

A Century In North DeKalb



the story of
First Baptist Church
Chamblee, Georgia
1875 — 1975

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This story, covering 100 years in North DeKalb, is primarily a book about people and a place—both of whom were used of God to extend His Kingdom on earth.

The writers and researchers endeavored to place the story of the First Baptist Church of Chamblee, Georgia in the context of life itself—the local community, DeKalb County, the state of Georgia, the United States, and even the world. The church at Chamblee has always existed in relation to its world.

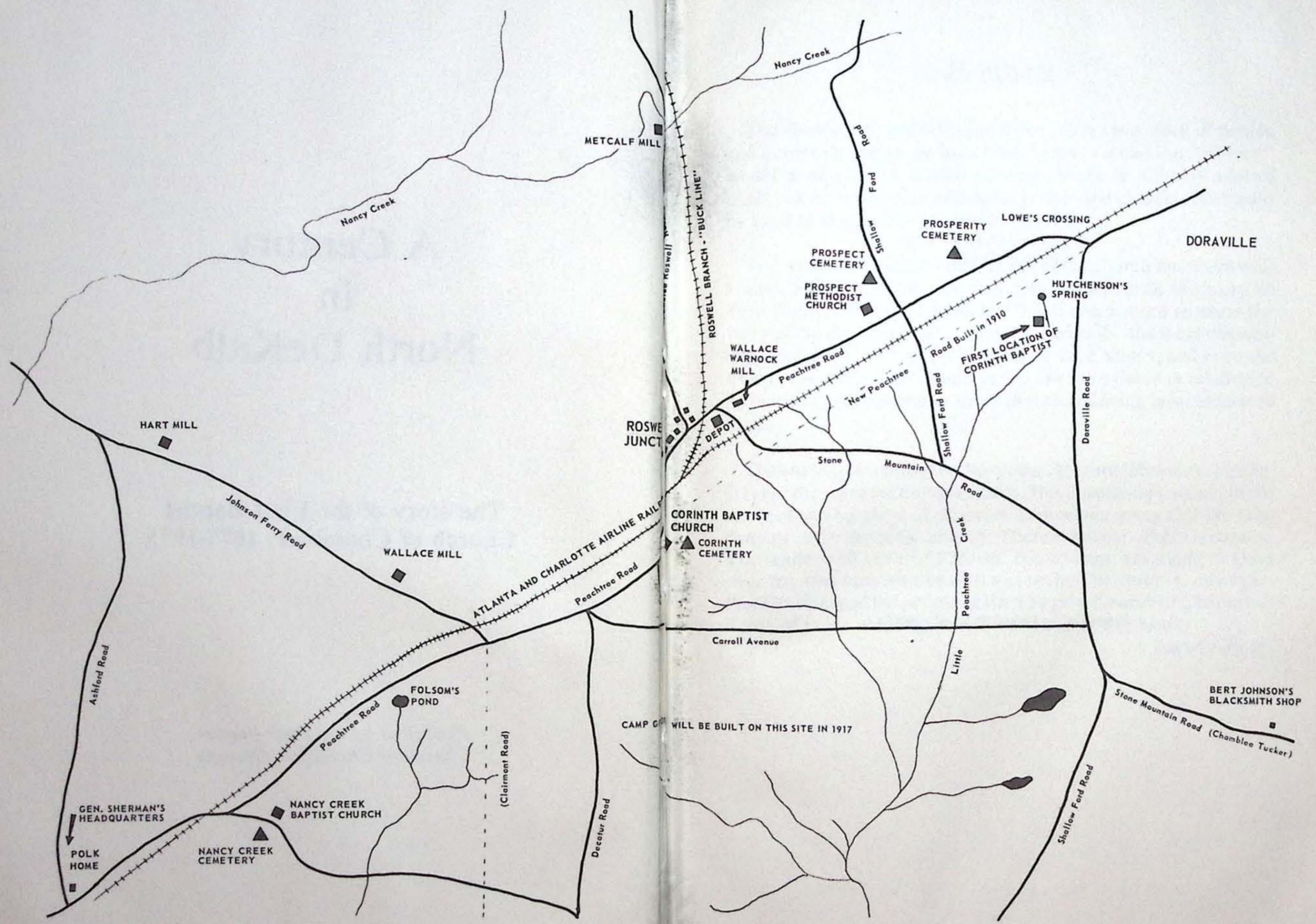
The story is not laborious reading. It is not the mere recitation of facts. There is humor. There is pathos. No attempt was made to gloss over the sins and failures of the church. The truth is, however, that God blessed the people of First Baptist Church of Chamblee. Some of those blessings are found in this book.

A Century
in
North DeKalb

The story of the First Baptist
Church of Chamblee, 1875-1975

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Church of Chamblee, Georgia*

THE DANGER OF BEING IN CONTACT WITH THE COUNCIL



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Preface

The story contained between these covers is a story of people and events through a period of 100 years. To call it a "history" would be to miss its central purpose. While it contains a lot of history, it is primarily a book about people and a place—both used by God to extend His kingdom on earth.

The writers and researchers are talented church members who volunteered sacrificially of their time to articulate the story of First Baptist Church, Chamblee. They endeavored to place the story of the church in the context of life itself—the local community, DeKalb County, Georgia, the United States, and even the world. The church at Chamblee has always existed in relation to its world. One hundred years of that relationship is summarized here.

The story was written for the reader. It is not laborious reading. It is not the mere recitation of facts. It is chronological only in the sense of arrangement of chapters. It presents many real-life happenings in the life of the church. There is humor. There is pathos. The reader will smile and frown. No attempt was made to gloss over the sins and failures of the church. The truth is, however, that God blessed the people of First Baptist Church of Chamblee. Some of those blessings are to be found in this book.

— Earl Craig Jr.

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The success of the book was largely attributed to the skillful job of writing rendered by members of the church. They included: Miss Martha Ayers, Mrs. and Mrs. James Bever (Linda), Mrs. Marvin Camp (Dorothy), Mrs. Robert Gunter (Connie), Mrs. John Lee (Joan), Mr. and Mrs. Joe Massey (Celeste), Rev. Norman Plunkett, Mrs. Robert Prator (Cecilia), Miss Frances Roberts, Mrs. Harold Smith, (Elizabeth), Dr. Leland C. Thomas.

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Last but not least, a word of appreciation is expressed to our beloved pastor, Dr. Earl H. Craig, Jr.

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Chapter I

Baptist Beginnings

—1882

BY THE END OF APRIL, 1865, General Sherman and the Civil War had passed through north Georgia. In most of the state Federal troops were in command. Atlanta (a city of 13,000 in 1860) was reduced to ashes. Buildings, warehouses, iron works, depots, machine shops and homes smouldered for months. Jonesboro and Gordon to the south of Atlanta were in rubble. In between, farm houses, plantations, and slave quarters had been put to the torch. On the edge of the silent woods, an occasional smoke-blackened stone chimney still stood, mute evidence that a farmhouse had once been there. Hundreds of these chimneys were scattered across the countryside, and already the wild honeysuckle had begun to claim them.

For the people in the rural area that surrounded Atlanta, the days and months that followed the Civil War were dark, bleak days filled with hunger, privation, and suffering. They were a soft-spoken, proud, courageous people, a people who could rise above defeat. They had suffered war and fire and devastation and had known terror and death and starvation, but they were possessed of a faith in God and in themselves that enabled them to set aside their bitterness, and with ax and saw and hammer to rebuild.

Sometime during the decade following the Civil War two small Baptist churches were born out of that faith in a little farming community about fifteen miles north of Atlanta. One, the Corinth

Baptist Church, located her meeting house near what was to become Chamblee-Tucker Road in Chamblee. The location and origin of the other, Olive Leaf Baptist Church, remains a mystery. Some believe the Olive Leaf Church building was located on what was to become Shallowford Road, just north of Old Stone Mountain Road. Olive Leaf and Corinth churches consolidated in January of 1875 as the Corinth Baptist Church. Shortly after this merger, a new church building was erected on the Shallowford Road site near Doraville. It is the history of this congregation that this book unfolds.

Who were they, these pioneer members of First Baptist Church of Chamblee? By what principles did they live, how did they worship, and upon what foundation was this church built?

Baptists were in the little group of colonists who knelt with General James Edward Oglethorpe in February, 1733, on a wind-swept bluff upon which the city of Savannah now stands. They knelt to give thanks to God for safe passage to a new land. For many years only Indians had roamed Georgia's pine-carpeted forests, and until the Revolutionary War most of the original grant was still occupied by the Creek and Cherokee Indians.

The new colony's charter provided, among other things, freedom of worship, an important factor to the few oppressed Baptists. The Baptists, because they were few in number and without adequate leadership, soon scattered across the state without forming a church.

These settlers were unprepared for the rigors and hardships they were to face, and the new colony eventually floundered. In 1752 the trustees resigned their charter, the government reverted to the Crown, and Georgia became a royal province. Six years later the General Assembly divided the province into parishes and established a state religion — the Church of England. No more than a hundred Baptists lived in the state, and they had not formed a single Baptist church.

Attracted by the desirable land, a bold, hardy, industrious people accustomed to rural life began to settle in the state. They came from other colonies in America, particularly Virginia and

South Carolina, as well as Scotland, Germany and Great Britain. In 1771 Daniel Marshall, one of the first Baptist ministers to preach in Georgia, moved from Horse Creek, South Carolina, to Kiokee Creek about twenty miles northwest of Augusta. He was promptly arrested for "preaching in the parish of St. Paul" and was ordered "to come, as a preacher, no more into Georgia." Marshall refused to be silenced, and in the Spring of 1772 formed and organized Kiokee Church, the first Baptist church constituted in Georgia.

The Revolutionary War followed a short time later and brought new growth and settlement in the state. There was also a rapid expansion of the Baptist faith, centered first around Augusta and the counties west and northwest of the city. Baptists demanded no educational qualifications to preach. Faithful minister-farmers moved with the tide of settlement into all parts of the state. Each new Baptist church stressed two principles; personal liberty that included freedom of belief, and separation of church and state. These principles were highly attractive to the freedom-loving settlers. The belief that each church is a separate unit, that she has control over her own worship and discipline, calls and dismisses the pastor, and selects all church officers and deacons was also equally appealing. New members were required to sign no creed, but the New Testament was the sole guide in their religious life.

In the 1820's, land-hungry settlers continued to pour into the state. The land which was to become DeKalb County was relinquished by the Creek Indians, and on December 9, 1822, DeKalb County was formed from parts of Henry, Fayette, and Gwinnett counties. Most of the settlers in DeKalb, plain, uneducated people, came from Virginia and South Carolina. Among these were John L. and Nancy Evins. Jack, as he was known to his family, purchased a large area along what was to become Nancy Creek. That Nancy Creek was named for his bride seems logical. On the times when Jack could not find Nancy, he usually went to "the creek" and found her fishing. It was not long before he was calling the creek, "Nancy's Creek." Nancy Creek Primitive Baptist Church on nearby Peachtree Road also bears the name. From this family would come a grandson, Justinian Evins. Justinian

helped organize Corinth Baptist Church and served for forty years as church clerk. He provided the first written records of Corinth Baptist Church.

By 1828 a farming settlement had sprung up in the northwest section of the county around the two-year-old Prospect Methodist Episcopal Church, South. The settlement would eventually become the city of Chamblee. There are questions as to when the city actually acquired its name. The word itself is an Indian word. Chamblee may have started as Shabonee which means "built like a bear." Legend states that Jacque Shabonee was an Indian Chief who did a lot of roaming. A good and kind man, he settled in a paw-paw grove in the South. That paw-paw grove could have been where Chamblee now lies.

(It was not until 1908 that Chamblee was incorporated as a town, under an Act of the Legislature, as approved August 17, 1908. A group of settlers petitioned the government for the establishment of a post office to be located on the Richmond and Danville Railroad. The line to Roswell branched off at this point. The citizens wanted to call the post office Roswell Junction but a post office already existed at Roswell. The Post Office Department asked if it might pick a name at random from the list of signers. There was a musical sound to the name Chamblee which was also the name of a Negro rail worker. The citizens apparently agreed with the Post Office Department that Chamblee was a pleasant name for their town).

A few miles north, two Indian trails crossed, and another farming community formed around the Prosperity Presbyterian Church. The railroad came into the area shortly after the Civil War and a station master would call this depot and community, Doraville, after his daughter, Dora.

Until the Methodists built their first building in 1847, settlers in these two communities who were of Methodist and Presbyterian faith worshipped in the Prosperity Presbyterian Church. There were few Baptist churches and families of the Baptist faith may have attended Nancy Creek Primitive Baptist Church or a little later, Providence Baptist Church (later to become First Baptist Church of Sandy Springs).

In the 1830's, the railroad branched out northward from the older established cities of Savannah and Augusta. Where eventually four rail lines came together linking Savannah, Augusta and Macon with points north into Tennessee and south and west toward Montgomery and Mobile, another town came into being. This settlement was first called Terminus, then Marthasville and finally, Atlanta.

Within a short time, the citizens of DeKalb County had built homes, organized a county government, established courts, selected county officials, erected a log court house and jail and opened public roads, many of which followed the Indian trails.

The settlers had little formal education. They were small farmers who cleared their own land, raised their own food, held house raisings, and with sledge hammer and anvil fashioned crude plows and hoes with which they turned the sandy soil of their small holdings. They owned few slaves. They considered moral and educational uplift for their children and the inhabitants of the county to be of utmost importance. As sections of the county increased in population, private schools (for those who could afford to pay) were established. For those not so fortunate, the old "field school" came into being. These one-room, pine log school-houses were usually located on the edge of a wood in an old clearing, hence the name "old field school." From early fall until planting time, boys and girls (whose ages ranged from six to eighteen or twenty) entered quietly through the room's one door, sat on hard benches that lined the walls, and drank from the common gourd and bucket of water that sat on the shelf. The teacher was usually a bachelor with no formal training or real understanding or sympathy with youth.

Religion was a vital part of life that first bound the family and then the community together. Within two years after the county was formed three churches (one Methodist and two Primitive Baptist, all in existence in 1975) were organized. Baptists were busy forming the "General Association" which in 1828, formerly changed its name to The Baptist Convention for the State of Georgia. Within fifty years after the first Baptist church was organized in the state, there were more than 200 Baptist churches,

100 ordained ministers, and approximately 18,000 members of the Baptist denomination.

The first church buildings in DeKalb County were of rough-hewn, split logs and located in a grove of pine, oak and dogwood trees near what had once been an Indian trail and within sight of a spring or creek. On winter days, cold blustery air streamed through the cracks. Sometimes a box-like, wood-burning stove furnished warmth. This meeting house gave way to the white frame building which was longer than wide, and had two front doors and two aisles. Men and women entered through these separate doors and for many years sat on hard, handmade benches on opposite sides. Like the homes of the members, these buildings were simple and unadorned. The people generally assembled only in the day time. When occasionally they met at evening, the tallow dip candle afforded the light needed. The preacher began the service by "lining out a hymn," that is, he called out two lines at a time, and when these were sung, two other lines would be repeated by him. Only he had a song book or knew the hymns and tunes by memory.

Some churches set aside a balcony or several rows of benches for slaves who were members. After the Civil War, most of the Negroes voluntarily withdrew and established churches of their own. Some, however, remained and until death their memberships were in the white churches.

Baptists ordained to the ministry any man who felt he had a divine call to preach, and the preaching was often more fiery than profound. Preachers were not concerned with social reform or political issues. They believed themselves to be "Ambassadors of Christ," commissioned to preach "Christ and Him crucified," with no right or desire to use the pulpit for any other theme. Although these men of God were oftentimes neither educated nor eloquent, they were always earnest, devout, and faithful to their calling. As a result, church membership increased, leaders were trained, character strengthened, and as the people built church schools and colleges, the Kingdom of Christ was enlarged.

Baptist growth was not without birth pangs. During 1830 and 1837 there was controversy and strife over missions, ministerial

education, Sunday Schools and temperance. Anti-Missionary Baptists held that missions were mere human inventions and schemes and contrary to the simplicity of instructions contained in the New Testament. Those opposed to education argued that the Holy Spirit, by inspiration, instructed the preacher at the moment of delivery, and that education was unnecessary, if not indeed a violation of divine injunction. Those who opposed missions and education also opposed the state convention in its missionary and education projects. As the strife and dissension grew, some associations attempted to interfere with the affairs of the churches which resulted in much personal ill will and hard feeling. Eventually, churches were split and associations were divided. Harsh, and sometimes unjust discipline was exercised, non-fellowship was frequently declared and the greater part of the denomination was for several years entangled in controversy.

To resolve this, the Constitution of the Convention was amended so that there might appear no semblance of control over the churches, nor any right or power to infringe upon their sovereignty and independence. Still, feelings of estrangement and disagreement prevailed. At length, a meeting of ministers was held at Forsyth to restore peace and harmony. Brotherly love and mutual respect prevailed, and the ministers (1) agreed upon a Confession of Faith, (2) declared that the difference of opinion about missions, Sunday Schools, Bible societies and other benevolent institutions should not be grounds for non-fellowship and (3) resolved that the independence of the churches should never be infringed. Within a short time, the denomination was united and striving in harmony for the principles of the Gospel.

As tension over slavery and abolition mounted, there was eventually a division between northern and southern Baptists. Baptists in the south felt that slave holders were qualified as missionaries, that the South was neglected as a mission field by the mission society, and that there should be one central denominational organization with various boards or agencies to carry on their work in place of societies. As a result, they formed the Southern Baptist Convention in Augusta, Georgia, in 1845.

In 1861, the Georgia Baptist Convention assembled at Athens

and approved a report on the Political Crisis, part of which stated: "Resolved, 1. By the members of the Baptist Convention of the State of Georgia, that we consider it to be at once a pleasure and a duty to avow that, both in feeling and in principle, we approve, endorse and support the Government of the Confederate States of America." The farming people of DeKalb County, however, opposed secession. Most of them had few, if any slaves. Yet this storm would eventually sweep through the South and through Georgia, devastating their particular part of the state.

By November of 1864, General Sherman had set the torch to Atlanta and started his march to the sea. Sixty thousand soldiers in four columns, marching thirteen miles apart, left a path of utter destruction sixty miles wide or more.

The people of DeKalb County suffered severely through the bitter, cold winter of 1864. Half-famished women cleaned feed bins of stables and barns to gather grains of corn for their children. Families made up chiefly of women, children and the elderly, huddled in smoke-gutted cabins. Their all-consuming concern was food. Yet in this winter of want and grief, the first faint signs of revival were seen. The people of DeKalb County who had been driven out began drifting back to repair and rebuild their homes, schools and churches. Slowly the communities began to flourish.

Baptists had prayed for the success of the Confederate cause, enlisted in the work of army missions, and cared for the orphans of deceased soldiers. Suddenly they found themselves and the denomination in a state of confusion and demoralization. So great was the devastation among the churches that the whole denomination was virtually paralyzed. Many church buildings were burned, and the churches subsequently disbanded. Members were too destitute to rebuild. In some areas, one minister preached for as many as six churches. In the areas where church buildings remained, there were often no pastors to gather the members together.

In spite of all these hardships Georgia Baptists increased in membership and number of churches. Between 1868 and 1872, the number of Baptist churches in the state increased from 1,218 to 1,973.

As the people in the Chamblee and Doraville communities slowly recovered from the war, they gathered once again in their churches. During the early 1870's, a group of Baptist women began to meet together for prayer and worship in their homes. This prayer group perhaps was the nucleus around which Corinth Baptist Church would grow. W. S. (Bert) Johnson, a blacksmith, built a small shop near what was to become Chamblee-Tucker Road in Chamblee. As the prayer group grew and a larger meeting place was needed, the ladies met in Bert Johnson's shop.

One of these was Julia Carroll. A family portrait shows her with clear blue eyes and long dark hair in ringlets to her shoulders. She wore a long, white, belted dress topped by a short jacket with large puffed sleeves. In her left hand she held a Bible. After the death of her first husband, Julia moved from Atlanta into the Doraville settlement, and she eventually married William Spencer Carroll, a Doraville farmer. In Atlanta Julia had been a member of the Fifth Street Baptist Church. She prevailed upon its minister, Dr. Virgil Norcross, to come and preach to this little band of Baptists. Organization followed quickly and soon this group of believers became Corinth Baptist Church.

The first recorded church minutes (dated in 1889) list the following 18 male members and 36 female members. For some reason, the name of Justinian Evins, the long-time church clerk was not on this list. Some of these members no doubt were among the charter members of Corinth Baptist Church.

Male Members

R. F. Watkins	R. R. Purcell
L. W. Phillips	W. W. Penell
F. Gay	W. J. Warbington
R. D. Yancey	Harvy McGinnis
G. W. Lord	Walter L. Blackwell
D. P. Donahoo	J. W. Jeffries
Terry Southern	J. W. Spinks
T. F. Adams	W. S. Carroll
H. B. Baswell	L. C. Brisco

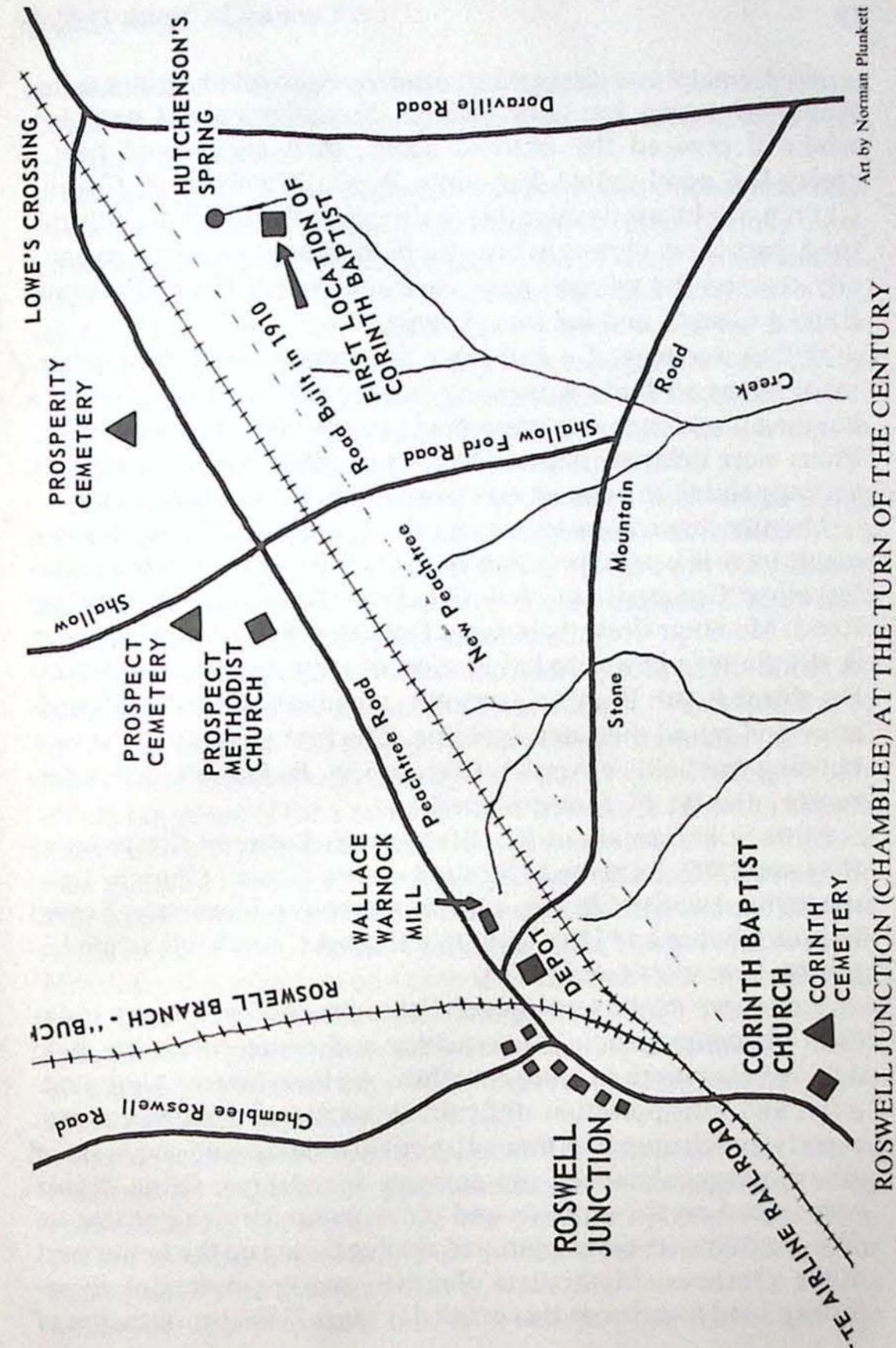
Female Members

Laura E. Moncrief	Julia Carroll	Margaret Adams
M. E. Watkins	Lavinia Robinson	Emma Baswell
Minnie D. Watkins	Tobitha Phillips	Martha Purcell
Nancy Holbrooks	Susan Yancy	Carry Southern
S. M. Gay	Ida Yancy	Amanda L. Henson
C. B. Flowers	S. A. Ellison	Sarah E. Howard
M. F. Martin	E. A. Donahoo	E. E. Howard
Dice Lord	Annie Bently	Delaney Brown
M. Purcell	Lavadah Holbrook	Martha Brown
T. R. Brown	Elizabeth Brown	A. J. Penell
T. S. Penell	Lula Spinks	M. A. Brisco
Lilly K. Downs	M. Carrie Evins	M. C. Evins

During this time, other Baptists were forming another church which they called the Olive Leaf Church. This church probably started in the homes of the members also, although no records show where they met or who the early members were. The church did exist and eventually became part of the Corinth Church. The proximity of location may have been responsible for the eventual merger. An early church history states that Olive Leaf and Corinth Church consolidated in January of 1875 and the successor church was known as the Corinth Baptist Church. The church continued to meet in the homes of members or in the blacksmith shop. Not until 1881 (almost six years later) was the first meeting house built.

In forming both the Corinth and Olive Leaf Baptist churches, the members were providing an alternative form of worship, church organization, and denominational affiliation to that provided by the Primitive Baptist churches in the area. Baptists of the Corinth and Olive Leaf churches stressed missions, cooperated with a denomination organized to support missions, and desired Sunday Schools for the biblical instruction of their members — all of which the Primitive Baptists opposed.

With the coming of the old Atlanta and Charlotte Air Line Railroad in the early 1870's, a cluster of buildings began to spring up along the railroad and a depot was soon built. Near the Pros-



perity Cemetery, a dirt road crossed the railroad at a point called Lowe's Crossing, ran south through the settlement of Chamblee, where it crossed the railroad again, then meandered past a spring-fed pond called Folsom's Pond. Members of Corinth Church would one day use this as a baptismal pond. This little dirt road, part of which was to become New Peachtree Road, eventually crossed the railroad again near the Nancy Creek Primitive Baptist Church and led into Atlanta.

Within a year and a half after the merger, church members made plans to build a meeting house, and in June of 1876 a building committee was appointed to "see after a new church." Plans were delayed, and in October of 1880 another committee was appointed to select a new site and build near Doraville.

The site chosen was on a small rise in a grove of pine, oak and maple trees at a point between what in 1975 was the United States Envelope Company on New Peachtree Road and Shallowford Road. Members drew their water from Hutchenson Spring which is still flowing in a wooded section of land opposite 5664 New Peachtree Road. Within six months, members laid a stone foundation and raised their new building. The first meeting in the new building was held on April 9, 1881 with W. B. Haslett (or Haslet) pastor, and W. F. Flowers, clerk.

Little is known about this first pastor. Between the years of 1854 and 1899, he served Chestnut Grove Baptist Church, Lawrenceville Baptist Church, Old Suwanee (or Suwannee Town) Baptist Church and Hog Mountain Baptist Church, all located in nearby Gwinnett County.

A minister might serve several churches and live many miles from his congregation, so preaching and conference were held only once a month in most churches. As farm houses were scattered and transportation difficult, these worship services were eagerly anticipated as a time of spiritual renewal and as a time of renewing acquaintances and enjoying friendships. Often dinner was spread on the grounds and the worship service became an all-day affair with congregational singing taking up the better part of the afternoon. Methodists, Baptists, and Presbyterians sometimes joined together in these "all day sings." On the occasion of

a "protracted meeting" or revival, a brush arbor (or bush arbor) might be erected beside the church house to accommodate the overflow of people.

On the day of worship, families arrived early. Most hitched a horse to their farm wagon and, dressed in their Sunday best, bounced along the dusty, rutted paths. Some came on horseback, others walked and the few wealthier families arrived in carriages. The horses were tied to nearby trees while the doors to the building were opened and water was brought from the spring. Until time for the service to begin, neighbors exchanged news, discussed the weather, crops, or politics, or placed flowers on graves in the cemetery next to the meeting house.

Since Corinth Church shared her pastors with neighboring churches, "divine services" and "conference" were held once a month for many years. Strangely enough, this early church also met for many years on "Saturday before the Sabbath," a practice followed by Primitive Baptist churches.

After divine services the church usually met in conference. All members were expected to be in attendance. The church was quick to dismiss members for drinking, dancing, or non-fellowship. Members apparently were just as quick to forgive, for it was not unusual for a member to be dismissed from the church one month and reinstated the following month. At one conference "on motion a Query (sic) was adopted and discussed and agreed that when a member of the Baptist church disbelieves one or more of the items in our articles of faith the church ought to labor with him and admonish him and then if he continues in the belief the church ought to withdraw fellowship from him." They also discussed the "Query as to what Jesus ment (sic) when he said I give unto you eternal life." They agreed "by motion that Jesus ment just what he said."

Members were received by "Letter" or "Experience." Those received by experience were questioned with regard to their conversion by the pastor and occasionally by other members. Before members were accepted into the fellowship the pastor might ask, "Are you sure this is what you want to do? Where were you and when did this happen? Is your faith deep and

well-founded?" The pastor might then invite other church members to ask questions of the convert, after which the church would vote upon his acceptance.

The church people took a firm stand against "demon rum." Two saloons opened in the Doraville settlement shortly after the war. A passing Presbyterian minister, outraged by the presence of the saloons wrote a highly indignant article about the saloons for a Presbyterian newspaper, and this inspired the local pastor to take up the fight. Figuring that a city could pass and enforce laws, Doraville was incorporated on December 15, 1871, and the city commissioners passed an ordinance charging the saloons a \$500 license fee. The saloons were soon out of business.

As DeKalb County recovered from the effects of the Civil War and the Reconstruction Era came to an end, the little settlement of Chamblee began to prosper. Farmers depended more and more on the railroad to transport their produce to Atlanta and other cities, and the depot at the spur to Roswell Junction eventually become the center of the community. For some reason, Corinth Baptist Church had failed to establish a cemetery at the site of her first meeting house, and in 1885 church members began to investigate the availability of a densely-wooded, hilly tract of land along the railroad near the depot. This was apparently a more desirable location for a growing church, and within a short time plans were underway for a move.

In keeping with their commission to carry the gospel to all the world, this small band of Baptists, with the characteristic faith and enthusiasm of their denomination, began to look toward the future. As a people they had survived the greatest holocaust the nation had ever known, and as a church they had been born in the dark days that followed that holocaust. Now there was a new commitment and a new purpose in the hearts of church members because the proposed move to the Roswell Junction site would enable Corinth Baptist Church to minister in an ever-widening circle. Once again, these pioneers faced the task of building a church building.

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Chapter II

Growth After Reconstruction

— 1883-1900

THE DECADE OF THE 80's was a time of building and growth for the nation, the state of Georgia, the Atlanta area, and for the Corinth Baptist Church. It was a time when normalcy returned after the horrible chaos and destruction of the Civil War. The final withdrawal of Federal occupation troops and the return of "home rule" by the South brought to a close the Reconstruction Era and the Northern exploitation that accompanied it. It was a time during which a single generation saw the U.S. population double to almost 76 million by 1900.

Basically a rural state, dominated by small farmers and share croppers rather than large plantations of the pre-Civil War days, Georgia was still recovering from the war and was an economically depressed area. During this time the textile industry gained prominence in Georgia, becoming the state's third largest industry and making Georgia the sixth largest textile manufacturer in the United States.

The growing promise of better economic opportunity began a massive exodus from farm to city in the early 1880's. By 1900 one third of the nation's population lived in the city. As a beneficiary of this exodus, Atlanta, a prominent center in the Southeast, grew rapidly. In 1883 the *Atlanta Journal* published its first edition, and

the legislature appropriated \$1 million for its capitol building. Coca Cola was first bottled in 1886, and in 1888 Fort McPherson was established.

Against this backdrop of growth and change the members of the Corinth Baptist Church voted in October of 1885 to move their church to Roswell Junction. The reason for the move was not recorded. Perhaps the building was inadequate or the land unsatisfactory. Although it was customary, the church had failed to establish a cemetery at its first building site, and this may have been part of the reason they decided to move. However, it was February, 1889 before J. E. Elliot and deacons and officers of the Corinth Baptist Church with "\$40.00 in hand," recorded the deed at the DeKalb Courthouse.

The deed described the land as the "Southwest corner of a white oak tree running 440' to the property line of the Steward Estate, south 227', west 91' to Peachtree Road, south along Peachtree Road to starting point, containing two acres." The record, witnessed by J. E. Elliot, J. F. Covington and Justinian Evins, also noted that this location was originally Henry County.

Tradition places the dedication of the new church building in December of 1891, but the church minutes record the dedication on the fifth Sunday of July, 1892. The new building was a small white frame structure surrounded by oak, maple and pine. It had two front entrances—one for women and one for men. Andrew Jackson Goss was the pastor at the time of the move and spoke at the dedication service. He was a graduate of Mercer University in Macon. During his ministry he also served Peachtree Baptist Church, Atlanta; Norcross Baptist Church; and later Gordon Street Baptist Church, Atlanta. The Peachtree Church building had been severely damaged by Federal troops during the war. Goss challenged the people to rebuild the same site (Briarcliff and LaVista Roads). "The Lord needs a church. He has planted the trees, man must cut and build." He also served as pastor of Rainbow Park (formerly Kirkwood) Baptist Church, where in 1888 a resolution concerning the importance of an educational ministry was introduced . . . "feeling the vital need and the fact that one beloved and consecrated brother, A. J. Goss, both

desires and deserves a better preparation for the successful prosecution of his work . . . we earnestly ask the members of our churches to contribute enough to enable Brother Goss to make good the deficiency in his education."

Corinth Baptist Church business meetings were conducted on Saturdays usually once a month, in conjunction with the worship services. During these business meetings committees were formed, matters voted on, new members accepted, and cases of absent or delinquent members were taken up.

The first recorded business meeting of the church took place in October of 1889. Fifty-four members were present, eighteen men and thirty-six women. During this meeting the church elected three deacons: J. W. Spinks, W. S. Carroll, and R. F. Watkins; Justinian Evins, church clerk; and voted to call B. B. Sargent as pastor.

Sargent was born in Anderson, South Carolina on December 18, 1846. He married in March of 1882 and had nine children. He served as pastor of Corinth Baptist Church on two separate occasions; first from 1889 until 1892, and then again from 1902 until 1906. Like several of the church's early pastors, Sargent was a circuit preacher who served a number of churches in his area. He lived at Ocee, Georgia, where he organized the Cross Plains Baptist Church in 1881. Besides Corinth, Sargent also preached at the Norcross, Tucker, Lilburn, Bethel and Antioch (Warthen) churches. He died in 1932 and was buried in Warthen, Georgia.

A layman who played an important role in the early history of Corinth Baptist Church was Justinian Evins. His family came from Gwinnett county in the early 1820's, obtaining their land from the Creek Indians.

Justinian was born October 15, 1843 and when he was sixteen he enlisted in the Confederate Army along with his father and brother. As a scout, he served in the Seventh Forces under General Stonewall Jackson. He spent time in Virginia and after the war stayed a while longer to see the country. Years later he served as a delegate at the first Confederate Veterans Conference in Washington, D. C.

While Justinian was in Virginia, a family named Polk moved

from Jackson County into a large house located at what in 1975 was the corner of Ashford-Dunwoody and Peachtree Roads. This house was used as Sherman's headquarters during the Battle of Atlanta.

The Polk's had a daughter named Martha, who married Justinian in 1867. For a while they lived at the Ashford-Dunwoody house and later moved into their own home on what was to be Osborne Road. Justinian had 100 acres of land which he farmed. His main trade was carpentry, and he travelled quite extensively throughout the area building homes. He also built the first Cross Keys School on his own land. After his seven daughters were grown, he divided his land between them. Both Justinian and his wife were active in their community. Justinian was a Justice of the Peace for the Cross Keys district for forty years, while Martha was the local postmistress.

Before joining Corinth, the Evins attended both Nancy Creek and Providence Baptist churches. Justinian wasted no time becoming an active member of Corinth. During the same meeting that he was accepted as a member, he was elected the church clerk. He was also a deacon, served for a time as Sunday School superintendent, and for many years was clerk for the Roswell Association, the association to which Corinth belonged.

Because it was not only convenient, but also because the church during this time played such an important role in all aspects of the lives of its congregation, many churches bought land for cemeteries adjacent to the building. The church then provided burial plots for its members free of charge. Corinth Baptist Church bought the land for its cemetery from J. E. Elliott in May, 1892.

Many churches at this time enforced very strict rules of attendance at services and business meetings. In February of 1893 Corinth appointed a committee to contact absentees and notify them that they would have to give a reason for their absence. The penalty for missing just one gathering without a sufficient reason was generally loss of membership. Membership could be reinstated only with a public confession during a later business meeting.

In September, 1893, T. T. Twitty was called by Corinth to be

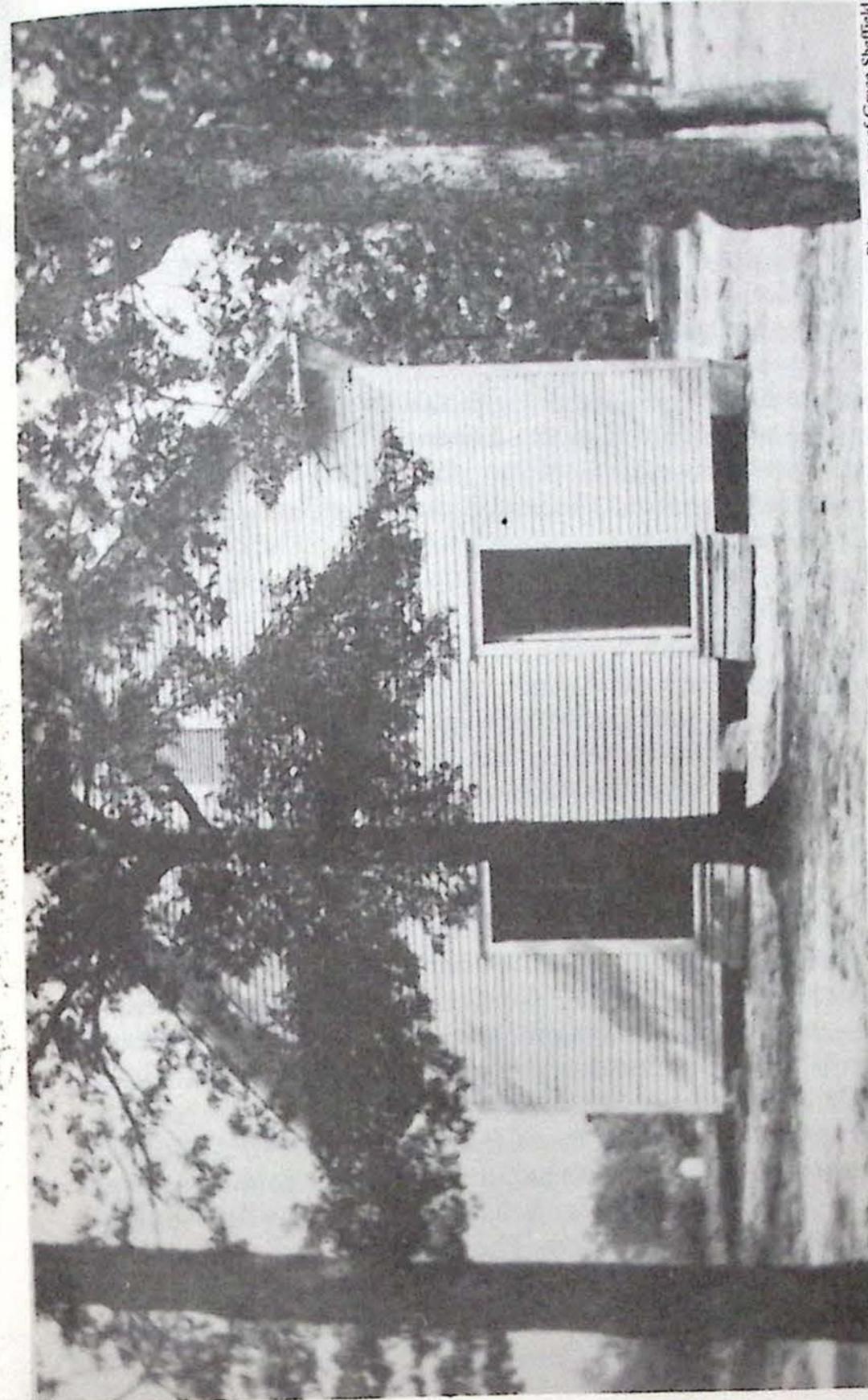


Photo courtesy of Grace Sheffield

CORINTH BAPTIST CHURCH
The original structure was built in 1891. Note the tombstone on the left and horse and buggy in the right background. Photo taken in 1914.

pastor. He was to become one of the most dynamic and influential pastors of his time in the north Atlanta area.

Twitty was born near Statham, Georgia, on August 5, 1859. In the fall of 1874 his mother and brother died of typhoid fever and from the age of fifteen he was on his own. At twenty-two, Twitty went to Jefferson and entered Martin Institute but was soon forced to leave because of poor health.

