER WITH CHRIST. The Holy Spirit was truly with us in these meetings.

Our state B.S.U. Secretary, Mr. Henry C. Rogers, gave us an insight to a truly Christian life, as he talked to us of our plans and hopes for the coming year. Without his help and ever-ready support we should never be able to keep on as we have done. He has always been, and will always be, our staunch friend and loyal supporter.

The election of the new officers was held Saturday afternoon. Our new president is Mr. Joe Harting, of Union University; his picture appears on this page. The newly-elected first vice-president is Mr. Wilford Provo, of Memphis State Teachers College; the second vice-president is Miss Anne Moore, of the University of Tennessee; the third vice-president is Mr. Jas. Massey, of Carson-Newman; the secretary is Miss Mary Ruth Judd, of T.P.L., and the reporter is Miss Elizabeth Jones, of Ward-Belmont.

It was decided that the State Convention of 1941 would be held at the University of Tennessee at Knoxville.

Sunday morning, Mr. Rogers entertained the retiring officers, the student-secretaries and the incoming officers at breakfast. Both groups of officers were presented with pins representing the Christian flag and the Cross; the student-secretaries were given plaques.

Our Sunday school classes were taught by Miss Katie Mae Sewell and Dr. J. T. Warren. Following the lesson we assembled for our last meeting. Dr. Tom Roberts, pastor of our host church, spoke to us and introduced Mr. Rogers, who expressed his appreciation to all who attended and helped to make the convention possible. The resolutions of the convention were then read and approved. After the sermon, A CHANGELESS CHRIST IN A CHANGING WORLD, brought by Dr. D. M. Nelson of Mississippi College, we adjourned until next year.

We have received many blessings from every convention, but we feel sure that the spiritual influence which we felt this time will go with us throughout the coming year.

Respectfully submitted,

BILLIE IRENE CAMP, Secretary

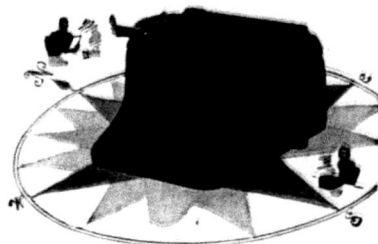
Greetings

The Baptist Training Union and Student Union Departments send greetings to all who will attend our annual State Convention which will be held in Johnson City, Central Baptist Church, on November 12, 13, 14. Please plan to visit the display of this department; a gift that will "blot out your problems" will be presented to you.

We feel that this is a most important meeting and that every one should attend this meeting if at all possible. Every church should see to it that their pastor is sent to this outstanding meeting.

HENRY C. ROGERS,
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MRS. DOUGLAS GINN, Nashville
Office Secretary

Boys' Week — November 3-9

"IS HE YOUR BOY?"

I WISH TO THINK WITH YOU, for a few minutes on the subject: "Is He Your Boy?"

Is—He—Your—Boy? Let us not have vain regrets and longings for the boys that will never be ours, again. Our work lies in front, not behind us, and "Forward" is our motto. Let us not waste hearts and life thinking what might have been, with the maybe that lies before us waiting. If in the past men have not been interested in missions let us now develop world-thoughts in our boys.

IS HE YOUR BOY? That boy who is being neglected, left out of the training that is given in the Order of Royal Ambassadors, the boy's missionary organization of our Convention. If you ask the question, "What is a boy?" I reply, "A boy is the beginning of a man." This world needs the might of men in missions, it gains men as it wins boys. Around a campfire at the R.A. Camp Ithocatee, this past summer, I realized the power of prayer, and the power of men and missions and determined to help boys into missions through Royal Ambassador chapter work.

At every diversion or pastime the most interested participant or spectator is a red-blooded boy. IS HE YOUR BOY? As boys are interested in these various pastimes, so they can be vitally interested in Royal Ambassador work. Programs suggested in *World Comrades* are attractive and informing; mission study books are delightful and inspire in Kingdom activities; the ranking system spurs to real growth in denominational and Christian loyalty and the fact that the organization is really for them appeals to the boy and gratifies his sense of manhood. Your boy should not be deprived of all these helps in building Christian character.

The church of tomorrow is depending upon our boys to lead on to victory. How can they serve without knowing the meaning of service? How can they really promote Christianity without knowing the Kingdom needs, the Kingdom's progress? The church is to help bring in the Kingdom. The boy must help. Would you neglect that boy or are you leading that boy of yours to think missions, to pray for missions, and to give to missions? If you are doing that then the future of missions will be as bright as the rays of the sun.

Striving to teach the boy that the real object of missionary education is to study God's Word and God's world, to commune daily with the greatest of all counselors, Jesus Christ, and to serve in giving the Word to the world is the endeavor of the true R.A. counselor.

May all counselors be strengthened in their untiring efforts and may their comrades and fellow-workers see the Kingdom expanding through their plans. May God add His blessing on the R.A. boys of our Southland and strengthen them as they pray and as they serve.