To make up for his lack of college education, Twitty studied at home and for more than twenty years he read widely, providing himself with the equivalent of a formal education.

He was ordained at Corinth Baptist Church in December of 1892 and was pastor from 1893 to 1897. At the same time he was the pastor for Providence Baptist Church and for Peachtree Baptist Church in DeKalb County for two years. In 1894 Norcross Baptist Church called him as pastor and he stayed there for eleven years. He also was pastor at Union Hill and Cumming from 1901 to 1909.

Twitty organized the Alpharetta Baptist Church in 1905 and was its pastor for four years. For thirteen years he was the pastor of the Buford Church which met two Sundays every month. During all these years he baptized almost 500 people.

Twitty died in 1919 during a revival at Harmony Baptist Church near Gainesville. He stepped from the pulpit and collapsed.

Corinth Baptist Church organized a Women's Missionary Society in 1893 with the help of Ollie Johnson who had been sent for by the church. She was paid \$1 to cover expenses. Ada Brooks was elected the first WMS president.

March 1894 saw the beginning of Sabbath School (Sunday School). The Southern Baptist Convention had had a formally organized Sunday School Board under the Home Mission Board since the early 1860's and perhaps the people at Corinth felt it was time they provided a Sunday School program. The first superintendent was W. S. Johnson. The first officers were Justinian Evins, assistant superintendent; G. A. Hovey, general secretary; W. S. Carroll, adult teacher; Dexter Long, intermediate teacher; and John Warren, primary teacher.

In January 1894 the church purchased hymnbooks, an important and prestigious decision. Until that time the congregation used the common practice of "lining out" the hymn. The church continued to enhance its music program when it installed a pump organ in May 1900.

It was during September of 1894 that the church voted to send money to both the Providence and Alpharetta churches for their building programs. The connection between these churches and Corinth was Twitty, pastor of all three.

J. H. Weaver became pastor in November, 1897. In February, 1898, the meeting days were changed to the first Sunday and the Saturday before in each month. W. S. Johnson was elected assistant clerk. In conference on Saturday before the first Sunday, July, 1898 a member was excluded for keeping a disorderly house. Such discipline was often done for those whose conduct was unbecoming as a Christian.

The finances of the church were often in difficulty as shown in the minutes of August, 1898 when the "treasurer was ordered to pay Bro. D. P. Donahoo 61 cents for oil wicks and chimminie (sic) for the lamps."

On Saturday before the first Sunday in September, 1898 a unanimous call was given to B. B. Sargent as pastor. No reason was given for the change. Justinian Evins, clerk, was appointed to notify Sargent of the call. Sargent, according to the minutes, began his ministry in November, 1898.

During the winter of 1900 the small, one-room building was severely damaged as a result of heavy snowstorm. The entire roof structure collapsed from the weight of the snow. Sargent used this passage from Nehemiah to challenge the people: "So built we the wall and all the wall was joined unto the half thereof, for the people had a mind to work." The members of the church and friends in the community rebuilt the building using salvaged timbers.

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Chapter III

Chamblee Becomes a City

— 1901-1909

OPTIMISM MUST HAVE BEEN the prevailing spirit among Corinth Baptists as the twentieth century emerged. All over Georgia Baptists were trying new ideas and church membership was on the rise, from approximately 6000 in 1800 to more than 400,000 in 1900.

Corinth Baptist Church was growing slowly but steadily. The church's report to the Roswell Baptist Association indicated sixty-seven members in 1900. Five members were dismissed. It is assumed that these members were issued letters to transfer membership elsewhere. Two persons were excluded from membership that year, very likely a disciplinary measure. There were seven additions, four by baptism and three by letter. The only new member reported by name was Sister Anna Maddox Miller who joined by letter at the September church conference. In 1901 the Roswell Association minutes reported the church had seventy-four members, with ten received by letter and three persons dismissed. By 1905 there were 136 members. Fifty-two were male and eighty-four female.

Families in the Chamblee community continued to earn their livelihood from occupations such as farming, operating mills, working for the railroads, clerking at general merchandise stores, and blacksmithing. Some of them worked in Atlanta, commuting on the "Bell."

The "Bell" was the train which originated at Toccoa early

every morning and traveled to Atlanta, stopping frequently to pick up passengers and products. It returned each evening, accommodating both workers and shoppers.

The "Buck" was another train which ran from Roswell to Chamblee, making two round trips a day. A one-way trip took fifteen minutes. This feeder train transported passengers and products such as cordwood from the mills located on the Chattahoochee River to Chamblee. The passengers and cargo were usually transferred to the "Bell" to continue on to Atlanta or north to Toccoa. Ike Roberts was the only engineer and maintenance man the "Buck" ever had for the thirty years it operated, starting in 1895.

Unusual excitement was in the air on the chilly morning of October 20, 1905, as residents of the Chamblee community gathered in the early dawn near the Southern Railroad station. President and Mrs. Theodore Roosevelt were scheduled to pass through Chamblee on the President's special train on their way to Roswell. In Chamblee the train switched to the Roswell branch and proceeded to the Chattahoochee River where the Roswell Depot was located.

When the train stopped in Roswell, U. S. Senator and Mrs. Alexander Stephens Clay, boarded and were breakfast guests of the President. After the meal was over, President Roosevelt stepped from the rear of the train and was greeted by an official reception committee and a crowd of onlookers.

His Roswell hostess, Mrs. J. B. Wing, arrived and greeted the President at the station. She accompanied the presidential party to her home, the old Bulloch house. It was originally the home of President Roosevelt's mother, the former Martha Bulloch. After greetings were exchanged with some of the old Bulloch family servants and with members of the Wing family he and Mrs. Roosevelt toured the home. The President then was driven to the crowded park where he gained many new Georgia supporters as he spoke. The old Presbyterian church where his parents were married was the scene of his next stop, then on to Barrington Hall to visit one of his mother's bridesmaids, Mrs. W. E. Baker. President Roosevelt left Roswell, still very early in the morning and traveled on to Atlanta and then to Jacksonville.

It is not known how much the nationwide "panic of 1907" affected Corinth Baptists, for the church minutes give little information about budgets and collections. However, prior to this period gristmills and flour mills were plentiful and economically important in DeKalb County. During the recession many mills closed, but this may have been due in part to Georgia's new prohibition law of 1907. It resulted in less demand for corn meal. Grain crops, too, were gradually abandoned because of the mill closings.

The old water-powered mills, once an important part of DeKalb County's way of life, left their mark as well-known roads including mill as part of the name; like Hart's Mill, Tilly Mill, and Henderson Mill Roads.

William R. Wallace was one of three brothers who selected separate sites to build mills where water power could be used. He selected the old Flowerland property which later belonged to Dr. L. C. Fischer. The Wallace home was on an elevated tract of land almost surrounded by Nancy's Creek. He had a sawmill and furniture shop. Wallace discontinued making furniture about 1900 but continued sawmilling until about 1906. This property changed hands several times and has become the location of D'Youville Condominiums on Chamblee-Dunwoody Road.

John T. Metcalf operated a steam-powered sawmill, cotton ginnery, and gristmill on Johnson Ferry Road until 1904. It was situated at the site to be occupied by the General Electric plant on Peachtree-Industrial Boulevard.

Dr. C. C. Hart owned a mill on the site of the old Oglethorpe Apartments. He discontinued its operation about 1890, but the old millhouse stood until it gave way to neglect about 1905.

Two Chamblee merchants, W. D. Wallace and C. P. Warnock, also operated a corn mill adjacent to the Southern Railroad Station in Chamblee at the northeast corner of Old Peachtree Road and Stone Mountain Road.

The DeKalb County population in 1900 was slightly over 21,000. About eighty-six per cent of the total land area in the county was in farms averaging about sixty-six acres.

Georgia's chief crop was cotton, but tobacco production was on the increase. Industry grew rapidly in the early 1900's. Scat-

tered over the state were cotton mills, resin and turpentine plants, lumber mills, fertilizer plants, distilleries and clay product factories. And in Atlanta, there was the important Coca Cola Bottling Company. Coca Cola had been available at soda fountains in glasses, but in 1900 a business license was issued to the company to sell the beverage in glass bottles.

Georgians were reading the *Savannah Morning News*, *Columbus Enquirer-Sun*, *Atlanta Journal*, *The Atlanta Constitution*, *Macon Daily Telegraph*, *Atlanta Georgian*, *Augusta Herald*, and *Athens Banner*.

The Olds Company built 425 cars in 1901. Production of automobiles increased in the next few years as did the number of companies producing them. Ford sold the Model T in 1908 for \$850.

Fessenden's first voice radio transmission was made in 1900. Marconi's first overseas message from England to Newfoundland was sent in 1901, and the Wright brothers plane flew in 1903. During this same period the first tractor was invented, and air conditioners and escalators were put on the market.

The pastor of the Corinth Baptist Church was traveling to Chamblee for the monthly services. He arrived on Friday night or Saturday in time for Saturday afternoon services. For many years the services were on the Saturday before the second Sunday in the month, followed by a Sunday service. Church minutes showed that this was changed to Saturday before the third Sunday in December, 1904.

The Saturday afternoon services included divine services conducted by the pastor, followed by a church conference with the pastor acting as moderator. The conference or business meeting always had the same format: (1) receiving of members with letter in hand or by experience (baptism.) (2) reasons for absences (absence from worship had to be explained and excused.) (3) peace of the church. (4) acknowledgement. (5) miscellaneous (other items of business.)

The business usually dealt with purchase of equipment, calling the pastor, censuring (and usually dismissing) members who were guilty of non-fellowship or immoral activities such as cheating,

swindling, dancing, drinking and cussing. All members were expected to report reasons for absence from church.

During a twenty-four year period there were only two pastors, although at least one other was called, he did not accept, and the previous one was re-called. B. B. Sargent was pastor from 1899 to 1901 and J. P. McConnell from 1902 to 1923.

It was the custom to hold only one church service on Sunday. However, the church minutes of April, 1904, referred to an affirmative vote to have two sermons on Sunday and dinner on the ground. No reference was made as to whether or not this was only for the May service or a permanent arrangement.

There must have been great anticipation among the Corinth membership at the May, 1900, services. A new pump organ had been purchased by a committee composed of W. S. Johnson, W. H. Brooks and R. T. Brown.

In March, 1904, Bell Carroll, Florence Sheffield and W. S. Johnson were appointed as a committee to raise money to buy hymn books.

Another important purchase, the responsibility of a committee of ladies who had raised the funds, was for the first communion set. It was in September, 1907, that they were instructed to buy a "plain set."

The first Sunday School was organized at Corinth in 1894, so perhaps the one voted on in August, 1902, was a re-organization. At that meeting officers elected were A. R. Council, superintendent; W. S. Johnson, choristor; W. S. Carroll, treasurer, and Justinian Evins, secretary.

The Sunday School Board which had struggled for survival in the previous century saw a remarkable growth in its work in the early years of the twentieth century. The number of established Sunday Schools increased from about 8,000 to more than 18,000. Southern Baptists enrolled in increasingly large numbers in their Sunday Schools. The Sunday School Board provided funds to the newly established Southwestern Baptist Theological Seminary at Fort Worth, Texas, to provide training in Sunday School work. An assembly ground at Ridgecrest, North Carolina, was purchased for use as a training center for laymen — in Sunday School

work as well as other phases of church work. Sunday School literature was better than ever and more plentiful. All of this resulted in churches being able to provide organizational patterns and motivation to Sunday Schools as well as other organizations.

At Corinth the first reference to a forthcoming election of deacons was in the minutes of June, 1903. A. R. Council was elected in July, 1903, and ordained in August, 1903.

At the July meeting another item of business was the appointment of a committee to raise funds to have the church painted. The men on the committee were S. I. Johnson, W. S. Johnson, J. T. Sexton, C. T. Adams, and A. R. Council. In August they reported that they had raised \$39.90 for paint. Plans were made to do the painting and in November the job was completed.

A church housekeeper was named in September, 1903, to look after lights and cleaning. The salary was set at fifty cents a month. Several men held this position during the next few years. References are made in the minutes to the paying of the housekeeper, and on several occasions only partial payment was made due to inadequate funds.

In September, 1904, deacons J. W. Warren and B. T. Sheffield were elected. Both were ordained in November.

J. W. Warren was forty-seven years old when he became a deacon. John, as he was called by his family and friends, had been an active member of Corinth Baptist Church for several years. He had moved his wife, Emily Frances Stanton, and their children from Conyers. They purchased farming acreage near what is now the intersection of Chamblee-Tucker Road and Highway I-85. Part of the Warren property was later purchased by Atlanta Baptist College. Warren Elementary School, named for the Warren family, is located on property which was formerly part of the Warren farm. Miss Abbie Warren, John's daughter, was living on the old home site in 1975.

John Warren, a good-natured, jolly man, was held in high esteem by his neighbors and friends. He worked hard to provide well for his family. Earning his living by farming, his chief crops were cotton and corn. His family's abundant food supply came from the vegetable garden, fruit trees, livestock and poultry.



Photo courtesy Mrs. Iva Kendrick

JULIA CARROLL

Julia Carroll was one of the women responsible for the beginning of Corinth Baptist Church. This picture of her, with Bible in hand, was taken in 1866 when she was 18 years old. See page nine for her story.



Photo courtesy of Annie Cain

BAPTIZING AT FOLSOM'S POND

In the early 1900's Folsoms Pond was used for baptismal services. Note the horse and buggies on New Peachtree Road.

The Warren's three-year-old daughter, Bertie, succumbed to illness in 1892. Because there was no cemetery at Corinth she was buried in the cemetery at Prospect Methodist Church. About 1900, when the cemetery was laid out at Corinth, her body was moved and placed in the first grave in the new cemetery.

Six Warren daughters and one son were Corinth members. Grace, (Mrs. J. E. Chapman,) Ethel, (Mrs. P. R. Warnock, Sr.) and Robert O. Warren became members of other churches after they reached adulthood. Of the others, Eva, Olivia, (Mrs. D. G. Chesnut,) and Ola, (Mrs. M. G. Henderson,) continued to be active members throughout their lives. Abbie, the surviving sister in 1975, had held continuous church membership since about 1913.

Miss Abbie Warren recalled her family's trips to church in the early days either in a buggy or a wagon. The roads were unpaved and the drive took about forty-five minutes from the Warren home to the church. Often on Sunday afternoons the Warren children walked from their home to Antioch Presbyterian Church which was located at the corner of Oakcliff Road and Chamblee-Tucker Road. Attending church was one of the main social outlets for young people, and it was the practice to attend services wherever they were being held in the community.

In April, 1906, deacons were appointed at Corinth to raise funds for missions and the orphans home. Baptists all over Georgia were actively involved in home missions, and as an important part of this program they employed several mill evangelists to work fulltime in mill villages.

The Georgia Baptist Children's Home had moved to Hapeville. The first new buildings on the fifty-acre campus purchased in 1899 were completed and ready for occupancy in 1901. In 1900 when the cornerstone was laid in the first girl's cottage a "time box" was placed in it. Included in the "time box" were a variety of newspapers, lists of names of the children living in the cottages, letters and postcards, and a history of the orphanage. Also included were reports that a child at the orphanage could be fed for four cents a day and that \$2,500 would care for a child for life at the home.

Church minutes show that in September, 1907, J. H. Taylor was liberated to speak in public. Later, in 1908, he was licensed to preach. No mention is made of an ordination ceremony.

In May, 1909, the Rules of Decorum for Corinth Baptist Church were adopted as follows:

- (1). Moderator (the Preacher) and clerk. (2). Speaking at meeting. (3). Number of speaking times. (4). Absence of male members. (5). Attendance at quarterly meetings. (6). Majority rule. (7). Exclusion from church for dancing, drinking, cussing. (8). Change of rules. (9). Males assessed \$1.50; females \$.50 annually for support of pastor.

Corinth Baptist Church may have sent some of its young people to the state's Baptist academies, colleges, and university. The Georgia Baptist Convention devoted much of its time to the business of financing and operating its educational institutions. It concerned itself with raising scholastic requirements for admission to Mercer, endowments and rejection of state funds. There was much controversy over a plan to move Mercer to Atlanta, an issue to be revived at intervals.

Although Corinth minutes do not reveal whether there was interest in the Laymen's Missionary Movement, it was recognized in Georgia by the state convention, and commended for all churches in 1907. (In 1927 it was to become the Baptist Brotherhood of the South.)

Corinth was outgrowing its meeting house. In 1909 a committee was appointed to make plans to enlarge the building and to make new pews.

The Chamblee community's growth had been encouraging. By 1908 its residents felt the need for a local government. Although they had had a post office called Chamblee since 1881, they petitioned the legislature to incorporate the city. On August 17, 1908, (only three days after East Lake had been incorporated) Chamblee became a city. The corporate limits were fixed. The Southern Railway depot became the center and the limits extended one-half mile out in every direction. The act of incorpora-

tion stipulated that the town be controlled by a mayor and five councilmen. This step was the first of many events that led to the eventual suburbanization of the once-rural area of DeKalb County. In this setting Corinth Baptist Church was to flourish.

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Chapter IV

Captured by the Military

— 1910-1919

AS THE SECOND DECADE of the twentieth century began, Corinth Baptist Church continued to meet in its small white, one-room sanctuary. In keeping with the times there were two front doors with seats on either side of the auditorium and a row of seats in the center. A pump organ, played by Jamie Evins, provided the music. W. S. (Bert) Johnson led the singing and doubled as Sunday School superintendent.

J. P. McConnell served as minister of the 222 member congregation traveling from Grayson, near Lawrenceville, on horseback. On occasion, he spent the night with church members as services were held on a Saturday and a Sunday twice a month. McConnell was born August 2, 1854, on his father's farm near Grayson. The son of Tilford McConnell, he was the youngest of ten children. The disruption caused by the Civil War had given him little opportunity to secure a formal education. He wrote that he was influenced by the prayers of his mother, and that early in life he was taught how and what to study, so with that information he became a self-educated person. He joined the Chestnut Grove Baptist Church August 1, 1872, became a deacon in 1876, and was ordained to the ministry at age 28 in his home church. He was pastor of the following Baptist churches consecutively: Armana, Chestnut Grove, Bethany, Lebanon, Mt. Zion, Rock Bridge, Pleasant Hill, Salem, Liberty, Rehobeth, Pleasant Hill (DeKalb

County), Hog Mountain, Snellville, Loganville, Clarkston, Dunwoody, Providence, Duluth, Corinth, Union Hill, Woodville, Center Hill, and Hebron. His ministry extended over a period of nearly forty-five years and during this time he baptized between 800-1000 persons. McConnell was for seven years a moderator in the Lawrenceville Baptist Association. He married Miss Susan Arrendall, August 21, 1874 and they had three children. McConnell represented Gwinnett County in the state legislature in 1909 and 1910, taking an active part in the deliberations of that body. He also served as postmaster of Grayson.

Church services were still being held on the Saturday before the third Sunday of the month. The divine service, as it was called, preceded the conference period. The preaching service was on the Sunday following.

The inspirational tent meetings were popular with the members and the community. The tent was placed between the sanctuary and the cemetery. The large tent was necessary as the sanctuary was too small to accommodate the crowds who attended these "protracted meetings," which were a series of revival services extending over a period of time. In honor of the protracted meetings, the businesses in Chamblee closed down to allow the merchants to attend the revival. Often times the schools also closed to allow the teachers and pupils to attend the services.

Another well attended meeting was "dinner on the grounds." This service gathered all the former members with current members for an all-day meeting including singing and eating. The singing came in the afternoon and took the form of congregational singing and also special music by duets and quartets. Ralph S. Carroll, a member at the time, said, "It didn't matter who sung. Methodists, Baptists."

The Sunday School was very small with classes scattered around the one room building. The Sunday School superintendent was C. P. Warnock and the enrollment was 103.

Baptismal services were performed in a creek, dammed up with rock and dirt, prior to the indoor baptistry. This was at Flowerland on Chamblee-Dunwoody Road and the one previous to that was in Folsom's Pond on Eighth Street near the overhead bridge.

The candidates for baptism changed their clothes in a nearby home, the ladies usually wore white dresses and the men wore white pants and shirts. They were led into the water by the minister while a crowd, made up of relatives and friends, stood around the creek bank and watched. This congregation sang either, "On Jordan's Stormy Banks I Stand," or "Shall We Gather at the River," or both. Ralph S. Carroll remembers the first protracted meeting as baptizing about twenty-five members. While the church building was being remodeled, a temporary inside baptistry was built at the back corner.

During this period several other churches were active, including Prospect Methodist, Doraville Presbyterian and Nancy Creek Primitive Baptist.

The Southern Baptist Convention of May, 1909, placed strong emphasis on the Young People's Movement and considered it set upon a firm and permanent basis. A group of young people from Atlanta came and organized a Baptist Young People's Union at Corinth in 1913 or 1914. This organization had fifteen or twenty active members, and they in turn visited other churches to organize similar groups. Some of the churches contacted were Clear Springs Baptist Church in Ocee in old Milton County (Fulton County), a Baptist Church in Lilburn, Georgia, and Sentell Baptist Church on Roswell Road in Atlanta, Georgia, according to P. E. Sheffield, a member at the time.

In 1912 the Georgia Baptist Hospital came into being. The year 1919 was important to Georgia Baptist history for two reasons. The convention authorized the purchase of *The Christian Index*. T. P. Bell, secretary of the Southern Baptist Sunday School Board in Nashville, bought *The Index* from the Index Publishing Company at public auction in Atlanta on January 22, 1896. He paid \$11,010 for it. Bell gained an associate, Van Ness, pastor of the Immanuel Baptist Church, and they jointly owned and edited the paper until 1900 when Van Ness became editorial secretary of the Baptist Sunday School Board. "His interest was purchased by B. J. W. Graham, a Georgia pastor and newsman who had been engaged as Index Field Representative in Macon, Georgia. By the end of 1910, Dr. Graham was a full partner with Dr. Bell.

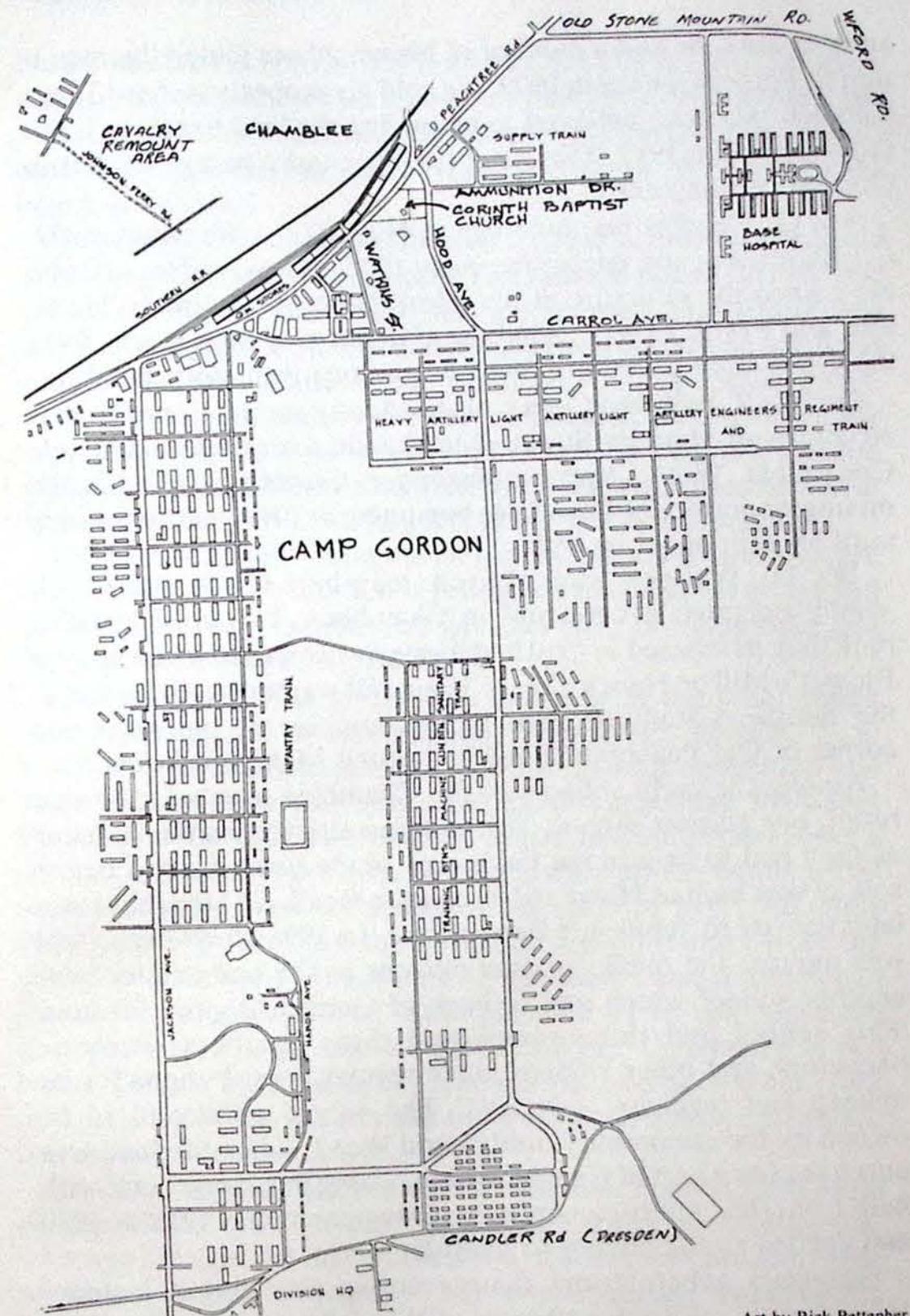
In 1915, when Dr. Bell retired, Graham became the sole owner and editor. In 1920 Graham sold the *Christian Index* to the Georgia Baptist Convention for \$40,000, thus re-establishing the convention ownership that had existed prior to 1840," according to James Lester in *A History of the Georgia Baptist Convention*.

The second important event of 1919 was that the \$75 million Southern Baptist Campaign got underway. This campaign was a five-year program to raise \$75 million for the work of Southern Baptists to be collected in five installments. Although one of the greatest cooperative undertakings by Southern Baptists, it was not a total success. With \$92 million in pledges, only \$58 million was received. Southern Baptist Convention agencies expanded their work on the basis of these pledges and many became heavily debt ridden.

During this time, DeKalb County had grown. Most of this growth occurred in unincorporated areas. Around 1900, the county population was 21,112 and then the urban population of the Atlanta area began to overflow into DeKalb County at an increasing rate. The 1910 county census was 27,881 which was 32.1 percent increase in ten years. The city of Chamblee, the second city to incorporate, was incorporated in 1908.

In Chamblee there were a number of stores across from the railroad. Among these were a hardware store run by C. T. Poss, a drug store, a post office with Dave Wallace as postmaster, and a depot. The main industry continued to be dairying and farming. P. E. Hyde ran a dairy which employed a number of men and became the Irvindale Dairy.

H. P. Tilly owned a North DeKalb plantation and operated a small cotton ginnery and a sawmill in the general area of McElroy Presbyterian Church. Cotton was packed into the cotton press by foot. The lack of updated equipment made it difficult for Tilly to compete with other ginneries and keep sufficient help. He spent most of his time farming and only a small part with the cotton gin and sawmill. The Tilly home was situated in a grove bordered by Candler Road (Dresden Drive) on the North and Decatur Road (Clairmont Road) on the West. Finally because of the labor problem and the feeling that he had a better opportunity in



CAMP GORDON CANTONMENT—1918

Art by Rick Pettepher

another area, he and a number of his neighbors joined the migration to Turner County in 1909. He sold his property to Asa Griggs Candler, who was believed to be buying the land to sell to U. S. Government in 1917. This large tract became a part of the Camp Gordon cantonment.

Asa G. Candler had holdings in New York; Washington, D. C.; Baltimore; and during the early 1900's he moved to Atlanta. He owned the structure at the intersection of Peachtree, Houston, and Pryor Streets called the Candler Building. Loans from the Coca Cola Company financed the nineteen story building.

On July 9, 1909, the Coca Cola Company agreed to erect a new structure on Marietta Street which would manufacture and ship Coca Cola. W. A. Ayers, a deacon at Corinth, worked in the mixing laboratory of Coca Cola beginning in 1919, and continuing until his retirement in 1948.

W. D. Wallace and church member C. P. Warnock jointly operated a corn mill in Chamblee. The corn grinding rock they purchased in 1910 had formerly been used in the nearby Flower's Mill on Nancy Creek. Their mill was located adjacent to the Southern Railroad station in Chamblee at the northeast corner of Old Peachtree Road and Stone Mountain Street.

Among the early schools in the Chamblee area was the one room, one teacher school. The children attended in the summer as they had to help in the fields part of the year. Later a better school was built at Hood and Peachtree Road. "This school was later moved to Johnson's Ferry Road. In 1908 when the school was moved, the public spirited citizens of the community built another school which was in back of Corinth Baptist Church. This school had three rooms and three teachers. Parents, bachelors, and other citizens made regular contributions for its upkeep and teachers' salaries." The school continued to be owned by the community until World War I, when the land was purchased as a part of Camp Gordon. Using this money and with help from the county, a new school was erected in 1919 or 1920 and deeded to the county to operate.

Georgia's gubernatorial figures during this period include: Hoke Smith, 1910; Joe Brown, 1912; John M. Slaton, 1913;

Nathanial Edwin Harris, 1915; and Hugh Dorsey, 1917. Governor Harris not only set up a pension plan for Confederate veterans, but he also was active in the founding of the Georgia Institute of Technology and for thirty years served as chairman of the board of trustees.

During the Slaton administration in 1913 a fourteen year-old girl, Mary Phagan, who worked in an Atlanta pencil factory was murdered. There was doubt that the accused Leo Frank was guilty. Among those unconvinced was Governor Slaton, a lawyer himself, and he commuted the death sentence to life imprisonment. The decision was extremely unpopular. Slaton's own life seemed in danger, so he went on a trip around the world. Meanwhile, a mob took Leo Frank from the prison and hanged him at midnight close to Mary Phagan's grave in Cobb County.

World War I broke upon the nation. President Wilson on April 6, 1917 declared, "America is privileged to spend her blood and her might for the principles that gave her birth and happiness, and the peace which she had treasured."

During World War I, Georgia united with the other states both in effort and in contribution. Thomas E. Watson, U.S. Senator from Georgia, attempted to stir up draft opposition and many other Georgians were hesitant in supporting President Woodrow Wilson due to the drop in cotton from fifteen cents a pound. All vocal opposition to having entered the conflict was soon silenced as war enthusiasm grew. June 5, 1917, Atlanta's 21-45 year old men were registering for the draft and before the end of World War I, thousands of volunteers and draftees had joined the armed services. Base Hospital 43 of the American Expeditionary Force was located at Emory University in Atlanta. Georgia united with her fellow states and passed her work or fight laws. When the war had been won, she noisily celebrated the signing of the armistice.

Fort McPherson began to take on new life. Named for the late commander of the Army of Tennessee, James B. McPherson, who was killed at the Battle of Atlanta, the fort was situated in the southwest section of Atlanta. Tents popped up like weeds after a summer rain. Fort McPherson received word on April 18 that it

had been chosen as one of fourteen sites in the country to train applicants for commissions. It didn't take long for ten contractors and 1000 workmen to get busy on erecting new wooden barracks and other buildings. The first contingents of officers-to-be arrived less than one month later.

On May 20, the *Atlanta Journal* reported: "History was made at Five Points Saturday afternoon, when the greatest parade Atlanta ever saw passed in review before Major General Leonard Wood. . . . Some day little children who struggled in the crowd at Five Points yesterday will look back and recall this time with pride, with patriotism and perhaps with sorrow. Even as the grandfather of today recalls the first regiment in grey which marched away for 'Dixie', so will the grandfather of tomorrow tell of the day when the men of 1917 marched through Five Points before General Leonard Wood."

The next day, Atlanta was shocked with its tragic Great Fire. Corinth member, Miss Martha Ayers said North Boulevard, North Jackson, East Avenue, Wabash Avenue, North Avenue, Linden, Pine Boulevard, Terrace, and Boulevard Place all were a part of this tragic episode. *The Atlanta Journal* reported, "This morning after the big fire the northeast residence section was a desert of grey ashes, fallen telephone poles, loose wires, and gaunt chimney tops that leaned down in jagged rows. Refusing all help from outside sources, Atlanta took care of her fire sufferers herself and told the world that the burned district would be rebuilt without delay. The churches were among the first to start rebuilding. It was strange that the fire in its freaks skipped every school house in the path of the flames, but caught all the churches."

The war was to come much closer to Corinth Baptist Church, in fact right next door. Not long after President Wilson signed the military conscription bill in May, 1917, the U. S. War Department chose the Atlanta area for a cantonment for recruiting and training of soldiers. The Atlanta Chamber of Commerce, the Retail Merchants Association and three Atlanta newspapers, together with the city itself worked to get the camp located near Atlanta. To further their cause, they promised cooperation in

providing needed facilities and utilities. The site selected was located on the Southern Railway's main line from Atlanta to Washington, near Chamblee and approximately thirteen miles from Atlanta. The cantonment was named Camp Gordon after Georgia's famous Confederate soldier, General John B. Gordon, who was born in Upson County. Politically he was a Democrat and he served in the U. S. Senate from 1873 to 1880. As Governor of Georgia, he served from 1886-1890.

Construction work at Camp Gordon was in full swing by mid-summer 1917. The once peaceful, rolling tree-dotted acres of semi-cultivated land were transformed into a mass of activity. Wooden barracks now stood where corn once grew, and roads were cut through the rolling countryside. The 4,000 workmen were constructing the army city that shortly after September 1 would temporarily house 40,000 or more young Americans in preparation for the European battlefields. These soldiers would triple the population of DeKalb County.

While Camp Gordon was changing the land image, nearby Chamblee was struggling with growing pains. In mid June, the town was a mile in circumference and consisted of a main street, a post office, a depot, and two stores. In two months, forty other stores were built and more planned, along with theaters and two hotels. The Chamblee Public Safety Committee, consisting of Mayor J. W. Walker, W. T. Wallace, C. V. Morris, and O. P. Hall pledged that no undesirable character would be allowed to establish himself in Chamblee.

The issue over public transportation between Atlanta and the camp became a critical concern. The closest trolley was the Peachtree Road line ending at the county border between Fulton and DeKalb counties, four miles from Camp Gordon. A single-track extension to the camp was agreed upon by Georgia Railway and Power Company in a gesture of patriotism. A double-track was more in tune with the desires of the Atlanta merchants. In early 1917, the double track extension reached Peachtree Road to Dead Man's Curve at Andrews Drive, and then a single track line was extended to Brookhaven at the DeKalb County Line. Due to pressure from the Atlanta public safety commission and pressing

war demands, a limited street car service extension to Nancy's Crossing at the old Nancy Creek Baptist Church was begun. A round trip fare was forty cents. On September 5, at 10:00, young southerners from Georgia, Alabama, and Tennessee arrived at the gates of Camp Gordon and entered military services. A new direction began for the Corinth Baptist Church.

L. B. Whitehead, a veteran of Camp Gordon and World War I, described the following episode at Camp Gordon: "When I entered down there I was assigned to 157th Depot Brigade Company 18. They blew the whistle that afternoon and all the men were supposed to come out there and stand at attention and stand out there like a brick bat. When all of a sudden I fell out like someone had knocked me in the head and I fainted and fell out down there. I stayed there until the old sergeant in charge told two corporals to take this fellow to the infirmary. The infirmary was just about a quarter of a mile from where I was stationed and the regular hospital was a way over yonder near the other end of the camp. Anyway they took me to the infirmary and I had been at the camp about four days when that happened. So I didn't have no boot training nor didn't drill none and didn't have a gun and didn't even have a uniform, just had on my civilian clothes. Finally, when I was ready to leave the infirmary, I asked the attendant, (all were soldiers, we didn't have any women) 'What was the matter with me while I was in there?' He said, 'You had the flu.' I ask him, 'What is the flu? I have never heard of the flu?' He said, 'It is a conglomeration of everything.' So I said, 'O. K.' Anyway while I was in there for three days and three nights I didn't want anything to eat. Then they said I was ready to go back."

Another veteran of Camp Gordon was Sergeant Alvin Cullan York. Famous as he came to be, York reluctantly was drafted into the army and he faced it with misgivings. Many letters in his behalf reached the War Department requesting his exemption from military duty due to religious conviction. Finally York gained confidence and assurance from God through prayer over this troubling matter.

Marshall Foch, Allied Commander in Chief said of the feats of York, "It is the greatest thing accomplished by any private sol-

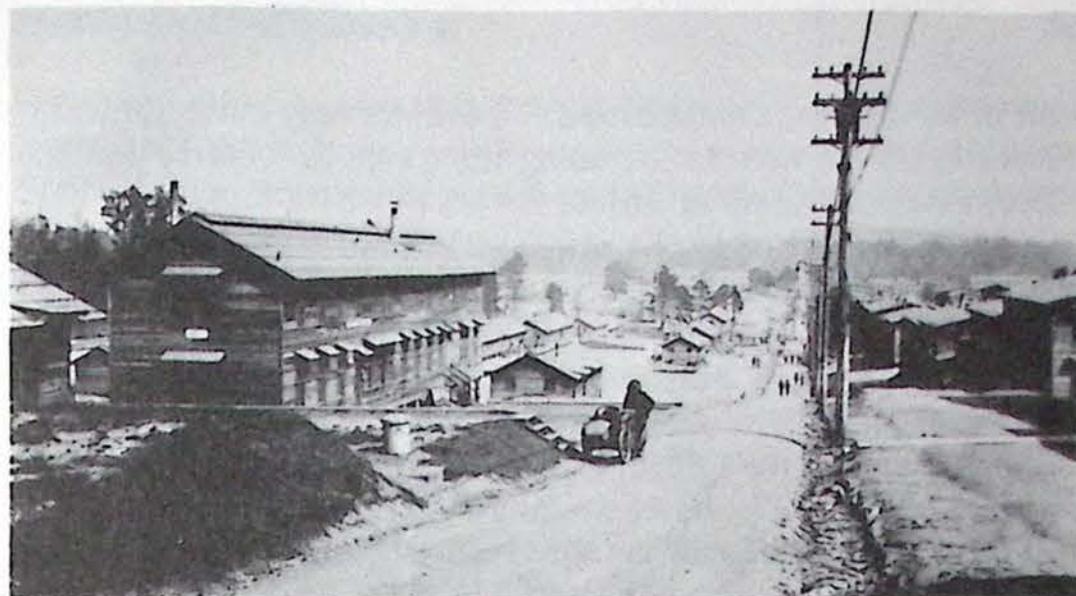


Photo courtesy U. S. War Department, National Archives
Photo No. 165-WW-522TC-3

CAMP GORDON CANTONMENT

An "army city" was constructed on 2,600 acres of land in just three months time during 1917. The 82nd Infantry Division trained more than 140,000 men for duty in France. (looking east toward what is now Buford Highway from the middle of the DeKalb Peachtree Airport)



Photo courtesy U. S. War Department, National Archives
Photo No. 165-WW-523A-21

BOUND FOR ATLANTA

Camp Gordon trainees use their leave time to board the trolley to Atlanta. Round trip was forty cents. The trolley came as far as the overhead bridge just north of Oxford Chemical.

dier of all the armies of Europe." York not only made sergeant, but he received honors including the Croix de Guerre and the Congressional Medal of Honor.

At the intersection of Clairmont and Dresden was built an arch marking the gate to Camp Gordon (part of the arch is now located down a bank in back of Bryton Hills Apartments on Skyland Drive). The main entrance was an overhead bridge from Peachtree Road. The old street car, used by many soldiers to visit Atlanta, came to the bridge. Upon crossing the bridge one would be in the camp proper and would be given a pass by a guard.

The 82nd Division at Camp Gordon trained and mobilized 130,000 enlisted men and officers. The reservation itself covered over 2,600 acres which generally speaking was bounded with New Peachtree, Old Stone Mountain, Buford, Dresden (then Candler) and Clairmont Roads. Little Hood Avenue, a two lane boulevard, served as the main entrance to Camp Gordon. Corinth Baptist Church was located within the Camp Gordon reservation and all church-goers needed a military pass to go to church.

Sam Johnson Sr., a soldier stationed at Camp Gordon, reported the Sunday School was held at the Methodist church in the mornings and at the Baptist church at 2:30 in the afternoon. Not only did he attend both services, but he also led the singing at both churches. The service at night at the Baptist church was well attended. Sometimes he had to get a chair to sit in the back, as all the seats were filled.

In 1919 during World War I, the chaplain at Camp Gordon, T. F. Callaway conducted services that members remembered for many years. People came from far and near and "God richly blessed with many people being saved".

In 1918 the sanctuary was remodeled with columns and wings being added to accomodate World War I soldiers stationed at Camp Gordon. A porch was also added at this time. The floor which had been flat until then was sloped: the baptistry was under the pulpit. The two front doors, one for the men and one for the women, was changed to one center door.

In 1910, a church member was excluded for stealing. A group of

deacons helped to organize Sentell Baptist Church on Roswell Road and Corinth built a new home for the pastor in 1914. Brother Sheffield was licensed to preach in 1915 and at this time Corinth paid their pastor \$21.50 a year. The year 1919 was highlighted by the remodeling of the sanctuary, including adding wings and columns. This expense was paid by the Home Mission Board to accommodate the members and soldiers of Camp Gordon.

Other opportunities for mission work in Georgia were seen in the needs of the rural churches and Negro work. Miss Evie Campbell, WMU corresponding secretary, urged, "Imperative is the appeal for the Negro Baptist—who patiently wait—until you and I outgrow our prejudice to the extent that we can see beneath the Ethiopian skin the soul that hungers for the bread of life and give to them the vision of their responsibilities as a race to glorify God."

The decade of 1909-1919 was a time of growing pains resulting in a change of face for the Chamblee area. Not only did the town of Chamblee experience a spurt of growth, but Corinth Baptist Church found it necessary to enlarge her sanctuary to house the enlarged congregations resulting from her "capture by the military." Camp Gordon was a beneficial addition to the community for the Chamblee merchants and a perfect opportunity for Christian service for the Corinth members. Many of Corinth's tent meetings, protracted meetings, and dinner-on-the-grounds remained as fond memories for the veterans stationed at Camp Gordon. And so Corinth in her own way did a part in boosting the moral of men fighting in World War I.

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Chapter V

From Boom to Bust

— 1920-1929

FOLLOWING WORLD WAR I a short period of unexcelled prosperity came with such suddenness that few people could learn how to adjust. It disappeared as quickly as a dream, leaving memories more bitter than sweet. The 1920's were a decade of ferment and expansion. Businesses were growing. Aviation was flying out of the realm of novelty. More than ever radio, telegraph and long distance telephone were making the country a united whole. Residential development mushroomed in the twenties.

State politics was devoid of new or important ideas and thrived mainly on personal animosities during political campaigns. All Georgia politicians stood for the same things: white supremacy, the Democratic Party, lowered taxes and a minimum of government services, and friendship for the common man.

The Chamblee area was still a rural community where mules remained the chief source of plow power, but a few tractors, cultivators, and other new machinery came along to replace lost labor and departed sharecroppers.

The Corinth Baptist Church met on Saturday before the third Sunday and, after divine services by the pastor, held business conference. At the conference in January, 1920, the name of the church was changed to Chamblee Baptist Church. In March of that year, the pastor appointed the deacons as agents to swap some land with the school board. At that time the school was

located at the rear of the church building. A total of \$92 million had been pledged in the \$75 million campaign and every SBC agency expanded. But economic hard times struck and only \$58 million was received. Agencies did not cut back on their programs soon enough, and the SBC was left deeply in debt. The Atlanta-based Home Mission Board's indebtedness, compounded by an embezzlement by its treasurer, came to a total of \$2,500,000 in 1928, a year when its receipts were less than \$700,000. Georgia's goal in the \$75 Million Campaign was \$7,500,000; \$10 million was pledged—\$5,395,091.92 was collected.

During 1920 the country elected Warren G. Harding as president. People wanted to forget the war and the problems which arose over the terms for peace. After all, the "back to normalcy" policy of Harding and the giving to business a free hand after the stringent restrictions of wartime, met with approval.

Also in 1920 two amendments to the Constitution became effective. The 18th Amendment, known as the Prohibition Amendment, prohibited the manufacture, sale, and importation of alcoholic beverages. The 19th Amendment, which some called the greatest extension of democracy in history, read: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of sex."

In the third decade of the twentieth century technology brought many changes. The radio provided wireless transmission of speeches, songs and musical concerts to those who had receiving instruments. Country dwellers felt less lonely because the radio brought them a new world. WSB, the first commercial radio station in the South, was founded in 1922. Lambdin Kay broadcast the first "on the spot" news when he gave an eyewitness account of a great fire near the radio station. News of the state, nation and the world began to come into the homes.

The automobile industry organized its production with many different makes on the market. Competition forced the manufacturers to produce new models. The "Model T" Ford, for instance, replaced two-cylinder, eight-horse power cars. In 1928 Ford ceased production of the "Model T" which had a planetary transmission gear. The Ford plants were re-equipped to produce

the new "Model A" Ford, which was given a more powerful engine, standard gear-shift, and was notably improved in design.

In air transportation the twenties was the period of trail blazing and survey work. Planes were small, light, propeller driven. More emphasis was given to increasing speed because of airplane racing. As a consequence, all the old records were broken. In 1920 a record flight covering 300 miles was made in one hour, 6 minutes, 17½ seconds. In 1925 a new mark was set of 248.99 miles per hour in the Pulitzer competition at Mitchell Field, Long Island.

Prior to 1880 immigrants came almost entirely from northern and western Europe, principally from the British Isles, Germany and the Scandinavian countries. This immigration, known as the old immigration, was composed of people who were ethnologically the same as the people already in the United States. After 1880 the immigrant flow shifted from northern and western Europe, bringing over Italian, Slavic and Oriental people instead of the Anglo-Saxons and Teutons. This new immigration was difficult to Americanize and absorb into the existing population. Furthermore, a certain element of race hostility existed between the old and new immigration and American laborers objected to competition by cheap foreign labor with its low standards of living.

In 1921 a temporary act was passed which limited the number of immigrants to three percent of the number of the respective nationalities comprising the population as per the census of 1910. The Johnson Act in 1924 reduced the percentage from three to two and changed the basis on which the number was calculated from the 1910 census. This reduced the number permitted entry to 17,680 from southern and eastern Europe annually, and 140,799 from northern and western Europe.

In 1860 there were some 20,000 Chinese in the country, mostly in California and race prejudice and economic difficulties arising from this extremely cheap labor brought about a series of legislative measures and treaties excluding Chinese labor. The influx of Japanese a little later, reaching 111,000 in 1920 was even more serious. The problem was partially solved by a gentlemen's

agreement with Japan by which she limited the passage of laborers. Both the Chinese and Japanese immigration was excluded by the Johnson Act.

Most immigrants settled in or near the cities where their boat docked and took employment where they could find it, usually in the factories of the large cities, the mines and the shops. Since the South had very little to offer in industry until after the depression, there was little Catholic or Jewish influence, especially in the small towns and rural areas.

The Ku Klux Klan, despite the disbanding of the central organization of 1869 did not dissolve the local units until the primary objects were fulfilled: the state governments put in the hands of southern whites and the Negro vote minimized.

The Knights of the Ku Klux Klan was founded near Atlanta November 25, 1915 and chartered by the State of Georgia December 4, 1915. Its philosophy was a revival of the old Ku Klux Klan. Much use was made of the phrases white supremacy, Nordic supremacy and 100 percent Americanism. The purposes of the order embraced a militant Protestant Christianity; exercise of punishment, especially in cases involving moral offenses, where the courts failed or were lenient; subordination of the Negro; defense against "the Roman Catholic Menace," and economic boycott of Jews. The order grew slowly outside the South, and in 1920 was in financial difficulties. The founder contracted with an advertising expert who successfully capitalized the appeal of the order to those whose patriotic activities during the World War had followed a sadistic tangent, and to those whose racial prejudices were easily exploited. By the fall of 1921 the Klan had a membership of 100,000 and during the next two years received constant publicity in connection with an epidemic of mob violence, particularly virulent in the southern states.

The Chamblee area appeared untouched by the violence. All was calm at the church. In August of 1921 the Chamblee Baptist Church appointed Messrs. Greenway, Warren, Harrison, and Evins as delegates to the Roswell Association and they were instructed to call for a letter showing the church's standing; and

these same gentlemen were appointed to meet with the Lawrenceville Association for the purpose of uniting.

After the \$75 Million Campaign was declared at an end in 1924 the single major factor contributing to increased giving among Southern Baptists was the institution of the Cooperative Program for unified giving.

Originally called "Kingdom Causes," the Cooperative Program concept was voted into being by the 1925 Southern Baptist Convention. Georgia Baptists agreed to participate in 1926. For a while the project was called the "unified program." Prior to the Cooperative Program, each institution and agency of the Georgia and Southern Baptist Conventions was responsible for raising its own finances. The \$75 Million Campaign was a brain-child of Georgia Baptist Executive Secretary Arch Cree. Cree was a champion of the Cooperative Program. Buren C. Smith, convention office manager at that time, said, "Gifts rose quickly as people began to understand the principle of unified giving. There has always been some rebellion, however, at the idea of supporting financially some of the institutions that individuals didn't like."

Another denominational financial breakthrough of the mid-20's was the establishment of a convention annual budget. Records of the convention indicate that its first budget covered the year 1926 and amounted to \$750,000. Figures dropped sharply when depression struck in 1929.

Another fund campaign that Georgia Baptists participated in during the 1920's was the Hundred Thousand Club. This effort sought to raise funds for denominational needs, among which was offsetting embezzlement of more than \$1-million of Home Mission Board funds by C. S. Carnes of Atlanta. The Hundred Thousand Club was a system whereby 100,000 persons were to pay a dollar a month for denominational use. The response made it very successful.

Like the Southern Baptist Convention, one can trace the growth of the Chamblee Baptist Church to the days when the members became serious stewards. When the members began to give definite amounts (pledging) they elected a treasurer and a

finance committee. The first notations of a financial report appear in the minutes of April, 1926. Times were hard, and every one was expected to have a part in the church. The Rules of Decorum adopted in 1908 stated the method of raising money was by assessment. This method had not been too successful. Taking a special collection when some urgent need arose seemed to be the only financial plan, other than the usual freewill offering taken regularly. Most of the work, such as building repairs, was done by volunteer labor.

In 1928 the church adopted a budget of \$1,800 per year, about \$156 per month. At the close of 1929, the committee on finance "very humbly" submitted the budget for the upcoming year, a total of \$1,970, the same to cover all expenses. The members had prayed often and spent much time studying various plans and financial systems to get the church out of debt. Members felt the best way was the old way, that of each giving according to his ability. Statements were sent to every member, together with a brief letter by the pastor. The secretary was authorized to print these and mail them out. The bill for the printing and stationery, \$15.50, was paid from the loose offering fund, and the Finance Committee stressed the use of the envelopes.

J. P. McConnell, called to the church in 1902 as pastor, resigned in 1923. He died in April of 1926. In October, 1924, the church in conference changed the time of calling a pastor from that of an annual call to an indefinite call. If either pastor or church became dissatisfied, a sixty-day notice was to be given. The church reverted to the annual call once or twice in the late twenties, before the indefinite call became permanent.

In May, 1925, after ordaining Reneon Sudderth a deacon, the church voted to give a certificate to Mercer University stating that the church approved him as a ministerial student. In November, 1920, Sudderth was licensed to preach, and he "filled the pulpit" many times.

The rural hill country (ABC: Atlanta, Birmingham and Chattanooga) has been fed Protestant orthodoxy more exclusively than any other part of the country. The area had a minimum exposure to Episcopalian and Roman Catholic influences, being

different in this respect from other regions of the South. There were disputes between Methodists and Baptists, or between Baptists and Baptists over methods of baptism, infant baptism, free will, predestination, and whether women should speak in church. The disputes sometimes spread to argumentative laymen. Discussion of these issues added dullness to many a sermon, and conflicting doctrines had followers in the same family without causing friction. A popular politician made the chivalrous comment that his wife, a Methodist, believed in falling from grace but never fell, while as a Baptist, he believed that there was no fall, but fell every day. The rural and small-town orthodoxy tended to neglect or oppose scientific thought, especially as it affected the fundamentalists' acceptance of the Bible as literally true. In some instances ministers complained to school authorities because science teachers were spreading modernistic views among the students. Circuit riders disposed of ideas of evolution by referring to evangelist Sam Jones as saying, "In too many cases the theory works backward, with men making monkeys of themselves."

The Scopes Trial, beginning July 10, 1925, at Dayton, Tennessee, and ending July 21, was one of the most widely publicized legal cases in United States history, according to the *Encyclopedia Britannica*. The charge was that John Thomas Scopes, a teacher of science in Rhea High School in Dayton had violated Tennessee state law prohibiting the teaching in public schools of any theories that deny the divine creation of man as taught in the Bible. Scopes, a biologist, had been teaching evolution. The basis for the sensational nature of the trial was laid by the increasing alarm of a Christian movement known as Fundamentalism over the challenge of science and evolutionary theory to a literal interpretation of the Scriptures.

William Jennings Bryan came to Dayton to assist the prosecution. The defense was headed by Clarence S. Darrow the most famous criminal lawyer of his generation. He was assisted by Dudley Field Malone, a liberal Catholic and great courtroom orator, and by Arthur Garfield Hays, civil liberties attorney.

The rulings of the judge prevented any testing of the civil liberties issue of the constitutionality of the law or any testimony

as to the validity of the doctrine of evolution. The sole relevant question, said the judge, was whether Scopes had actually taught the doctrine of evolution. The defense freely admitted that he had.

Scopes was convicted and fined \$100. The defense appealed the case to the state supreme court, which in July 1927, upheld the constitutionality of the 1925 law, but cleared Scopes on the ground that the lower court had exceeded its authority in fining Scopes \$100. It thus turned out that the Scopes trial was more a contribution to public education on science and religion than a test of civil liberties.

Aside from the anti-liquor crusade, ministers with striking exceptions viewed the social scene with relative unconcern. Personal soul-salvation for the other world took precedence over working for community salvation and social justice. "Preach the Word," has been the theme that stirred the church to greatest accomplishment.

Rural revivals of the time had all the features of a camp meeting except the camping. They were still called "protracted meeting." The Chamblee Baptist Church usually voted in conference on the preacher they would invite, and the revival took place in the slack farming season of late July and August after the crops were "laid by" and before harvest began. The visiting ministers would rotate from home to home for meals and lodging, and prayer with the family. Children were usually glad for the ministers to come, for their visits meant chicken for dinner and ham for breakfast. The only negative factor was the visitors brought interesting comments and their conversations delayed the childrens' "second table."

During the twenties the practice of church discipline gradually changed, a shift characteristic of Baptists generally. Earlier years had seen members formally excluded from the church as an ordinary thing. Such exclusions were increasingly rare in the later twenties. During this period Chamblee Baptists withdrew fellowship from only three or four because of unbecoming conduct.

The Sunday School grew and the BYPU gained strength, adding adult work in 1929. Delegates appointed to the Sunday

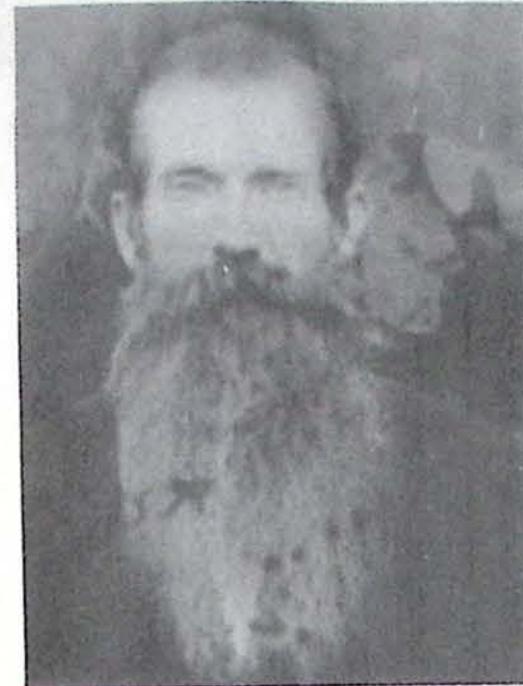


Photo courtesy Mrs. B. B. Sargent, Jr.

B. B. SARGENT
Pastor, 1889-1891, 1899-1901

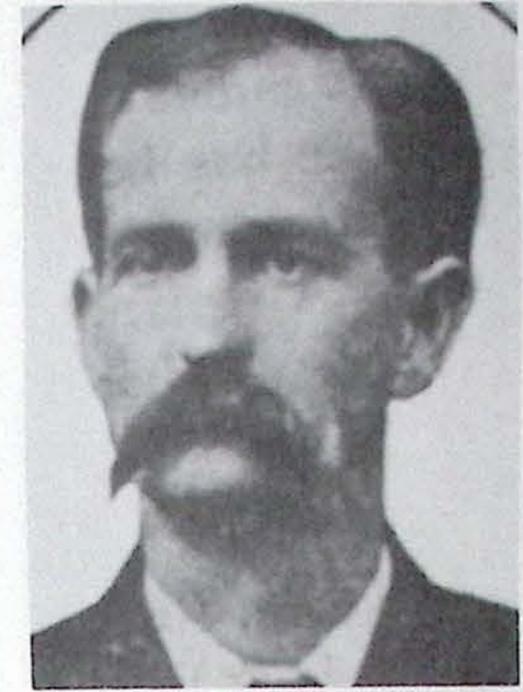


Photo courtesy Mrs. A. A. Lietch

T. T. TWITTY
Pastor, 1894-1897

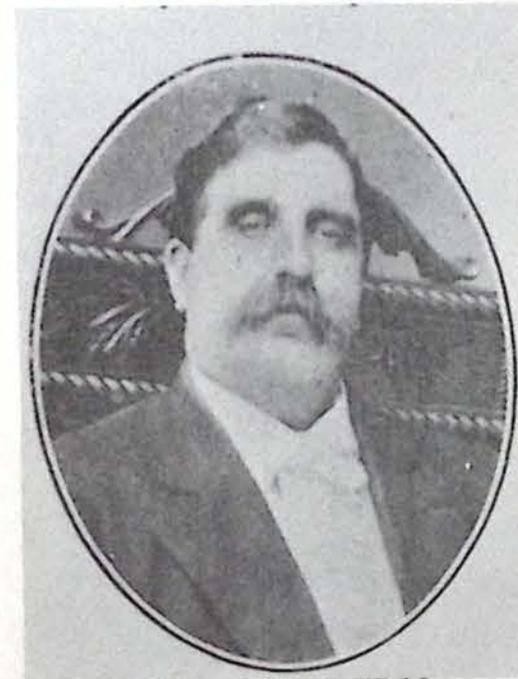


Photo courtesy Mrs. T. T. Jenkins

J. P. McCONNELL
Pastor, 1902-1923



Photo courtesy Robert Herring

LEE F. HERRING
Pastor, 1927-1928

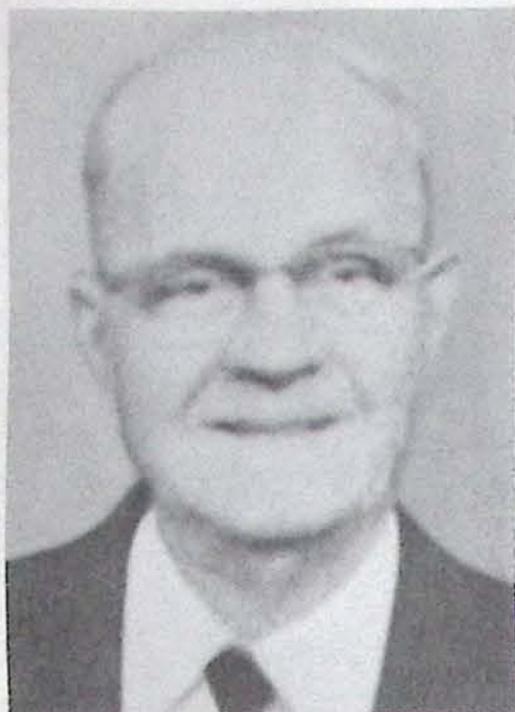


Photo courtesy Mrs. J. T. Widener

J. T. WIDENER
Pastor, 1931-1937

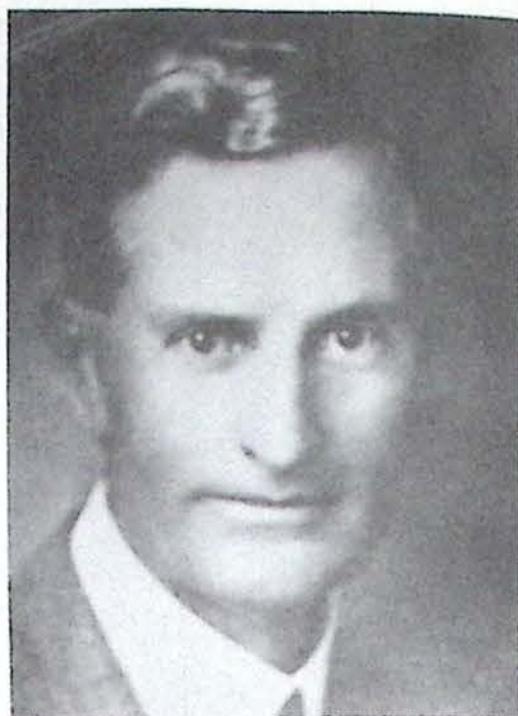


Photo courtesy Mrs. Barry Snead

THADDEUS J. TRIBBLE
Pastor, 1937-1940



TOM C. LAWLER
Pastor, 1961-1966



R. WILBUR HERRING
Pastor, 1967-1969



JOE FRANK BARTON
Pastor, 1941-1956



CECIL E. SHERMAN
Pastor, 1956-1960



EARL H. CRAIG, JR.
Pastor, 1970-1975

School Convention in Savannah in 1929 were W. A. Ayers, Minnie Bess Sudderth, Mrs. Carver and Pearl Chesnut. "A very interesting and inspiring report" was made to the church in April by Mrs. Carver. That same spring the Intermediate Boys' Sunday School class was granted permission to put out shrubbery on the grounds.

Atlanta also continued to grow. In 1925, the city, led by Alderman William B. Hartsfield, leased Asa G. Candler's race track in Hapeville for an airport and Atlanta entered the commercial aviation era. Col. Charles A. Lindberg visited Atlanta in 1927, and in 1929, the city purchased "Candler Field" for \$94,000. Davison's opened its store in 1927.

Coca Cola, born in Atlanta, was a concoction of a druggist. The formula became the property of Asa G. Candler and Coke became a household item, but not without controversy. Coca Cola at first was not ordinarily offered to children and was called a "dope" instead of "Coke." This might possibly be because coca (Erythroxylon Coca) a small shrub of the coca family, is the source of the valuable anesthetic drug cocaine. Since the Coca Cola formula was a well-guarded secret, people may have associated the name of the product with the drug coca. Preachers delivered sermons denouncing Coca Cola, citing accidents in which drivers were drinking "dope."

There was a widespread feeling during this decade that one important reason why Georgia did not prosper was the impassibility of her highways. To provide money, Georgia placed a tax of one cent per gallon of gasoline sold, and continued to increase the tax. A Highway Board was created which became an object of bitter contention in politics. The board spent more money yearly than any other enterprise, private or governmental. As it raised most of the revenues from the gasoline tax and auto license fees, the board was spending more than half of all the money which came into the treasury. Holding last position in rank among the forty-eight states in public education, Georgia sought a first place in paved roads.

Many denominations were discussing whether women should speak in church. Many women served on various committees at

the Chamblee Church, and they were officers and teachers in the Sunday School and the BYPU. The Woman's Missionary Society was small. From 1919-1926 the average attendance was from seven to ten members and growth was slow. The women met in homes and refreshments were usually served. In 1921, the women raised their WMS (WMU refers to the WMS and all the youth organizations) dues from ten to twenty cents per month. Their major project was the "adoption" of an orphan at the Baptist Orphanage at Hapeville, named Homer Gardner. His adoption by the WMS consisted of providing clothing needs twice a year. For instance, in October 1922, his winter clothing needs were such items as hat, hose and union suits. The total cost of the 1922 clothing came to \$18.70, the cost of his Sunday suit being \$2.50.

In August, 1923, the WMS secretary reported, "The past year has been a difficult one, as we all know, in our church and it has left its mark on every department, but our Bible is full of promises. If we ask, we shall receive." (No other clue to the difficulty appears, but during 1923 twenty-eight members were dismissed by letter and no new members were added that year).

In October the WMS made plans for buying new seats for the church, starting off the fund with a \$1 donation. At the end of 1923 the secretary reported 215 visits to the sick; twelve tracts and books given, twenty-five trays and baskets to the needy, the value, including clothing, \$109.98; 264 hours of nursing; twenty gifts of flowers, seventeen members with no new members during the year, and \$110 to the \$75 Million Campaign.

In September of 1923, Arch C. Cree, executive secretary of the Georgia Baptist Convention, wrote the WMS: "It has been the custom of many of the Women's Missionary Societies over the state to send to the Georgia Baptist Hospital each fall a shipment of preserves and jellies for the convalescing sick humanity. Quite a number of the societies have expressed a desire that the faithful nurses receive a share of these dainties." The women complied with Cree's request, and at the October meeting seventeen quarts of fruit and preserves and thirteen glasses of jelly were brought.

J. H. Cowart was called as pastor in October, 1924. He was also serving as pastor of the Clarkston Baptist Church, Chamblee

Baptist in September of 1925 voted to change the meeting days from second and fourth Sundays to first and third. However, Cowart offered his resignation stating he could not serve the church those days. The church then voted to change their meeting days back to the second and fourth days and rejected his resignation. Cowart continued to serve until his resignation in 1926.

The church voted in June, 1927 to re-establish the annual singing on the third Sunday in July. "All day singing and dinner on the ground and folks a-coming from miles around." Sermons through music lasted for two or three hours in the morning and longer in the afternoon. Much of the singing was without the aid of organ or piano or separate choir, and seldom yielded to solo or solo parts. Many people enjoyed harmonizing, while others just joined in the singing after the leader or preacher "heisted" the tune.

Lee F. Herring was elected pastor in September, 1926. He was educated at Emory and Mercer Universities, graduating from Mercer with a B. S. degree in 1908. He received his M. Ed. degree from the University of Georgia. The pastor's salary was fixed at \$900 per year at the April, 1927 conference. The church minutes began to name the texts of some of the sermons but the sermons are not available. In June 1927 Herring preached from II Kings 4:1-8, the story of Elisha and the miracle of the oil for the poor widow. On August 7, he preached from Mark 2, the parable of the sower. The next meeting day he took his text from Nehemiah 4, the rebuilding of the walls of Jerusalem.

In November, 1927, an appeal for funds was made to take care of unpaid bills and a special collection was taken for coal. In December the pastor appealed especially that Sheffield, the housekeeper, be paid. At that time the salaries of the pastor and Sheffield were the only unpaid bills. In January, 1928, the annual financial report listed unpaid bills including the pastor's salary of \$459.50. The pastor appointed a committee in March to work with the deacons in helping to get the church out of debt.

In August, Herring resigned, having been elected dean of Americus Normal School. His resignation was accepted with regret. He was a prominent minister and educator in Gwinnett

and DeKalb counties. At the time he served Chamblee Baptists he was superintendent of the Stone Mountain schools.

G. H. Ivey, whom the church licensed to preach in 1928, preached many times when the church was without a pastor. At these times members were faithful in attendance and in carrying out the business of the church. Y. T. Shehane was elected pastor and served for two years.

Harrison was appointed as a committee of one in March, 1929, to make plans to rearrange the interior of the church to provide a place for the choir.

In 1929 a panic broke upon the nation when the stock market failed. Georgians, who had long been living in a state of deflation, felt its force less keenly than most parts of the country. Though money became extremely scarce in Georgia, few became extremely hungry. Farm land awaited all hungry enough to till the ground for a living. City dwellers began to occupy the country places evacuated by farmers who sought to escape the boll weevil. The average cash income for farms during this decade was \$670, less than forty-three other states, better than four.

The Negroes, taking full advantage of the prosperity in the northern industrial centers, fled in great numbers from the weevil-infested fields of Georgia and hurried away to Chicago, Detroit, and Pittsburgh. Hill farmers, by choice or necessity, moved away from excessive reliance on cotton. They could not eat their cotton. Hay farming and cattle raising expanded. Unemployment, coupled with begging, thievery and robbery made heavy night duty for policemen.

With substantial help from outside the South, the Federal Reserve Bank of Atlanta carried extensive loans for member banks, slowed up on collections, and kept pressure off of borrowers in general until businessmen and farmers could get "out of the woods."

Many banks closed because of the depression and many bankers and businessmen lost all they had. Many men took their own lives or suffered nervous breakdowns. Christians found their faith tested.

The twenties began with a great upsurge of hope and prosper-

ity. The war had ended and the people were reacting with a feeling of release. The economy was brighter, great strides were taken in the fields of transportation and communication. The spiritual realm was also affected by the boom and the bust. Things looked darker than before but after the first waves of shock passed the people began to face reality by digging in and making plans to overcome the disaster.

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Chapter VI

Preaching Every Sunday

— 1930-1939

THE FULL HARSH EFFECT of the stock market crash of 1929 was felt in the thirties when 6 million Americans out of a population of 122,800,000 were out of work in 1930 and the figure increased to 12 million during one year. In many instances the county of DeKalb furnished books as well as clothing and food, to enable children of financially troubled families to attend school. The majority of the Chamblee Community made a living from dairy farming and vegetable crops. With farm prices lower than ever before the people understandably turned to the Chamblee Baptist Church for refuge and direction.

Instead of the customary two services per month, the church voted in 1930 to have three services, first, third and fourth Sundays, with the pastor's salary remaining the same. A joint merger with the Norcross Baptist Church was considered in July but the idea was never acted upon.

On May 22, 1930, a special conference of deacons called for the resignation of Pastor Y. T. Shehane and the pulpit was declared vacant. J. D. Winchester of Brookhaven acted as supply pastor until J. T. Widener was called in November. The call had also been extended in July to A. J. Johnson of Norcross, which he declined.

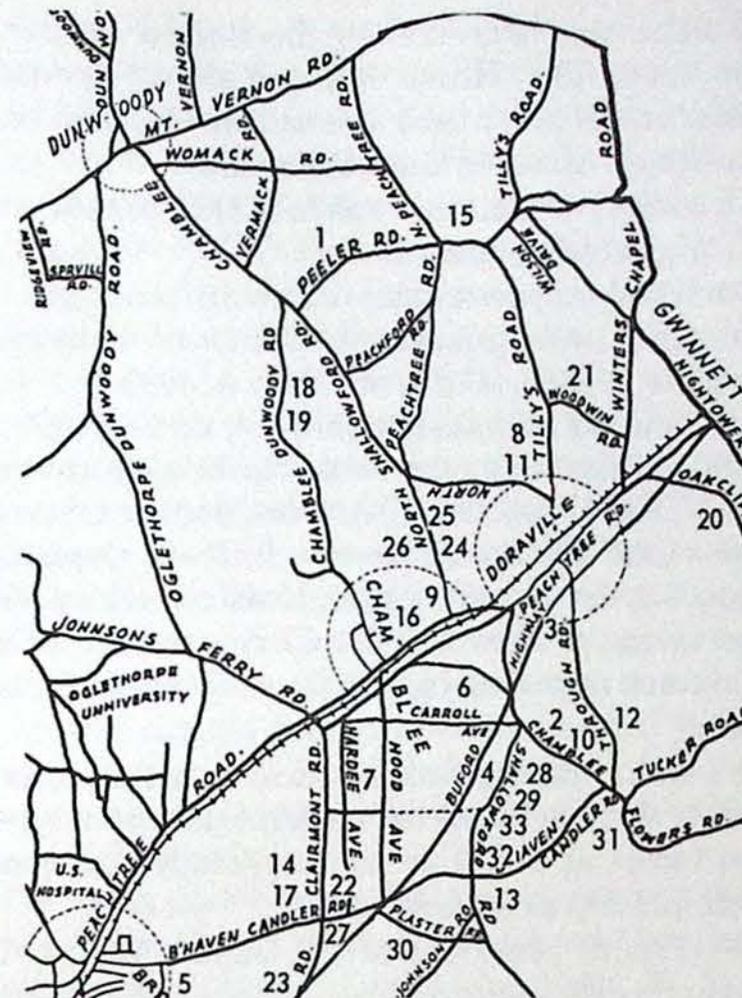
Through 1936 the terminology "opening the doors of the church" was used for accepting new members. In those years,

Chamblee Baptist was one of the largest churches in the area, a quiet rural community. Its congregation enjoyed real fellowship together. Since practically all the women were housewives, without set hours of work, the Women's Missionary Union was very active. From 25 members in 1933, the WMU grew to 157 members in 1939, with seven organizations: Sunbeams, Junior G.A., Intermediate G.A., Junior R.A., Intermediate R.A., Young Women's Association Junior Circle and Young Women's Association Business Circle. Offerings in the thirties to the WMU fell off severely because of the depression. In 1933 the Executive Committee of the Southern Baptist Convention and the executive board of WMU Auxiliary to the Southern Baptist Convention met in Washington D.C. to talk with bondsmen and bankers who held mortgages on the Southern Baptist properties. The debt was \$6 million. The Baptists faced this trying time with earnest prayer. The businessmen involved decided to trust the honesty and integrity of the Convention and gave them additional time. The Hundred Thousand Club was formed to enlist 100,000 people to give \$1 per month for five years in addition to their regular gifts. The debt was paid off by 1943.

The church constitution called for the pastor to be elected annually. Widener was re-elected each year through 1936. He was born in Carroll County in 1890 and ordained into the ministry in 1922. All of his salary was given back to the church for building, and to other charitable organizations. A graduate of Oglethorpe University and the Atlanta School of Expression, he worked for the U.S. Postal Service for forty-two years. This included the time he was pastor of Chamblee Baptist Church.

With the election of F. D. Roosevelt in 1932, new economic policies were initiated in the form of the Federal Emergency Relief Administration, which paid relief for wages on public works; the Civilian Conservation Corps, which employed 3 million men in forestry, road building and flood control; a new homeowners loan program; the TVA project to build dams, electric power plants which employed many people, and a program which paid subsidies to farmers to reduce the amount of acreage of certain crops.

DAIRIES IN NORTH DEKALB - 1939



- | | |
|----------------------|----------------------------|
| 1. W. O. Adams | 17. W. H. Jones |
| 2. N. H. Bagwell | 18. Kirby's Dairy Farm |
| 3. J. S. Brown | 19. S. E. Kirby |
| 4. J. W. Brown | 20. J. C. Leslie |
| 5. Burton Bros. | 21. B. F. Lyle |
| 6. Camp's Dairy | 22. J. W. Mann |
| 7. Camp Gordon Dairy | 23. L. B. McAdams |
| 8. L. O. Carter | 24. Pierce Certified Dairy |
| 9. C. D. Chatham | 25. P. E. Pierce Dairy |
| 10. Daniel Dairy | 26. W. O. Pierce Dairy |
| 11. J. W. Donaldson | 27. D. A. Pirkle Dairy |
| 12. W. G. Eller | 28. Shallowford Dairy |
| 13. J. C. Gay | 29. J. C. Shirley |
| 14. L. H. Greer | 30. Sunrise Dairy |
| 15. C. E. Harben | 31. J. G. Wright |
| 16. Irvindale Farms | 32. J. L. Allen Hog Farm |
| | 33. Shallowford Truck Farm |

Map courtesy Mr. and Mrs. P. E. Pierce

GEORGIA'S DAIRYLAND

The Chamblee area was the dairy center for Atlanta and was one of the leading milk producing centers in the Southeast during the 1930's-1940's.

J. B. Lawrence was secretary of the Baptist Home Mission Board at the time. The Home Mission Board sponsored the Woman's Rescue Home which opened in October of 1933 in Atlanta providing a home to unwed mothers.

A church business conference was held each month, and every member was expected to attend.

In 1934 marked improvement came in business. Money was more plentiful and agricultural conditions were improved. Fewer Georgians were out of work than in 1933.

The church revised the membership roll in 1934 and made an inactive list of 128 absentee members. The budget for the church in 1934 was \$1,580 average for Chamblee Baptist Church in this period. Some of the allotments were as follows: Orphans Home \$100; Georgia Baptist Hospital \$25; ministers salary \$600. The church began taking pledges in 1935. Circulars were printed and mailed to members regarding loyalty day and making pledges for support in 1935.

The church had to take punitive action sometimes, as in 1935 when a member was excluded for conduct unbecoming a Christian. Sermon topics at this time were typically concerned with salvation, discipleship and stewardship.

George W. Truett, president of the Baptist World Alliance, spoke in Atlanta's city auditorium in February of 1935 and urged religious tolerance and international peace.

Thaddeus J. Tribble was called as pastor in October, 1936 when Widener resigned. In 1937 the church decided again to call the pastor for an indefinite period of time instead of yearly. His salary was \$900. Until then he had served the church three times a month and was living in Atlanta. The budget was slightly increased to \$2,095 for the next year, with the pastor's salary being increased to \$1,200. During these financially hard years, Chamblee Baptist Church kept up its support of benevolent ministries such as the Orphans Home and the Georgia Baptist Hospital.

Tribble was a graduate of Mercer University. He held pastorates at Second Baptist Church, Macon, Georgia; North Atlanta Baptist Church; First Baptist Church, Chickamauga, Georgia; Waverly Hall Baptist Church, Waverly Hall, Georgia; and Por-

terdale Baptist Church, Porterdale, Georgia. His last pastorate was Grove Park Baptist Church, Burlington, North Carolina, which he founded and is a living monument to his memory, according to his daughter, Mrs. Farish E. Snead. He was ordained to the ministry by Mountain View Baptist Church, Baldwin, Georgia. One of his first pastorates, if not the first, was the Perinneeal Springs Baptist Church in Chattooga County, Georgia a church that had been founded by his father. His mother's father was also a Baptist minister and was pastor of the Friendship Baptist Church near Cumming, Georgia for thirty-four years.

The young people's groups were very active in the 1930's. The Sunbeams was organized in September, 1936. Mrs. Catherine Hyde Jameson was their leader. Mrs. E. W. Bray and Mrs. H. M. Jones were active in the teaching of missions to this young group. The Royal Ambassadors organization became active in October, 1937 with Mr. and Mrs. Ernest Jameson as counselors. George Pierce, Jr. was elected Ambassador-in-Chief. The name selected for the organization was the Chamblee Royal Ambassador Chapter. This group was divided into two groups in 1938, the Juniors and the Intermediates.

The Girl's Auxiliary began functioning more in the late thirties and forties. Mrs. Homer (Daisy) Tomlin and Mrs. James H. Magness were leaders of the Junior GA's and Mrs. W. H. Word of the Intermediates, and they led their groups to a broader knowledge of the missionaries and their fields.

The Y.W.A., also, had a junior circle as well as a business circle. Mrs. Nell Madden and Miss Jeannette Brown were counselors for the junior group and Mrs. Herbet Hyde and Mrs. Elizabeth Smith of the business group.

A loan of \$2,500 was granted from the Home Mission Board in 1938 to help build new Sunday School rooms. The building then had three rooms, but after remodeling it had nine rooms. Seven of them were classrooms. C. F. Harrison was appointed chairman of the building committee and C. P. Warnock treasurer of the building fund. The Sunday School membership averaged 225 during the years 1933-39 while church membership increased from 217 in 1935 to 284 in 1939. The Sunday School had been

standardized and divided into four departments: Adult, Young People, Intermediate and Junior. Some of the first study courses were conducted by Mrs. Henry Bush from Athens and Miss Blossom Thompson from Decatur. Some barracks were brought over from Camp Gordon to serve as a Sunday School annex.

The Sixth World Baptist Congress opened July 22, 1939 at the Atlanta baseball park. Baptist messengers came from all over the world. They were not to be called delegates for that would imply authority to represent others in spiritual matters. It was the city's greatest emotional experience since the Billy Sunday revivals of 1917.

The Fair Labor Standards Act brought some financial relief to the nation in that it set minimum wage at \$.25 an hour with a forty-four hour maximum work week. It was to be gradually increased to \$.40 an hour with a forty hour work week. This act also outlawed child labor under the age of sixteen.

Over 3,400 square feet of land was bought from the adjoining property of T. R. Sawtell to supplement the church's land in 1939. This expansion continued with the old pews being sold and new ones purchased by families in memory of deceased loved ones. The baptistry was rebuilt and the choir loft added in the sanctuary.

The Chamblee Baptist Church adopted a pastor's retirement plan in 1939 that provided for the pastor to pay 3 percent of his yearly salary to the Relief and Annuity Board of the Southern Baptist Convention and the church to contribute an equal amount.

Each fifth Sunday union services were held with Chamblee Methodist Church and the Doraville Presbyterian Church. The location and preacher were alternated among the three.

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Photo courtesy Mrs. Lola Bennett

BAPTIZING IN NANCY CREEK

In the early 1900's the Corinth Baptist Church often used Nancy Creek for baptismal services. The top of the photograph is a rail fence which ran along what is now Chamblee Dunwoody Road.

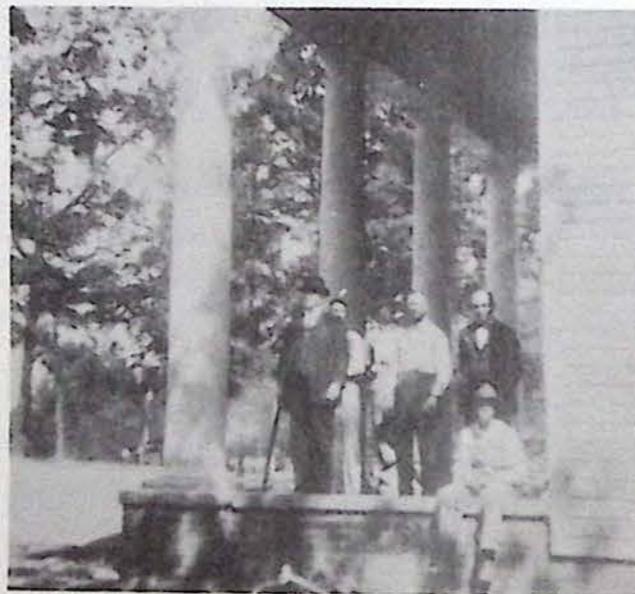


Photo courtesy Mr. and Mrs. P. E. Pierce

REMODELING COMPLETED—1918

Two representatives from the Home Mission Board (in suits) inspect the remodeling of the white building: new porch, columns, wings and slanted floor. Charles F. Harrison, in shirtsleeves, was in charge of the project.

Chapter VII

War Years

— 1940-1945

A RECORD SNOWFALL of more than ten inches on January 25 ushered in the forties, a time when the Chamblee Baptist Church would emerge under the pressure of a nation at war from a semi-rural to a more urban type ministry. Lights, telephones, and transportation were paralyzed. Schools were dismissed for a week and most citizens were unable to work. Owners of the several dairies near Chamblee got their daily milk supply to customers under extremely difficult circumstances.