Is your boy among them?

An Ambassador Plenipotentiary Tells How He Reached That Rank

(October *World Comrades*)

I ENJOYED WORKING on my Royal Ambassador Plenipotentiary Projects these past months. At the beginning of the summer Mr. and Mrs. D. C. Shepard, the Intermediate Royal Ambassador Counselors at Bellevue, invited all the R.A. boys who would go to their home to start

their projects in the R.A. Ranking System. Six boys went and we were divided into two groups of three each to prepare a debate, which was: "Resolved that men should preserve peace by preparing for war," for the regular R.A. meeting. After this was completed I worked on five other projects: the history of my church; the quarter's gifts through the church; wrote an original R.A. cheer; wrote the biography of two prominent Americans born in a foreign country; and sketched the life of John Lake, the missionary, for whom our chapter is named. I found that I completed six of the eighteen projects all in about four hours.

On the following Tuesday I went to town and bought the stamps from the countries where the southern Baptists have missionaries. Also I went to the telephone company to obtain material for a poster about the different parts of the telephone and where they come from. I used the "Book of Life" to help me make the maps of Paul's missionary journeys and the journeys of Jesus. Then I hunted up a copy of the twenty missionary verses in the Old Testament and found descriptions of vain idol worship in the Old Testament which Dr. R. G. Lee, our pastor, had given to my brother several years ago when he completed his work. I looked in all the religious magazines that we had for pictures about the three types of mission work—preaching, teaching, and healing. Next I wrote a dramatization story about Samuel's early boyhood. Then I wrote three letters: one to the Foreign Mission Board at Richmond for a picture of Miss Ruby Daniel, missionary to Hungary, to make an illustrated map showing her location and the kind of institutions in that one field, another to the Home Mission Board at Atlanta for the number of Christians, churches, missionaries, pastors, and population in the Southern Baptist Convention fields and the other to Birmingham to see if a poem that I had composed would be accepted for publication in *World Comrades*. The last thing was to read an advanced missionary book. When all of this work was completed I expressed the projects to Nashville to Miss Margaret Bruce, our Tennessee young people's leader, to pass on them. The projects were returned with a letter accepting my work and giving me the title of Ambassador Plenipotentiary.

How glad I was! I wanted to attain that rank but had no idea I could do it until I began working on the projects one at a time. I must not forget to say I received much encouragement from my home folks.

LAURIE GREEN,

Bellevue Baptist Church, Memphis, Tenn.

That Thy Way May Be Known Upon the Earth Through Personal Service

By MRS. JOHN JETER HURT

Jackson, Tenn.

LET US THINK FIRST of WHAT Personal Service IS. It is that service which "reaches out in a world of need to express Jesus in word and deed." Personal Service is "Christ-like living in our own community." There are two definite lines of Christian service—one is individualistic, for soul-winning—and the other is a group or community contact. Each contributes to the other in making the WAY of the Lord known upon the earth.

Personal Service is Christ-like living with

regard to those around us. It is social service with the gospel as its motive and the winning of souls as its aims—Every Christian—no matter what the circumstances—can find some way to serve someone in the community. If we are willing to serve, God will open our eyes, ears and hearts to needs that we can meet. Jesus struck deeply when He placed MOTIVE as the necessary ingredient of true Christian service so that "the cup of cold water given in His name" becomes a real service.

Luke 8:1-3 gives us a report of New Testament Personal Service—"And it came to pass that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the Twelve were with Him. AND CERTAIN women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils; and Joanna, the wife of Herod's steward, and Susanna, and many others, which ministered unto Him of their substances." I am grateful that this is said of women—They ministered unto Him of their substance. I want you to remember that the Scripture says that Jesus and the Twelve were traveling throughout every city and village. And then it adds that certain women—names some of them in particular—and again adds that MANY others, too many to mention by name—and it says THEY MINISTERED unto Him of their substance. Do you see that it doesn't say they SENT gifts to Jesus—it says they went along with Him and did whatever their loving hands found to do for His comfort, and to help Him give the gospel story to lost people. I would like to know HOW they did it.

That Thy way may be known upon the earth through Personal Service. There are so many opportunities of making Jesus known through Personal Service—the Negroes are a problem and an opportunity. They are waiting for us to offer to teach special classes in Mission Study, and in Bible Study. I have heard of several consecrated women who are meeting groups of Negro women each week to teach them the Sunday school lesson so they may be better prepared to teach their own people on Sundays. Surely this is a splendid method of making His way known among the Negroes. Many foreigners have come to live in our midst and they are eager to make friends in their new home. Visit them, invite them to your church services, offer to take them to your missionary meetings and welcome them into your homes—thus we may make His way known among the foreigners.

We are greatly interested these days in trying to reach our Jewish friends. The Jews are such friendly folk that we might build up a friendship through neighborly kindness that would give us an opportunity to talk to them about our Saviour who wants to be accepted as their Messiah.