In the church bulletin of December 17, 1939, members had been invited to the traditional Christmas Tree on December 22 for the usual program of songs, poems, scripture, and pageant. Each child was called up by name to receive a small gift of candy and fruits. The bulletin also listed the 1940 budget of \$2,861 which included \$1,200 pastor's salary; \$150 Cooperative Program; \$600 building fund; and \$240 janitor expense. An appeal was made by the nineteen member deacon board to "take this bulletin home and study the financial report and budget for 1940. . . . At an early date someone from the board will call on you."

With a membership of 287 the Chamblee Baptist Church in 1940 was one of thirty-two Baptist churches in DeKalb County "wielding community influence and direction," according to the DeKalb Chamber of Commerce and Agriculture. Religion was important for DeKalb citizens. There were 103 white and thirty-

three "colored" churches, including fifty-four Baptist and thirty-seven Methodist churches.

The new two-story annex, consisting of two large rooms, the choir loft and two restrooms downstairs, and five rooms upstairs, provided much needed space for a larger choir group and for instruction for the nursery through Intermediate Sunday School ages. Early in 1940 the classes moved into the new rooms and attendance began to increase. R. L. Sheffield served as Sunday School superintendent from October, 1937 until he moved to Atlanta in September of 1946.

DeKalb's 200 dairies produced more milk than any other Georgia county. DeKalb County was the largest producer of Grade A milk in the South. Approximately a dozen dairies were in the Chamblee area with many church members working as owners, dairy hands, or truck route men.

Other church families were busy with truck farms and poultry raising. Specialized crops such as turnip greens, beans, and tomatoes, or poultry products such as fryers, hens, or graded eggs were furnished to the Atlanta wholesale market or peddled by routes. Chamblee High School, along with Tucker and Southwest DeKalb, had a state funded Vocational Agriculture Department under the direction of Harold L. Smith. Church families took advantage of the community canning plant at Chamblee High School. More than 75,000 cans of foodstuffs were recorded for the 1940 season.

Chamblee citizens formed car pools or rode the Oglethorpe "street car" to work in Atlanta as store clerks, bookkeepers, secretaries, and salesmen. Others ran small businesses in Chamblee. Cofer Brothers served as Chamblee's department store. Adapting to the changing economy demanded by Atlanta markets and employment needs was the uppermost economic consideration for church members.

Due to Atlanta's proximity and its growing needs, DeKalb County and Chamblee quickened their urbanization. Chamblee, incorporated since August 17, 1908, found itself in 1940 with a population of 1801. The city was one of nine incorporated DeKalb towns. In 1900 ten percent in the metro area lived in De-

Kalb. By 1940 this ratio was increased to sixteen percent. Ranking sixth among Georgia's counties, DeKalb had a population of 86,703 and was well on its way to become "the bedroom of Atlanta." There was great rejoicing countywide when on August 15, 1940, President Roosevelt gave approval to the \$1,778,000 DeKalb Waterworks System project which made possible the change from an agricultural to an industrial county.

The three churches in the Chamblee area, Prospect Methodist, Doraville Associated Reform Presbyterian, and Chamblee Baptist Church had been holding joint fifth Sunday morning services. This practice probably stemmed from members attending the services and Sunday Schools of the other denominations when the churches were on a part-time schedule.

Chamblee High School graduated fifty-eight in 1940. The class enjoyed the school's first extensive senior trip. Leaving by train on May 16 for Norfolk, Virginia, they boarded a steamer which took them up the Potomac River to Washington. Chamblee Baptist Church was well represented.

Preparations were underway for the United States to enter the war which was growing rapidly in Europe. Old Camp Gordon was soon to become a military airport. A petition was made in June to extend the Oglethorpe trolley or provide a feeder bus to the airport.

Eugene Talmadge had been elected governor for his third term. Georgia could now say it was spending twice as much for education as it spent for highways, but the state still ranked low on both nationally. Military conscription began in October, 1940. *The DeKalb New Era* published alphabetical lists so young men could find their names without endless searching. Some had searched a whole day for their service numbers before.

The Oglethorpe Crypt of Civilization was sealed on May 28, 1940. Since recorded history began some 6000 years before, the university was projecting recorded knowledge 6000 years into the future. They microfilmed books, made drawings of machinery, recorded sports, gathered motion pictures and photographs of United States history, and collected objects of everyday life. There was an apparatus devised for teaching English in case it

should no longer be spoken. The opening date was set for May 28, 8113 A.D.

The war scene in Europe dominated the news. A typical headline read, "Churches Pray for Peace Under Present World Conditions." During the summer and fall of 1940 the Battle of Britain was raging. Hitler sent his Luftwaffe over British cities to break the land and the spirit of the English people. By September sixty percent of those responding to a public opinion poll felt that it was more important to help Britain than it was to stay out of the war. Remembering the shortages of World War I some housewives rushed to hoard canned meats, cans of all types of foodstuffs, and sugar.

Two pastors led the emerging congregation during these World War II years. T. J. Tribble's three-year pastorate was one of the bridges between the conversion of the church from a semi-rural ministry to that of a more urban type church. He served until October 13, 1940, resigning soon after the death of his wife.

In December the pulpit committee brought before the church Joe Frank Barton, of Louisville, Kentucky. The November 27, 1940, minutes read, "The church met in conference for the purpose of calling a pastor. The message was delivered by Rev. J. F. Barton of Louisville, Kentucky. A motion was carried to suspend the regular order of business and vote by acclamation. Brother Barton was unanimously elected as pastor. He stated that he would write a letter whether or not he would accept the call. The church voted to pay him \$100.00 per month and furnish him a house to live in. They also agreed to help him move." Barton accepted and preached his first sermon in Chamblee at Prospect Methodist Church. The churches in the area were gathered for the fifth Sunday meeting. His text was from Isaiah 58:12 with emphasis on "Repairer, Restorer, and Builder." There was an active floor furnace next to or on the right side of the pulpit. Barton said, "I really got hot preaching."

A tall, energetic and forceful man, Barton spoke with conviction. His height usually made him the tallest member of any group. His hair was sandy and his skin ruddy. His eyes were keen and penetrating. He visited, preached, and devoted himself to all



Photo courtesy of Dallas Gay, Sr.

LAWSON GENERAL HOSPITAL

This army hospital was an amputation and neurosurgical center for allied wounded and prisoners of war. Looking east toward Buford, Carroll Avenue is on the extreme left.



Photo courtesy of Joe Frank Barton

CHOIR FESTIVAL TIME IN THE MID 1950's

This photo shows the inside of the auditorium of the white building while it was still the main place of worship.

Baptist causes and gatherings in the same manner that he made and kept a garden. By Good Friday his seeds were planted, and he rose early to garden. When he moved to the parsonage on Chamblee-Dunwoody Road he had to prepare his garden from "new ground," a plot 100 by 150 feet consisting mostly of thickly matted Bermuda. Barton and his wife Ada managed to can their vegetables and were among the first to buy a freezer from Castleberry's, Chamblee's first appliance store. It was not uncommon for Mrs. Barton to get up at five o'clock and bake five or six pies for a G.A. or an R.A. meeting before she left for Chamblee School where she taught seventh grade.

B. L. Barton, the first full time pastor at Prospect Methodist Church, served at the same time as Joe Frank Barton. The two were distant cousins, B. L. from near Cartersville, and J. F. from Canton. In distinguishing these men people were heard to refer to "Baptist" Barton or "Methodist" Barton. They often worked on community projects as "Barton and Barton." Joe Frank saw no reason for inaction or sitting on the fence. He was a strong promoter of Baptist denominational work and an effective organizer.

Joe Frank Barton was born on October 31, 1895, in Cherokee County. He was educated at Canton High School, Mercer University (1920-24), and Southern Baptist Theological Seminary (1938). He served sixteen months in the military service during World War I and received the "Honor Cross" from the Daughters of the Confederacy.

He was called to be pastor of the Cross Keys Baptist Church of Macon on October 20, 1920. At the request of the Cross Keys Church he was ordained by the First Baptist Church, Canton, Georgia, on January 21, 1921. He served as pastor at Waverly Hall, Blue Ridge, Ellijay First, Blairsville, Hazlehurst, and St. Matthews of Louisville, Kentucky before coming to Chamblee. His denominational services included moderator of Morganton and Lawrenceville Associations, member of the State Executive Committee, and vice-president of the Georgia Baptist Convention.

In June, 1920 he married Lona Ellen Brown of Nashville,

Georgia. Before her death they had one daughter, Grace Elizabeth, who became Mrs. Albert F. Etheredge of Temple, Georgia. In July of 1937 he married Ada Meeks of Pearson who served with him at Chamblee Baptist Church.

When Barton came to Chamblee he found a strong lay leadership concerned with Bible study, church gatherings, and church finances. There was especial regard for regular gifts to the Baptist Children's Home in Hapeville, the Cooperative Program, Georgia Baptist Hospital, and regular contributions to the local building fund. A typical example of "crisis" activity came in May of 1940 when there was a "shortage of funds to take care of outstanding bills, insurance, and coal bill inclusive." A committee contacted members and raised funds to pay these bills.

With the coming of "The Bartons," as they were often called, expansion began. With a determination to carry out the plans and programs of the Southern Baptist Convention, the Georgia Baptist State Convention, and the Lawrenceville Baptist Association, Barton began to lead the church in new directions and in extending existing programs. In January cards and equipment were provided and plans made for a religious census of the community.

By March, Sunday School enrollment had reached 235 with an average attendance of 129. The church approved these and other recommendations from the deacons: (1) hold a youth revival; (2) appoint a committee to investigate the cost of enlarging Sunday School building; (3) instruct R. E. Chatham and the church clerk to write Congressman Robert E. Ramspeck, Senators George and Russell asking that they vote to prohibit sale of liquor or any intoxicating beverages within or adjacent to U. S. military sites; (4) secure a choir director; (5) change fifth Sunday service to the evening service, and (6) pay pastor's expenses to Southern Baptist Convention in Birmingham.

Roy Lee Sheffield, general Sunday School superintendent through September, 1946, saw the roll grow from 200 to 475, an increase of 135 percent. For five consecutive years the Sunday School was standard. Sheffield changed the Sunday School to a more progressive one. He attended conferences and encouraged

teachers to train. Classes were added for women, youth, and children to make additional departments and to make age groupings more compatible.

By 1943 Southern Baptists were debt free and the Women's Missionary Union had played a great part in the accomplishment. J. B. Lawrence in his *History of the Home Mission Board* wrote, "Women gave money, circulated hundreds of thousands of pages of missions literature, wrote thousands of letters, edited scores of pages in denominational papers, organized missionary societies, taught children and young people concerning missions, sent up prayers for missionaries, and guided and fostered the missionary spirit in churches." The Chamblee Baptist Women's Missionary Union did its part. The local WMU made the church aware of missions. In 1942 the WMU received its first AA-1 Standard of Excellence Award and maintained this status through 1947. Community missions focused efforts on local need. Membership in WMS grew from 37 in 1940 to more than 70 in 1945. Mission gifts for this period began with \$466.47 and increased to \$2,136.23 in 1945.

In 1940 a total of 146 young people was enrolled in church youth organizations. After 1941, Mrs. Barton served as young peoples director, succeeding Mrs. Catherine Hyde Jameson. Four days a week Mrs. Barton arose at five o'clock and hiked to Nancy Creek with a different group of young people. Each morning they cooked breakfast, had a mission study or weekly program, played in the creek and explored, and were back home before lunch and sometimes after. Other times she had "spend-the-night" parties for Intermediate girls in her home. Mrs. Barton also organized and trained junior and intermediate R.A. softball teams.

On the last Sunday evening of 1944 the first "Student Night at Christmas" was instituted and became a tradition. College students of the Chamblee church took part with Pearl Holmes of Mercer (later to become Mrs. Wallace Duvall, a Nigerian missionary) who gave the evening message "Christ My Imperative." Another Chamblee tradition was the New Year's Eve Watch Service.

As membership grew from 287 in 1940 to 495 in 1945 total gifts

to all causes almost tripled. The 1940 treasurer's book indicates that \$3,581.35 was received, and by 1945 the total amount was \$10,029.90.

In March, 1941 the deacons recommended that a "committee be appointed to investigate the price of enlarging the Sunday School building." In June the church made contact with the Home Mission Board for help to improve or build a new building.

Barton suggested that church members dig out the basement under the construction finished in 1939. This was a slow process. Christmas came and on the Christmas tree there was a present for the pastor. He opened the large box in the presence of the congregation. F. E. Kellogg had given him a miniature wheelbarrow, shovel, and pick all tied together. The gift was displayed in his study. But the project was abandoned and plans later drawn for a structure to be built beside the church building.

In the summer of 1941 Barton and Roy Sheffield, with the advice and help of C. F. Harrison, began a one story frame building to the left of the old sanctuary. Materials used came from the old telephone building of World War I. The pastor and Sheffield did most of the work. It progressed slowly until December, 1941. On January 7, 1942, the church agreed to "pay Bradbury and Stockmar \$35.00 for drawing plans for a building."

On Monday December 8, 1941, the day after Pearl Harbor, tragedy also struck the Chamblee School. About six P. M. smoke was discovered coming from a fire smoldering between the walls near the science laboratories. Even though firemen and citizens fought tirelessly for hours the Chamblee School which housed 474 elementary and high school students burned completely, a \$100,000 loss. *The DeKalb New Era* reported that school reopened on Thursday, December 11 in the local churches. The elementary pupils were temporarily housed at Prospect Methodist Church while the high school students attended classes at Chamblee Baptist. Arrangements were made by M. E. Smith, principal at Chamblee, and DeKalb School officials to locate the school after Christmas in the temporary office building of the construction superintendent, architect, and others in charge of building Lawson General Hospital. The elementary

school used this location, but most of the high school used the Baptist Sunday School building when the partially framed structure was completed by local carpenters and painters, among whom were many high school boys.

The December 24, 1942, issue of *The DeKalb New Era* reported that the new Chamblee School built on the same location as the old one would be ready for occupancy by January 1, 1943. During 1942 the Sunday School building served a dual purpose, as public school and Sunday School. In addition to classrooms this structure served as offices, kitchen, dining hall, and library. The right rear corner had a "bias" construction to keep the building off the adjacent Sawtell property. School officials asked that the building be finished so that much needed high school classrooms would be available. Later in a session called on Sunday morning August 30, 1942, the church consented to borrow money to further complete the Sunday School building and use available space better. The church applied to the Home Mission Board and received a \$1,500 loan to complete the building. The Georgia Baptist Convention was petitioned for a donation of \$1,000 to be applied to the Sunday School building, and the state responded with a \$500 gift.

Study courses were the chief method used in training church leadership. Three study course weeks were held in 1941 for Sunday School teachers and officers. Many efforts were made to achieve a better Sunday School as Superintendent Sheffield guided the Sunday School toward "Standard" rating.

The Training Union had its share of state convention prescribed study courses. The WMU with all its organizations studied books relative to the Foreign and Home Mission seasons of prayer. January church-wide Bible study courses were held each year.

Another means of church leadership building was the weekly Baptist Training Union period for all ages held each Sunday night before the regular worship service that attracted an average of 70 persons. The purposes were to train for church leadership and to provide fellowship or "socials." C. E. Jameson was elected Training Union Director on September 15, 1940, and remained in this position ably assisted by his wife Catherine during the war

years and later. There was close cooperation with the Lawrenceville Association in emphasizing Training Union.

In 1942 a "Review of the Eight Point Record System" was used for a Training Union program, consisting of an analogy of the Army of God to the then active Army of the United States. "(1) Present—I go to Training Union to learn how to be a good soldier in the Christian Army. Just as Uncle Sam drills the boys in his Army our leaders drill to fight Christ's battles against the enemy of Sin. (2) On Time—I must be on time each Sunday evening or I will miss some part of my training that may slow up my chances to be the kind of soldier Christ needs. (3) Study Lesson—I must study the lesson . . . in so doing I am more interested in doing my part to make the Christian Army strong and victorious. (4) On Program—I like to have a part on program for in this way I learn how to speak before a group without fear and no soldier can afford to be afraid if he is to be a good soldier. (5) Study Course—Through these we are learning more about the way to follow our Commanding Officer, who is Jesus. (6) Daily Bible Reading—If I fail to read my Bible each day I fight a losing battle for Christ. (7) Offering—(Comments missing from original notes) (8) Attending Preaching—My training in His Army would be incomplete if I failed to be in line for the message of our Commanding Officer as it comes through our pastor."

Church bulletins of 1941 carried a heading, "At the First Note of the Piano, Let Silence Prevail." Music was important to the Chamblee Baptist Church. Ernest W. Sheffield was elected chorister and choir director in December 1939. On April 2, 1941, the church voted "To have pastor secure a choir director." Ernestine Jameson became the first employed choir director, receiving \$300 annually. In 1943 the church appropriated \$125 for music. For years the morning worship had a "Special Music" listed in the order of service just preceding the morning message. Choir members often spoke of working on the "Special" for Sunday morning. Each August the protracted or revival services had a paid guest "singer." Church treasurer checks were made to J. O. Johns in 1940, to "Singer" Longino in 1941, and to J. O. Jones for 1943 and 1944.

Rules for the use of the church library were submitted to the

church business session of January 8, 1941. The rules included the regulation that one book was to be checked out for one week with a fine of two cents per day for overdue books. The June 6 library report stated "five books read, sixteen cents fines collected." On July 9 the library had a total of thirty three books with one reported borrowed that month. The church bulletin of October 26, 1941, contained an urgent message. "The week of November 2-8 is National Book Week. Perhaps you do not know it but we have a Church Library and we are requesting that you will get a book or books, and read it. The books are doing no good sitting on the shelves, so let's let these books help us and we help our library."

The Chamblee Baptist Church provided leadership to the Lawrenceville Baptist Association. Members were urged to attend the monthly associational Sunday School and Training Union meetings. Each August there were usually eight to twelve delegates elected to attend the annual Lawrenceville Associational meeting, at which time the church clerk presented the annual church report in the form of a "church letter." In August, 1944 the association met with the Chamblee church. R. L. Sheffield was secretary for the associational Sunday School from 1942 through 1945 and served as associational vice-moderator for 1943. C. E. Jameson was BTU associational chairman in 1941 and in 1943. In September, 1945 the church voted to pay \$300 per year to help support a field worker jointly with the other members of the Lawrenceville Association. He was to help organize and locate new churches.

Barton served as associational Sunday School superintendent (1943, 1944, 1945), chairman of the executive committee, moderator of the association, chairman of the evangelism committee for six years, and directed the simultaneous campaign. He preached the introductory sermon in 1942 and in 1945 and made reports on various committees. As superintendent he led the association to organize a Sunday School in every church. The Lawrenceville Association was recognized as Standard by the Sunday School Department of Georgia.

Pastor Euman Holt of Norcross and Lawrenceville and Pastor

Barton organized and secured enough churches to have what they named "World Fellowship" in order to reach churches which were opposed to missions.

The church was regular with its denominational gifts. Contributions to the Cooperative Program increased from \$164.71 in 1940 to \$819.95 in 1945. On May 3, 1944, the church voted to give ten percent of all offerings to the Cooperative Program. The Children's Home at Hapeville (formerly Georgia Baptist Orphans Home) was annually allocated \$150 in the budget. The offerings were made every second Sunday. The church was especially concerned when this announcement appeared in the July 6, 1941, bulletin. "Word has just been received concerning the disastrous fire which destroyed the feed barn and the feed and power mills at the Orphans Home on July 3. Won't you please bring double and triple your offering next Sunday to help in this great loss?" Regular gifts were also made to the Georgia Baptist Hospital (May), White Cross, State Missions (October), and a special emphasis on Home (March) and Foreign (December) missions. By 1945 the Lottie Moon Offering had reached more than \$100. Endowment gifts were made to Bessie Tift College (1943) and to Mercer University (1944) with special offerings received for the Southern Baptist Theological Seminary in 1945. *The Christian Index* was placed in the church budget on January 3, 1943.

From 1942 onward Barton was asked to make speaking trips for the Children's Home to associations mostly in South Georgia. He worked in the state evangelism department teaching in preacher schools in association and local churches. In these years at Chamblee he was also vice-president of the Sunday School Convention of Georgia, and served on the executive committee, the Calendar of Activities Committee, Nominating Committee, and the Time, Place, and Preacher Committee, all of the Georgia Baptist Convention.

The national war outlook was grave and on every hand Chamblee heard of war and rumors of war. In May, 1940 President Roosevelt requested of Congress at least 50,000 planes a year. Roosevelt's fireside chats began in 1940 to keep people informed.

On December 29, 1940, he stated that "there will be no bottleneck in our determination to aid Great Britain . . . All our present efforts are not enough. We must have more . . . of everything. We must be the great arsenal of democracy." By fall of 1941 the United States had become an open ally of Great Britain without actually having declared war. However, on December 6 after an appeal to the Japanese emperor in regard to troop movements in the Southwest Pacific was answered by bombs at Pearl Harbor on December 7, there was no more talk of isolationism.

Before Pearl Harbor there were 1,600,000 men in the United States Army. By the war's end fifteen million men and 200,000 women had served in the Army, Navy, Marines, and Coast Guard. Pearl Harbor almost emptied Georgia colleges of male students. Recruiting stations were jammed. Construction in shipyards of Savannah and Brunswick and other war industries operated twenty-four hours a day. Military men in uniform hurried back and forth across the country to enlarged existing installations and to new camps hastily activated for training. Railroad trains were packed with servicemen and often their families as they tried to stay close by. Hospitable women were everywhere with food and cheer for uniformed men headed for war and uncertainty.

Off the coast of Georgia submarines were lurking outside entrances to ports, sinking ships with products. Farmers were struggling with labor shortages. Trained recruits of Civilian Defense were scanning the skies for enemy aircraft. No ship could move in or out of Savannah or Brunswick until notified that mines had been swept from the channels. The 1942 session of the Georgia Baptist Convention was moved from Savannah to Macon because "it seemed inadvisable to meet on a seacoast city with a possibility of blackouts handicapping attendance at night sessions." Begun in February, 1942 the government sponsored the erection of an assembly plant for the Bell Aircraft Corporation at Marietta. Here 20,000 men and women assembled the B-29's, the giant planes which were responsible for the collapse of Japan. The grim business of war settled down upon the Chamblee community.

Old Camp Gordon in Chamblee became the site, beginning on October 10, 1940, of the Naval Air Station. This \$3 million installation of fifty permanent buildings, two hangars, and three concrete runways covered 400 acres. It was commissioned as the United States Naval Reserve Aviation Base and two years later as the United States Naval Air Station. For the first year and a half it was used as a Primary Flight Training School. There were 160 officers with 300 to 500 men trained every sixty days. For the next three years and a half it was maintained as the Navy's Instrument Flight Instructors' School and graduated more than 3,000 pilots, many of whom had had previous combat experience. The station was also the base for more than 800 who attended the Control Tower Operators School.

Also built on the old Camp Gordon site was the 2,000 bed Lawson Veterans Hospital on 140 acres adjoining the Naval Air Station. It was named for Thomas Lawson, surgeon general of the United States Army from 1836-1861. The Army opened the hospital April 15, 1941, and it became an amputation and neuro-surgical center for allied wounded and also for German and Italian prisoners of war. At the close of the war Lawson was used as a hospital and separation center to discharge patients and staffs. At its activity peak it had a population of 10,000 patients and medical personnel.

In connection with Lawson General Hospital there was a large Medical Technicians School in which enlisted men were trained as technicians in x-ray, surgical, medical, dental, and laboratory procedures. There were also schools of training for occupational therapy, physiotherapy, dietitians, Medical Department Replacement Pool, and a school for cadet nurses. The Second and Fourth Auxiliary Surgical Groups, and the 85th and 62nd General Hospital Units were trained for overseas duty at this reservation.

After the beginning of the construction of Camp Gordon Airport (as the Naval Air Station was first called) and of Lawson General Hospital, the Chamblee area was never the same. Construction workers moved in, pilots were flying training planes by March 15, 1941, hospital beds were being occupied by April of

1941, and medical technicians were being readied to go to the battle areas. The impact of these military installations taxed the physical facilities and challenged the local churches to make preparations to take care of the spiritual needs of persons uprooted from their own homes and churches.

One of the deacons' recommendations of May 5, 1941, was to place a bulletin board at Lawson General Hospital for the purpose of communicating with servicemen. A notice in the church bulletin of June 29, 1941, read, "A delegation from Decatur will be with us this morning to present 'The Army Behind the Army—USO.' We trust our people will respond to this appeal." On Sunday morning, February 8, 1942, a meeting was called for the purpose of fixing time for church services by war time: Sunday School, 10:15 A.M.; morning Services, 11:30 A.M.; BTU, 6:45 P.M.; and evening services, 8 P.M. This permitted closer cooperation with the military. All members were urged to attend a mass meeting on Sunday, February 22, 1942, at the Atlanta City Auditorium to hear Senator Walter F. George speak on Civilian Defense. On March 3, 1943, the church bought government bonds with \$142 raised to buy a lot for the pastor's home. Barton in January of 1943 led in providing space in the new Sunday School building for a soldiers' song service and recreation center. The average Sunday School attendance during April, 1943 of 116 with 42 visitors, including military attendance. In October the average attendance was 141 with 55 visitors.

Families invited servicemen home for lunch after morning worship services and the Training Union provided fellowship and socials after the evening service. The church choir sang frequently for the patients at Lawson on Sunday afternoon. Because of these contacts several Chamblee Baptist Church girls met young men who later became their husbands.

As wives and families visited their loved ones in Lawson General Hospital or those stationed at the Naval Air Station they often found private rooms in homes of Chamblee Baptist church members. As there were no motels nearby, they would have been unable to stay near their critically wounded relative or husband. For Lawson patients the will to live often lay in these family

visits. The visitors usually paid a nominal sum and were always treated like "one of the family." Lasting friendships were often made. For example, one mother and sweetheart came to visit a critically ill soldier one cold, rainy weekend. With no car they were stranded at the Chamblee home where they had a room. The Chamblee family took them to the hospital, returned for them after their visit, gave them Sunday dinner and evening snack, and drove them to the carline in time to make connections for their bus.

Young local church members were being called up for service by their draft boards. The youngest draft group of eighteen and nineteen year olds was called by the Sixth Selective Service Registration on December 11, 1942. Many other young people had volunteered earlier and thus the church was often deprived of its youthful members.

Older members changed their employment to civilian jobs in Atlanta area installations. Others moved with their families to another city or state for employment more suitable to their individual and sometimes newly learned skills. Such changes removed key leadership in the church. Often other families moved by the war situation became active in their places.

Early in 1940 the Home Mission Board began to anticipate needs of the military personnel. The Social Service Commission of the Georgia Baptist Convention also gave a report on the spiritual needs of those in service. They recommended that churches be open to the soldiers at all times. Pastors and church leaders were urged to make themselves available for ministry to these men and women in groups and as individuals, especially where churches were located near training camps. The Commission suggested further that Bibles, religious tracts, and issues of *The Christian Index* be distributed and encouraged ministers to serve as chaplains and spiritual leaders for the military forces. Concern was expressed that "moral and spiritual life surrounding the cantonments be safeguarded and that the character of hostesses and others who are employed shall contribute to this end."

According to J. B. Lawrence, in his *History of the Home Mission Board*, 1940 saw changed social conditions, a shift in

population, draft of men for the army, demand for workers in war materials industries, mechanization of farms—all drawing men from small towns to cities and manufacturing centers. This situation created new mission fields. The Southern Baptist Convention in May, 1941 designated the Home Mission Board its agency to promote religious work in the army camps. Instructions were given: (1) have charge of the religious work of the denomination in the camps; (2) give denominational certification to Southern Baptist preachers for the chaplaincy; and (3) cooperate with the state mission boards in the work contiguous to the camps. On June 10, 1941, state secretaries met and launched a campaign to raise \$300,000 to finance the camp work. Alfred Carpenter, then of Blytheville, Arkansas, was elected superintendent and began work on July 2, 1941. In response to this campaign the Chamblee church took a special camp work offering on July 27, 1941.

The United States Government was planning for a ten-year war with 10 million men in the armed forces. At least 5,000 chaplains were required with the Southern Baptist quota set at 500. Carpenter kept the Southern Baptist quota of chaplains for all branches of the armed services filled. In 1944 he reported that approximately 1,000 Southern Baptist ministers had seen service in the chaplaincy.

Chaplain R. L. Holmes and his family moved their membership from the First Baptist Church, Dallas, Texas, to the Chamblee Baptist Church on September 1, 1943, as a result of the Chaplains Committee program. He was stationed at Lawson General Hospital. He often preached at the church. When a Chamblee Elementary School vacancy occurred, Mrs. Holmes taught second grade until the family left after the war. The oldest daughter Pearl (later to be Mrs. Wallace Duvall, a missionary to Nigeria) was valedictorian of her class at Chamblee High School. Her sister Helen became Mrs. W. C. Ruchti and a missionary in Rome, Italy. Elizabeth was the youngest daughter. The Holmes family made the Chamblee community their real home.

Chamblee Baptist service members were scattered throughout the United States and overseas installations. The Training Union maintained a church service flag and honored each man (and one

woman) with a star. These seventy-six young people were encouraged and strengthened by letters from home and remembered regularly by all church organizations and groups in prayer. Not a single blue star had to be replaced with a gold one on the service flag. No fatalities were recorded and only one serviceman was seriously injured and missing in action. Hubert M. Long, Jr. left Camp McCall, North Carolina, in May 1944 with the 101st Battalion Paratroopers from Ft. Benning, Georgia. He was dropped on June 6 during the D-Day invasion at Provence Cherbourg, France. He fought until June 10 when he was captured by two German soldiers. In May of 1945 the Russians liberated him and other prisoners at Stalag 4 B, Germany, eleven months and twenty-two days after his capture. He had two flesh wounds in his left arm and at one point had to walk from one camp to another on frostbitten feet. He practically starved and when medical care was administered his intestines had to be blown open and small amounts of food eaten. He later became pastor of the New Hope Baptist Church at Mableton, Georgia. He feels these experiences and narrow escape from death influenced his decision to become a minister. (See Appendix for a roster of the CHAMBLEE BAPTIST CHURCH servicemen.)

On April 12, 1945, President Roosevelt died at Warm Springs, Georgia. On April 13 the funeral train using the tracks of the Southern Railroad proceeded at a speed of approximately twenty miles an hour as it passed directly in front of the sanctuary of the Chamblee Baptist Church. For security, soldiers from Fort McPherson, Georgia, had been detailed to man every railroad crossing between Atlanta and the South Carolina state line. The two golden engines were beautifully groomed and the casket of the President was in full view in the last car. Many Chamblee citizens including Chamblee Baptist Church members along with many servicemen stood at attention at the crossing near the sanctuary as the train rolled by.

By May Germany agreed to unconditional surrender. The war in Europe ended. On August 6 and again on August 9 the atomic bombs were dropped on Hiroshima and then Nagasaki, thus ending the war in the Pacific and Asia. Peace news was received

in DeKalb with "Joy, Tears, and Prayers." Churches in DeKalb held special services in observation of the war's end on Wednesday, August 15.

The impact of the war years on the Chamblee Baptist Church left not only negative but also some positive effects that would serve to shape character.

Richard Hofstadter in his book, *The United States*, observes that "World War II tipped the earth on its axis more violently than any event since the discovery of America almost 500 years before, and probably more than any event in recorded history."

In *Georgia in World War II* Lamar Q. Ball says that moral laws relaxed under the easy-come, easy-go standards of the war nomad. Teenage delinquency became a serious problem. The easy dollar increased foolish spending. Some found good fortune in war—while others found tragedy, shock and suffering. Of the 320,000 Georgia young men and women who joined the fighting forces 6,754 failed to return, either dead or missing in action.

In Chamblee many families were disrupted by the absence of father, brother, or son. Some church families moved from Chamblee. Feelings of anxiety and fear prevailed as lists of war dead, missing, and injured mounted daily. Various shortages caused inconveniences and sometimes even discomforts, and the church frequently lost members, leadership, and revenue because of war demands and directives.

Some good was seen in the war years. Because of common anxiety some families grew closer. Some people learned more responsibility and skills. Shortages often taught patience and self denial, and the real values of life and loved ones became most important. Churches were challenged to show the spirit of Christ to many lonely and frightened men. Church members widened their horizons through new contacts. The community and church also gained as some very able servicemen returned after the war by choice to settle in the Chamblee area.

The emphases upon membership, growth, leadership training, enlarged youth and servicemen's activities, increased gifts, and participation in denominational campaigns and programs were indications of a church moving forward in spite of war all about it.

Baptisms totaled ninety-one for this period, reflecting the uncertainty and instability of the times more than any other observable figure. Training Union membership almost held steady at near seventy. Church membership rose from 287 to 495; Sunday School enrollment from 268 to 389; pastor's salary from \$1,200 to \$1,750; local church expenses were \$7,661.24; missions were \$2,136.23; Cooperative Program was \$819.95; and total for all gifts was \$9,797.49.

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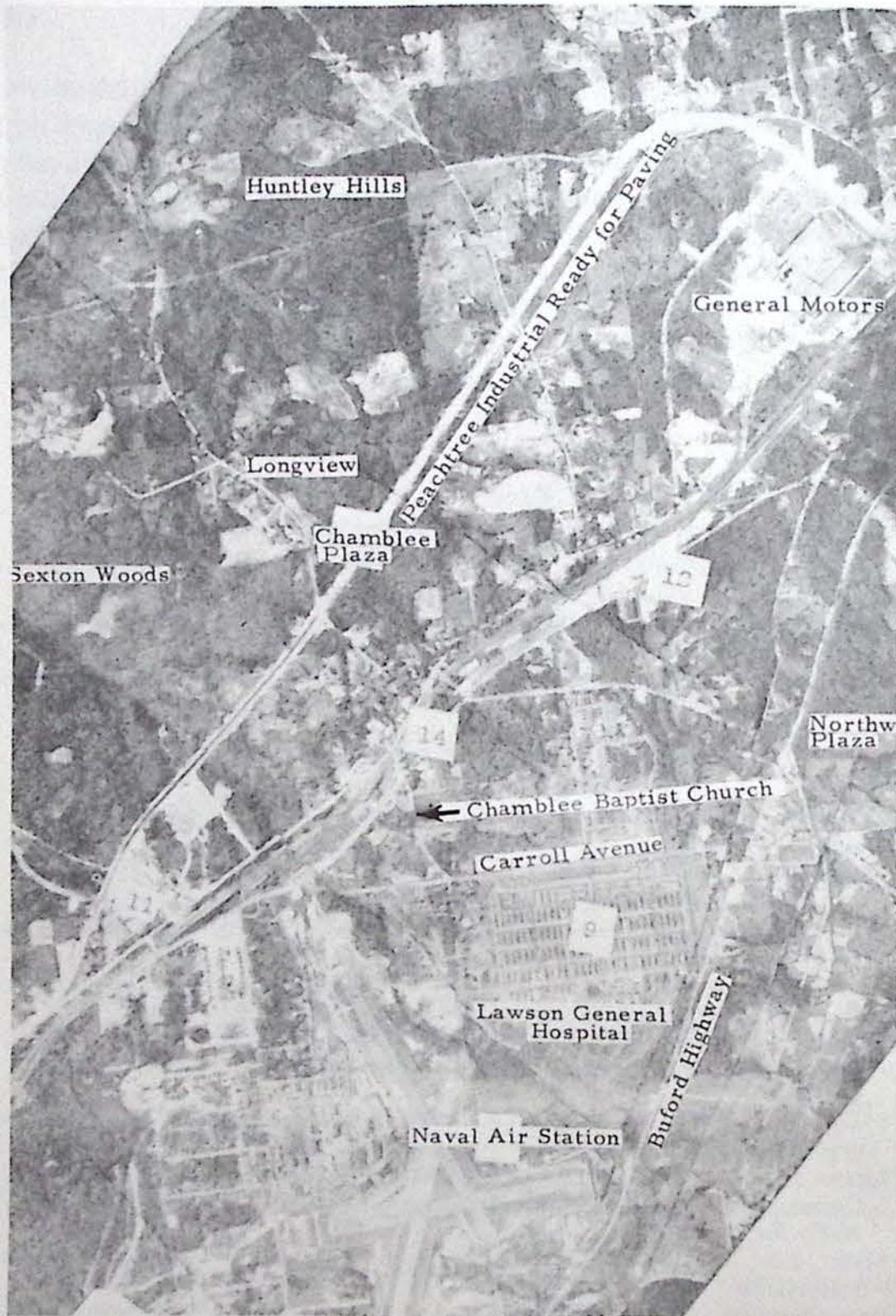


Photo found by Mr. and Mrs. Paul Pierce

AERIAL VIEW OF CHAMBLEE, 1948

Chapter VIII

Atlanta Meets Chamblee

— 1946-1956

CHAMBLEE BAPTIST CHURCH in 1946 became sensitive to the changing needs after World War II. The church had been ministering to the needs of a rural community, mostly dairying and agriculture. The picture changed with the return of servicemen, the already established United States government facilities and the large companies locating in the North DeKalb area. Along with these changes Atlanta was pushing to the north. All of this brought a different way of life to the community and church. New and young blood came into the church.

In 1946 Chamblee Baptist Church began to make itself known in all parts of Georgia, as well as the Southern Baptist Convention. The membership in 1946 was 517 and was increasing every year. By 1955 the church had 828 members. Chamblee Baptists were active in evangelism. More than 200 were baptized in the decade, as well as an increase of 311 by letter.

With growing pains, more building space was needed as well as more ground. Pastor Barton went to talk with T. R. Sawtell one of the owners of the adjoining property about securing more ground, but Sawtell told the pastor he had to talk with his son, Richard. He called the next day to say that he was giving the church an acre plus.

C. F. Harrison, a member of the church, with the help of other members laid the foundation for the Junior Building, containing

an assembly room and eight class rooms. This frame building was parallel to the white building which was used as the sanctuary. James Griggs was putting a header in a door and started a nail in the 2 x 4. The board fell out and landed on Barton's head knocking him out momentarily and requiring a couple of stitches.

In 1950 the Chamblee Baptist Church changed its name to "The First Baptist Church of Chamblee." The people felt that since this was the first missionary Baptist church in Chamblee and other Baptist churches were being formed that it should be identified as the First Baptist Church.

In February 1951, excavation was completed by Tom T. Jones, for moving the Junior Building over the foundation laid in 1949. This made a two-story building for the Juniors and Intermediates. The building when completed contained a new kitchen, two large assembly rooms, (one was used as a dining room) and sixteen class rooms. The church office sent out special marked envelopes for Sunday School and church members to make pledges to the building fund. The pledges amounted to \$130,000 and in August the building was ready for occupancy.

As the Chamblee area became more urban, businesses and residential areas pushed northward out of Atlanta. After World War II manufacturing and other industries sprang up everywhere. Ford Motor Company opened a plant in Hapeville. General Motors opened an assembly plant in Doraville. Between VJ day in 1945 and the end of 1954, 800 new industries and 1200 out of town companies had located in and around Atlanta. Many of these were in the Chamblee area—a number were on Peachtree Industrial Boulevard, an extension of North Peachtree.

A plan of improvement was approved in Atlanta by a referendum on June 28, 1950 and laid the basis for coordination of city and county. In 1952 the plan added 118 square miles to the Atlanta area. Atlanta thus became the twenty-third largest city in the United States. As more people came into the area more technical schools and colleges were needed. Southern Tech located in the Chamblee Area. Oglethorpe University was located on Peachtree Road, within a mile or so of the church property.

Along with the upswing in economy the financial condition of

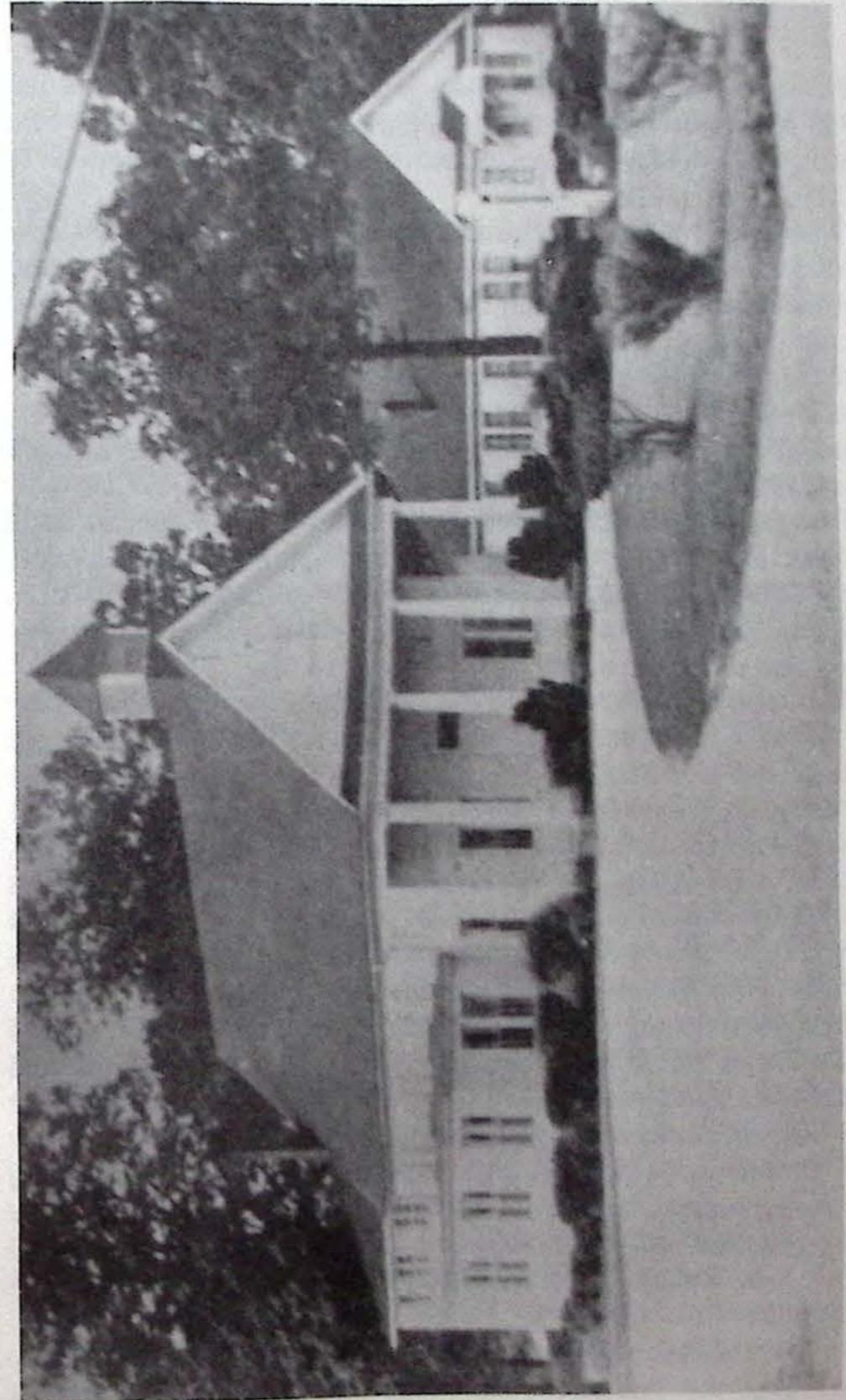


Photo courtesy Atlanta Gas Light Company

CHAMBLEE BAPTIST CHURCH, 1952
The small white building on the right served as Sunday School space.

the church improved. In 1946 receipts for all causes were \$9393.45, including ten percent to the Cooperative Program. The pastor's salary had increased to \$2,400, gifts to missions to \$2,228.

On March 9, 1947, the church appointed a committee to secure a house for the pastor. The red brick, three bedroom, one and one-half bath house on Chamblee Dunwoody Road was bought at an administrator's sale on April 1, 1947. The house had belonged to Leard Phillips, a member of the church. After a great deal of remodeling Pastor and Mrs. Barton moved in. On Friday afternoon and evening December 12, 1947, the Bartons held open house.

Once quiet little Chamblee with the Southern Railroad track running down the center was fast becoming urban. The city limits were extended North, South, East and West. Many servicemen and families who had been stationed in Chamblee from other areas had decided to stay.

The population exploded as the subdivisions opened. Georgian Hills, off Clairmont Road opened in 1946 or 1947. Caldwell Village, off Redding Road, opened in 1955. The majority of the units on Caldwell Road were apartments. Sexton Woods, off Peachtree Industrial Boulevard was built in 1955, and Northwoods, in the Chamblee Tucker Road area opened in 1956. With the completion of the subdivisions hundreds of people from all parts of the United States came to settle in and around Chamblee and were employed in the factories and manufacturing plants. Others were going to schools in the area. In 1951, there were 2,681 telephones installed and in 1952, 3,246. Additional gas and water lines were run. Georgia Power Company was busy night and day providing electricity for the homes and businesses.

Chamblee acquired a new city hall and fire station. The single patrol car was equipped with a two-way radio. Murphey Candler Park, located between Ashford-Dunwoody and Chamblee-Dunwoody Roads, received \$3,000 from Chamblee to help in its construction.

In 1947 the Atlanta electric street cars were discontinued. Two years later the last street car made its final run. A surprised Atlantan, stationed in Korea, saw Peachtree-19th, the name of

one of the routes on the front of an old street car there. It was almost as good as being at home, he wrote. The trolley line ended at Oglethorpe University, local taxis provided service in the Chamblee area.

Clubs of every description encouraged progress in the thriving community. Some of these were the Garden Clubs, Civic Clubs, Scout organizations, Mason and Eastern Star Groups, 4-H Clubs, and Demonstration Clubs.

With the population of Chamblee and DeKalb County growing, something had to be done with the schools. H. E. Nelson was superintendent of the DeKalb County Schools in 1946 with Jim Cherry coming in 1947 as consultant. They began a long-range building program of schools. Jim Cherry became superintendent on January 1, 1949. Schools opened in the Chamblee area were, Jim Cherry School in 1950, Skyland School in 1954, Ashford Park School in 1955, Sexton Woods School 1955, and North Woods School in 1955.

New churches were organized in the Chamblee area. Oglethorpe Presbyterian Church first held services at Oglethorpe University in October, 1948. It was organized into a church March 27, 1949, with forty-three charter members. Fitzhugh Legerton was called as pastor in June, 1950. McElroy Presbyterian, ARP Church, was organized on February 13, 1949 with thirty charter members. Services were first held on Dresden Drive and called the Candler Road Presbyterian. The church was named after R. Ivan McElroy, a faithful member of the Presbyterian church. The church was organized in his supermarket on Peachtree Road. The first minister was C. O. Williams.

Doraville Baptist Church, was organized under encouragement of Lawrenceville Baptist Association on November 27, 1949 with thirty-five charter members. Charles E. Sneed was called as first pastor. A. Scott Patterson, retired missionary from China and R. F. Farris, associational missionary, helped in carrying on the work. Mrs. Frank Oglesby, Mrs. W. J. Greenway, Sr., Mr. and Mrs. Count Kellam, and Mrs. Frances Chatham Haynes from Chamblee Baptist Church joined the church to help in getting the work underway.

Skyland Methodist Church was organized in 1951. Sexton

Woods Baptist Church, later known as Donaldson Drive Baptist Church, was started as a mission Sunday School in 1952. This was under the direction of Atlanta's Second Ponce de Leon Baptist Church. Charles Allen was the organizer. The Sunday School was first held in the Oglethorpe apartments and later moved on Sexton Woods Drive using a building from the old VA Hospital. Hugh James was the first pastor.

Clairmont Baptist Church began as a mission of Brookhaven Baptist Church and held services in the Skyland Apartments. It was constituted into a church in August, 1953. Scott Patterson, retired missionary of China, was the first pastor. Land was secured to build a permanent building at 3542 Clairmont Road in 1954.

Northwoods Baptist church began as a mission of Clairmont Baptist Church. It was organized on January 9, 1955. The church was constituted on March 27, 1955. Fred L. Cox was called as pastor.

Nancy Creek Primitive Baptist Church was 125 years old in 1952. The cemetery was divided by the railroad and the oldest grave was James W. Reeves, born December 6, 1792, died May 8, 1852. Foot washing and communion were observed on the first Sunday in May and the first Sunday in August.

Oglethorpe United Methodist Church formerly known as Oglethorpe Estates Methodist Church, held its first meeting in the Oglethorpe Apartments. It was organized into a church and moved to its present location in July, 1955 with Steven Dill as minister. Services were conducted in one of the Lawson General Hospital barracks until the present sanctuary was built.

Prospect Methodist Church was 125 years old in 1951.

The population of Chamblee reached 5,000 in 1954. Chamblee was governed by a mayor and five councilmen. The mayor and the councilmen serve for two years. Three councilmen are elected one year by referendum and the mayor and the other two the next year. W. B. Malone was elected mayor, and had served for twenty-six years by 1975. The councilmen who served with him were: B. T. Pierce, G. D. Britt, C. P. Warnock, T. F. Dyer and C. E. Jameson. Most of these were members of First Baptist Chamblee.

In 1952, the employees of the industries in the area donated blood for Korean service men. With 400 to 500 donors enrolled in twenty-one industries. This was thought to be the beginning of a periodic program for blood donating.

Chamblee Hospital needed space for another doctor, to assist Dr. J. M. Schreeder, Dr. W. A. Mendenhall, and Dr. W. K. Kerr. These three and two in Brookhaven had 25,000 people to serve. The hospital increased its facilities, having nine beds with one room for Negroes.

President Harry S. Truman, a Democrat, was pushing his "Fair Deal Program." The outspoken President led the country in a stormy, controversial administration. Many problems faced the nation, such as inflation, shortage of housing and bitter labor disputes. The United States became a stabilizer in a rocky world. The Selective Service Act signed by President Truman in 1948 called for all men between 18 and 25 years of age to register for the draft of all branches of the service. The Fair Deal Program presented in 1949 included a minimum wage of seventy-five cents an hour, generous farm supports, expansion of Social Security, low housing rent, and broad civil rights proposals.

Dwight D. Eisenhower became the first Republican president in twenty four years on November 4, 1952. Richard M. Nixon was his vice-president. The Republican administration presented a broad economic program in 1953. This included tax revision laws, shifting the national debt to long term bonds and providing for a sliding scale of interest that would go up or down depending on demand.

By the time the Korean War came, the economy had begun to swing upward. Agriculture was stronger, as the state became first in the nation in raising peanuts and pimento peppers. Georgia was near the top in egg and tobacco production. Cotton, however, was still the state's most important crop.

Education in Georgia was being upgraded by employing better qualified teachers and requiring certification in their field. Expansion programs for the educational facilities were launched for elementary, high schools, colleges and those of higher learning. The Supreme Court in 1954 declared that Negroes must be admitted to all public schools. Three Negro women sought to enroll in

Georgia State College of Administration in Atlanta, but were refused. The U. S. District Court ruled that all units of the University System must be open to Negroes, and the system slowly integrated.

The North Korean Army trained by Russia launched an assault against South Korea on June 25, 1950. Because of previous commitments, President Truman and the United Nations felt it was their duty to intervene. Truman ordered troops in Japan to rescue the South Koreans. These troops were under the command of General Douglas McArthur. Before the conflict General McArthur defied Truman's orders and was relieved of his duties. General Matthew Ridgeway was placed in command during Eisenhower's presidency.

The Korean Conflict came to an end in 1953. Not as many men from the church served in this war as during World War II. However, many men were involved and all returned safely.

Barton, pastor since 1941, continued to lead the people in all denominational work. He became the vice president of the Georgia Baptist Sunday School Convention in 1946. He was a promoter of the Children's Home and spent much of his time traveling over the state on behalf of the children. He was a student of the Bible and wanted his people to be knowledgeable as well. Barton was selective in the study courses that were taught in the church, getting teachers from the state and seminary levels. The church led the Lawrenceville Association in Sunday School awards. Barton participated in most local, state and Southern Baptist Convention meetings. He attended the Baptist World Alliance meeting in London, England in 1955.

Barton was an executive committee member of Lawrenceville Baptist Association, and president of Atlanta Minister's Conference. He was an influential promoter of the simultaneous revivals in the Lawrenceville Association and participated in one in Coffeyville, Kansas in 1950.

Many young people were influenced by their pastor and committed their lives for fulltime Christian service under his ministry. These include H. E. Hyde, ministry, 1947; W. H. Gary, ministry, 1951; Pearl Holmes Duvall, missionary to Nigeria, Africa; Helen

Holmes Ructi, missionary to Rome, Italy; Agnes Thurman, education director-secretary, Ben Hill Baptist Church; Elmer White, ministry, 1955; Sylvia Wiley Zellner, minister's wife; and Gene Wilson, educational director.

Miss Hazel Boyd of Dalton accepted the work as the church's first educational director-secretary in May 1951. She strengthened the organizations through recruitment and training of leadership; as well as promotion. She emphasized participation at Ridgecrest Baptist Assembly in North Carolina and summer conferences in Georgia. She personally took young people to these conferences. Her emphasis on missions led the church to the first Lottie Moon offering as a churchwide event. Miss Boyd resigned in December 1955 to continue her education on the graduate level.

Prior to the time workers were paid in the music program, members volunteered their time to play the piano. Some of these were Miss Anne Morris (Black), Miss Martha Ayers, Miss Ernestine Jameson (Wills), Miss Frances Jameson (Cadenhead), Mrs. Dorothy Curtis, and Mrs. M. E. Blair. An electric organ was dedicated in 1951, and Mrs. Mary Ellen Hudson joined the staff as choir director. Under the ministry of Mrs. Dorothy Duncan the first choir robes were bought. George A. Neely, professor of speech at Emory University School of Theology, became choir director and organist in 1954. The enrollment of the choirs reached more than 100; enthusiasm was high, and the musical ability of the choirs increased. He married Bess Boggus, and they both were involved in all church activities. He greatly influenced the young people with whom he served, meeting with them in fellowships. When his other duties required more of his time, he felt it necessary to resign in 1957.

As the church grew and the finances increased, the staff increased. In 1954 Mrs. G. C. Bagley became the first paid nursery worker. She kept the nursery during the worship period. Mrs. Herbert Schutte was the first church secretary, working half-time in 1952. Mrs. J. B. Hurley and Mrs. H. A. Burnette were employed as joint church hostesses in 1955. Mrs. Gladys Pharr became church secretary in 1955. Mrs. H. N. Wood also worked as

a secretary in the 1950's. Fred Garmon served the church for several years as custodian.

Three of the senior deacons were made deacons, emeritus in 1955. They were W. A. Ayers, C. F. Harrison and C. P. War-nock. These men had a long service record as deacons. Ayers was born November 16, 1883 in Stephens County. His leadership in other phases of church life included Sunday School superintendent and trustee. He was married to the former Fannie Evins. He had lived in the area since his marriage and remained there until his death in 1962.

While the church always encouraged a welcome committee to greet visitors as they came to church, one member delegated himself as a "Welcome Committee of One" to stand out front and shake hands with all who passed him. This was "Mr. W. A. Ayers." Many people in the church said he was the first person they met when they came to the church. Years after he was no longer able to attend, church people asked about the gray haired gentleman who always stood at the front door to say, "Hello, I'm glad to see you."

Deacon Harrison was born in Forsyth County, October 5, 1878. He was one of fifteen children. He was married to the former Flora Sheffield. He served as superintendent of buildings, and he was a carpenter by trade. He died March 31, 1961. War-nock was born February 12, 1874. He was married to the former Corrie Reed. A former Post Office employee as well as a merchant, he held many church offices serving as Sunday School superintendent, chorister, chairman of the deacons, finance and pulpit committee. He died September 16, 1958.

The physical plant was enlarged by partitioning sections, thus making more space for new classes, and the Sunday School classes experienced mushroom growth. A teacher training program was inaugurated, providing better methods and knowledge. Class officers were urged to attend these study courses, and the Sunday School in 1949 again led the association in study courses awards.

The Cradle Roll was added to the Sunday School in 1946. Mrs. Elizabeth Smith headed this department. The Cradle Roll en-

listed babies as soon after birth as possible. Mrs. Smith and her ten assistants maintained an enrollment of babies, an indication of the area's birth rate and growth. Each visitor's roll had ten babies. Cradle Roll babies were enrolled in the Nursery as soon as they were old enough to be brought to church. This posed another problem and more space and equipment were needed. Since the Nurseries and Beginner Departments had outgrown their space it was decided to move the Beginners upstairs to a larger room. Two large rooms behind the sanctuary were turned into four separate nurseries by building a one-cabinet divider five feet high in each room, providing shelves for books, toys and supplies. This gave room for nursery, bed babies, toddlers, two-year old and three-year old children. These nurseries under the leadership of Mrs. Hazel Bray were soon overflowing. The Beginner room upstairs, under the leadership of Mrs. Edna Chapman was soon filled to overflowing, and this meant a larger increase in the whole Sunday School.

Mrs. Bray was invited to work as a state nursery worker, and she was asked to go to Nashville for Sunday School Board work. She declined both on account of home responsibilities. Lawrence Tippet of the State Sunday School Department was so impressed with the practicability and working space in such a small area Nursery that he asked for pictures. These pictures were used at Ridgecrest and Glorietta Baptist Assemblies the following summer as a suggestion of how small churches could get the most from their space.

William R. Rigell, son of Pastor W. R. Rigell, of Central Baptist, Johnson City, Tennessee and a student at Georgia Tech, was general superintendent of Sunday School 1947-48. The enrollment increased from 328 to 402. Robert T. Gunter, a native of Cleveland, Georgia, married a local girl and located in Chamblee after his discharge from the Air Force. He served as general superintendent from 1948 to 1953. William C. Simpson succeeded Gunter but the length of his service is not known. Irvin Bramlett from Toccoa, Georgia moved into the Chamblee area and was employed by General Motors; he was superintendent 1953-54. Gunter again was superintendent 1954-56.

During most of the church's history the minister was the only paid worker. The church's gratitude for lay leaderships was shown on the resignation of Robert Gunter as superintendent when he was presented with a watch. His letter of thanks said, "A constant reminder of experiences that I have had with you as a Christian as we shared together."

The First Baptist Church, Chamblee, Sunday School opened two mission Sunday Schools. One was located in J. W. Mann's dairy barn on Clairmont Road, in 1951. The other was located at the Tech Lawson Apartments on Carroll Avenue about 1953.

"School is out!!! Vacation Bible School begins Saturday." This cry was being heard on every hand as children, parents and workers prepared for the event. On June 3, 1951 the church's Daily Vacation Bible School had its parade with floats, banners and police escort through Chamblee's business and residential areas. Monday VBS opened with 260 enrolled. The church bus picked up children in the community to bring them to the school each day. The school lasted two weeks. Friday night of the second week, the parents were invited to a program. The children demonstrated some of their teachings by sword drills, plays and memory work. The children's handwork was displayed, also.

John C. Warr was manager of the Georgia Baptist Children's Home. He reported on his ministry, stating that a daily average for 1955 was 450 boys and girls. Because of a lack of space and funds only twenty five percent of the applicants for admission were accepted. During the year churches and associations contributed eighty-five railroad car loads and more than 100 truck loads of clothing and food for use by the Children's Home. The children presented special programs at the church on numerous occasions. Afterwards they were guests in the members' homes. Often the children would spend a week or two with church members.

The Woman's Missionary Union experienced many changes. Miss Eva Warren, Mrs. Edith Douglas, Mrs. Jack Smith, Mrs. H. E. Hyde and Mrs. J. B. Head served as presidents. They led the group in many activities, taking part in home mission projects throughout the United States. Every year they had a shower for

the Children's Home. For several years they adopted a child from the Children's Home being responsible for clothing and other needs. On certain days they went to Georgia Baptist Hospital to make cancer bandages and other items used with the patients.

The GA's became very point conscious as they worked for their steps leading up to the coronation ceremony held at the end of every church year. This was a special event when every girl tried to do her best to earn points that entitled her to take part. They were under the direction of Mrs. J. F. Barton and later Mrs. Bernice Dotson and Mrs. Peggy Thomas.

The Helen Masters and F. Catherine Bryan Business Night Circles helped in the mission offerings. Miss Martha Ayers and Miss Evelyn Cox served as chairpersons of the Helen Master's Circle. Jeanette Brown and Ruth Berrong were chairpersons of F. Catherine Bryan Circle. Many missionaries found their way to visit these groups. Members of the WMU and BWC attended summer meetings at Camp Pinnacle and Ridgecrest.

In March 1949, Bernard King, state Brotherhood secretary assisted in forming a Brotherhood of which Edwin Daniel was elected president. A highlight of their work was sponsoring a "little brother." The work of the Brotherhood stressed missions. The WMU had sponsored the Royal Ambassadors through the years. In 1946 the RA work was transferred to the Brotherhood Commission by Women's Missionary Union and the church followed the WMU example.

The Training Union experienced a spurt of growth in the early fifties. Even though the membership increased it was hard to reach the goals set because of the advent of television and members' desire to stay at home at night. The leaders of the Baptist Training Union during these years were T. O. Jenks, J. B. Head, and George B. Taylor. In 1946 the attendance at Training Union was seventy-six and in 1954 it had reached 181.

Mrs. Barton's interest in youth led her to "set up" a church camp known as Camp Daniel Morgan and located at Rutledge, Georgia. About fifty or more boys and girls and young people attended the camp August 23-27, 1954. Tommy Boland took over the camp and became known as "Mr. Camper" as he continued

to be in charge of the camp for years to come. Larry Bray and several other R.A. boys assisted Tommy.

First Baptist Church, Chamblee, continued as an active member of the Lawrenceville Baptist Association. The association reported in 1946, twelve Vacation Bible Schools, fifteen Training Schools, five enlargement campaigns, and 208 baptisms from the Sunday School. World Fellowship Week was held in seven of the churches. Barton aided in planning the activities of the association. He continued to hold offices. Mrs. Barton was divisional Young People's Leader. Harold L. Smith was an executive member, and Robert T. Gunter was an executive member of the Sunday School Association.

The Federation of Business Women was organized in 1952 in the association under the leadership of Mrs. A. S. Johnson of Norcross and Miss Martha Ayers of Chamblee. The federation was composed of twelve churches. The group met twice each year to promote missions throughout the association. Miss Ayers was the first president, and Connie Gunter served as the first stewardship chairman.

The Georgia Baptist Hospital facilities were expanded in November 1951. At this time a new hospital building was added. In addition a new Professional Building was authorized. Chamblee Baptists wanted to have a part in furnishing a room in the new hospital. The following inscriptions were placed on the door of Room 383:

- Plaque 1—By First Baptist Church, Chamblee
- Plaque 2—Rev. and Mrs. Joe Frank Barton
- Plaque 3—Choirs of First Baptist Church, Chamblee
- Plaque 4—Fidelis Class, First Baptist Church, Chamblee

After World War II the members of the church became more mission minded. The awareness intensified under Miss Hazel Boyd, educational director. She had been sensitive to the emphasis at Southwestern Baptist Theological Seminary on missions, and she felt the need of bringing it into the church program. Her concern aroused the interest of the church at large. This in

turn increased the gifts to the Lottie Moon and Annie Armstrong Mission Offerings.

Georgia Baptist schools and colleges were experiencing the beginning of the post war boom. The student enrollment in the Baptist schools had an increase of ninety percent. Truett McConnell Junior College located at Cleveland, Georgia had received \$400,135 in property, cash notes and pledges. The treasurer's report as of December 1, 1946 indicated a cash balance in two banks as \$36,999.33. Chamblee Baptists pledged \$1,911 toward this college and by December 1950 they had paid \$967.80. Discussion was given to a plan for locating a Baptist college in the Atlanta area within ten miles of the city, in the northeast section adjacent to Interstate 85.

Every department, every class was again needing more room. The deacons recommended that a committee be appointed to study these needs and later to form the building committee. Elected by the church were Robert T. Gunter, chairman; Grant B. Curtis, Jr. and Harold L. Smith. The committee suggested an educational building. They felt that the Sunday School Board had a set of plans that met the needs of the church. Plans were completed in 1954 and accepted by the church. Barker and Cunningham were secured as the architects. Decatur Federal and Loan had the best terms for a \$11,000 loan, and they suggested the church raise \$25,000. Tom T. Jones was awarded the building contract.

In February 1955, the finance committee elected George B. Taylor as chairman of the special building fund drive. In two months the fund had mounted to more than \$15,000. A concentrated effort by designated workers visiting in the homes of the membership reached the goal.

People gathered from everywhere on Sunday morning, May 22, 1955 for the ground breaking of the first unit of the educational building. The morning service was held in the sanctuary. After the worship service the congregation went to the new building site where the oldest members of the church participated in the actual ground breaking. These were Mrs. W. A. Ayers, Mrs. D. G. Chesnut, Miss Anna Evins, John Gay and C. P. Warnock.

The Nursery Department was equipped exactly as the Sunday School Board suggested. Some ministers from Atlanta came to see the Nursery that the pastor had been bragging about at the Minister's Conference. They said, "You did not do enough bragging."

The new educational building was now ready for occupancy and dedicated on Sunday, February 26, 1956 at 2:30 P.M. The service of dedication reflected the religious life of the community with Pastor Dan Maxey of the Prospect Methodist Church reading scripture, Moderator Jack Tatum of the Lawrenceville Baptist Association praying, and Pastor Omer Graves of the First Baptist Church of Lawrenceville having the benediction. However, it was the pastor and the lay leadership of the church which led in the dedication. Building Committee Chairman Robert T. Gunter presented the building "to be dedicated to the glory of God and to the service of man." Trustee Chairman Paul E. Pierce accepted the building "to be dedicated and set apart for teaching the Word and worship of Almighty God and for the service of all men." Then Pastor Barton led the people in an act of dedication, at the close of which Deacon Chairman Harold L. Smith prayed a prayer of dedication.

The church felt the need of a bus ministry. Barton and the Sunday School superintendent went to see Fred Henderson about securing a bus and also driving it. Fred's father was a driver for the DeKalb schools, and he had purchased his own bus. Fred was allowed to use his father's bus, and he was given \$15 a month for his service and for gas.

With the resignation of Barton, the congregation drew closer together. Thus creating a feeling of unity from the young to the old. A pulpit committee was elected whose members were Ben Hyde, chairman; Grant Curtis; Robert Gunter and Mr. and Mrs. Harold Smith.

During the period without a pastor, the church asked a number of ministers to speak. The three who ministered more frequently were J. C. Masee, Sr., former pastor of Tremont Temple Baptist Church, in Boston, Mass.; Glendon McCullough, Royal Ambassador leader for the Georgia Baptist Convention, and Lamar McGinty, former president of Tift College.

With the increase of community and church activities, good planning, study and cooperation, the church continued to strengthen in most every area. The people became more mission minded and gave more freely of their gifts for the work at home and abroad. As the church grew, the activities of the denomination became more prevalent, and there was a greater participation in national and world events.

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Photo courtesy of Mr. and Mrs. Robert Gunter

GROUNDBREAKING 1955—A NEW ERA BEGINS

Groundbreaking for the first modern building was a big event. Breaking ground were Fannie E. Ayers, Olivia Chestnut, John Gay, Anna E. Maddox, and C. P. Warnock.



Photo courtesy Mr. and Mrs. Robert Gunter

EXPANDING TO MEET EDUCATIONAL NEEDS

The congregation participated in the 1955 groundbreaking, with the brown building in the background. Note the woods to the right. The New Peachtree Apartments are located there now.

Chapter IX

A Changing North DeKalb — 1957-1960

IN 1956 THE FIRST BAPTIST CHURCH of Chamblee was in the final stages of an identity struggle. On the one hand there was the little church that was servant to a dairy and agricultural community in North DeKalb. On the other hand there was the church that was the product of the overflow of Atlanta—young, aggressive, and busy.

The two forms of the church lived side by side for a time but, as was inevitable, the young church won the day.

In a few words this describes the setting as Cecil E. Sherman perceived it after accepting the call to become the pastor of First Baptist Church of Chamblee on August 11, 1956.

Chamblee and the North DeKalb area were emerging from the pre-World War II rural dairy and agricultural economy into the burgeoning urbanization of Metropolitan Atlanta. Residential subdivisions and commercial and industrial developments were filling the vacant land areas between Chamblee and downtown Atlanta.

Peachtree Industrial Boulevard which began development in the forties continued to expand and because of its easy accessibility and excellent transportation became the distribution point to the Southeast for many industries. Beginning with the construction of the Boyle-Midway, Inc., plant, many other regional and

branch offices of huge nationally famous corporations located in Chamblee.

DeKalb's growth rate was twice that of the entire metropolitan area in 1955 and much of this growth was in the North DeKalb area. During the first six months the DeKalb Planning Commission analyzed 131 new subdivision plans and gave final approval to seventy-four, preliminary approval to fifty-two, and five were pending. This meant that, on the average, one new subdivision was being added in DeKalb County every working day. A total of 6,956 new lots were laid out in the first five months.

Among the subdivisions being developed in the immediate church area were Ashford Park, Sexton Woods, Beverly Hills, and Longview, which later became Huntley-Hills. One hundred thirty new homes were authorized for Ashford Park and 106 new homes were planned for Sexton Woods. Beverly Hills was opened with 169 new homes and 2,100 homes were planned to cover 1,000 acres in the Longview subdivision.

Along with the commercial, industrial, and residential growth it follows naturally that there would be growth in churches and schools. First Baptist, Chamblee, was using its new educational building. The Northwoods Methodist Church was organized on January 30, 1955, and announced building plans on March 15, 1956. The Brookhaven Christian Church moved to the auditorium of Oglethorpe University until its new building would be ready. The Brookhaven Baptist Church started construction on a \$200,000 education building as the first unit of a \$400,000 building program. First Baptist Church of Doraville began construction of a new sanctuary seating 400 in July of 1955. University Baptists entered their new building on Easter of 1956.

The school population was exploding. In July of 1956 the DeKalb School Board announced plans for an \$11 million bond issue to build the 750 classrooms needed for an expected 50,000 pupils in 1960. As an example, 313 pupils entered DeKalb schools after Christmas holidays in January 1956; they came from nineteen states and one foreign country. A consultant from a planning firm noted that for each 100 new families four school rooms are required, plus four teachers, \$30,000 for overhead expenses, and

four acres of public land. The 100 families bring 140 passenger cars and trucks, intensifying the traffic problem. Already under construction and preparing for opening in the fall of 1955 were thirteen new schools which were financed by a previous bond issue or state and federal funds.

Because of its proximity to the Naval Air Station and the fact that many DeKalb parents worked on government installations, including the Naval Air Station, a federal grant of \$353,000 was used in the construction of the Ashford Park School. The Naval Air Station, the Veterans Hospital in Brookhaven, and Lockheed Aircraft Company in Marietta had a tremendous impact on the economy. Lockheed alone employed 16,000 people at the end of 1955.

Other trends reflected the economic growth. For many years there was only one bank in the entire North DeKalb area located in Brookhaven. During 1957 it increased its deposits almost \$500,000 over the previous year and by 1959 had increased another million.

The Chamblee Post Office in 1957 had an increase of 7.4 percent in business. The Doraville Post Office jumped 40 percent and moved up as a first class office.

The number of telephones was growing rapidly with 14,000 added in the Atlanta District in 1954 and 18,000 in 1955. The alpha-numbering system was changed to go along with the new nationwide numbering system.

DeKalb County sales increased by \$1.4 million from September to October 1955 as an indication of the rapid increase in business. The population of the county had grown from 21,112 in 1900 to an estimated 185,362 in 1955.

To show the other side of the picture in land use, in February 1955 DeKalb's cotton allotment was 705 acres compared to 929 acres in 1954 and only 57 percent of the allotment was planted.

In his column called "Chamber of Commerce Chatter" in the *North DeKalb Record and Norcross News*, Percy Plant noted that "DeKalb County has more churches per capita than any other county in the Southeast. This fact has influenced not only the spiritual growth of DeKalb County but also the industrial

growth." In *Industrial Survey of Georgia — 1955*, published by Georgia Power Company, the statement was made that "An important by-product of a spiritual atmosphere is its relationship to favorable industrial conditions. It is difficult to arouse animosity between employers and employees who work closely together in their church and Sunday School."

Because of these changes in the community, as the new pastor noted, it was inevitable that the church, First Baptist Church of Chamblee, would also change.

On Wednesday, August 8, 1956, at the monthly business meeting the church voted "that the Reverend Cecil Sherman be paid a starting salary of \$5,200 and that he pay his own utilities." The call was extended through Chairman W. Ben Hyde of the pulpit committee and accepted by telegram on August 11.

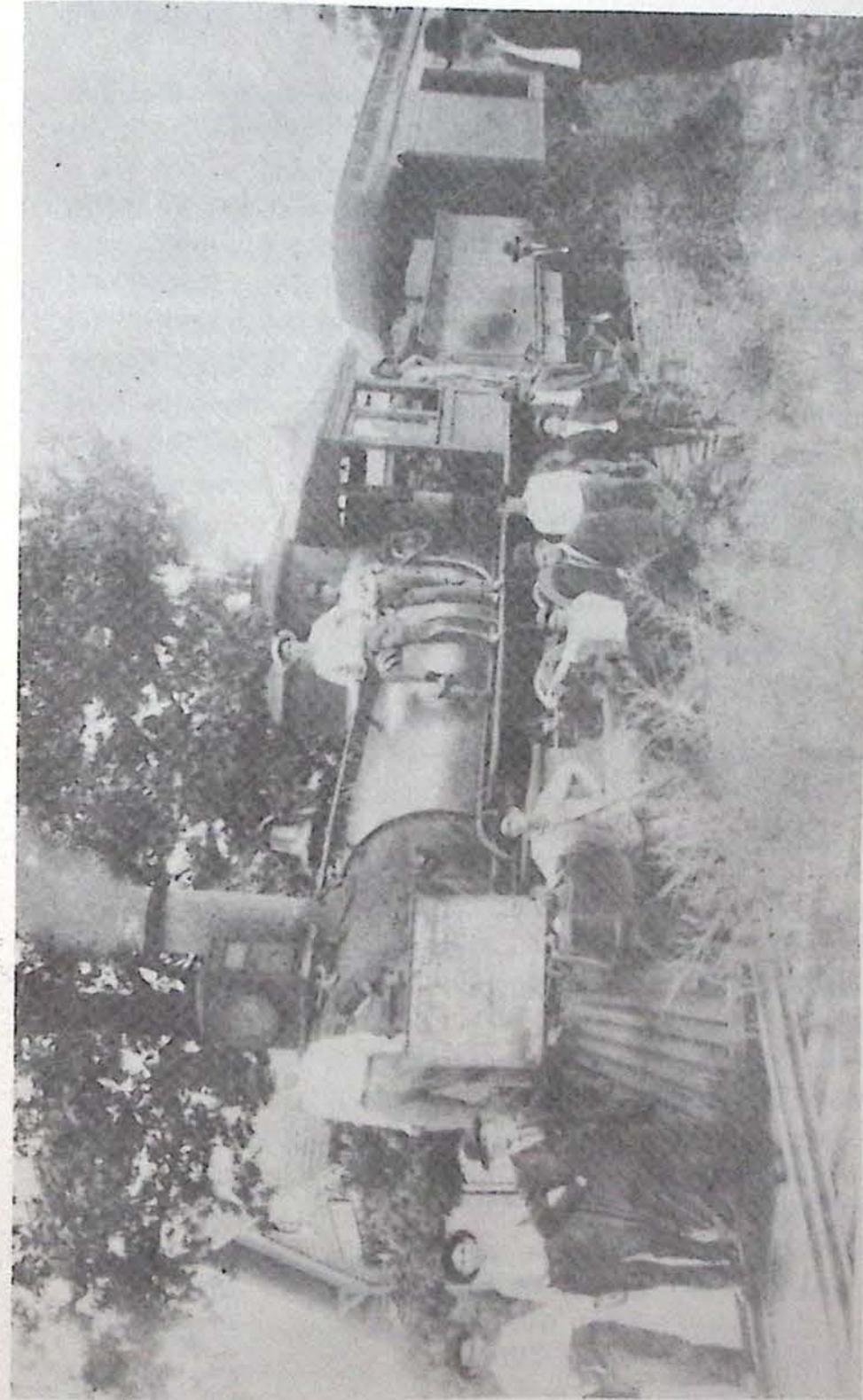
Cecil E. Sherman was twenty-nine years old at the time. A native of Fort Worth, Texas, he was married to the former Dorothy Eugenia Hair on December 23, 1953. The son of long-time Baptist parents, Sherman was converted at nine years of age and made his decision to become a minister at eighteen. He served in the United States Army from 1945 to 1947 following his graduation from Polytechnic High School in Fort Worth.

A 1950 bachelor of arts graduate from Baylor University with majors in English and history, Sherman served as pastor of Self's Baptist Church in Honeygrove, Texas, from 1950 to 1954. He received his bachelor of divinity degree from Southwestern Baptist Theological Seminary in 1953 and a master of theology in homiletics at Princeton Theological Seminary in 1956. While at Princeton he was chaplain of Baptist students.

Before coming to Chamblee Sherman completed his residence toward the doctor of theology degree at Southwestern Baptist Theological Seminary from which he later received the degree in homiletics in 1960.

In addition to pastorates in Texas and Princeton, New Jersey, Sherman also served as staff associate for campus and clinic evangelism in the Evangelism Division of the Baptist General Convention of Texas.

The pastor's wife also attended Southwestern Seminary and



Owner of photo unknown. Photo has appeared in local newspapers.

THE DINKY TRAIN—"OLD BUCK"

The Dinky Train ran from Chamblee to Roswell along what is now North Peachtree, Chamblee-Dunwoody Road and Robert's Road. The "Old Buck" ran from 1880 to 1921.

received a master's degree in religious education. Before their marriage she worked for the Baptist Sunday School Board in Nashville.

The Shermans arrived in Chamblee on Friday, September 28, to begin their work. As was traditionally the case a shower was held to assist them in setting up housekeeping in the parsonage on Chamblee-Dunwoody Road. In preparation for the presentation of the shower gifts and a new kitchen stove, Mrs. Robert Gunter and Mrs. H. N. Burnette wrote:

There's a church in our town
With people wondrous good.
Although they had no pastor
They did the best they could.

Each day they'd pray
That God would send
The man along their way
Who'd laugh with them
Or cry with them
And lead them day by day.

Then came the word!
The Lord had heard
And from the Lone Star State,
There came the man
Who answered God
He brought his lovin' mate.

Now — mere man can live most anywhere
A hotel room will do.
But — Woman!
She requires a home with furniture preferably new.

So please accept this gift from us
(The people wondrous good)
And furnish your home in "Our Town"
As we would know a woman would.

Sunday, September 30, 1956, was Sherman's first Sunday as pastor. Robert Gunter was Sunday School superintendent. There were 490 in Sunday School using the new educational building. Because the congregation wanted a complete church, staffing increases were necessary to provide the services. From 1956 to 1960 the one part-time secretary became two full-time secretaries and the one part-time minister of music who led the choir from the organ bench became a full-time minister of education and music with an organist assisting.

A few weeks after the new pastor arrived duplicate worship services were needed on Sunday morning to accommodate the crowds that overflowed the sanctuary. Sherman announced the beginning of such services on Sunday, October 21. As many members as possible were asked to attend the early service at 8:30 so as to provide more room for visitors at the 11 o'clock hour.

At the business meeting at which the church decided on duplicate services a motion was passed to abolish the church night supper committee and to establish a hospitality committee and make the church night supper a permanent feature of Wednesday night services. Much was made of a Wednesday night program for Sunday School teachers and officers. Since the people worked all day, it was required that the church offer the night meal. Two women from the congregation, Mrs. H. J. Alexander and Mrs. Joe Hurley, were employed and the Wednesday night program was made stronger.

Because of the overcrowding and need for space, at the business meeting on December 5, 1956, the church launched a campaign to reduce the debt of \$108,000 by paying \$850 per month and save \$35,000 in interest. This would enable the church to build again in three years. The plan was proposed that if 300 people would give a dime a day for one month \$900 would be raised each month.

An extensive campaign followed. A brochure used in the effort gave the details:

Here Is Where We Were January 1, 1957

- | | |
|---|--------------|
| 1. Our Debt to Decatur Federal Savings and Loan Association was | \$104,036.62 |
| 2. Our Debt to American Seating Company was | 3,000.00 |
| 3. Our Interest and Principal for December 1956 was divided: | |
| Interest | 435.21 |
| Principal | 414.79 |
| Total Monthly Payments | 850.00 |
| 4. Our Prospect for the Future | |
| a. Complete the loan in March 1972 | |
| b. No real building expansion—just a dream | |
| 5. Our Dream Was Born January 1, 1957.
We Named Her "Debt Retirement." | |

The brochure continued with a status report as of January 1, 1958, if the drive were successful. It concluded with a projected victory if the members would give "over and above" their regular giving and stated the rule of thumb: "As many members of the family as possible give one dime a day."

The churches in the North DeKalb area conducted a survey in February. Baptist, Methodist, Presbyterian, and Lutheran congregations cooperated. This was followed with spring revival services held by First Baptist Church of Chamblee from April 7 through April 14 with James A. Langley of Washington, D. C., as guest evangelist. Forty-two people were added to the church, half of them by letter and half by baptism. Twenty of the twenty-one added were adults and the other was fourteen years old. This was indicative of the type of evangelism that went on during Sherman's tenure as pastor. At this time the Southern Baptist Convention was involved in the 30,000 Movement which began in

1956; it was to culminate in 1964 upon the 150th anniversary of the organization of Baptist work on a national level. The goal was to double the number of Baptist preaching places by the creation of 5,000 churches and 25,000 missions by 1964.

On November 22, 1957, a daughter was born to the pastor and Mrs. Sherman; she was named Genie.

The second full-time man on the staff was Bill Cropper, called to the church as minister of education and music. He was paid \$5,200 a year and provided a house. A native of Kentucky, Cropper graduated from Georgetown College and received his master of religious education degree from the Southern Baptist Theological Seminary in Louisville, Kentucky. His wife was a graduate of the University of Kentucky and taught first grade in Kentucky before coming to Chamblee.

The Croppers moved into their new home at 4115 Clairmont Road in Chamblee. A pantry shower was given them by the members of the Sunday School and WMU of the church. Their first day at First Baptist Church, January 19, 1958, was designated as "Bill Cropper Day" and resulted in a record attendance. Cropper had previously served as minister of education at the First Baptist Church in Somerset, Kentucky.

The church expanded its property in 1958 by purchasing land from the T. R. Sawtell Estate. On January 8 the church approved a motion of the trustees that the property be purchased for a sum not to exceed \$25,000. On January 22 a special business meeting was called to approve the plan for financing the purchase. The church authorized the treasurer to borrow \$5,000 from First National Bank and sign such notes as necessary to obtain the loan.

In 1957 a building committee had been recommended by the deacons and approved by the church; it consisted of Harold Smith, chairman; Robert Gunter; Grant Curtis; George Taylor; and Lee Brown. Their term was designated to be until the dedication of the next unit of the new building.

At the December 1, 1957, business meeting the building committee asked for the approval of the floor plans for the extension to the existing education building. On February 19, 1958, a called

business meeting was held to approve the floor plans for the West Wing of the educational building which would serve as a sanctuary. On April 2, 1958, the building committee, at a called business meeting, was authorized to study and investigate costs of recreation facilities, parking facilities, basic landscaping of grounds, moving the Intermediate and office buildings, renovating existing materials, and furniture for the East and West extensions of the educational building.

Each year the North DeKalb Ministers' Association planned and conducted Easter Sunrise Services at 6:45 a.m. at the Oglethorpe University Stadium. This year Sherman was the physical arrangements chairman and the message was brought by Dow Kirkpatrick, minister of St. Mark Methodist Church, Atlanta. The following year Sherman was again in charge of arrangements and Cropper directed the combined choirs. Robert E. Lee of the Lutheran Church of the Redeemer brought the message.