We can make His way known through a Mission Sunday school. The purpose of the Mission Sunday school is to win lost souls. Many of our strongest churches of today are the outgrowth of a mission Sunday school. The time seems to have come in America when the way of salvation can be made known only through individuals reaching out and touching other individuals—or by Personal work—or as we say in Woman's Missionary Union—Personal Service.

Personal Service with its underlying motive of soul winning makes missionaries of us all. You remember John the Baptist sent some of his disciples to Jesus asking, "Art Thou the Christ, or shall we look for another?" Jesus said nothing about His being the Messiah—just said, Go, tell John the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. Jesus

(Continued on page 21)

Shall It Be War Again?

By R. B. ELEAZER

A SERIOUS word with you, reader: Are you willing to have the United States go to war again in Europe's quarrel? If not, now is the time to say so in emphatic terms. We are much nearer war today than when we re-elected Wilson in 1916 "because he kept us out," yet five months later he put us in.

The same thing can happen again. There is every reason to believe it will, unless the millions who favor peace bestir themselves at once, and vigorously!

The militarists, the politicians and the munitions makers are in full cry. The propagandists are busy telling us what they want us to know and concealing the rest. All the specious slogans that beguiled us in 1917 are out in force. The government is doing everything possible "short of war." Every day it edges closer to the brink and takes desperate chances of going over.

Meantime, looking back to 1917, we see that the great "war to end war and to save democracy" produced only a crop of new dictatorships and sowed the dragons' teeth harvest of hate that Europe is reaping today. Our own well-meant sacrifice of blood and treasure, we realize too late, was poured out in vain.

In the light of that experience—so costly, yet so futile—do you think we should try it again? Are you willing again to have the battle fields of Europe baptized with the blood of American boys?

If not, sit down today and say so emphatically to your representatives in Congress. Tell them you expect them, as the guardians of America, to keep this country at peace! There is no time to lose. Even tomorrow may be too late.

It Was a Great Day

By LAWSON H. COOKE

SUNDAY, OCTOBER 20, was a great day among Southern Baptists. It was Layman's Day, and laymen throughout the Southern Baptist Convention gathered in great numbers in their churches to hear Gospel messages preached from thousands of pulpits.

Perhaps the greatest broadcast coverage in the history of the Convention occurred during the afternoon. From forty or fifty stations, and by some of our most prominent pastors and laymen, great messages were broadcast. The general theme was "Mobilizing the Man-power of Our Churches." This was not in any sense a piece of Brotherhood propaganda, but a great call to the men of our churches to assume their rightful place as Christians, and to discharge their Christ-given responsibilities to a torn and bleeding world. As Southern Baptists we should be focusing our attention at this point today.

When millions of young men are being mobilized for possible military service, it is supremely important that they go forth fortified with a consciousness of the presence of God, and with a keen sense of their responsibility as Christian men.

It is a fatal day for any people when their material prosperity runs ahead of their spiritual development. Whenever man's ingenuity and power outstrip his sense of moral responsibility, we are heading inevitably for economic as well as moral collapse.

At this tragic period in the life of our nation and of the world, it will be fatal not to address ourselves to the supreme task of mobilizing men for Christ.

Pro Patagonia

IN THE TURMOIL of thoughts occupying people's minds regarding the war in Europe, we are holding on our course preaching the Gospel to needy and sinning humanity. Northwest Patagonia is peopled with every nationality; and no matter what the different prejudices and loyalties, there is for us one supreme loyalty: our obedience to Christ the Saviour of the world; and one duty: to preach the Gospel to all peoples.

Naturally, we share the anxiety of the United States concerning possible Nazi or Fascist inroads into these countries. We are, however, thankful for Argentine neutrality, and under the banner of blue and white we work on no matter how deeply we feel for the lands robbed of their liberties or for those in immediate peril.

May I this time emphasize first that we are encouraged by the work of the Spirit in definite cases? There is the baker, the husband of a believing wife, both Spaniards, who came home one day and told her that a great change had come into his heart. There is the engine driver, who at first refused to go to the Gospel meetings at the invitation of his wife, but who, wandering round the town to which he had recently come to live, found himself in front of our preaching hall. He ventured in and later made the good confession. There is the English manager of the fruit sheds who only today told me he was troubled about his soul and is willing to meet with me before the open Bible to see "whether these things were so." There is the young cavalry man, now attending a military school in Buenos Aires, who continues to witness faithfully to Christ. There is the clever Swiss lady, married to an ex-service officer of the Italian army, whose distorted knowledge of Christ was acquired during twelve years in a convent school, and who, now writing from Buenos Aires, says: "Can I forget that place (referring to our humble preaching hall) where for the first time I heard the true Word of God, in those words which went to the bottom of my heart and made me understand that that was the true way of life eternal? Can I ever forget that place, when it was there that I found my salvation?"