At the May 28, 1958, business meeting the building committee recommended that a contract be executed with the T. T. Jones Construction Company not to exceed \$145,000. On June 4 the church authorized the trustees to borrow \$240,000 at 6 percent interest from Decatur Federal Savings and Loan Association using the property as security.

The Chamblee City Council on Friday, August 8, approved a building permit for the new education building at a cost of \$116,702.

In what was probably the first air conditioning, the finance committee recommended at the May 21 business meeting, and it was passed, that an air conditioner be purchased for the pastor's study.

In October 1958 the church adopted a budget of \$125,000 for the year 1958-1959. This was by far the largest in the history, exceeding the previous budget of \$72,000 by \$53,000. The church had again adopted the Forward Program of Church Finance in September and Thomas E. Boland was named general chairman. An extensive campaign was held to inform the membership that the budget would provide for building construction, mission contributions, and increased operational expenses. As a part of the

emphasis a special stewardship revival led by Bill West from Dallas, Texas, a loyalty dinner involving about 600 people at Cross Keys High School cafeteria, and an every-member canvass were held.

In December 1958 the building committee received church approval to begin altering the Intermediate Building as funds became available. At the same time a motion was passed not to use the upstairs of the present meeting house after the move into the new building; this was felt to be necessary for fire safety reasons.

About this time plans began to progress toward the establishment of Atlanta Baptist College (later Mercer University in Atlanta). In September of 1956 Monroe Swilley, pastor of Second Ponce de Leon Baptist Church, had made an unofficial request to the executive committee of the Georgia Baptist Convention that the Education Commission be enlarged in scope. The convention approved an expansion of the responsibility of the Education Commission to provide for added studies.

The Atlanta Baptist Association College Committee was from this point to be in communication with the Executive Committee. The 1958 convention approved a campaign by the Atlanta Association through the College Committee to raise \$3 million from the Metropolitan Atlanta Area with the appeal being limited to individuals, foundations, and business concerns but not to churches. The college committee was authorized to choose a site and at this time no name had been chosen; it was given three years in which to raise the money. If enough were not raised the convention would have authority to determine whether sufficient funds had been raised to justify establishment of a college.

In March of 1959 a site was purchased from the Flower's Estate, from Rev. T. W. Jones, and from the Judson G. Wright Estate for \$750,000. Wright was a deacon of First Baptist Church, Chamblee, prior to his death in 1948. Mrs. Robert Gunter and Miss Addie Wright, daughters of the Wrights were members of the church at the time of the sale. Another daughter, Mrs. H. A. Franklin, deceased, had been church pianist. In 1960 the Convention approved a recommendation that the college be a college

of Mercer University in Macon with eight members of the Mercer trustees to be chosen from the Atlanta Association. The Atlanta Association had responsibility for raising capital funds for the site and buildings.

Meanwhile, in January of 1959 plans were underway at the church to secure furniture for the new building and on February 18 a meeting was called to act on a resolution to borrow additional money from Decatur Federal for the purchases. Beginning February 4 a program called "Pennies for Sidewalks" started. Buckets were placed in the building for people to put their pennies in to raise enough money to build sidewalks.

After having worshipped in the white-columned frame building for more than 50 years the congregation moved into the new sanctuary on Easter Sunday, May 29, 1959, at the west end of the educational building which had been occupied in January. It had been necessary to hold duplicate morning services for more than two years. The new building was designed as a temporary place of worship and would be redesigned for educational purposes when a still larger sanctuary was built later.

On dedication day, June 14, 1959, three services were held at 11 a.m., 3 p.m., and 8 p.m. John Hurt, editor of the *Christian Index*, spoke at the morning service, Roy O. McLain, pastor of First Baptist Church, Atlanta, spoke at the afternoon service, and the pastor spoke at the evening service. Pastors of other churches in the area participated in the afternoon service. Pastor Ralph B. Hawkins of Prospect Methodist Church, Chamblee, gave the invocation, Pastor Fitzhugh McM. Legerton of the Oglethorpe Presbyterian Church read the scripture, and Pastor Emmett Henderson of First Baptist Church of Norcross offered the benediction.

During the dedication program the pastor stated: "Today we are standing on the accumulated prayers, work, and aspirations of eighty-three years of dedicated people. More important, all of us are humbled by the certain knowledge that we are to this point of achievement only because God has led us. When God leads and people follow seems there is always a 'success story.'

"My wife and I are made happy in the accomplishments that

belong to the church. Days like today will linger as one of the few great days of our lives. You see, this church is our life. Your sacrifices have made us happy. Thank you.

"We are neither at the beginning nor the ending. This is a celebration that comes as a welcome interruption in a hard day's work. Tomorrow we will work again, and we will do better work. The building will be a new tool in our hands."

In keeping with the growth of the church and its staff, a personnel committee was added to the church organization on July 8, 1959, as a result of an addition to the by-laws.

On the Convention level, Southern Baptists voted to establish a Stewardship Commission in 1959.

The deacons recommended on August 5, 1959, that First Baptist Church of Chamblee transfer its affiliation from the Lawrenceville Association to the Atlanta Association effective September 30, 1959. Many members of the congregation felt that the Atlanta Association had more benefits and prestige. Sherman presented this approach in the discussion. The transfer was approved. Also, at the same business meeting the Clairmont Baptist Church asked that First Baptist Church help establish a mission near Tucker. The church gave the white building which formerly had been used for Sunday School and church offices.

A former pastor, Thaddeus J. Tribble, died at his retirement home in Burlington, N. C. Funeral services were held at First Baptist Church of Chamblee on Wednesday, October 7, 1959. Cecil Sherman and L. E. Smith officiated and burial was in the church cemetery. A graduate of Mercer University, Tribble had also been pastor of the North Atlanta Baptist Church and Waverly Hall Church.

The church was formally approved for membership in the Atlanta Baptist Association at the fifty-first annual session held at Inman Park Baptist Church on October 20, 1959, and at Wieuca Road Baptist Church on October 21, 1959. Item 5 on the agenda was the application of First Baptist Chamblee for membership.

In December 1959 Sherman became involved in the Chamblee City election. The pastor wrote the candidates asking for their stand in regard to the sale of alcoholic beverages in the city. In his

letter he said, "We are aware that from time to time those who serve us as councilmen and mayor are confronted with requests to change the status quo. Should you be elected to this office and a request for an outlet for the sale of intoxicants, beer and wine included, come before you, what would be your feeling in the matter?"

All candidates answered but only two stated unequivocally that they opposed the sale of beer and wine—Arthur A. Beauchamp and Mayor W. B. Malone. Others stated that they would abide by the wishes of the majority of the people.

After reading them to the congregation one Sunday Mr. Sherman had the letters posted on the bulletin board until the following Saturday. In comments to the congregation he stated that he hoped they would vote their convictions and use this evidence in determining how to vote.

He pointed out that the "will of the majority" is not necessarily right and a "candidate who supports the will of the majority only is obligating himself to a fluctuating standard of morals." He stated that he was looking for a candidate who would uphold what he thought was right. In the election, Mayor Malone was reelected. W. F. Mosher and T. W. Moore were elected as councilmen.

The choir presented a Christmas Cantata, "The Christ Child" by C. B. Howley, on December 20 under the direction of Cropper.

In 1956 the Georgia Baptist Convention began a Program of Negro Work under the leadership of Durward V. Cason, Sr. "Cason's arrival upon the scene to work in this particular area coincided with a year of indecision and frequent frustration upon the part of Georgia Baptists as a result of the United States Supreme Court decision in 1954 concerning integration in the public schools," wrote John Lester in *History of Georgia Baptist Convention*.

The Southern Baptist Convention at St. Louis had approved a resolution endorsing the Supreme Court's plan for integration of the public schools. At the 1956 Georgia Baptist Convention, when the Convention received the report from its Social Service

Commission, it deleted several sections and added an amendment. *The Christian Index* reported that the Convention adopted "recommendations under race relations which included a recognition of difficulties involved; an admonition that Georgia Baptists should teach faithfully and proclaim the basic Christian principles that apply to the problem including the Universality of Christ's gospel that God was no respecter of persons; and the ethics of the Golden Rule and priority of the Kingdom of God over any present and imperfect order."

The Convention deleted recommendations that the Convention accept the Supreme Court decision as the law of the land and acknowledge that it is in harmony with the Constitution. It also killed a reference that: "We can through our churches seek to create an atmosphere that would make it possible for those who administer our public schools to comply with instruction of the courts."

The Convention further did away with a section which said that the Convention could support organizations such as the Georgia Council on Human Relations in implementing the order of the Supreme Court.

It was within this denominational attitude concerning race relations that the members of First Baptist Church of Chamblee were given the opportunity in March of 1960 to vote on the school situation in Georgia.

The Sibley Commission had been holding hearings throughout the state to give the public an opportunity to express opinions on the question of open schools versus closed schools. In other words, would the public accept integration and keep the public schools open or rather than integrate would the public schools be closed?

The pastor decided to give the congregation an opportunity to vote Sunday, March 20, and to present the response to the Sibley Commission on Wednesday, March 23, at a meeting in Atlanta.

Between 105 and 120 persons took part. Those under eighteen were asked not to participate. The response was overwhelmingly to keep schools open. The two questions were: (1) Do you prefer to close the public schools rather than have any form of segrega-

tion? (It is presumed that if the public schools should be closed a plan for private schools might be forthcoming.) Yes — No —. (2) Do you prefer some form of desegregation with the ideas of pupil placement and local option incorporated into the plan? Yes — No —.

There were twenty-seven yes and sixty-one no answers to No. (1). No. (2) received seventy-six yes and nine no answers.

All who voted had to sign their names and no ballots were counted which were not signed. The ballot was submitted after a vote of the church. Some members objected to signing their names and others objected to the church having such a vote.

Sherman said that he thought the Sibley Commission should hear from us. He added that he had preached about the school matter two or three times lately and that his church members knew how he felt that the schools must be kept open. "We must eventually realize that what Judge Hooper is saying in the school case means *us*—and we must be ready when his final word is given." Sherman went before the Sibley Commission himself to deliver his church's stand.

At the Georgia Baptist Convention in 1960 the report of the Social Services Commission was rejected by the convention after extended discussion. The report was primarily in the area of race relations. The commission recommended that Georgia Baptists give prayerful thought to the matter in the light of biblical teaching; that local churches attempt to repair the goodwill between the races which had been damaged in recent years; and that Baptists as individuals seek to harmonize their religious convictions with federal court rulings on the subject and if the two were irreconcilable then to seek some alternative "that will conform to faith and continues our position as law-abiding citizens."

A one-paragraph substitute by Louie D. Newton was adopted which stated the belief in public schools and urging state and local officials to continue them. Following the report the Social Services Commission was abolished.

Also at the 1960 convention, President-elect John F. Kennedy was commended for his statement in support of separation of church and state. However, nothing was said against borrowing

money from the federal government. This had caused controversy since 1956 when Mercer University had been granted permission to borrow money from the Housing and Home Finance Agency for construction.

At the Easter Sunrise Services on April 17 at Oglethorpe University the music again was led by Cropper. Searcy S. Garrison, executive secretary and treasurer of the Georgia Baptist Convention since 1955, spoke. At the evening service at the church "The Seven Last Words" by DuBois was presented by the choir under Cropper's direction.

On Easter Sunday afternoon the church parking lot and flower island were dedicated in a 3 p.m. ceremony. The lot was given by Mrs. Frank A. Oglesby in memory of her late husband. She unveiled a plaque in his memory and spoke briefly on Oglesby's life and of his wish that the gift be made to the church. Sherman gave a talk and H. E. Scroggins read the scripture. The lot was turned over officially by Fred Henderson, chairman of the grounds committee, and accepted by C. E. Jamison, chairman of the board of trustees.

On May 13 Sherman received his doctor of theology degree at Southwestern Seminary. His thesis was written on "A History of Baptist Preaching in the South Before 1845." The previous week the church had been having a revival conducted by James Langley who had led a previous revival at Chamblee. Frank Boggs, well-known Atlanta musician, led the singing.

Sherman accepted a call to serve as pastor of the First Baptist Church of College Station, Texas, effective at the end of June. Although he had earlier announced his decision to the deacons, it was a surprise to many in the congregation. In offering his resignation the pastor stated, "We've enjoyed our stay here. We leave in no sense because of unhappiness, but because we feel that it is the right thing for us to do."

In summing up his years as pastor in Chamblee Sherman stated that every church has certain hallmarks which are keys to an understanding of the people. He felt the First Baptist Church had some personality traits that marked the people. These traits were in relation to missions, evangelism, and youth. He said: "The

people willingly responded to appeals for support of home and foreign missions. The Lottie Moon and Annie Armstrong appeals for missions were raised and made strong. With Dr. Cal Guy of Southwestern Baptist Theological Seminary, the church had one of the first revivals of missions in the Convention.

"It was obvious that the Chamblee church should grow. I doubt I could have kept the church from growing. The people were all around, and the church did grow. Many joined the church as they moved to the North DeKalb area. But there is more. The Chamblee church experienced some of the greatest revivals in that the unconverted were persuaded to the faith that I have ever seen.

"I know few churches in the south that have more consistently offered a finer youth ministry than Chamblee. Rev. and Mrs. Joe Frank Barton started a camping program. T. E. Boland expanded and strengthened that camping ministry. It is the best I know anywhere, by any church of any denomination."

He further stated: "The four years I spent at Chamblee were most rewarding years for me. Our only child was born while we lived in Chamblee. My graduate program was completed while I was a minister at Chamblee. My first real experiences at being pastor were while at Chamblee. Some hard lessons were learned about pastoral leadership—there were some defeats and disappointments. On the other hand, my best and strongest memories are of wonderful years of growth and faith and friendships and service. My last sermon in Chamblee was entitled 'These Good Years,' and from the perspective of more than a decade, I still feel that I had the right name to catch my feelings about my first real church."

On July 6, 1960, the chairman of the deacons was instructed to write a letter of commendation to the First Baptist Church of College Station to accompany the church letters of the Shermans. It was also voted that the church would cooperate in the effort to build Atlanta Baptist College.

During the several months that the church was without a pastor the preaching services were conducted primarily by members of the staff of the Home Mission Board located in Atlanta. Glendon McCullough served more than other men from the Board.

In September 1960 a library committee was appointed. Mrs. E. Earl Futrelle had been elected as church librarian in May. Positions of librarian and assistant librarian were approved. In December it was reported that the library contained 308 books and a five-drawer card catalog cabinet had been purchased. This was an increase of 153 books from May.

Also, in the interim between pastors the church adopted a new budget. Consideration was given to buying a new home for the minister of education and music and a new pastorium. The minutes for January 4, 1961, noted that a housing committee in conjunction with the trustees proposed that a house be built on Dresden Way for the minister of education and music. The new house would be built at a cost of \$15,000. The church would borrow \$14,000 and retire this amount in monthly installments of approximately \$100. The rent currently was \$125. The house was to be built by Oscar Battle and would normally sell for about \$19,500. It would have three bedrooms, two baths, living room, dining room, kitchen, and family room. Also, it would have a full basement and carport.

In January of 1961 the church recommended that Tom Lawler be called as pastor. Written ballots were recorded as 332 - yes, 24 - against, and one voted for another person. W. B. Hyde again served as chairman of the pulpit committee and Robert McFarland as chairman of the deacons.

The church had now completed its struggle for identity. It had sought a new image as a suburban church serving a large section of the northeast Metropolitan Atlanta area. It had succeeded. Now the leadership was moving into new hands. Lawler accepted the call and came to Chamblee on March 1.

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Chapter X

Maturing Amid Turbulence

— 1961-1969

THE STAGGERING IMPACT which the events of the 1960's were to have on the attitudes and life style of Americans would have been considered a fantasy to one just entering the decade.

Wars and rumors of war troubled everyone. There was the 1961 Bay of Pigs fiasco in Cuba and the Cuban missile crisis in 1962 which caused thousands to install fall-out shelters in their backyard or basement. The involvement of the United States in the Viet Nam conflict increased to 600,000 troops with 50,000 men losing their lives each year and billions upon billions of dollars being spent on the war. This one factor contributed most to the run-away inflation of America's economy. The Mideast was troubled with U. S. Troops being sent to Lebanon and the infamous six day war between Israel and the Arab countries in 1967. There was unrest in the Dominican Republic which required U. S. troops.

The civil rights movement regrouped with Martin Luther King Jr. leading non-violent demonstrations such as the Selma march, and Stokely Carmichael announcing Black Power and the violent reaction to social injustices. The pressures from this movement resulted in landmark Federal Civil Rights legislation. The Black Muslim movement was gaining in its influence and power.

The assassination of President John Kennedy, presidential candidate Robert Kennedy, and civil rights leader Martin Luther King Jr. rocked the world.

The youth culture of the 1960's was to have a far reaching effect upon society. There was the phenomenon of the Beatles and the subsequent hundreds of youth rock groups which affected music, fashion, vocabulary, attitudes and expressions of every description. Young people were "tripping out" on LSD, marijuana, barbiturates, amphetamines, and heroin. Hippies were shouting "flower power" and love while the yippies were shouting "down with the establishment". Campus disturbances reflected the extreme rejection of authority on the part of many.

The development of a birth control pill accelerated the sexual revolution. Obscenity laws were relaxed and pornographic materials became easy to secure. Nudity and sexually intimate behavior was commonplace in movies. Books which would have put the owner in jail in the 1950's were now sold at the corner drug store.

"God is dead" claimed Professor Altizer of Emory, and religion convulsed. Joseph Fletcher proclaimed a new morality in his *Situation Ethics*. The occult was gaining more adherents while a new openness to God's power through the Holy Spirit was penetrating every denomination. The renewal movement was coming to the forefront. According to Bill Clemons, an associate with the Vineyard Conference Center in Louisville, Kentucky, there were six understandings which surfaced and marked the renewal movement: Mission is central to the church and each born again believer is on mission. Ministry belongs to the entire people of God, not just to the clergy. The teaching ministry equips God's people for ministry in the world. A deep daily devotional life is a necessity for a life lived on mission. Small groups in the church are the basic element for the support of mission. Spiritual gifts must be called forth from each Christian and are the starting point for one's journey into discipleship. The lay renewal movement was to penetrate Baptist life and become a major force.

There were devastating riots in Watts, Newark and Detroit motivated by racial unrest, anti-establishment attitudes and political agitation. Along with run away inflation came economic prosperity as never before seen. Crime increased every year. While all of this was happening there were unbelievable scientific

and technological advances attributable to the space race and the landing of "our man on the moon" July 20, 1969. It was change, change, change.

The accelerated changes which were to occur in the areas of social injustices, culture, politics, economics, education, and moral patterns were to leap out in stark contrast to the so called "silent years" of the 1950's.

Historian Robert Baker said, "People were ill-equipped to cope with these events when their faith was being undermined by massive scientific, philosophical and even religious attacks. Frustration and cynicism often had no outlet save dependence upon alcohol and other drugs. Social injustices of many kinds were confronted and often accompanied by physical violence. Some of the areas of confrontation involved racial discrimination, war, nuclear weapons, women's rights, population explosion, rampant inflation, distrust of big government and the established order, taxes, poverty, urban decay, abortion, traditional religious discrimination, prayers in public schools, environmental pollution and communal living".

The events of the 1960's affected all institutions because the people making up those institutions were affected. There was an accentuation of the continuing problems of mankind: fear, uncertainty, prejudice, mistrust, greed, and violence. On the positive side, there was a breakthrough in the creation of a new appreciation of individual freedom and the awareness of the need for identity, honesty, tolerance, love and peace.

Baker points out that more than ever before Southern Baptists were interested in the political, social, economic, and ecclesiological currents about them. These were complex currents and all Southern Baptist churches did not respond to them alike. Southern Baptists were preoccupied with four areas during the 1960's: "Growth," "expanded geographical base," "vexing controversies," and "the study of its own structure".

The Convention was concerned first of all with its "growth". The rapid growth of the 1950's had slowed down but the total church membership continued to increase at a rate of 8.8 percent. The serious concern came from the fact that while church mem-

bership was increasing there was a dramatic turn around in the enrollment of many of the organizations of the church. All but the music ministry were decreasing in enrollment.

The following chart illustrates the trend in Southern Baptist life and what was occurring at First Baptist Chamblee from 1963-64 to 1969-70.

Several things stand out in these statistics. Church membership for First Baptist Church, Chamblee, was increasing at a higher rate than the national average but so was the number of non-resident members. The Chamblee area was benefiting from the growth of Atlanta and the subsequent economic boom. Notice the 95.1 percent increase in total gifts received by the church for the period. Construction in the area was creating thousands of new homes and apartment units as well as new businesses. The population of DeKalb County had moved from 256,782 in 1960 to 414,085 in 1970. Many of the new people coming into the area were with national corporations and part of the business custom of one move every three years. The Sunday School had to enroll 300 new members each year to keep its enrollment the same. Although the Sunday School shows an increase from 1455 to 1503 during the seven years, the organization dropped 2,100 members from its roll. This mobility accounts for the startling increase in non-resident members.

Training Union, WMU and the Brotherhood were responding to the national trend. The church's Brotherhood figures in the chart above reflect the temporary disbanding of Baptist Men in 1967-70. A more accurate figure for Brotherhood would be a decrease of 35 percent.

Training Union decreased in enrollment in spite of intensive planning and promotion. The average attendance dropped 35 percent from 232 in 1964 to 148 in 1970. The church conducted monthly visitation for Training Union, held fellowships, invited special guests, changed to interest graded seminars for adults, and held workshops on drugs, finances and aging. All of this did not revive Training Union. The seminars in 1967-1969 created a record average attendance of 232 with a record high attendance of 310 on April 11, 1968. This last gasp doubled the involvement of

GROWTH TRENDS FOR SOUTHERN BAPTISTS 1964-1970

	Southern Baptists		First Baptist, Chamblee	
	1964	1970	1964	1970
Total Members	10,601,515	11,629,880	1,399	1,817
Resident	7,747,196	8,451,769	1,302	1,437
Non-resident	2,854,319	3,178,111	97	380
Sunday School	7,671,165	7,290,447	1,455	1,503
Training Union	2,722,029	2,494,251	492	424
W.M.U.	1,509,484	1,199,813	275	224
Brotherhood	603,696	422,527	146	67
Music Ministry	923,871	1,076,487	259	275
Total receipts	\$591,587,981	\$892,255,253	\$129,049	\$251,815
			Change	Change
			+ 8.8%	+ 29 %
			+ 8.3%	+ 10 %
			+ 10.2%	+ 34 %
			- 0.5%	+ 3.2%
			- 8.4%	- 13.9%
			- 20.5%	- 18.6%
			- 30.1%	- 54.2%
			+ 16.5%	+ 6 %
			+ 50.8%	+ 95.1%

adults, but workers for children and youth were still impossible to find. The church entered the 1970's with a new philosophy concerning Training Union; church member training, leadership training, new member orientation and opportunities for special education children could occur at a time other than the traditional 6:30 P.M. Sunday night.

The national trend in the loss of numbers and vitality in church organizations was a great concern for Southern Baptists. The second preoccupation with Southern Baptists was an "expanded geographical base".

Robert Baker states that, "the rapid expansion of Southern Baptists into geographical areas of the United States has no parallel in American Christianity of this century. From a geographical base of eighteen states in 1917 Southern Baptists now have work in every state. There was no orderly or planned expansion because it was spontaneous based upon Southern Baptist people living in new areas".

First Baptist Church played a small part in the expansion of Southern Baptist work in the North. The role of Pastor Tom C. Lawler in the pioneer work of Milwaukee will be cited later. Pastor Lawler's zeal for missions and his personal experiences with Southern Baptists in Wisconsin motivated him to educate the membership of the church in understanding the financial and prayer needs of pioneer missions. There was a new category in the church's 1962 budget. \$600 was designated for pioneer missions. In February 1962 the church began to send this support to the Valley Baptist Chapel in Appleton, Wisconsin. That summer *The Call* carried the following article, "The Valley Baptist Chapel has constituted into a church. There were two adults saved last Sunday. It's good to know that our investment in pioneer missions has and will continue to pay dividends. Pray that First Baptist Church of Chamblee will always have a missionary vision and a compassionate heart".

Support for the Valley Baptist Chapel was slowly reduced beginning in late 1963 as the church began shifting financial support to the Emerado Baptist Church in Emerado, North Dakota. The pastor of the chapel, Bobby Bundick had been led to the Lord



EDUCATIONAL BUILDING—1965

This 300 foot long building served as educational space and as the temporary auditorium. Note the brown building on the left and the 100-year-old water oaks.



Photo by Don Franklin

WORSHIP IN THE TEMPORARY AUDITORIUM

The congregation is shown worshiping for the last time in the temporary auditorium which had served so well from 1958 to October 1972.

by Tom Lawler while Lawler was pastor of the Richland Hills Baptist Church. Bundick was a telephone lineman and was working on a telephone line in front of the church when Lawler began talking with him and led him to a saving knowledge of Jesus Christ.

The Emerado Church was located at the Grand Forks Air Force Base, a Strategic Air Command Unit, where 17,000 men were stationed. The church had an effective influence upon many of the servicemen. They were averaging 252 in Sunday School attendance. In 1963 the budgeted amount for pioneer missions was increased to \$720 a year until the category was removed from the budget in 1972.

In the summer of 1963 Miss Carol Bond, daughter of Mr. and Mrs. Howard Bond, served as a summer missionary in Ohio. The following letter to the church reflects her feelings.

“Dear Brother Lawler:

“My ten weeks as a Summer Missionary here in Ohio have almost come to a close. In many ways it will be hard to leave this part of the country.

“Through the days of Vacation Bible School, survey, and revival, I can say that my eyes have opened to many attitudes of the world toward the church. But then, I also can more clearly see the frightening attitudes of Southern Baptists.

“In each community our business has been people; people who are Southern Baptist, people who are unenlisted, and people who are lost. Our job is to spread the gospel as far as we possibly can.

“Because Southern Baptists are young in the northern part of our United States, we have had to meet in store front buildings on Main Street, in theatre buildings, and in exhibit buildings on fair grounds. Some Southern Baptists have turned up noses at such meager beginnings saying, “I’ll wait till you have a full-time pastor and a nice little brick building like the one back home”.

“But God has been blessing in a mighty way. In two or three different communities several families have united to labor together that a new preaching station might be established. Here

among these families there is little thought of self. One father might be out of a job, but he will give faithfully his time, money and talents. “Sacrifice” and “Suffering” are words that are common among these Southern Baptists in the North. Establishing a new work is not easy, but these people are dedicated, enthusiastic and eager.

“May we in the South somehow have our eyes opened to the need in our own land. Remember “Pioneer Mission” work in your prayers.”

The third area of Southern Baptist preoccupation was that of “vexing controversies” expressed in the areas of race and doctrine.

Baker wrote, “The principal social problem affecting Southern Baptists has been racial. Southern Baptists, along with many other denominations, did little about the unsophisticated discrimination against the Negro. The initial thrust in Southern Baptist participation in the new spirit of fighting the practices of racism was spearheaded by the Christian Life Commission. . . .

This social controversy was especially vexatious in Georgia. In 1961 the Christian Life Commission was established for Georgia. The Executive Committee carefully defined the areas of responsibility for the Commission. They wanted the work of this Commission to underscore and uphold Biblical teachings while at the same time not create a climate of dissolution and strife in an area where there was wide disagreement.

During the early 1960’s many churches became test situations for various civil rights groups. In 1963 First Baptist Church of Atlanta had an extended controversy over the seating of Negroes. For several Sundays there were demonstrations resulting in confusion, and tense relationships. In North Carolina, Cecil Sherman, a former pastor of First Baptist Church, Chamblee, was unsuccessfully attempting to lead First Baptist Church, Asheville, to accept for membership a Negro woman professor who wished to unite with the church.

First Baptist Church, Chamblee, had been helping the Calvary Baptist Church, a Negro congregation in Chamblee conduct a

Vacation Bible School. In July 1961 there was an article in *The Call* referring to it as our "colored V.B.S." In 1963 when a prospective minister of education was visiting the church, it was suggested to him that it might be best not to bring up the subject of race in any conversation.

Periodic messages were preached on the social evils of alcohol but the spiritual implications of racism were avoided until Earl Craig became pastor in 1970. Most of the teaching and organized discussion about race, what little there was, occurred as part of the Training Union curriculum.

The subject of seating of Negroes came up in a deacon's meeting in July 1963. The situation at First Baptist Church, Atlanta, and other churches prompted the question being discussed. The minutes read, "After considerable discussion it was agreed that any Negroes wanting to attend our services would be greeted and then seated on the first or second pew with as little disturbance as possible." This recommendation was never brought to the church, probably to avoid undue controversy, then, again, the deacons were serving as the ushers and they needed to know among themselves how to respond.

Most of the occasional discussion about the racial question was done unofficially. "Hall talk" moved from "if Negroes come should we seat them?" in the early 1960's to the middle and later 1960's when it changed to "If Negroes want to join should we accept them?" There were a few vocal people who claimed that they would leave the church if the church accepted Negroes, should they come. Just as many other people said that they would leave if the church did not accept Negroes, should they come. By far, the majority of the members were matter of fact over the question and quietly knew what their response would be. That response was never tested. One can imagine what it might have been by three requests that were brought to the deacons.

In February 1968, a professor at Mercer University wrote the church and indicated his desire to bring Negro students to hear the OBU Bison Glee Club which was to sing at Chamblee. The deacons unanimously issued a formal invitation to the Mercer group and informed the church of their action.

In October 1968, a request came from the Office of Economic Opportunity through a member, Tom Palmer, a state legislator, to use fellowship hall for a demonstration of the use of surplus government food. Participants would be from the Lawson Apartments as well as Lynwood Park and Parson's Corners which were Negro communities. The use of the facilities was unanimously approved without any discussion and the church was informed.

Finally, in 1969, the minister of education wanted to communicate with parents about a ministry which was being planned for educable mentally retarded children. The DeKalb County School System agreed to mail a letter containing this information using their list of EMR children. The fact that the letter of invitation would go to all families was explained to the deacons. The response of the deacons was, "we don't have to vote on that, go ahead". Two of the six children that eventually expressed an interest in the planned EMR program were black teenagers. The program never got started due to the inability to find trained leadership.

The other "vexing controversy" in the 1960's affecting Southern Baptists was the area of doctrine. "Professor Ralph Elliott of Midwestern Baptist Theological Seminary wrote a book called *The Message of Genesis* which received 'passionate criticism' because of its interpretation of the events of the first book of the Bible. At the meeting of the Convention in 1962 in the midst of heated debate, two resolutions were passed: one affirmed faith in the entire Bible as the authoritative, authentic, infallible Word of God while the other opposed views which would undermine the historical accuracy and doctrinal integrity of the Bible. Growing out of this confrontation a committee was given the task of preparing a statement of Baptist faith and message. The pamphlet was presented and adopted by the 1963 Convention in Kansas City with the understanding that it was not a 'complete infallible statement of faith nor offered creeds carrying mandatory authority'," according to Baker.

Tom Lawler, pastor at that time, considered himself a conservative theologically. He verbalized his disagreement with Elliott

and his *Message of Genesis*, especially the interpretation of the first eleven chapters of Genesis. Lawler was not pleased to see the growing "liberalism" in Southern Baptist life. He agreed with the actions of the 1962 and 1963 Conventions. Prior to the 1963 Convention he wrote in the May 30 issue of *The Call*, "We are at the crossroads. Our denomination, if it is to survive as a living influence in the affairs of the nation, must make the correct decision in regard to liberalism".

At the first deacon's meeting following the 1963 convention he asked the deacons to read and study the information contained in the *Baptist Faith and Message*. Shortly afterward the church voted to replace the old statement of faith in their "Constitution and Bylaws" with the new *Baptist Faith and Message*.

The growing concern of conservative leaders over theological liberalism within the traditionally conservative denomination had a great deal to do with the establishment of Atlanta Baptist College. The Noonday Baptist Association referred a request to the Georgia Baptist Convention that professors in Georgia Baptist colleges assert their loyalty to historic Baptist doctrine and polity. The request was mainly motivated by concern over theological liberalism at Mercer University. It is difficult to assess how large a part, if any, the integration of Mercer and a racial issue at Tattal Square Baptist Church affected the request.

The creation of a Baptist college in Atlanta had been dreamed about since the 1950's. A great deal of planning had already been done when the Atlanta Baptist Association asked the Georgia Baptist Convention to release the association from the agreements of 1958, 1960, and 1962 and allow the association to assume the sole responsibility for the establishment and operation of Atlanta Baptist College. The association stated that they could do a better job of promoting a Baptist college without the assistance of the Georgia Baptist Convention. Unofficially, many ministers and churches were seriously concerned over the liberalism problem at Mercer. This concern was influential in causing the Atlanta Association to decide to establish the Atlanta school on their own and to have complete control of its operation through association elected trustees.

Pastor Lawler strongly favored the action of the association to

purchase 646 acres along Peachtree Creek and led the church in financially supporting the Atlanta Baptist College. A "Forward First Baptist" financial campaign was conducted to secure three year pledges for the purchase of additional property for the church, more rapid retirement of debt, and \$500 a month support of Atlanta Baptist College. There is no record of what the final pledges were, but the financial reports indicate that less than \$2,000 was received for 1962 and \$1500 in 1963. The receipts were not sufficient to help Atlanta Baptist College.

An article in *The Call*, April 25, 1963 explained the need in the following way. "In a final attempt to secure sufficient funds for the beginning of Atlanta Baptist College, the College Committee has asked our church to try to raise \$10,000.00 in three-year pledges. It is the desire of your church to cooperate in this venture *even though we have had little success in the past*. We are appealing, to all families, particularly those whose children may some day attend this wonderful college so near to home to pledge a minimum of \$100.00 to be paid over a three-year period. Some could do much more. This Sunday, April 28 your attention will be called to this matter in the adult Sunday School assembly. Please respond in order that we may report success to our Association by the end of April. Give this your thoughtful attention and prayer. Thank you".

The association needed \$2 million in cash or commitments to proceed with construction. Response to the second campaign was excellent. The church pledged \$10,068 for three years and at the end of the pledge period actual gifts were \$7,652.71. The association immediately started another pledge program in February 1966. They wanted every Baptist family to pledge one dollar a month for two years. The church's assigned share was \$8,980. The church pledged \$1,048. Groundbreaking for the school was August 28, 1966. The school was late in being established and its financial problems were just beginning. It did not achieve financial soundness until the control of the school was turned back over to the Georgia Baptist Convention in October 1972. That historic event took place in the auditorium of First Baptist Church, Chamblee, during the annual associational meeting.

Another Southern Baptist doctrinal controversy occurred in

October 1969. The *Genesis-Exodus* volume of the new *Broadman Bible Commentary* was attacked from many sides for its interpretation of some of the passages and events in Genesis. In 1970 the Convention would withdraw and rewrite the volume. This controversy did not raise a comment at Chamblee. The church library purchased a copy because the edition would become a collector's item.

The fourth and final area of preoccupation for Southern Baptists, according to Robert Baker, was in the area of studying its own structure as a means of providing a better vehicle for achieving its goals.

Baker wrote, "In 1950, the Southern Baptist Convention, meeting in Louisville, Kentucky, adopted a recommendation of its committee on total program that one of the functions of the Executive Committee should be: 'To maintain an official organization manual defining the responsibilities of each agency of the Convention for conducting specific programs and for performing other functions.' This action subsequently called for the Southern Baptist Convention agencies to define their programs and to budget and report on them each year. In carrying out the instructions of the Convention, those responsible for designing the educational programs at the Sunday School Board found it imperative to make a new study of the church and its basic tasks."

The Sunday School Board contracted with professional consultants in business administration to study the internal structure and function of the Board itself. There were areas of overlapping responsibility and other areas where responsibility was not covered by any department. A program of church long range planning was initiated for all convention agencies. The search was for coordination and correlation within denominational agencies and churches. Even state conventions, such as the Baptist General Convention of Texas, were involved in reorganizing and redefining functions.

The outgrowth of this study was a book by W. L. House and W. O. Thomason. *A Church Organized and Functioning* defined the function of the church and the tasks of all of its organizations.

The explosive growth of the 1950's which transformed

Chamblee's country church into a suburban congregation also caused organizational pains. The 1953 Constitution and Bylaws no longer reflected the life of the church or the pace of the times. The church approved a recommendation in November 1960 establishing a study committee to examine the bylaws as to rewriting, printing and distribution to members. Six years and eight months later a report was made to the deacons that "an up-to-date copy of our Constitution and Bylaws showing all changes would be printed and distributed to our members. During those years no fewer than twenty-five deacon's meetings would contain bylaws discussion. Such key phrases in the deacon's minutes such as: "more discussion, lively discussion, another change, no report, it is hoped our study will be consummated, continuing study, and I move *that* we not discuss bylaws this meeting" all reflect the administrative struggle in which the deacons were engaged. It wasn't until 1971 that a complete rewriting of the churches Constitution and Bylaws was completed using the new church structure of the seventies as a foundation.

The leaders of the First Baptist Church, Chamblee realized the need for administrative growth. The emphasis was on creating and improving efficient structure and procedure. The financial year was changed to calendar year. Job descriptions were written; the Sunday School was graded and reorganized. A purchase order system was developed, and policies were written for the kitchen, nursery and library, and use of audio visual materials. The position of administrator was established in 1965. A unified record system was installed. Goal setting was instituted along with eighteen months calendar planning. Evaluation of program activities was developed by the church council.

The deacons were moving from a decision making "board" with closed meetings in the early 1960's to a ministering "body" serving the congregation and allowing the church committees to do the administration work in the later 1960's. The church was reflecting administrative advances which were occurring in the denomination. The church had become "big spiritual business."

There were three areas in the 1960's which had a major impact on the life of First Baptist Church, Chamblee. They were the

decision to go to two fulltime men in the area of music and education, the acquisition of land, and the plans for building and accelerated debt retirement.

The resignation of Bill Cropper as minister of music and education on December 12, 1962 created a situation that would become a turning point. Cropper resigned to return to Southern Seminary for the purpose of earning a Bachelor of Divinity Degree and enter the pastorate. He was called as pastor of the Davids Fork Baptist Church in Lexington, Kentucky. Cropper told the church that the responsibilities had grown so in the areas of music and education that one man could no longer be effective in both areas.

The deacons discussed the question as to whether to employ a combination minister of education and music or separate the position. By a 13 to 1 margin the deacons voted to recommend that the church employ a fulltime minister of education and a parttime minister of music. This recommendation was approved in February.

In May 1963, Mrs. Grant Curtis asked permission to speak to the deacons. The minutes indicate, "She outlined the music program as suggested by the Southern Baptist Convention and how the program could benefit our church. She also gave facts and figures regarding other churches music programs in our association. It was her opinion that with the already proven interest in music by our church members, over 200 were involved with the music program, that a full time Minister of Music should be immediately employed by our church."

"Much discussion" followed. The deacons all expressed that they felt that there was a need but the church's financial position prohibited the move. "Everyone was aware that if we did secure a fulltime minister of music, that we would be doing so strictly on faith." The deacons voted to recommend to the church that we reconsider and employ two fulltime men for the music and education positions.

A special business meeting was called for. Pastor Lawler wrote in *The Call*, "This Sunday, as you come in to the Worship Hour, you will receive an individual printed ballot on which you may indicate your support or rejection of the recommendation from

the Deacons. I know you will form your convictions prayerfully and will express them honestly and sincerely through your ballot. There are two or three things we need to give consideration in this matter. 1. Is there a legitimate need for two fulltime staff members, one in education and one in music? 2. Are we able, financially, to make this step at this time? 3. Are there other needs in our church that are more pressing or more urgent right now?"

The meeting was held after the morning service on June 16, 1963 to vote on the question. Ballots were distributed, the motion was made, and a long arduous discussion followed. An amendment was presented to send the recommendation to the finance committee before voting on it as a church. The amendment failed 99 to 120. Another amendment was presented that the recommendation had to pass by a two-thirds majority. The amendment lost 99 to 107. Finally the question was called for. The recommendation "that we employ a fulltime minister of education and a fulltime minister of music" was approved by a 175 to 97 margin.

Lawler commented on the results in the church's paper, "Last Sunday morning in a special called business meeting the church indicated by a vote of 175 to 97 that it favors the calling of two men for the responsibilities of education and music. The present nominating committee which has been working on this matter since February will continue to look for God's man to fill the educational position. A special committee will be announced soon and will begin its work at once seeking out a leader for the music program of First Baptist."

Before final job descriptions were established the minister of music position was also given the responsibility of the youth program and the title was changed to minister of music and youth. This decision was a significant turning point in the church's ministry and influence for the decade of the sixties and years following.

The acquisition of land was finalized during the first half of the 1960's. For many months the church had been trying to secure the two-plus acres southeast of the educational building from Watkins Street to 400 feet north of Watkins Street. The land in

question was owned by the Sawtell estate. Low income dwellings which were built for Lawson-Gordon were located on it. Prior to 1963 all offers, and there were many, for the land were refused by the owners indicating that the land was not for sale. In May 1963 an individual bidding for the church offered \$9,000 for the property but this bid was refused. The church voted to offer \$12,500 and this was also refused in June. Finally, in August 1963 the owners accepted the church's offer of \$16,000 for the property. The contract was signed in September and a vital piece of land was added. The church's back property line now was a straight 700 foot line from Hood Avenue to Watkins Street.

The last acquisition of property was in September of 1965. The small tip of land at the corner of New Peachtree and Hood Avenues was owned by the McCrary estate. There was not enough land involved for a service station but a small type business could have used the corner. The church purchased the land for the owner's asking price of \$4,000. The church now owned a key corner that completed the ten acres of land bordered by New Peachtree, Hood Avenue and Watkins Street.

The church had been awaiting the construction of a new sanctuary. They appointed a new building and property planning committee in April 1964. Members were Duncan Baxter, T. E. Boland, Lee Brown, W. B. Hyde and Harold Smith. They were to consider needs and plans for land, present buildings, future buildings, financing, permanent equipment, and houses for the staff.

After eleven months of study the committee recommended that a sanctuary seating 1200 be built with a ground floor of 25,000 square feet for a fellowship hall and educational space. The present educational building should be modified to meet present and future needs. Houses should be built or purchased for the pastor and minister of music-youth. (An older pastorium was presently owned as well as a home for the minister of education.) Financing should be done through a mortgage loan and an accelerated debt retirement program promoted. Finally, the church should elect a five-member building committee to proceed with the selection of an architect and other professional help to proceed with the construction and modification.

In February 1965 the church voted to build and Duncan Baxter, T. E. Boland, Grant Curtis, Ben Hyde and Harold Smith were elected to the building committee.

The number one problem in regard to building was the securing of financing. Decatur Federal Savings and Loan said that the present indebtedness of \$175,000 had to be retired before new money could be committed. The church planned a program which would lead the church to retire the debt.

"New Life For You and Your Church" was a program developed to retire completely the \$175,000 debt and revitalize every area of the church's life. It was an educational program that lasted for eight weeks culminating on "New Life Day", Easter 1965. On that day the church received in cash or three-year notes a total of \$34,382 for debt retirement. There were 907 in Sunday School and 18 additions that day. This money saved the church one quarter of one percent in interest and reduced its present indebtedness to \$145,000 but did not retire the debt.

The building committee was then locked into the reality that construction could not begin until the debt was removed. In the next few years the committee continued working with the architect with style ideas, room useage, and total plant layout bringing recommendations to the church at different times. The church was asked to approve plans for the general style of the sanctuary as well as location and room layout in November, 1965. A contemporary design was recommended because of the church's location and the cost of a colonial structure.

The building plans in 1966 went into a holding pattern. Each time the committee met they discovered that rising costs were eating away at the ideas they wanted incorporated in the construction. They had to change elements of the design, remove the full basement under the sanctuary, and modify other areas to keep the cost within reason.

In the spring of 1968 a survey was made to determine the feasibility of relocating the church plant nearer Interstate 285. The survey showed that the church could not afford to duplicate the present buildings and that 64 percent of the church's membership lived within two miles of the facility. On May 29, 1968 the church was asked to reaffirm its decision made in 1965 in order to

rekindle the spark of excitement which had diminished regarding building plans. Another debt retirement plan was conducted. "Now Is The Time To Build" had a goal of \$1,000 a week in building fund pledges. This low key soft sell resulted in pledges of \$500 per week, one-half of what was needed. In October, 1968 a more elaborate building fund plan was launched. Instead of a fall Forward Program of Stewardship for pledging the regular operating budget, the church was led into a capital fund campaign to raise \$300,000 for debt and building needs. The program involved information dinners, testimonies, special papers, canvassing teams and three-year pledge commitments. \$150,000 was committed and became a major factor in the final move to begin construction. The 1960's, however, were not to see the new building. Each year that went by after the decision to build in 1965 saw a \$50,000 increase in the cost. Little could be done about the situation because of the church's debt.

One of the peripheral problems during Lawler's pastorate was the "soft drink box issue." It was symbolic and reflected the changes in values and customs. In November 1960, a request was made of the deacons that they ask the church's approval for the installation of a Coca Cola vending machine to aid the church's youth program. The deacons unanimously turned down the request, not wanting products sold in the church building.

In May, seven months later, the same individual who led the argument against the "box" recommended one be rented. The staff was asked to locate a suitable machine. From what occurred later, apparently a lot of individuals were still not convinced about the correctness of the action. An October 1961 issue of *The Call* had an article giving rules for its use.

At least once a year, and sometimes more, for the next three years the question of the use of the Coke machine reappeared. The last two times the issue is referred to is recorded in the deacons minutes of March 30, and April 27, 1965. A deacon commented that Coke bottles were scattered all over the building. Pastor Lawler responded, "Enough time has been taken on the discussion of the Coke machine. Either lock it up or take it out! We have more important matters to consider". Don Jackson, minister of

music and youth, was made responsible for the Coke machine. At the next deacon's meeting a report was given that "the Coke machine is being handled much better, however some people outside the church family were purchasing Cokes."

By 1969 there was no question regarding the "drink box". In fact, in 1971 the administrator put in a candy machine for the convenience of the members and support of the food service operation without bringing the question to the church. In 1975 the "soft drink box" was still being misused. Bottles were still being scattered all over the building and drinks were being carelessly spilled, but it had become a maintenance problem not a deacon question or church issue.

No change was made to the church's physical plant during the 1960's. There was some remodeling and room modifying but no exterior changes. The congregation wanted desperately to build a new sanctuary but many factors, which will be discussed later, delayed any expected building program.

During the 1960's, the old white building, the original church house, continued to provide valuable Sunday School space. The two older adult departments used the main floor area and surrounding classrooms. The upstairs was used for whatever needs were most urgent. Sometimes the need was teacher training and adult classes and sometimes college and career. The building was not ideal Sunday School space but it was absolutely necessary to the church's program. Sunday School could not have been conducted without it.

Between the white building and the main educational building was a small thirty-by-fifty-foot structure referred to as the brown or Intermediate building. The lower level was cement block and the top floor was level with the main floor of the educational building and was constructed of wood and had a hip roof. Both floors had an assembly area down the center of the building that was eighteen by fifty feet. Along this assembly room on each side were five classrooms. This building served from 1949 until 1969 as the Intermediate Sunday School space.

The most imposing structure at the time was the two-story red brick educational building which was 300 feet long and fifty feet

wide. The section nearest Watkins Street, which was the newest addition to the building, continued to serve as the temporary auditorium throughout the 1960's. Although the temporary auditorium was physically attached to the remaining portion of the educational building, members had to use an outside covered walkway to go from Sunday School to church. The educational foyer was one-third as large as in 1975 and did not directly connect the two units. This was the foyer for the auditorium. There were stairs leading from the foyer to the balcony. Two double doors with large windows led into the main floor of the auditorium.

Thomas Clayton Lawler was thirty-six years old when he became the pastor of First Baptist Church, Chamblee, on January 29, 1961. In coming to Chamblee Lawler was returning to his home state following pastorates in Texas and Wisconsin.

After serving as a Navy pilot during the closing days of World War II, Lawler worked for a brief time as a salesman and then as a radio announcer. Jesse Hendley, pastor of his home church, the Colonial Hills Baptist Church in Hapeville, greatly influenced Lawler's life. Hendley preached strongly evangelistic messages and emphasized missions, and both were transmitted to Lawler as he grew up. Hendley helped him interpret his call into the pastoral ministry.

Lawler attended Texas Wesleyan College and Southwestern Baptist Theological Seminary in Ft. Worth. While attending seminary he was pastor of the Gilead Baptist Church in Roanoke, Texas and then was called to the Richland Hills Baptist Church in a new northeast section of Ft. Worth. The Richland Hills Church building was constructed simultaneously with the subdivision. On the first Sunday services were held, more than 150 joined as charter members.

In 1956 Lawler left the growing Richland Hills Church to become city missionary for Milwaukee, Wisconsin. The new work in Wisconsin and Minnesota was sponsored jointly by the Baptist General Convention of Texas and the Home Mission Board. Lawler was assigned the responsibility as coordinator of Southern Baptist work in Milwaukee along with his being called as pastor by the forty-member Northwest Baptist Church.

The new congregation was meeting in the funeral chapel of the Wisconsin Memorial Park Cemetery. After five years and four moves, the congregation owned twelve strategic acres. A \$100,000 facility for a membership of 250 was constructed. During those years, Lawler also led Southern Baptists in securing ten acres and constructing a first building for the Brown Deer congregation, and securing acreage for the Layton Avenue Church.

While the Northwest Church was struggling with a Sunday School attendance of ninety, Lawler led the church to start the South Milwaukee and Brown Deer missions on the same Sunday. With key leadership leaving that Sunday to help in the new missions, the Northwest Church had a record attendance of 106 in Sunday School! During his pastorate in Milwaukee five men from the Northwest Church entered the ministry, three of them native Milwaukeans. Norman Plunkett and Harvey Nowland, both members of the First Baptist Church of Chamblee in 1975 are two of the Milwaukeans. Nowland and his wife Bobbie were appointed as Southern Baptist missionaries to Peru. Illness required them to return to the United States in 1972 when they moved to Chamblee.

On March 5, 1961 Lawler assumed his pulpit responsibilities at Chamblee. His salary was \$6,800 with housing and other benefits. His approach to the ministry was very "clear," evangelism and missions. He felt he had no job description except his burning desire to "preach the Word."

Bill Cropper welcomed the new pastor with these words, "Our church's history will be enriched with the coming of Tom C. Lawler this Sunday . . . I know of no other church in the Southern Baptist Convention with any more opportunity than ours. Brother Lawler's coming is an answer to many prayers, and he will be a blessing to us."

Lawler's ministry began in a very "clear" manner. He immediately taught a study in home missions and wrote the first three articles in the church paper, *The Call*, entitled "Do you Need a Revival?", "What About the Salvation of Our Children?" and "Let Him That Is Athirst, Come."

The next month he led a Spring revival. With his evangelistic

thrust, more than 100 people came forward, twenty-three for baptism, eighteen by letter and fifty-nine rededications. The tempo was set for the next five and one-half years of his ministry at Chamblee. He had a brown strip of embossed plastic taped to the pulpit. The tape read, "Sir, we would see Jesus" which was taken from John 12:21. Almost all of Lawler's preaching had an evangelistic thrust and was taken from the New Testament, especially the gospels. He enjoyed preaching message series, such as "The Family" in the morning service and "The Book of Hebrews" for the evening service. He used the church paper to react to social and moral issues such as the Supreme Court decisions regarding prayer in schools, federal aid to parochial schools, and community questions such as alcohol and gambling.

Lawler increased the mission consciousness of the church in regards to finances. Within his first year as pastor, gifts to the Cooperative Program doubled from five percent to ten percent of all undesignated gifts. From 1961-1966 undesignated receipts increased from \$88,262 to \$150,871 or seventy percent. During that same period mission gifts increased from \$7,994 to \$30,694 or 283 percent.

Lawler resigned as pastor on October 23, 1966, to accept the pastorate of First Baptist Church of Norcross, Georgia. First Baptist Church, Chamblee, would be pastorless for the next twelve months. During this time the leadership used several methods to inform the membership of all actions, procedures, and reports. Each Saturday morning deacon officers Grant Curtis, Vernon Street, Clint Keown and Marvin Camp met with Bill Colle and Norman Plunkett to review the week, plan and evaluate. The treasurer's report was printed in the *Call* along with descriptions of church committees, a listing of committee members, and business meeting " gleanings." The business meeting reports included a summary of what each committee was doing. At various times, members were surveyed for their opinions.

After Bill Cropper resigned in 1963 and the church decided to have two ministers in the area of music and education, two committees were formed to seek out two men.

Tom Lawler telephoned the placement office of Southwestern

Seminary for the names of possible ministers of education. One of the names given was that of Norman Plunkett, the young man with whom he had worked in Wisconsin. He asked how he could get in contact with Norman. As they were talking Norman Plunkett walked into the office and the initial contact was made.

Plunkett was born in Milwaukee, Wisconsin in 1934 and was a graduate of the University of Wisconsin. He and his wife, Nancy, became Southern Baptists as a result of the pioneer mission work in the Wisconsin-Minnesota area in the 1950's.

Plunkett began his ministry with the First Baptist Church October 4, 1963 at a salary of \$5,000 and the use of the church home at 2867 Dresden Way. Although his main responsibility was in the area of education, the rapid growth of the church demanded heavy administrative responsibilities. He was appointed as business administrator in addition to his education function in 1965.

Plunkett served the church during the rest of the 1960's with the exception of a ten-month period in 1966 when he resigned to accept a similar position at the First Baptist Church of Oak Cliff, Dallas, Texas. He returned to Chamblee in December of 1966, and moved into a new home, purchased by the church, at 4014 Admiral Drive. For some time, he jokingly referred to the unusual event in 1966 as his "sabbatical leave for further study."

During the 1960's a strong six-month teacher training course graduated more than 100 trained prospective teachers. Started by Plunkett, the responsibility for the class was soon given to Vernon Street, Eunice Black and George Scarborough. Norman and his wife, Nancy, had three sons: Norman, Jr., Jonathan, and Christopher.

In December 1963 the church called Don Jackson as minister of music and youth. Jackson, a native of Paducah, Kentucky, had attended Southwestern Seminary and served the Highland Baptist Church in Arlington, Texas. He came to Chamblee from the Northside Baptist Church in Chattanooga, Tennessee. His tenor voice and able choral direction added much to the church's music program. At socials, his imitation of Jerry Lee Lewis and "Great Balls of Fire" always brought down the house.

In addition to his musical talent, he was an administrator. He

organized and conducted this church's first youth choir tour in 1965. His decision to lead the preschool music activity was praised by the educators in the church who recognized the need for small children to be taught by men.

Don and his wife, Stella, had two boys, Mark and Shannan. He resigned in October, 1965 to return to school. In 1966 he was called to the Bethany Baptist Church, Dallas, Texas, where he led out in an enormous graded choir program, producing recordings, and presenting community concerts. He pioneered in the concept of choir mission tours and was one of the first to have his choirs sing in federal and state prisons across the South.

Bill Colle, a native of Pascagula, Mississippi, was called as minister of music and youth in July 1966. A graduate of Oklahoma Baptist University and New Orleans Baptist Theological Seminary, Colle developed a strong graded choir program, especially in the area of youth. He took the youth choir on pioneer mission tours to Athens, Ohio in 1967 and Portsmouth, New Hampshire in 1968.

His talent was in the area of music and humor. He always had people laughing at his jokes or his actions. He was an outstanding soloist, serving as a member of the Chamber Chorus of the Atlanta Symphony, directed by Robert Shaw, and singing with the Centurymen, an elite group of Southern Baptist ministers of music. He organized the Pacesetters, a folk singing group of young people from the church and directed BSU choirs at Georgia Institute of Technology and Georgia State University.

Bill and his wife, Karen, had three children: Jay, Krista, and Kyle. Bill resigned in October 1969 to accept the same position with the River Oaks Baptist Church in Houston, Texas.

The church camp came of age during the 1960's under the capable leadership of T. E. "Tommy" Boland. Camp Rutledge, conducted at Hard Labor Creek State Park, was reaching and influencing hundreds of boys and girls. Volunteer staffers each year set the tone for camp. For several years the church invited the Glenwood Hills Baptist Church to share in the program. Many outside observers commented that Rutledge was the finest operated and most meaningful camp they had ever seen. Each

year Camp Rutledge improved. A young man who had to miss serving as a staffer for the first time in six years illustrates the "spirit of Rutledge" in writing to Boland:

"Although it may be a little out of the ordinary, I wish you would convey a message for me to all the campers. Tell them that I miss them all and I wish I could be there to enjoy the wonderful Christian fellowship with them. They are experiencing the most wonderful opportunity to combine a rich fellowship with their friends and with their Master that is afforded anywhere in all the world. This is the first time in six years I have had to miss camp, and the hollow feeling it has left already is worse than an empty stomach. Camp is one thing everyone looks forward to, but one can't really realize what its value is until he is unable to go. I don't really know how to put what I feel into writing, but if you will, tell everyone to think about me, to enjoy themselves to the fullest, and to put Christ first in everything they do."

Boland was awarded a loving cup in 1968, when he retired as camp director, as an expression of appreciation for his fifteen years of service to Camp Rutledge.

Under the capable direction of Olivia Futrelle, the church library was reorganized in the early 1960's. The library grew in number of books and circulation. It was located on the main floor of the educational building nearest Hood Avenue. At that time, the library contained 308 books and had a circulation of about fifty books each month. In the fall of 1963 Mrs. Futrelle resigned as librarian. Miss Addie Wright assumed the direction of the library and served until 1968. The library location was moved to the foyer of the auditorium in the fall of 1963. Circulation tripled just because books were now where the people were. Miss Addie was responsible for the addition of many new books through a memorial gift program. By the end of 1969 the library contained more than 1500 hard bound volumes, an increase of 500 percent.

The Woman's Missionary Union and Brotherhood began to change their organizations in regard to local mission activity. The move to "doing" rather than "listening" began in 1967. The

traditional WMS Circle concept gave way to mission action groups. These action groups in the Brotherhood and WMS engaged in ministry in the community, whether the people involved were prospects for the church or not. This concept was revolutionary. Many leaders and members had difficulty reorienting their thinking to a ministry for need's sake rather than a ministry for the sake of an eventual member.

The WMS began with three mission action groups. The Lawson Group provided a tuition free kindergarten for economically disadvantaged children. The Ashton Woods Group ministered to the local convalescent home. The Crisis Room Group provided food and clothing to the needy. The WMS continued to have a monthly general meeting for mission support through prayer and study.

The Brotherhood reorganized into mission action groups in September 1967. They provided ministry at the Atlanta Union Mission (a program that had been in operation since the early 1960's), Ashton Woods Home, and the support of the WMS mission activity. They renewed their desire to study world missions, but all of this was postponed when the Committee of 100 demanded the time of the men and replaced the Brotherhood.

In July 1968, four college students were appointed as summer missionaries by their respective Baptist Student Unions. Marvin Camp, Jr. served with the Indians in Arizona, Yvonne Brannon went to Malawi, Pete Brannan went to Malaysia, and Greg Samples served in the inner city in Baltimore, Maryland. During the 1960's, five of the young people enrolled at Southwestern Baptist Theological Seminary. They were Gene Wilson, Sylvia Wiley, Carol Bond, Larry Montgomery and Jere Wilson.

R. Wilbur Herring became pastor on November 5, 1967 at a base salary of \$12,500 plus housing and other benefits. Because of elderly parents living with him, the tri-level pastorium at 1824 Chancery Lane was sold and a home was purchased at 5126 Vernon Springs Drive.

Born in Little Rock, Arkansas in 1911, Herring received his bachelor of laws degree (the school changed the name of this degree to juris doctor in 1969) from the University of Arkansas. Prior to and during World War II, he worked in the areas of

finance and law. He enlisted in the Navy and attended the School of Military Government at the University of Virginia and the Civil Affairs Training School at Stanford.

Following the war, Herring attended Southwestern Baptist Theological Seminary. Prior to coming to Chamblee, he was pastor of Calvary Baptist Church, Little Rock; Central Baptist Church, Jonesboro; and North Jacksonville Baptist Church, Jacksonville, Florida. He served the latter church for more than nine years. For a brief period of time Herring was president of the San Marcos Academy in Texas. John Brown University in Siloam Springs, Arkansas awarded him the honorary doctor of divinity degree. While pastor at Chamblee he served as a member of the Southern Baptist Radio and Television Commission. His wife, Mary Elizabeth, assumed a strong helping role in his ministry. They had two grown children, Dr. Bill Herring and Mrs. Robert Harrison.

Herring emphasized administration with an evangelistic drive. Within the first month of his pastorate there were fifty-two additions. His thrust was illustrated by the phrase, "God is in the adding business," which was written and said often. One of his first actions at Chamblee was the sharing of his concept of the church with all the leaders. Herring likened the operation of the church to that of an army. There had to be good administration to produce an effective program of evangelism. There were four major divisions of responsibility: worship, education, evangelism, and support included enlisting, training, sending and supplying. To carry out these he formed a worship arrangements committee to take care of everything from parking and ushering to the Lord's Supper and flowers. He also gave strong support to the educational units; formed a committee of 100 to serve as an evangelistic infantry; and gave a new emphasis to the administrative support groups of the deacons, personnel, properties, and finance committees. The operation of the church was patterned after the military with the concept of the pastor as chief-of-staff and the minister of education as executive officer. Herring's intensive training and experience as an officer in the Navy had greatly influenced him.

In his first sermon in September 1967, he preached that the

church is not a democracy but a theocracy with Christ as its head. The members have to function through democratic procedures, but there has to be a "man in the gap" who leads the people as he interprets God's will.

The fall of 1967 was spent organizing the elite group of men called the Committee of 100. It was patterned after the Chamber of Commerce's group which seeks to attract new business and industry to a community. The Brotherhood was disbanded in favor of this evangelistic group. J. D. Adams served as the first chairman and was succeeded by Dr. Roy Hall. Through ten vice chairmen serving as captains of ten-member teams, the committee was to visit and enlist members. The committee met every Tuesday for a year and a half. The highest attendance was kickoff night when 80 men were present. Attendances each week varied between 19 and 62 with 34 being the average.

To support this group Herring led the church to employ a visitation secretary, responsible for visitation records and Committee of 100 administrative matters: He also led the church to call a minister of evangelism, Earl Craig, to give direction to all phases of soul winning and prospect visitation.

Using this procedure, at the end of seven months, the church experienced 255 additions, ninety-eight of these by baptism. At the end of the 1967-1968 church year there were 407 additions with 147 baptisms which led all churches of the Atlanta Association and was second highest in the state. Although Herring led the church in other areas, before resigning in October 1969 to pastor the Central Baptist Church in Jonesboro again, the main thrust of his ministry was additions. During his two year pastorate, 692 joined the church with 249 by baptism.

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HAZEL BOYD
Educational Director,
1953-1955



"BILL" CROPPER
Minister of Music
and Education,
1958-1962



N. P. PLUNKETT
Minister of Education
and Administrator,
1963-



DON E. JACKSON
Minister of Music and Youth,
1964-1965



WILLIAM "BILL" COLLE
Minister of Music and Youth,
1966-1969



CHARLES F. PASSMAN
Minister of Music — Associate
Pastor, 1970-



SID A. HOPKINS
Minister of Youth and Outreach,
1970-

Chapter XI

Climaxing a Century Together

— 1970-1975

THE WORD "TOGETHER" summed up the spirit of 1970-1975. First Baptist Church of Chamblee was at a point in history in which decisions had to be made as to whether the church would remain a small town church or evolve into a cosmopolitan church. With this in mind, the church needed to find leadership. As the decade of the seventies began, the church was busy seeking a new pastor.

The church was led to call Earl H. Craig, Jr. who had been serving on the staff as minister of evangelism for nearly two years. By action of the church in calling Craig, the decision was made to grow toward a metropolitan church with outreach and ministry as its goals. The thinking and the mood of the church was reflected and magnified in the words of Pastor Craig's acceptance and challenge to the church on February 1, 1970:

"I came to Chamblee one year and nine months ago. I came because I felt that God had opened to me a wonderful opportunity to learn and to serve. While I came desiring to be a blessing to the church, I soon realized that in actuality the church had been a blessing to me. It had given me more close friends than I had ever expected to have. It gave me some tremendous co-workers with whom to work. Both friends and co-workers alike were patient with me in my first few months on this field.

"I was able to learn a great deal. I learned that you must earn respect. There is nothing automatic about it. Respect comes when sincerity and ability are matched. I learned that the freedom to preach one's interpretation of God's Word comes from a prior recognition that you are 'just a man among men.' I learned that a minister must first be a pastor before he can be a prophet. I learned that you don't preach down to the people, but rather share as one saved sinner to other saved sinners. I learned that a preacher's hostility is not to be confused with the judgment of God. I learned that the staff and deacons must serve as a team if the church is expected to be a team. I learned that trust in elected leaders is basic for an orderly administering of the church's business. I learned that church work is never done, and that it cannot be done by one or even four fulltime men. It takes the cooperation of all. I learned that the 'back door' of the church can be a friend. There are those, I'm convinced, who expect a perfect church; when it is not found here, they must be allowed to look elsewhere. Some have already done that, and others will. I learned, however, that those who are faithful to God and His church, do not depend on a certain preacher or certain program on which to base their loyalty. These are always the backbone of the church. When they see imperfections, they are ready to stay and correct them.

"In light of these many learning experiences, I am deeply honored to be called to be your pastor. Beth Ann and I have prayed together about it. We have consulted some of our most admired friends—former pastors and laymen alike. We have discussed it with many of you. Not a one has discouraged us. The final decision, however, was ours to make, and we have made it.

"I accept with joy the call to become your pastor. Your vote of confidence after almost two years of service here, leads me to believe that you are ready to move out into this world as a part of God's universal church. I simply request three things from you: your daily prayers, your inexhaustive patience, and your persistent effort."

This acceptance statement was not to be just talk. Craig's gifts as pastor and leader would create a strong unity in spirit and purpose. To that end the church began to seek its place in the decade of the seventies.

A humorous incident took place when Craig performed his first baptismal service as pastor. He put his hip boots over his pants assuming he would stay dry. He put the robe on over the hip boots and waded down into the pool ready for the curtain to open. He later commented, "I began to feel my toes getting wet and then my ankles and I realized I had a leak somewhere." He completed the baptismal service with water up above his waist inside the boots. When the curtain closed he was unable to move from the spot in which he was standing. He was indeed waterlogged. He turned to Deacon Roy Hall, who leaned over and literally pulled him up out of the baptistry. As he stood on the platform beside the baptistry he looked like the "fountain of youth," spurting in all directions. Upon examination of the boots, he discovered that some of the youth had put close to 100 slits in the boots. The joke was expensive because new boots had to be purchased. But Craig never forgot to check the boots before every subsequent baptism.

To understand how the church moved under its new pastor, a look at the times as it related to the church is necessary. The community had become increasingly a bedroom area to Atlanta with more and more industry and office complexes moving to the church-served community. The economy was on the upward swing.

The population growth of the immediate area had stabilized with an older population, as evidenced by the DeKalb County School Self Study which showed from 1968 to 1974 a decrease in elementary enrollment and an increase in total county population. The inference was drawn that families in DeKalb were having fewer children, reflecting a nationwide birth control trend. In 1968-69 the elementary enrollment in DeKalb was 56,266; 1970-71 was 57,068; 1972-73 was 56,971, and at the end of the first month of the 1973-74 school year 53,993. In 1972 the population for DeKalb was 400,000 which was an increase from 360,000 in 1967. This indicated a need in outreach planning for a larger adult population.

The immediate community had shown a slower population growth as the building area had largely become saturated. It continued to house a transient population due to many multi-unit dwellings and shifts in the population and economy. Three

priorities were thus necessary: outreach, ministry and fellowship. The church needed to reach the lost, but also needed to teach and grow disciples. While doing these it must also enrich the fellowship.

Among the community issues of the early seventies was the constant support of the church population for school bonds. In the Chamblee and Doraville area there was a larger than average voter turnout with a three to one vote in favor of the bonds. The church took many stands on local issues as well as national social issues.

First Baptist Church of Chamblee joined other churches in the area in voicing opposition to the passing of the law that legalized the sale of alcoholic beverages.

All political elections were studied in light of the candidate's stand on social and moral issues, so that each member could use his ballot in an enlightened and meaningful manner as his responsibility as a Christian citizen. In such civic areas the church felt its responsibility of outreach to the community.

Craig led the church to observe Race Relations Sunday each February. Sermons and printed literature were always available. On one occasion several legislators from the Georgia House of Representatives came for an afternoon panel discussion on how the church could promote racial harmony. Two of these legislators were black. This program was not well attended, but it was well received by those who came.

In 1973 the church baptized the Mullicks, a young couple from India. No dissent was voiced. The church's spirit and attitude was one of openness to all brothers and sisters in Christ.

An example of trying to meet the needs of the times occurred in April of 1970. First Baptist Church of Chamblee offered a six-week seminar on drug abuse. Adult education courses and other seminars of the time were provided in an effort to make the community more knowledgeable.

In the state, the Jimmy Carter era was characterized by improvements in education, reorganization and honesty in government, and the bringing of more tourism and industry to Georgia. His term ended with the state, along with the nation, suffering a depressed economy and a high rate of unemployment.



Photo by Norman Plunkett

THE NEW SANCTUARY FOR FIRST BAPTIST CHAMBLEE
The long awaited dream became a reality on October 22, 1972.



Photo by Don Franklin

DEDICATION DAY CONGREGATION
More than 1,100 people were part of the Dedication Day worship service.

Governor Carter, a Southern Baptist, preached an evening sermon in Rio de Janeiro in the Copacabana Presbyterian Church in 1972. A statue of Christ stands on a mountaintop in that city. "I've seen the symbol in your city of the Savior with His arms outstretched as though saying, 'Come unto me,' " Carter said. "That has become the most important aspect of my life."

Despite the continued differences with his Lieutenant Governor, Lester Maddox, Carter left office with national recognition and as an announced presidential contender for the Democratic nomination in 1976.

These four years found many changes in the national lifestyle. The United States saw the end of the war in Viet Nam but not peace. With this came the problems of amnesty. Also the draft for selective service in the Armed Forces ended and, for the first time in over thirty years, the government would depend on a voluntary army.

The nation grappled with the problems of corruption and dishonesty in the national government as evidenced by the Watergate Scandal. For the first time the nation had a vice president (Spiro Agnew) and president (Richard Nixon) to resign in shame resulting in a president (Gerald Ford) and vice president (Nelson Rockefeller) not elected by the people.

Sociological aspects of national trends were as follows: strong measures for civil rights based on race, sex, and age; movement of youth away from the established churches; tremendous rise of crime; inflation and recession; severe fuel shortages; increased awareness of health hazards; Women's Lib; birth control; abortion; increased divorce rate; increased alcohol and drug consumption; and increased environmental awareness. All of these took their toll on the lifestyle of the local church.

The National Council of Churches issued in 1971, from data gathered during 1970, information that showed only .003 percent increase in total U.S. church membership over the previous report. The Southern Baptist Convention showed an increase, and remained the single largest Protestant body, with 11.5 million members. In 1973, Southern Baptists grew by nearly 2 percent to 12,067,284, second only to Roman Catholics among U.S. church

bodies. Consideration was being given by some in the Southern Baptist Convention to change the name.

In 1971, a new Bible translation, "The Living Bible", was issued.

The Southern Baptist Convention, in 1972, defeated an effort by ultraconservatives to recall the twelve-volume Broadman Bible Commentary, published by the Convention's Sunday School Board, on grounds that it is overly liberal. In 1970 the Convention had voted to withdraw Volume One because of its liberal theology and critical approach to the Genesis account of creation.

The Georgia Baptist Convention began construction of new facilities in a \$5.5 million complex adjacent to the campus of Mercer University in Atlanta, formerly known as Atlanta Baptist College. The growth of Mercer at Atlanta was an asset to the church, because of its close proximity. Occupancy of the Baptist Convention complex was planned for 1976.

At the beginning of the Seventies the ministerial staff of the church was composed of Earl H. Craig, Jr., minister of evangelism, and Norman P. Plunkett, minister of education and administrator. Craig was called as pastor in January 1970. In July 1970, he received his doctor of theology degree from Southwestern Baptist Seminary in Fort Worth, Texas. Upon Dr. Craig's acceptance, Harold Smith, chairman of the pulpit committee, expressed the feelings of the church in stating, "We are grateful to have as our pastor a young man who is keenly aware of the needs of society, our community, and our people; and can lift us to not only see these needs but motivate us to do something about them."

Craig was born August 24, 1940 in Columbia, South Carolina, where his father was a fireman, a position he was to hold for 27 years. When ten, Earl Jr. became a Christian at a Billy Graham evangelistic crusade in the city, and was baptized at the Tabernacle Baptist Church.

At Furman University he studied history and religion, while excelling on the golf team, and he graduated in 1962. By 1965 he had earned a bachelor of divinity degree from Southwestern

Baptist Theological Seminary, and immediately began work toward his doctorate. At the seminary he served as president of the Theological Fellowship. He married Beth Ann Price of Dallas, Texas, and in 1975 they had a daughter, Stacie, age five, and a son, Stephen, three.

Craig accepted the challenge of the ministry at First Baptist Church by presenting plans for an expanded program, including searching out a minister of music, as well as a person to be selected in the fall of 1970 as minister of youth and adult outreach. This was a new concept for the church. Up until this time the youth program was basically a music and summer camp program. Craig felt that the community in which the church ministered demanded a fulltime youth minister.

Charles F. Passman was called as minister of music-associate pastor and began his service in July of 1970. He had previously served for four years as minister of music and education at Fellowship Baptist Church, Smyrna, Georgia. In high school, Passman was a four-year letterman in football, basketball, and track as well as valedictorian of his class. He attended Tulane University on a football scholarship. There he was active in the concert band and chorus, president of the Baptist Student Union and Distinguished Military Student and Graduate-ROTC. Passman received his master of church music degree from New Orleans Baptist Seminary, majoring in music education. He married Paula Ann Wilbur and in 1975 they had two sons, Paul and Kenneth.

As minister of music-associate pastor, Passman was responsible for the planning, conducting, and evaluating of a comprehensive music program, which included music education as well as performance to enhance worship. He also assisted the pastor in the many pastoral care duties, helping with the visiting of the sick, homebound, and bereaved.

Sidney A. Hopkins was called as minister of youth and outreach and began his service to the church in October of 1970. He had previously served as minister of education and youth for First Baptist Church of Washington, Georgia, and prior to that in the Brookhollow Baptist Church, Nashville, Tennessee.

Hopkins attended high school in Washington, Georgia. He

began college as a co-op student in the Georgia Institute of Technology and transferred to Mercer University, Macon, Georgia, where he received his bachelor of arts degree in June 1966.

Hopkins received a full-tuition honors program scholarship from the Vanderbilt Divinity School where he received the master of divinity in June, 1969. He married the former Janice Rogers. In 1975 they had two daughters, Heather, age five, and Heidi, born in December, 1974.

As minister of youth and outreach, Hopkins assisted in staffing youth leadership positions, advised in program materials and equipment for all youth groups, administered and coordinated the summer camp program and youth fellowship, counseled with youth and their parents; in outreach, he was in charge of the visitation program for the purpose of leading the church in reaching its growth goals.

Plunkett continued his service in the area of the education programs as well as the administration of the church.

After the basic ministerial staff had been secured, Pastor Craig led the church to define its objectives. "We must know who we are before we can know what we are to do," he said in one of his first sermons. The staff and church council presented the following objectives, and they were adopted by the church in early 1971:

Section 1. General

The First Baptist Church of Chamblee, using the Bible as our primary source of authority, is a fellowship composed of baptized believers who share a personal commitment to Jesus Christ as Savior and Lord. We seek to be a redemptive body in Christ through the power of the Holy Spirit. This church uses the facilities at 5303 New Peachtree Road, Chamblee, Georgia to assist in carrying out its objectives.

The following objectives are statements of ultimate ends toward which this church aims its activities. These objectives are the church's answer to the crucial question: "What do we understand to be God's purpose for our church?"

These objectives define our church's program in general terms and provide direction for our church's goals, programs, and plans. The objectives are statements of our timeless intention to act. These objectives are intended to be reviewed regularly by the congregation. Long range and short term goals shall be developed and carried out in accordance with them.

Section 2. Statement of Objectives

Our objective in worship is to be a fellowship of believers through which we seek to provide opportunities for an encounter between God and man.

Our objective in evangelism is to witness for and about Jesus Christ in loving word and unselfish deed to all persons in this community.

Our objective in missions is to share Jesus Christ through ministries to people in the community who are not immediate prospects for our church, and with all other people throughout the world.

Our objective in Christian education is to be a fellowship of maturing Christians whose learning results in responsible living.

Our objective in administration is to improve continually our organizational structure and functional responsibility so as to meet the objectives and goals of our church.

Our objective in Christian relations is to be a fellowship that seeks meaningful dialog and cooperation with other churches and various publics in ministering to the community and the world.

All programs, services, and ministries were to be kept in harmony with these objectives.

The lay leadership of the church continued to grow in numbers, dedicated service, and spirituality as evidenced by the change in philosophy of the deacon body from that of administration to ministry. These ministry groups included: new member fellowship, pastoral ministry, church family ministry, inactive deacon ministry, and special care ministry. It was begun in October, 1970, and to handle the increased responsibility, the deacon body was expanded from 24 to 42. Chairmen of the deacon body included: 1970 Joe Hurley, 1971 Tom Jack, 1972 Jack Anthony, 1973 Tom Palmer, 1974 John Dixon, and 1975 Phil McBride.

Representative of the lay leadership was Dallas Gay, Sr., who was honored on June 2, 1974, by "Dallas Gay Day." Gay, a member of the church since 1939, had served as building superintendent and had to resign for health reasons. In *The Call* on the day in his honor was written, "He has been more than our building superintendent. His love and devotion to the Lord and this church has motivated him to go 'extra miles' time and time again." He was honored at the morning service and at a church-wide fellowship following the evening service.

New church hymnals were given in memory of George W. Ray, Jr., by the children of the church. Ray was serving as adult division director in Sunday School at the time of his death on April 6, 1972. His wife, Mrs. Nina Ray, taught in the church kindergarten and Sunday School.

In the building of buildings, it was imperative that there was

also the building of men. Many young people were called into fulltime Christian vocational ministries. Greg Samples served in the summer of 1970 as a youth director. He later graduated from Southern Baptist Seminary in Louisville, Kentucky. Tandy Brannan was licensed to preach by the church in March 1972. Tom Finley was baptized as a new Christian in late 1973 and later answered God's call to preach. He entered Southwestern Seminary in the fall of 1974 to prepare.

First Baptist Church of Chamblee joined the entire community in honoring Harold Smith, Sunday School director for 15 years, and high school counselor and teacher for 43 years. Serving on the steering committee from the church were Mayor W. B. Malone of Chamblee, Ben Hyde, Pastor Craig, and Mr. and Mrs. Paul Pierce. September 24, 1974, was set aside at Chamblee High School to honor "Mr. Harold" and his wife, Elizabeth. That night at a banquet, Mr. and Mrs. Smith were presented with a trip to the Baptist World Alliance in Sweden in the summer of 1975. As Dr. Holsclaw, chairman of the steering committee said, "Perhaps Winston Churchill said it best: 'Never have so many owed so much to so few.' In this case 'few' is one man, Harold L. Smith."

In April of 1971, after having felt the need for more space and after having wanted a new sanctuary and more adequate educational space for many years, and knowing disappointment in the past, the church launched a challenging "Together We Build" building fund program—and launched it with prayer! Harold Smith led the campaign. Fred Henderson led in the spiritual preparation of the campaign. Eighty of the men visited in the homes of every member of the church for the purpose of prayer alone. Through these prayers God granted the response to the "Together We Build!"

The objective was to receive pledges that would extend over a three-year period of time. The goal was to raise \$225,000 over and above tithes and offerings to the regular budget. "This wonderful fellowship of love and excitement pledged the tremendous sum of \$240,000!" the pastor reported.

On Sunday, June 13, 1971, the ground breaking service pro-

vided the realization that now was the time — Together We Build! The foundation was completed October 1, 1971.

The new sanctuary, furnishings, paved parking for 300 cars with adequate lighting, remodeling of the present auditorium, and educational facilities brought the cost to \$1.2 million. At the time, the church membership was 1,940.

The sanctuary seated 1,200 and featured faceted glass-windows, each with biblical stories told through symbolism. The building housed the music facilities as well as some Sunday School space. The lobby featured a bride's room in traditional decor. Dimensions of the building were eighty feet wide by 200 feet long by forty feet high. Splayed walls helped the acoustics.

The piano and electronic organ were placed in the music pit. The special \$40,000 organ was a gift from a church member. The organ system included a console with three sixty-one note manuals and a thirty-two note concave radiating pedalboard, two remote tone and registration control system centers housing 5,140 additive voice generating circuits energized by 960 separately turnable sources. There are ten audio amplifiers providing fifty watts of sustained audio power. Eleven speaker cabinets were included, containing 163 speakers. There was an antiphonal organ with twelve speaker cabinets at the rear of the sanctuary, containing eighty-nine speakers.

The long-awaited day finally arrived. On October 22, 1972, the new building was dedicated to the Lord. This was "a glorious day" in the history of First Baptist Church of Chamblee. More than 1,300 people were present.