Not that all is smooth sailing in winning souls, or in keeping with them. Far from it. Dona Juana in a small fruit farm two squares from us lives in a daily inferno of disturbance with an unbelieving husband, unable to read or write, but able to bully her with his lying and cruel tongue. Dona, married to an English fruit farmer, cannot be too persistent in her faithfulness to the activities of our church without running the risk of getting her eye blacked, as once indeed happened; and Dona, whose Swedish husband denies the truth of the Bible and supports his position by drinking and careless living.

In the midst of all, there is the refreshing presence of a growing number of young people in our homes and meetings. We have had two or three concentrations of them lately. Coming from Roca, Cipolletti, and Neuquen, they usually number forty or more. A selected group come early and cover the town with a house-to-house tract distribution. After that there is the "programa" and sometimes a social hour before leaving for home. Two of the young women are this year taking Bible studies in our Rosario institute.

Please pray that we have more workers, more conversions, more Sunday school children, two or three good church buildings, a growth in native financial support; and above all, that the power of the Spirit may be upon each one of us.

GEORGE A. BOWDLER,
Cipolletti, F.C.S., Argentine.
July, 1940.

That Thy Way be Known

(Continued from page 20)

healed all who came unto Him for healing, but He also preached the gospel to them.

Personal Service leads to the Cross. That we have not been very busy along this line is proven by the shameful fact that there were no conversions in so many of our churches last year, and by small gifts to benevolences and missions. Mrs. W. J. Cox said, "This challenge of work in our own community lacks the glamour of the distant scene, but it is as truly the call of God as the ends of the earth."

The PRACTICAL motto of Personal Service could well be: "Pure religion and undefiled before God the Father is this: to visit the orphans and widows in their affliction and to keep himself unspotted from the world." The *Spiritual* motto could be: "The Son of Man is come to seek and to save that which is lost." The *Spiritual* AIM is ever and always soul-winning. It is the theme. "Home Sweet Home" may be played with one finger, but a great musician, such as Paderewski, can make it glorious with variations. Soul-winning is *ever* the theme. It may be obscured for a time while we save the individual in very practical ways, but it is ever the outstanding thing heard—the theme of Personal Service.

If we are to make His way known throughout the earth we must SEE Christ. The scarlet thread of the gospel message must run through all our work. Our service must be radiant with the GOOD NEWS. We may organize, we may educate, we may even build character to a certain extent, but we fall short of our aim if we fail to make Personal Service a SPIRITUAL force. Dr. Mullins said, "The most romantic thing in all the world is winning lost souls."

TO ORGANISTS AND CHOIRMASTERS . . .

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

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AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

B. R. Winchester, of Benton, Ky., has resigned the care of that church and accepted a call to the church at Huntingdon.

—BAR—

Calvin B. Waller, President of the Arkansas Baptist Convention, is being honored greatly by the Brotherhood. Many years ago he was a Tennessee pastor.

—BAR—

The ordination service of Omer Novis of the First Church, North Little Rock, Ark., Sunday, October 6, was held in the auditorium of the First Church, North Little Rock. L. M. Sipes preached the ordination sermon.

—BAR—

Hon. Dwayne Maddox, of Huntingdon, made a patriotic address to more than a hundred men, a class known as Hurt's Minute Men of the First Church, Jackson, Sam F. Barker, president.

—BAR—

Singer P. A. Stockton, of Little Rock, Ark., lately held a meeting at Rock, Okla. E. A. Spiller, pastor. The meeting resulted in 70 additions. N. M. Stigler did the preaching.

—BAR—

T. S. Hubert, pastor of the First Church, Kissiman, Fla., was honored Wednesday night after prayer meeting with a birthday party. He was 80 years old and has rounded out his 15th year in the present pastorate.

—BAR—

The Baptist General Convention of Oklahoma will meet in the First Church, Tulsa, Okla. J. W. Storer of the First Church, Tulsa, is president of the Convention, as well as pastor of the church. J. E. Outlaw, a Tennessee product, is pastor of the North Trenton Church, Tulsa.

—BAR—

C. E. Wilbank resigned the care of the First Church, Ardmore, Okla., and accepted a call to the First Church, Stillwater, Okla., effective December 1.

—BAR—

W. T. Low, of Davis, Okla., did the preaching in a revival in his church resulting in 24 additions, 25 by baptism. George Reynolds led the music.

C. C. Morris, of Ada, Okla., has done a great work in that church. He supplied the pulpit of the First Church, Oklahoma City, recently.

—BAR—

R. C. Miller, after holding a good meeting recently in Sedalia, Mo., has gone to Shiatook, Okla. He was a former pastor at Sedalia.

—BAR—

R. Q. Leavell did the preaching in a revival recently in the Curtis Street Church, Augusta, Ga. There were 58 additions. E. C. Sheridan is the pastor.

—BAR—

J. Earl Tharp, pastor of the New Orleans Church, Tampa, Fla., did the preaching in a revival just closed with the Second Church, Douglas, Ga. C. J. Johnson is the pastor. There were 55 additions, 40 by baptism.

—BAR—

J. O. Guntharp, of Amory, Miss., accepts the call to the church at Huron, and also Chapel Hill Church.

—BAR—

L. E. Toon, of Decatur, Ala., has served efficiently for a number of years many rural churches in the Morgan County Association. He is now pastor of four churches. At his Bethlehem Church, the revival resulted in 36 additions, and at Antioch, 12 additions.

—BAR—

The Relief and Annuity Board of the Southern Baptist Convention has bought a building where it will establish a Baptist center.

By THE EDITOR

The sympathy of the brotherhood goes out to the bereaved on account of the death, on Oct. 16, of F. D. Copeland, Copperhill, husband of the oldest sister of Mr. Noah B. Fetzer, bookkeeper in the State Board office. The Lord comfort the sorrowing.

—BAR—

The prayers of the brotherhood will ascend for the speedy recovery from illness of Pastor H. B. Cross of Judson Memorial Church, Nashville. Latest advices are that he is improving.

—BAR—

Last week's paper indicated that the Ministers' Conference at Johnson City preceding the State Convention, would be held on November 11. It should have been November 12.

From James A. Ivey, president, we have received a copy of the program for the Southern Baptist Seminary Alumni Breakfast to be held at Johnson City the morning of Nov. 14, at seven o'clock, at the John Sevier Hotel. We regret that it was not received in time to find space for it in this issue of the paper.

—BAR—

From the bulletin of the First Church, Trenton, C. O. Simpson, pastor, we note the death on Aug. 30, at Santa Maria, Cal., of an aged Baptist preacher, J. G. Pulliam, who had held no great pastorates and was little known. In one of his meetings he had only one convert, but that convert was George W. Truett. No preacher since Paul has perhaps been more successful than J. G. Pulliam!

—BAR—

Dr. W. C. Boone, for the past eight years pastor of the First Baptist Church, Jackson, has resigned to accept the call of the Crescent Hill Baptist Church, Louisville, Ky. Tennesseans in general and Jackson in particular regret to see him go.

—BAR—

O. Jack Murphy, pastor of the First Church, LaFollette, encouragingly says of BAPTIST AND REFLECTOR, "Our paper will go on increasing in its popularity because of what it is meaning to our Baptist people." Thank you, beloved.

—BAR—

W. F. Powell, pastor of the First Church, Nashville, who has been recently assisted in a gracious revival by C. Oscar Johnson of the Third Church, St. Louis, is to assist Pastor Henderson Barton and the Edgefield Church Nashville, in a revival, beginning Nov. 17.

—BAR—

"Powerful, effective, heart-searching messages" are the words used by Pastor Paul A. Wieland to describe the preaching of Lloyd T. Householder of the First Church, Lewisburg, in a revival in the First Church, Bolivar, held recently in which there were 7 additions. Pastor Wieland has had 24 additions in the last nine weeks, about half of them by baptism.

—BAR—

Saying that he had never seen a better meeting for the church and for the lost in the nineteen years of his pastorate, J. K. Smith, pastor of Gillespie Avenue Church, Knoxville, writes

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCT. 20, 1940

Sunday School	Training Union				
Alcoa: Calvary	242	Cookeville, First	334	Lenoir City: First	406
First	288	Daisy	167	Pleasant Hill	184
Alamo	191	Dandridge	108	Liberty, Salem	57
Antioch	115	Decherd	103	Maryville: Cedar Grove	93
Athens	352	Doeville, Little Doe	96	First	630
Bartlett	145	Dyersburg, First	484	Memphis: Bellevue	2190
Bolivar	210	Elizabethton, Calvary	223	Boulevard	179
Butler	167	First	523	First	841
Chapel Hill, Smyrna	69	Immanuel	98	LaBelle	706
Chattanooga: Calvary	378	Slam	238	Seventh Street	439
Chamberlain Avenue	359	Southside	88	Temple	1242
Concord	238	Watsuga	251	Union Avenue	990
Dry Valley	201	Erwin: Calvary	318	Morristown, Bethel	75
East Lake	434	First	432	Murfreesboro, First	508
First	1074	Fountain City, First	285	Nashville: Central	40
Highland Park	760	Gallatin, First	300	Edgefield	372
Morris Hill	195	Georgia, South Rossville	135	Inglewood	414
Oak Grove	222	Tabernacle	266	First	1286
Oakwood	168	Gladeville	104	Grace	237
Pine Grove	85	Grand Junction	130	Lockeland	519
Red Bank	527	Hampton	160	New Tazewell	109
Ridgedale	202	Hixson: First	75	Ooltewah	107
South St. Elmo	133	Mission	812	Paris, First	406
Spring Creek	123	Jackson: Ararat	616	Raleigh, Ardmore	46
Tabernacle	422	First	67	Ramer, Gravel Hill	105
White Oak	213	West Jackson	123	Rockwood, First	303
Woodland Park	824	Jefferson City, Buffalo Grove	240	Shelbyville, First	174
Cleveland, Big Springs	324	Kingsport, First	120	Townsend, Bethel	159
South Cleveland	125	Knoxville: Bell Avenue	600	Trenton, First	434
Church Hill, Oak Grove	47	Broadway	1063	Tyner	37
Collierville	153	Fifth Avenue	992	Union City, First	618
Columbia, First	297	First	1064	Walter Hill, Powell's Chapel	159
Second	122	Gayland Heights	204	Watertown, First	195
		Lebanon	335	Westbourne	44
				White Pine	135
				Winchester, First	101

of a gracious revival there in which the preaching was done by Evangelist Floyd Creasy. There were 39 additions, 30 of them by baptism.

—BAR—

Pastor J. H. Suddeth and Poplar Springs Baptist Church, Ringgold, Ga., are happy over the blessings of God on their work. The first service was held in their new building in December, 1939. The membership then was 28 and now it is more than 100, and from an enrollment of 70 to an enrollment of over 200 and the school reaching the Standard is the Sunday school record. The Training Union enrollment is more than 100. In a gracious revival sometime since there were 38 conversions and 33 additions.

—BAR—

On a recent Sunday, Charles McDowell was ordained to the ministry by Morris Hill Baptist Church, Chattanooga. James Catlett, pastor, Falling Water Baptist Church, Ocoee Association, has called him as pastor. God bless him in his ministry.

—BAR—

CORRECTION. In last week's BAPTIST AND REFLECTOR it was inadvertently stated that Tom L. Roberts, pastor of the First Church, Pineville, La., did the preaching in a recent revival in the First Church, Martin, Tenn. It was Dr. W. H. Knight of Pineville who did the preaching. Tom L. Roberts is pastor at Martin. Also it was recently stated that Ernest F. Campbell had resigned the pastorate of Rivermont Avenue Baptist Church, Lynchburg, Va. Dr. Campbell has not resigned and his church is moving on in a great way. These errors are deeply regretted, but such things sometimes occur in spite of great care to the contrary.

—BAR—

October 1, J. P. Allen, formerly of Clay, Ky., became pastor of the First Baptist Church, Newport, succeeding Merrill D. Moore, who resigned to become president of Tennessee College. Tennessee Baptists welcome him to the state.

—BAR—

During the past year the First Baptist Church, Owensboro, Ky., Robert E. Humphreys, pastor, welcomed 181 additions, 79 of them by baptism, and contributed \$33,363.80 to all causes. October 20 Dr. Humphreys began his fourteenth year as pastor of the church.

—BAR—

The past year has been the best in the twelve years that A. A. McClanahan, Jr., has been pastor of Chamberlain Avenue Church, Chattanooga. Eighty-seven additions were welcomed and about \$6,000 was spent on the building. It is planned to put the BAPTIST AND REFLECTOR in the church budget and make a five per cent increase in allocation from the Unified Budget to the Co-operative Program. Bro. McClanahan recently did the preaching in a revival in the First Church, San Marcos, Texas. J. N. Phillips, pastor, in which there were 95 additions.

—BAR—

Pastor Lyn Claybrook, Dresden, did the preaching in a great revival in Royal Street Church, Jackson. J. B. Holland, pastor. Of those joining the church there were three men above 50 years of age, one of them 75.

—BAR—

New Hope Baptist Church, Bledsoe Association

It is with great pleasure that I announce to the BAPTIST AND REFLECTOR splendid progress of our church.

The Sunday school is going forward in a nice way, under our splendid and faithful superintendent, Bro. Levi Creekmore. We play around the 100 mark in attendance, and sometimes go over it. The Young People's work is on the upward march.

The latter part of August we had a wonderful revival. Our pastor, Rev. Robert Earls of Nashville, had the Rev. O. F. Huckaba of

Nashville to assist him. Bro. Huckaba is truly God's man. He brought to us twenty of the most stirring Spirit-filled, old-time Galilean gospel messages. The church experienced an "old-time heart-felt, revival of religion." Many souls were saved and shouted the praises of God. There were 15 additions to the church, 11 by baptism. Bro. Huckaba's splendid son, Floyd, was our pastor for a number of years.

Through the untiring efforts and deep interest of our beloved pastor for his people during the third year of his pastorate, this revival was, in part, the culmination of the seed sown along the way by him. We are happy that our church house has been made so brilliant by electrical power and we pray that each Christian life may be made more spiritually bright by God's mighty power.

—A NEW HOPE MEMBER.

—BAR—

Pastor Floyd W. Huckaba and the Richland Church, Nashville, celebrated the anniversary of the Sunday School, October 6, with 195 present, the largest number in the history of the church and with a great message by Dr. P. E. Burroughs delivered to the largest crowd ever assembled in the church.

—BAR—

On account of an illness of more than a year, J. LeRoy Steele has resigned the pastorate of Oakwood Baptist Church, Knoxville, after three and one-half years' faithful service in which there have been 272 additions by baptism and 221 otherwise, completion of a new house of worship and total gifts of \$37,492.05. The church has adopted some splendid and appropriate and fully deserved resolutions concerning him. May the Lord bless this faithful fellow minister.

—BAR—

The following friends visited the BAPTIST AND REFLECTOR office this week: Norris Gilliam, Springfield; J. L. Alexander and son, Kenneth, Pikeville; E. A. Cox, Elizabethton; W. E. Richardson and daughter, Jane, Columbia; H. J. Beasley, Sevierville; C. E. Autrey, Union City; Ira C. Prother, Oklahoma City, Okla.; Bill A. Jordan and W. C. Griffin, McMinnville; Harry Henderson Clark, Knoxville; Harold Stephens, Cookeville; H. L. Carter, Dickson; and A. C. Johnson, Raleigh.

—BAR—

The "Union Streamline Debate Club" of Union University has elected officers as follows: Gordon Clinard, outstanding sophomore debater, president; Joe Hastings, vice-president; David Cooper, secretary-treasurer; Huey Rogers, reporter and publicity manager. Coach Farnsworth expects engagements with some excellent teams this year.

—BAR—

Pastor H. J. Beasley and the First Church, Sevierville, were happy on a recent Sunday to dedicate their building free of debt, with Secretary Freeman delivering great messages. Mrs. R. E. Corum, widow of the man who was pastor when the building was begun, but who did not live to see it finished, burned the notes.

—BAR—

Southern Seminary Alumni Breakfast

The alumni, trustees and former students of the Southern Baptist Theological Seminary will have breakfast together at Johnson City on the morning of November 14, at the John Sevier Hotel. Tickets are fifty cents and they will go on sale immediately after the Tennessee Baptist Convention assemblies.

C. ELDON WRIGHT, Secretary,
Tennessee Alumni Association.

—BAR—

WITH THE CHURCHES: *Alcoa*—First, Pastor Angel received by letter 8, for baptism 7. *Athens*—First, Pastor Bond welcomed by letter 3, 1 by statement and 19 by baptism. *Chattanooga*—Bartlebaugh, Pastor King received 5 for baptism; Calvary, Pastor McMahan received for baptism 1; Concord, Pastor I. C.

Frazier received by letter 2; Dry Valley, Pastor Youngblood received by letter 2, for baptism 2; East Lake, Pastor Crantford welcomed 2 by letter; First, Pastor John A. Huff received by letter 1, for baptism 1; Highland Park, Pastor DeVane received by letter 3, for baptism 4; Pine Grove, Pastor Burns received for baptism 1; Red Bank, Pastor Pickler received by letter 5, for baptism 1; St. Elmo, Pastor Ziegler received for baptism 5, reclaimed 1; Tabernacle, Pastor Denny received for baptism 2, baptized 1; Woodland Park, Pastor Williams welcomed by letter 2, for baptism 8, baptized 3. *Daisy*—Pastor Black received for baptism 1. *Elizabethton*—Calvary, Pastor Cox baptized 4. *Fountain City*—First, Pastor Burke received by letter 2. *Rossville, Ga.*—Rossville Tabernacle, Pastor Tallant received by letter 4. *South Rossville, Ga.*—Pastor Windsor received by letter 2. *Johnson City*—Unaka Avenue, Pastor Bowers received by letter 1, for baptism 1. *Kingsport*—First, Pastor Hughes welcomed by letter 5, for baptism 9, baptized 8. *Knoxville*—Bell Avenue, Pastor Allen baptized 3; Broadway, Pastor Pollard welcomed by letter 7, confession 12, statement 1. *Memphis*—Bellevue, Pastor Lee welcomed by letter 11, by baptism 7, baptized 7; Boulevard, Pastor Arbuckle received by letter 3; La Belle, Pastor Baker received 2 additions to the church; Seventh Street, Pastor Highfill received 1 by baptism; Temple, Pastor Boston received by letter 3, for baptism 2. *Murfreesboro*—First, Pastor Sedberry welcomed by letter 3. *Nashville*—Central, Pastor Wright received by letter 1, for baptism 1; First, Pastor Powell received 28 additions; Ingleswood, Pastor Beckett received by letter 5; Lockeland, Pastor McMurry received 1 by profession; Third, Pastor Smith welcomed by letter 2, for baptism 1, baptized 1. *Rockwood*—First, Pastor Leonard baptized 8. *Walter Hill*—Powell Chapel, Pastor Medlock received 1 conversion, for baptism 1.

—BAR—

Briefs Concerning the Brethren

Called and Accepted

W. Fred Hinesley, Ohio Street Church, Pine Bluff, Ark. ✓
Woodrow Fuller, First Church, Corbin, Ky. ✓
E. W. Westmoreland, Field Street Church, Cleburne, Texas. ✓
John D. Lundberg, Milaca, Minn. ✓
Frank L. Snyder, First Church, Clarendon, Va. ✓
Wilson Walker, Hebron Church, Concord, Ga. ✓
Clyde Campbell, Calvary Church, Abilene, Texas. ✓
W. P. Hall, Mt. Bethel and Starr Baptist Churches, Belton, S. C. ✓
W. A. Loudermilk, East Side Baptist Church, Liberty, S. C. ✓
Harold Blalock, First Baptist Church, Condon, Oregon. ✓
Floyd Craig, Cedarvale, Kansas. ✓

Resigned

Woodrow Fuller, First Church, Fulton, Ky. ✓
E. W. Westmoreland, Exchange Avenue Church, Oklahoma City, Okla. ✓
Frank L. Snyder, First Church, Ware Shoals, S. C. ✓
Norman Harrington, Easton, Maryland. ✓
Harold Blalock, Lake City, Cal. ✓
John W. McAtee, Bethel Baptist Church, St. Louis, Mo. ✓

Ordained

Ray Cumbee, Harmony Grove Church, Dodson, La. ✓
Vernon Tapp, First Baptist Church, Italy, Texas. ✓
Aaron Burleigh Kelly, First Church, Clarendon, Va. ✓

Deceased

Rev. J. B. Byrd, Georgiana, Ala. ✓

The Baptist Memorial Hospital is the Largest Baptist Hospital in The World, and the South's Greatest — 500 Beds

Record of 1940
October to October

Patients Admitted to the Hospital	17,069
Patients Treated But Not Admitted, on Which a Record Was Made.....	10,000
Operations	10,311
(Major 7,519, Minor 2,792)	
Charity	\$310,000.00

CHARITY IS OUR DIVIDEND. WE HAVE JUST DECLARED THE LARGEST DIVIDEND IN THE HISTORY OF THE BAPTIST MEMORIAL HOSPITAL, \$310,000.00. FROM 35 TO 40 PER CENT OF ALL PATIENTS THAT ARE ADMITTED TO THE BAPTIST MEMORIAL HOSPITAL ARE CHARITY. INCLUDED IN OUR CHARITY IS ABOUT \$10,000 EVERY YEAR TO THE CRIPPLE CHILDREN'S HOSPITAL AND ABOUT \$15,000 TO \$20,000 FREE SERVICE TO PREACHERS AND THEIR FAMILIES. WE ARE PROBABLY THE LARGEST CHARITY HOSPITAL IN THE UNITED STATES THAT IS NOT

SUPPORTED BY TAXATION, ENDOWMENT, OR COMMUNITY CHEST. THE VERY FOUNDATION OF THE BAPTIST MEMORIAL HOSPITAL IS CHARITY. EVERY DOLLAR THAT WE RECEIVE FROM ANY DEPARTMENT, INCLUDING OFFICE BUILDING, DRUG STORE, HOTEL OR ANYTHING ELSE IS A TRUST FUND AND, AFTER CAREFUL AND ECONOMICAL ADMINISTRATION, EVERY DOLLAR GOES TO CHARITY AND EXTENSIONS.

ON JANUARY 1, 1935, WE CALLED OUR BONDS; WE OWED \$167,000.00. IN THE PAST SIX YEARS WE HAVE PAID THESE BONDS AND PAID OVER \$600,000.00 FOR NEW ADDITIONS. THIS INCLUDED A HOSPITAL WING AND AN ADDITION TO OUR OFFICE BUILDING. THE ADDITIONAL OFFICE BUILDING PROVIDES THE REVENUE FOR THE EXTENSION OF CHARITY IN THE NEW HOSPITAL WING. OUR PLANT IS NOW VALUED AT MORE THAN \$3,000,000.

DURING THE PAST SIX YEARS WE HAVE GIVEN \$1,697,975.00 TO CHARITY. WE DO NOT KNOW OF ANY HOSPITAL IN THE UNITED STATES PUBLISHED IN THEIR ANNUAL REPORT THAT CAN MAKE A BETTER SHOWING.

We Have No Money, But We Are Out of Debt

DURING THE YEAR 1941 WE EXPECT TO BUILD AN ADDITION TO THE NURSES' HOME TO COST ABOUT \$100,000.00. AT PRESENT WE ARE TAKING CARE OF A NUMBER OF NURSES IN THE HOSPITAL, BUT AS SOON AS POSSIBLE WE MUST MAKE PROVISION FOR THEM TO MOVE OUT OF THE HOSPITAL INTO THE NURSES' HOME.

THE EXECUTIVE COMMITTEE, WHILE BELIEVING THAT WE ARE GOING TO HAVE PROSPEROUS CONDITIONS FOR THE NEXT TWO OR THREE YEARS, BELIEVES THAT A DEPRESSION IS SURE TO FOLLOW AND THE EXECUTIVE COMMITTEE DOES NOT INTEND THAT WE SHALL BE BURDENED WITH A DEBT AND A DEPRESSION AT THE SAME TIME.

A. E. Jennings,
Chairman, Executive Committee