The building committee, under the leadership of T. E. Boland, was commended for their faith and perseverance. The following was used as the service of dedication:

DEDICATION SERVICE

October 22, 1972

Eleven o'clock

Organ Prelude: "Sing Praise to God"	Paxton
	Mrs. Neil White
Call To Worship: "The Gate of Heaven"	Thompson
	Adult Choir
"... the Lord is in this holy temple: let all the earth keep silence before Him."	
(Habakkuk 2:20)	
"... this is none other but the house of God, and this is the gate of heaven."	
(Genesis 28:17)	
Invocation	Sid Hopkins
Choral Response	
Hymn No. 380: "The Church's One Foundation"	Wesley
Recognition of Visitors	Earl Craig
Hymn No. 499: "Dedicatory Hymn"	From Gesangbuch der Herzogl
Reading of Scripture: Psalm 84:1-12	Earl Craig
THE CEREMONY OF DEDICATION	Pastor and Congregation
Prayer of Dedication	Tommy Boland
Hymn No. 379: "O Thou Whose Hand Hath Brought Us"	Webb
Offertory: "Allegretto"	Dvorak
Choral Worship: "My Eternal King"	Marshall
	Adult Choir
Dedication Sermon: THE CHURCH OF MY DREAMS	Earl Craig
Invitation Hymn No. 235: "Only Trust Him"	Stockton
Benediction	Norman Plunkett
Organ Postlude: "Festal Postlude with Chimes"	Spence

EVENING WORSHIP

Seven o'clock

Organ Prelude: "My God and I"	Arr. Martin
	Mrs. Neil White
Call to Worship: "From All that Dwell Below the Skies"	Young
	Youth Choir
Hymn No. 41: "To God Be the Glory"	Doane
Prayer	Earl Craig
Welcome and Recognition of Guests	Earl Craig
Message in Music	Dr. Paul McCommon
"The Stranger of Galilee"	Morris
"When They Ring the Golden Bells"	DeMabelle
Hymn No. 279: "He Lives"	Ackley
Offertory: "Great Is Thy Faithfulness"	Arr. Landon
Message in Music	Dr. Paul McCommon
"The Ninety and Nine"	Sankey
"Christ Is All"	Williams
Message	Dr. Monroe Swilley
Invitation Hymn No. 357: "Take My Life, and Let It Be"	Malan
Ordinance of Baptism	Pastor and Congregation
Benediction	
Organ Postlude: "Stand Up, Stand Up for Jesus"	Wilson

THE CEREMONY OF DEDICATION

- PASTOR: Believing that Thou art, O Father, above all the Builder of this house through Thy servants, we offer unto Thee our humble and grateful praise. Knowing that, "Except the Lord build the house, they labour in vain that build it."
- PEOPLE: "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."
- PASTOR: To the glory of God the Father, whose provident grace has circled all our needs; to the honor of His Son, who in love and self-sacrifice has secured for us redemption and eternal life; to the praise of the Holy Spirit, who illumines, comforts, and strengthens us;
- PEOPLE: To Thee, the only true God, we gratefully dedicate this building.
- PASTOR: With thanksgiving to God for calling us together into a new church, and for the work of His grace within us, thus bringing us to this good hour,
- PEOPLE: We gladly dedicate this building.
- PASTOR: For the worship of God in prayer and praise; for the preaching of the gospel of Jesus Christ; for the teaching of the Holy Scriptures;
- PEOPLE: We humbly dedicate this building.
- PASTOR: For the observance of the sacred ordinances; for the comfort of those who mourn; for the encouragement of those who are weak; for the counsel of those seeking guidance;
- PEOPLE: We faithfully dedicate this building.
- PASTOR: For the evangelization of our community and the world; for the promotion of righteousness; for the battle against evil;
- PEOPLE: We obediently dedicate this building.
- PASTOR: For the global extension of the kingdom of God; for the exaltation of Christian brotherhood; for the relief of human suffering;
- PEOPLE: We hopefully dedicate this building.
- PASTOR: In the unity of the faith; in the bond of Christian discipleship; in acknowledgment of our affection for the cooperation with other churches;
- PEOPLE: We joyfully dedicate this building.
- PASTOR: In gratitude for the labors and gifts of all who love and serve this church; in loving remembrance of those who have finished their course; with constant expectancy toward those who shall follow us;
- PEOPLE: We hopefully dedicate this building.
- UNISON: We, the people of this church and congregation, grateful for our heritage, sensible of the sacrifices and zeal here made evident, mindful of our responsibility to perpetuate the spirit and ministry of our Christian forefathers, do dedicate ourselves anew to the worship and service of God, through our Lord, Jesus Christ.

J. W. Chupp and Sam Cox, lost their lives on May 19, 1972, in a cave-in while installing a sewer pipe for the church sanctuary. The church held a service on May 21, 1973, in their memory. Craig quoted from Romans 14:7-8 (RSV) "None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's." It is to be noted that both

men were Christians. On the car seat of Chupp was found an open Bible he had been reading at lunch.

The pastor reminded the members that the new building facilities would be valid only if they improved the worship services, enhanced the spiritual growth of the church, and gave impetus to outreach in improved programs to help meet the needs of the members and the community and all mission endeavors, local, state, home, and foreign. To that end the church moved.

Lay leadership under the guidance of the staff, with special direction by Plunkett, resulted in a new constitution and bylaws. An elaborate, but efficient, salary program was adopted in October 1971. A set of very effective personnel policies aided in the smooth administration of the church. A definite "housekeeping plan" was followed. These basic improvements led to a better foundation for the operation of the programs to foster outreach and better reach the church goals. The Church Operations and Procedures Manual incorporates in file fashion these documents and others pertaining to the church program. The church secured computer services to help with contribution records and produce stewardship profiles.

The church adopted the basic concept of the El Dorado Plan for Training Union which incorporates the church training curriculum into the Sunday morning educational program. This was initiated in October, 1970. It proved highly successful among younger adults, but was not well received by older adults.

There was an emphasis on pupil involvement and "hands on" endeavors in teaching. Much audio visual material was used. More teacher training was given. Leadership adopted the "extended term of service" concept in the program services with an emphasis on constant improvement of skills, knowledge, and dedication. This meant that they served an indefinite term of service and did not have to be elected annually.

Preschool, Children's and Youth Division in all program organizations were promoted as of July 1. Adult divisions were promoted on January 1. This became effective on July 1, 1972.

Member orientation classes and teacher training classes were provided as a part of the Sunday School Department. The Extension Department served those that were homebound. The use of

tapes was of value in this area of outreach. Pastor and deacons took the Lord's Supper into the homes of homebound people.

Programs for children needing special education became a reality in February, 1974. For several years the leadership of the church wanted to begin a ministry for those children who were made special through mental retardation or loss of hearing. It was not until the fall of 1973 that qualified leaders could be found.

Mrs. Leslie Saturday, an EMR teacher in Gwinnett County, joined the church and soon led out in starting the Sunday School class of mentally retarded children. Mrs. Barbara Parker, who had been a member for several years, was discovered as a teacher of EMR children and worked with Mrs. Saturday in setting up the program and finding and enlisting the children.

A class in sign language for the deaf was conducted in the fall of 1973. A teacher from the Atlanta Area School for the Deaf taught twenty of the members in basic sign language. From the class the Lord called out Mrs. Teresa Wiley to begin a Sunday School ministry for the deaf. In February, 1974, Mrs. Wiley and Mike McLean, a twelve-year-old deaf boy, who was already a member, began their journey together learning about Jesus.

The youth ministry under Hopkins expanded its activities. In accordance with the church's desire for a broader based youth ministry a youth council composed of youth representatives and a youth committee composed of adults were formed to give guidance to the program. The primary objective of the youth ministry was to introduce young people to the Christian life and to help them mature as Christian young men and young women. The basic approach of the youth ministry was to involve the young people through fellowships, retreats, church camp, mission emphases, and special summer activities so that they would form friendships and positive attitudes toward the church. As they participated in the various activities they would be exposed to principles of Christian living and receive encouragement in following in Christ's footsteps.

In 1971, the church sought to build involvement of the young people by reaching out to those who had not previously been involved, even though they were church members or Sunday

School members. As the number grew there was a need to build a spirit of unity so that each of those involved felt they were a vital part of what was happening. This emphasis upon group unity with continued growth characterized the youth ministry in 1972. Having broadened the participation and created a spirit of group unity, the primary objective for 1973-74 was to deepen the spirituality of the young people.

In the summer of 1973, the youth participated in the Billy Graham Crusade, worked in Vacation Bible School, shared once again in Camp Rutledge, and had a mission trip to three mission churches in south Louisiana. In addition, the church's involvement in lay renewal provided another avenue for deepening the spiritual insight of youth. In June of 1974, they participated in a mission week during which they worked in five of the Baptist Centers in Atlanta, ministered to the church's homebound members, and attended the Institute in Basic Youth Conflicts. In July of 1974, the church received delivery on its new church bus which represented the possibility of even greater things for the youth in the future.

The music ministry likewise expanded. At the end of the 60's the music program consisted of five choirs and a fully graded program. In the 70's, Passman, minister of music, stated, "The purpose and philosophy of the music ministry is (1) to glorify God through music, (2) to uplift and inspire Christians to greater service and dedication—to lead people of all ages to use their talents in praising God, (3) to win the lost through music evangelism and training in the children's choirs, and (4) to develop church musicians now and for the future."

Leadership in the music program under Passman's direction included:

Organists, Mrs. Neil White, Chester King; pianist, Mrs. Vera Bettis. Children's choirs — Mrs. Julia Henderson, Mrs. Joan Branyon, Mrs. Nancy Hightower, Mrs. Patty Pratt, Mrs. David Dailey, Mrs. Martin Parham, Mrs. Suzanne Burnette, Miss Rebecca Gillian, Miss Joy Maxey, Miss Tina Meade, Mrs. Jo Davis, Mrs. Joan Hicks, Mrs. Pat Carpenter, Mrs. Linda Bever, Mrs. Irma Small.

Under this leadership the music ministry grew from a total enrollment of 220 in 1970 to over 300 in September of 1974.

Among the accomplishments and special highlights were:

- (1) "What's It All About, Anyhow?", May 16, 1971, at Chamblee and June 6, First Baptist Church, Cleveland, Tenn., Youth Choir
- (2) "God's Trombone", October 17, 1971, Adult Choir; second presentation at Timber Ridge Baptist Church, Gainesville, Ga.
- (3) "It's the Lord's Thing", December 15, 1971, Youth Choir
- (4) "Eastertide", March 26, 1972, Adult Choir
- (5) "Purpose", May 28, 1972, Youth Choir
- (6) Allen Digital Computer Organ, System 1500 installed Sept. 1972
- (7) "Who Is My Neighbor?", November 22, 1972, Adult Choir and drama group; "A City of the King", December 17, 1972, Adult Choir
- (8) Four Great Sunday Nights of Music, March, 1973 (Youth Handbell Choir, First Baptist Church, Macon, Paul McCommon, tenor, Sir James Singers, Wendall Kitchens, tenor)
- (9) "The Seven Last Words", April 15, 1973, Adult Choir
- (10) "Real", June, 1973, Youth Choir; "Messiah", December 1973, Adult Choir
- (11) Furman Singers at Chamblee, March 3, 1974
- (12) "It's Cool In the Furnace", June 2, 1974, Young Musicians Choir
- (13) "The Holy City", May 1974, Adult Choir
- (14) "I'm Here, God's Here, Now We Can Start", July 13, 1974, at Camp Rutledge and August 4, Chamblee, Youth Choir
- (15) Four Great Sunday Nights of Music, September, 1974 (SING, AMERICA, Adult Choir; THE TURNING POINT: Miss Joan Pritcher, Folk Singer; Miss Laverne Melton and Miss Hildegard Stanley, Duet)

- (16) August, 1974, church received set of handbells, memorial gift for Lonny Williams, by Linda
- (17) September, 1974, Adult Choir auditions for and is accepted as an official STAY AND SEE AMERICA IN GEORGIA American Bicentennial Music Group, on call for local and statewide Bicentennial events January 1, 1975, through December 31, 1976

The recreational program had something of interest for all ages. Some of the organized programs were: softball, basketball, bowling, gymnastics, and games. All programs included some recreation and fellowship.

The Woman's Missionary Union provided continued service in a mission outreach program with Mrs. Frances Hudson serving as director in 1973 and 1974. The Baptist Young Women (both married and single through age 35) and the Baptist Women organized into three board areas: mission action, mission study, and mission support. The Young Women centered their service in sponsoring and staffing the Lawson Kindergarten. There was disappointment in the first response for the free kindergarten for the children from Lawson. After much prayer it was attempted again in September of 1974. Prayers were answered. Twenty-three children, three and four years of age, were enrolled and were excited as they rode the church bus to the kindergarten at the church building. The church paid a lead teacher and the Baptist Young Women provided two volunteers each day to help.

Special interest of outreach for the Baptist Women was Ashton Woods Convalescent Home. Both groups worked in sewing for Grady and Georgia Baptist, serving city missions, meeting needs of individuals, and working in the Blessing Room, formerly known as the Crisis Room. The theme for 1974 was "Love thy neighbor" which involved all types of mission action in outreach. The dedication of the WMU was felt in all mission oriented programs. This group helped the church in observing the weeks of prayer and offerings for missions.

The WMU continued to sponsor Mission Friends and Girls in Action. In 1974, the Girls in Action were divided into five groups

and Mission Friends in three groups. According to the minutes of April, 1974, Girls in Action had fifty-two enrolled and Mission Friends forty-one enrolled.

In the late summer of 1974, a coeducational organization for the youth division was organized, known as Youth On Mission, with Mrs. Beth Ann Boland as director. The objectives were:

(1) to teach missions, (2) to engage in mission support, (3) to engage in mission action, (4) to create an environment for growth in the Christian life which will reflect itself in responsible involvement in the youth mission, (5) to provide opportunities that would enhance the development of a special relationship between Christian adults and youth, (6) to provide opportunities that would enhance the involvement of young adults in leadership roles in "Youth on Mission" and (7) to be a stimulant to the missions nerve of the church by drawing the church into a greater missions awareness.

These objectives were to be met by areas of involvement. They were: The Equipping Ministry, The Mission Action Project, The Reachout Ministry, and Joy Explosion. According to the church minutes, this organization had an enrollment of thirty-five in September, 1974.

The Baptist Brotherhood continued to progress. Ralph Purcell and Robert McFarland gave leadership. Special emphasis was placed on service to the Atlanta Union Mission and sponsoring the Royal Ambassadors.

The kindergarten program continued to exert an influence on the community. In the 70's, there was an average enrollment of 100 plus the tuition-free school sponsored by the church. The church kindergarten was self-supported. Programs were provided for two days for three-year-old, three or two days for four-year-olds, and five days a week for five-year-olds. This was conducted by a staff of nine, with Mrs. Joyce Harris serving as director. The program was structured to serve the individual child.

The Wednesday Family Night met with great success. Prayer meetings and business meetings were held at the dinner table.

Average attendance from 1973-1975 was approximately 285. All choirs, except the youth choir, rehearsed on Wednesday night. Sunday School planning meetings and all youth mission groups met on Wednesday night making this a real family night. The success led to the renovation of the kitchen in 1974 with plans later to renovate fellowship hall.

Lay workers contributed hundreds of hours to the kitchen renovation, painting of the educational building and the addition of bookshelves, bulletin board, and the tremendous undertaking of landscaping after the addition of the new sanctuary.

The audio-visual education, under the direction of Tom Jack, began providing, in December of 1973, means where cassette tapes containing sermons, musical and other programs could be bought for a nominal fee with complimentary copies of the service to be given to the person in charge of the service.

The First Baptist Church of Chamblee held a brief dedication ceremony officially opening its new Media Center, Sunday, January 13, 1974. Professor William Hendricks, of Southwestern Baptist Theological Seminary, and Mrs. Florence Galloway, Media Center director, took part in the ceremony. Following a brief word by Craig, and a prayer of dedication by Hendricks, the ribbon, composed of book jackets, was officially cut by Hendricks. The center contained 3,100 volumes and a tape ministry for use by members of the church.

More and more the denomination was calling on the pastor for service. He served the Atlanta Baptist Association on its evangelism committee and was chairman of the program committee for 1974. He served the Georgia Baptist Convention as a vice president in 1974, as a member of the Christian Life Commission, and as a member of the 1975 Cooperative Program committee.

Others called on him as well. He served the North DeKalb Lions Club as chaplain, was a member of the Northside Hospital clergy staff, and in 1970 was included in the book, *Personalities of the South*. The 1976-77 edition of *Who's Who in Religion* will include his name. Other Baptist ministers, however, best knew him for his skill at golf. He won the Georgia Preachers Golf Association Tournament five of six years, the fifth championship in September 1973 at Callaway Gardens.

Dr. Craig resigned effective March 30, 1975 to accept the pastorate of the Richardson Heights Baptist Church, Richardson, Texas.

With the intent of growing Christians, Craig had led the church in expanding and emphasizing Bible study. January Bible study each year became a highlight with such scholars as William Hendricks and Leon McBeth of Southwestern Seminary, and President William Tanner of Oklahoma Baptist University. Two lay renewal weekends, under the leadership of Home Mission Board personnel, resulted in a new revitalized interest in Bible study and Christian living. "Dry bones" came to life again.

The First Baptist Church of Chamblee faced a tremendous challenge for outreach as it approached its centennial celebration. With this challenge there was so much for which to be thankful; the leadership, the fellowship, the church programs, the facilities, and the spiritual environment.

Dr. Craig believed, in early 1970, that a united and sweet spirit was necessary for lasting progress to be achieved. That unity and spirit was there. It was for that reason that the church began, in 1972, to sing regularly, "Sweet, Sweet Spirit."

There's a sweet, sweet spirit in this place
And I know that it's the spirit of the Lord.

There are sweet expressions on each face
And I know that it's the presence of the Lord.

Sweet Holy Spirit, Sweet Heav'nly Dove,
Stay right here with us, Filling us with your love.

And for these blessings
We lift our hearts with praise;
Without a doubt we'll know that we have been
revived,
When we shall leave this place.

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Personal Interviews

Dr. Earl H. Craig, Jr.
 Rev. Norman Plunkett
 Rev. Charles Passman
 Rev. Sidney Hopkins
 Mrs. Joyce Harris
 Mrs. Frances Hudson

ARTICLES OF FAITH

We agree in the belief that the following doctnings are taught in the Scriptures and receive them without question upon the testimony of God

- 1st There is one and only one true and living God he Subsist in three persons The Father Son and Holy Spirit These three persons are not three gods but one God
- 2nd The Scriptures of the Old and New Testament are the word of God given by inspiration and are the only rule of faith and practice
- 3rd Adam fell and all men fell in him By this fall the race became totally deprived and powerless to recover themselves from their lost estate
- 4th God from eternity loved his people and before the world began chose them in Christ to grace and glory The effectual calling justification and glorification of each is infalibly Secured through an eternal covenant between the Father the Son and the Holy Spirit
- 5th Sinners are justified before God only by the righteousness of Christ wrought out in his vicarious attonement for Sin and imputed to them through faith
- 6th The Spirit and power of God will effectively call all the elect and will Support Sustain and keep them through faith So that they will perserve to the end and not one be lost
- 7th Good works are fruits of faith they follow justification and are evidences of a gracious State
- 8th There will be a resurrection of the dead and a general judgment and the hapiness of the righteous and the punishment of the wicked will be consciously eternal

From Church Minute Book, 1889-1921
Adopted prior to 1895
(actual spelling and punctuation)

CHURCH ORDER

- 1st A gospel church is a congregation of baptized believers agreeing in the belief of what Christ has said and convenanting to do what he has commanded Its nature powers and duties are to be learned from the new Testament model
- 2nd Of the church Jesus Christ is the head and only law giver By his appointment his church is the Sole executive and authoritative expounder of his law independant of all other governments and responsible Solely to him for what it does
- 3rd Baptism in water and the Lord's Supper are ordinances of Jesus Christ to be observed till his Second coming
- 4th The Scriptures prescribe no mode of baptism The Lord commands the immersion of a believer in water into the name of The Father and of the Son and of the Holy Spirit and a change of this in any particular violates the command and what is done is not baptism
- 5th The Lords Supper is to be observed by the church as a body and not by individual members Hence terms of church fellowship are terms of communion Its designs is memorial and Symbolic a perversion of its designs is its destruction as an ordinance of Christ.
- 6th It is the duty of every regenerate Soul to put on Christ by baptism to become a member of a gospel church and to discharge every duty which the relation imposes.

From Church Minute Book, 1889-1921
Adopted prior to 1895
(actual spelling and punctuation)

RULES OF DECORUM

- Item 1 The church Shall have a moderator and clerk The Preacher by them chosen Shall be the moderator when present if absent the clerk Shall call to order and the church choose them a moderator
- Item 2 Any member intending to Speak Shall arise from his Seat and address the moderator and Shall not be interrupted except he depart from the Subject or use improper language in either case it Shall be the duty of the moderator to call to order but any brother may have the opinion of the conference
- Item 3 No member Shall Speak more than thrice to the Same Subject without leave of the conference And no motion Shall claim the attention of the moderator except it be Seconded
- Item 4 No male member Shall absent himself from the conference without leave of the conference
- Item 5 That all the members indiscriminantly attend every quarterly meeting especially at communion conference in which conference the rules of this decorum Shall be read together with the church covenant on failure to attend they Shall be considered under the censure of the church until satisfaction be given for his absence.
- Item 6 In all cases a majority Shall rule except touching fellowship and that shall be unanimous.
- Item 7 When any member of this church shall commit the offence of getting drunk dancing cursing or acting in any way to bring a reproach upon the cause of Christ and they failing to come and Set themselves aright before the next conference thereafter the church having evidence of their guilt Shall prefer charges against them and exclud them from the church
- Item 8 If deemed necessary any of the above rules may be changed or amended by a majority of the members present by notice being given the preceeding meeting
- Item 9 That each male member is hereby assessed annually one dollar and fifty cents and each female fifty cents for the support of their pastor and the church shall elect a treasurer to whome said assessment shall be paid They failing to pay said assessment and having the ability to do so the church shall exclud them from the church Said treasurer shall keep a list of the members paying their assessment and make their annal report to the church at the close of the year

Original was read and adopted 1889. Later amendments were made. The above represents how it read in 1908.
(Actual spelling and punctuation)

Sample Record of an Early Business Meeting

The Baptist church of Christ at Corinth met on Saturday before the 1st Sabbath in June 1892. After devine Services by Bro. M Purcell (A. J. Goss, pastor, was absent) met in conference.

- Item 1 Opened the doors of the church Also invited visiting brethern to seats with us

(Usually Item 2 was reasons for absence — not included this meeting)
- Item 2 Called for acknowledgements — Bro _____ made satisfactory acknowledgements and on motion was restored to fellowship
- Item 3 Called for peace of the church All is at peace
- Item 4 Called for Gen or misclanious business On motion the church appointed Bros R T Brown J W Spinks W H Brooks H G A Honey and J Evins as committee to lay off church ground into burial ground Church and community requested to meet com on Monday at — 1 p m On motion Bro W S Johnson was appointed to confer with Bro Goss in regard to commencing a protract meeting on 5th Sunday August 1892 On motion granted letters of dismissal to Bro and Sister Purcell There being no further business the minutes was read and adopted

T. T. Twitty Mod

J Evins, Clerk

(Actual spelling and punctuation)

Resolutions of Respect Regarding Rev. Jas. P. McConnell

Whereas God, in his allwise Providence, has seen fit to remove from earthly scenes our beloved brother Rev. James. P. McConnell, who for twenty one years was the faithful pastor of Corinth Baptist Church, of Chamblee, Ga., and

Whereas, we the members of said church recall with deep appreciation his devout life and untiring labors among us for so long a period, and deplore our great loss, therefore be it,

Resolved, that we, the committee appointed to draft resolutions as a testimony of the noble Christian character, of our much loved brother who while gifted with the power of making money as a successful business man yet in his devotion to the Call of his Heavenly Father preferred the humble life of a lowly follower of Christ to the accumulation of great riches

Resolved, that while we bow in humble submission to the will of "Him who doeth all things well" that while we mourn the loss of our brother who after So many years of faithful service has been called to his reward only answering the Summons of his master "Well done, thou good and faithful Servant enter thou into the joys of thy Lord".

Resolved further, that we tender our heart felt Sympathy to the bereaved family, directing them to the only Source of comfort and Solace in their heart crush sorrow.

Resolved further that a copy of these resolutions be sent to the bereaved family of our deceased brother, also to the Christian Index for publication, and a copy be placed on the church record.

Committee

J. W. Chapman, Chairman,
Miss Anna Evins,
Renneon Sudderth,

Adopted by church in conference Apr. 11 — 1926.

Random Notes of the Early Years

In November 1893, a woman, Sister Addie Brooks, was appointed to the finance committee. (This had to be a most unique event for the era involved).

The Woman's Missionary Society was organized in January 1894. Sister Addie Brooks appointed as president and Sister Minnie Brooks appointed as secretary. Sister Ollie Johnson who "came down to Corinth to organize it was paid \$1.00 for expenses".

Organized the first Sabbath School, March 1894.

After the delegates returned from their meeting at Roswell March 1896, a mission report was given. As a result, a "Male Missionary Society" was formed including W. J. Johnson, W. S. Carroll, W. H. Brooks, Thomas Phillips, W. B. Tribble, John Warren, T. T. Twitty, D. T. Donahoo and Justinian Evins. This was another unique event. The Brotherhood did not organize nationally for many more years.

EARLY CHURCH LEADERSHIP

The church minutes indicate the following members held positions as indicated up to 1933. Printed elsewhere is an associational letter chart for leadership from 1934 to present.

Church Clerk

1889-1925 Justinian Evins
1925-1933 Anna Evins

Sunday School Superintendent

1894-1898 W. S. Johnson
1899-1901 W. S. Carroll
1902-1907 A. R. Council
1908- C. P. Warnock
1925- Renneon Sudderth
1925- G. H. Ivey
1926-1933 W. A. Ayers

Treasurer

1890-1908 W. S. Carroll
1909-1925 C. P. Warnock
1925-1928 Robert Warnock
1928-1933 Anna Evins

BYPU DIRECTOR

1929- Hale Kellogg
1932- Raymond Chatham

OTHER CHURCH LEADERSHIP

Assistant Treasurer

1960-1975 Harold "Ned" Scroggins

LIBRARIANS

Library was begun in 1941 but no record of leadership

1960-1964 Olivia Futrelle
1965-1969 Addie Wright
1970- Peggy House
1971- Paula Passman
1972- Frances Armour
1973-1975 Florence Galloway

DIRECTOR OF AUDIO VISUAL EDUCATION

1962-1969 Roy Bruce
1971-1975 Tom Jack

CHURCH

The following information was taken from associational letters. Letters are available only going back to 1934. Any blank represents no information available either in associational records or church minutes. The

Year	Chairman of Deacons	Church Clerk	Treasurer
1934		Miss Anna J. Evins	Miss Anna J. Evins
1935		"	"
1936		"	"
1937	C. P. Warnock	"	"
1938	"	Mrs. W. A. Ayers	Mrs. W. A. Ayers
1939	"	"	"
1940	"	"	"
1941	"	"	"
1942	"	"	"
1943	"	"	"
1944	"	"	"
1945	"	"	"
1946	"	"	"
1947	"	"	"
1948	"	"	"
1949	Harold Smith	"	"
1950	"	"	"
1951	"	"	"
1952	"	"	"
1953	"	Grant Curtis	George B. Taylor
1954	"	"	J. Edward Barton
1955	"	"	"
1956	"	"	Tommy Boland
1957	"	"	"
1958	Joe Hurley	Thomas P. Carter	"
1959	"	"	"
1960	W. B. Hyde	Grant B. Curtis	"
1961	Harold Smith	"	"
1962	Irvin Bramlett	"	"
1963	Marvin Camp	"	"
1964	Harold Smith	"	"
1965	Robert McFarland	"	"
1966	Doyle Chasteen	"	"
1967	Grant Curtis	"	"
1968	Tommy Malone	"	"
1969	Paul Davidson	"	"
1970	Joe Hurley	"	"
1971	Tom Jack	Alberta Schulherr	"
1972	Jack Anthony	"	"
1973	Tom Palmer	"	"
1974	John Dixon	Ruth Sperry	"
1975	Phil McBride	Judy Hargrove	"

LEADERSHIP

year indicated represents January to September of that year and October and December of the previous year.

Sunday School Superintendent	Woman's Missionary President/Director	BYPJU/Training Union Director	Brotherhood President/Director
J. M. Allen	Mrs. D. G. Chestnut	J. F. Dyer, Jr.	
W. B. Hyde	"	Dwight Kirby	
"	Mrs. W. A. Ayers	Ray Suddeth	
"	"	"	
R. L. Sheffield	"	"	C. P. Warnock
"	"	Ernest Jameson	"
"	Mrs. C. F. Kellam	"	"
"	Mrs. W. H. Ward	"	"
"	Mrs. J. F. Barton	"	"
"	Mrs. Hazel Bray	"	"
"	Mrs. Cora Lee Hyde	H. E. Hyde	"
"	"	"	"
"	"	Edgar R. Pinson	"
W. R. Rigell	Miss Eva Warren	J. B. Head	Edwin C. Daniel
Robert Gunter	"	"	"
"	Mrs. A. P. Douglas	M. O. Jinks	Charles Smith
"	"	George Taylor	Grant Curtis
"	Mrs. Herman Burnett	"	C. D. McCurdy
Irvin Bramlett	"	Herbert A. Schutte	Marvin D. Camp
Robert Gunter	"	George B. Taylor	H. J. Alexander
"	Ozella Head	W. O. Brannan	Herman Burnett
"	"	Marvin F. Blair	Dawin Gault
"	Mrs. Harold T. Dotson	"	Robert McFarland
Wm. E. Cropper	"	William E. Cropper	Robert McFarland
Harold Smith	Mrs. Callie Kellam	W. O. Brannan	George B. Taylor
"	"	Orlan Jenkins,	W. O. Brannan
"	"	George Taylor	"
"	Helen Brown	Larry Adams	"
"	"	"	Doug Price,
"	Florence Galloway	"	Robert McFarland
"	"	W. O. Brannan	Clatie Lewis
"	"	"	Dick Wolf
"	Eunice Black	George Scarborough	J. D. Adams
"	Dot Davidson	"	Tye Hill
"	Faye Ratledge	"	Roy Hall
"	Helen Brown	Ed Boniol	Clatie Lewis
"	Ann Barringer	Ron Buchanan	"
"	"	"	"
"	Frances Hudson	"	Ralph Purcell
"	Frances Hudson	"	"
"	"	"	Robert McFarland

Men in War

No record of any men who served in World War I

WORLD WAR II

Adams, Charles
Ayers, William E.
Barley, Albert J.
Black, William G.
Brooks, T. H.
Brown, Harold B.
Brown, Johnson W.
Brown, Joseph C.
Brown, Laren D.
Brown, Robert F.
Byrd, George D., Jr.
Cash, Connie M.
Castleberry, Charles G.
Chatham, James Harley
Cline, George H.
Cole, James H.
Coleman, C. B.
Cook, Charles W.
Cook, Thomas B.
Cross, Sarah L.
Curtis, Glenn
Daniel, Edwin C.
Daniel, Lucien H.
Daniel, William H.
Duval, James B.
Dyer, Dewey D.
Dyer, Raymond C.
Dyer, T. F., Jr.
Earley, Elbert
Eller, James B.
Ellis, Boone H.
English, Earnest L.
Estridge, Adio
Etheredge, Albert F., Jr.
Farmer, Manor Hollis
Field, George M.
Ford, James W.

Fox, James H.
Fox, John W.
Fox, R. D.
Frances, Phillip
Gamble, Luther H.
Garmon, Fred
Gay, Jack H.
Greenway, Aubrey E.
Greenway, W. J., Jr.
Groover, Earl A., Jr.
Harless, Charles R.
Harrison, Ivan H.
Haynes, John H., Jr.
Henderson, Fred
Henderson, James G.
Henderson, Lewis J.
Henderson, Walter
Holmes, Richard L.
Hunter, William J.
Ivey, George H., Jr.
Ivey, Harold
Ivy, Billy
Jenkins, James H.
Jenkins, William H.
Jett, Calvin
Jones, Claude
Jordan, R. G.
Key, Jack W.
Ling, Edward
Long, Hubert M., Jr.
Morris, Gordon
Moss, John E.
Pinson, Edgar
Porter, Glenn W.
Sheffield, Earnest W.
Smith, Harold
Smith, Ralph L.
Thomas, Albert Lamar

KOREAN WAR

No record of men who served in the Korean War. Only one man is known to have served, although there were others.

Virgil S. Price
Marines

VIET NAM WAR

No complete record of men who served in Viet Nam. Sgt. Billy Barnes was stationed in Thailand in the middle 1960's and started an orphanage.

In December 1968, Mrs. Brenda Hall, as an Intermediate class project researched who was in Viet Nam at that time. She listed eight men:

L-CPL. Roger Dale Cruse
D. C. 1st BN 7th Marine Reg.
1st Marine Div.

Sp. 4 Richard C. Daniel
HHC 31st Engr. BN

Sp. 4 Richard E. Eason
HQ & Supt Co., 15 Med. BN
1st Calvary

M/Sgt. Isaac L. Evans USMC
Hd MS-36 MAG-36 (Maint. Control)

*S. Sgt. Dawin Gault, Jr.
Bandido Charlie 1-16

Pvt. Charles B. O'Neal
Co. A. 3-21-196th Inf.

Sgt. Rick S. Pettepher
Co. B 4th-23rd 25th Div.

Sp. 5 Gerald C. Weaver
413th Finance Disb. Sect. F-3

*Awarded the Purple Heart, Bronze Star, and Bronze Star with Valor.

During the 1970's the following men served:

1st Lt. Phillip O. Bruce
334th Attack Helicopter Co.

Spec. 4 Ron Pettepher
Americal Division 1st 46th BN

Sgt. Donald Conyers
Tank Corps 4th Division

PASTORS

1881-	W. B. Haslett (Haslet)*	1927-1928	Lee F. Herring
1885-	A. J. Goss*	1929-1930	Y. T. Shehand
1889-1891	B. B. Sargent**	1931-1937	J. T. Widener
1892-1893	A. J. Goss	1937-1940	T. J. Tribble
1894-1897	T. T. Twitty	1941-1956	Joe Frank Barton
1898-	J. H. Weaver	1956-1960	Cecil Sherman
1899-1901	B. B. Sargent	1961-1966	Tom C. Lawler
1902-1923	J. P. McConnell	1967-1969	R. Wilbur Herring
1924-1926	J. H. Cowart	1970-1975	Earl H. Craig, Jr.

*We have no record of their total service. We do know that they were pastors at those specific years.

**Church minutes begin in 1889.

MINISTERS OTHER THAN PASTORS

1953-1955	Hazel Boyd, Educational Director
1958-1962	Bill Cropper, Minister of Music and Education
1963-present	Norman Plunkett, Minister of Education-Administrator
1964-1965	Don Jackson, Minister of Music and Youth
1966-1969	Bill Colle, Minister of Music and Youth
1968-1970	Earl Craig, Minister of Evangelism
1970-present	Charles Passman, Minister of Music-Associate Pastor
1970-present	Sid Hopkins, Minister of Youth and Outreach

The Church And the Ministry

Ministers Ordained

1890—	T. T. Twitty
1912—	J. H. Taylor—(Called as pastor of Emison Baptist Church)
1942—	Dr. T. B. Meadows (Professor at Oglethorpe University)
1948—	Herbert E. Hyde—(Grew up in this church and became pastor of Buckhead Baptist, Atlanta, Ga., Riverside Baptist, Rome, Ga., Norton Park Baptist, Smyrna, Ga.)
1966—	Jere Wilson—Went to South- western Seminary and now a mis- sionary to Phillippines.
1967—	Norman P. Plunkett—(Minister of Education in this church.)

Licensed To Preach

1890—	Bro. T. T. Twitty was the "first licentiate". Later became pastor of many churches in this area.
1915—	Bro. Pickett Sheffield "liberated to speak in public".
1927—	W. R. Sudderth
1928—	G. H. Ivey
1968—	Wm. L. "Pete" Brannan
1969—	Charlie B. Boggs
1971—	Michael W. Sperry
1972—	Tandy T. Brannan

Ordained Ministers Who Were Members

1942-	Dr. T. B. Meadows, professor at Oglethorpe
1943-1945	Rev. R. L. Holmes, chaplain, Lawson General Army Hospital
1965-	Wyatt Bradberry
1964-1968	Iris Benefield
1966-	Rev. C. M. Caudell Rev. Dan Marshall
1969-1970	Dr. Eddie Rickenbaker
1971-1973	Rev. William Sperry
1970-1975	Rev. Harvey Nowland

MINISTERIAL STUDENTS

- 1938 R. L. Sheffield
G. H. Ivey
- 1947 Herbert E. Hyde, Mercer, became pastor of Riverside Baptist, Rome, Ga.; Buckhead Baptist, Atlanta; and Norton Park, Smyrna.
W. H. Gary, ministerial student.
- 1951 Pearl Holmes Duvall, missionary to Nigeria, Africa
Helen Holmes Ruchti, missionary to Rome, Italy
Agnes Thurman, educational director, Ben Hill Baptist
- 1955 Rev. Elmer White, Mercer
- 1962 Gene Wilson, Southwestern Seminary
Served as minister of education in several churches including North Peachtree. R. A. Director for the Georgia Baptist Convention in 1975.
- 1962 Carol Bond Andrews, attended Southwestern Seminary
- 1962 Sylvia Wiley Zellner, Southwestern Seminary
Married Dan Zellner, present pastor of Amboy Baptist Church, Ashburn, Ga.
- 1966 Larry Montgomery, Southwestern Seminary
Served as minister of education in Norfolk, Va. and Scott Boulevard Baptist and First Baptist Church, Norcross, Ga.
- 1966 Jere Wilson, Southwestern Seminary
A missionary in Southeast Asia in 1975.
- 1969 Greg Samples, Southern Seminary
Served in Christian Social Ministries on associational level in Louisville. Social worker in Louisville in 1975.
- 1970 Joe Emory, Atlanta Baptist College
Attending Southwestern and serving as a minister of education in 1975.
- 1972 Tandy Brannan, Georgia Southern
- 1973 David Brown, Furman University
- 1974 Tom Finley, Southwestern Seminary

RECENT MUSIC PROGRAM STAFF

- 1943-1945 Ernestine Jameson, Pianist and Choir Director
1946-1947 Mrs. Frances Haynes, Frances Jameson, Geneva Brown—pianists
1948-1949 Ernestine Jameson, Doris Turpin, Betty Ivey—pianists
- 1951-1952* Mrs. Dorothy Duncan, organist and choir director
1952-1953 Mrs. M. E. Blair, Choir director and Mrs. Dorothy Curtis, organist
1953-1954 Miss Ellen Hudson, organist and choir director
1954-1957 George A. Neely, organist and choir director
1958- Went to Minister of Music

PIANIST

- Position of pianist established in 1960
1960-1975 Mrs. Vera Bettis, pianist

ORGANISTS

- 1957-1965 Mrs. Dorothy Curtis
1965- Laura Netherton
1966-1968 Raeburn Parks
1968-1970 Sara Stepp
1970-1972 Jane White
1973-1975 Chester King

*First paid position

HOUSEKEEPERS

- 1903 "Employed Brother W. S. Carroll to look after lights and cleaning up of the church for \$.50 a month"
1908 C. P. Warnock
1920's B. T. Sheffield
1930's John Banks
1942-1957 Fred Garmon

BUILDING SUPERINTENDENTS

- 1963-1965 Travis Cater
1965-1974 Dallas Gay, Sr.
1974-present James H. Davis

MAINTENANCE STAFF

- 1963-present Gene Adams
1972-1974 J. M. Allen (Part-time)
1971-1973 Pete Sexton
1973-present Wayne Steadham

CHURCH SECRETARIAL STAFF

Mrs. N. H. Wood
Church Secretary—1951

Mrs. Helen Schutte
Church Secretary—1952

Mrs. Gladys Farr
Church Secretary—1955

Mrs. June Williams
Church Secretary—1958-1962

Mrs. Evella Scroggins
Records Secretary—1958-1962
Church Secretary—1962-1968
Educational Secretary—1970-present

Mrs. Joyce Pattillo
Church Secretary—1962
Records Secretary—1963

Mrs. Dot Davidson
Records Secretary—1964-1965
Youth Secretary—1970-1972

Mrs. Louise Barrett
Records Secretary—1965

Mrs. Carolyn Willis Herbig
Records Secretary—1965

Mrs. Kaye Hyde
Records Secretary—1966-1968

Mrs. Faye Patterson
Educational Secretary—1967

Mrs. Alice Johnson
Visitation Secretary (part time) 1968

Mrs. Carolyn Lewis
Visitation Secretary (part time) 1968

Mrs. Margaret Boniol
Pastor's Secretary—1968
Financial Secretary—1969

Miss Jenny Whisenant
Records Secretary—1968

Mrs. Sara Stepp
Organist-Music Secretary—1968

Mrs. Julia Henderson
Records Secretary—1969-1970

Mrs. Clara Whisenant
Pastor's Secretary—1969

Mrs. Jane White
Organist-Music Secretary—1970-1972

Mrs. Sue Rogers
Pastor's Secretary—1970-1972

Mrs. Peggy Durham
Financial Secretary—1970-1972

Mrs. Dee Berry
Pastor's Secretary—1972

Mrs. Sandy Vaillancourt
Music & Youth Secretary—1972

Mrs. Judy Ridgeway
Music & Youth Secretary—1972

Mrs. Nancy Wyatt
Music Secretary—1972-1973

Mrs. Ruth Willbanks
Financial Secretary—1972-present

Mrs. Bobbie Heard
Music & Youth Secretary—1973-present

Mrs. Beverly Brodie
Pastor's Secretary—1973-present

KINDERGARTEN STAFF

1966-1967 Jan Chasteen, Director
1966-1975 Joyce Harris, Director
1967-1968 Janey Garrett, Lead Teacher
1967-1970 Helen Brown, Assistant and Lead Teacher
1967-1972 Christine Meade, Lead Teacher
1968-1975 Cynthia McClain, Assistant Teacher
1968-1975 Nina Ray, Assistant Teacher
1968-1973 Katherine Lancaster, Lead Teacher
1969-1974 Bernice Adams, Lead Teacher
1970-1975 Myrtle Apple, Lead Teacher
1971-1974 Janice Hopkins, Lead Teacher
1971-1975 Jeanette Dempsey, Assistant Teacher
1972-1973 Pat Seabolt, Lead Teacher
1973-1975 Joan Branyon, Lead Teacher
1973-1974 Nancy Pryor, Lead Teacher
1974-1975 Marsha Hunter, Lead Teacher
1975- Margaret Ellis, Lead Teacher

SUMMER YOUTH WORKERS

1961 - Jim Westbrook

1970 - Greg Samples

CHURCH HOSTESSES

1955-1957 Ginny Hurley—
Mrs. H. A. Burnett

1966-1968 Edith Lyons

1969-1972 Joan Daniel

1957-1960 Ginny Hurley—
Meta Alexander

1972-1974 Alice Johnson

1961-1965 Ginny Hurley

1974-present Judy Carter

CHILD CARE SUPERVISORS

1965-1968 Jeanette Jenkins

1970- Betty Allen

1968- Ann Barringer

1970-1972 Joan Adams

1969- Kaye Hyde

1972-present Olivia Dodson

SUMMARY OF CHURCH LETTERS TO THE ROSWELL BAPTIST ASSOCIATION

	1891	1892	1897	1901	1902	1903	1904	1905	1908	1910	1911	1914	1915	1916	1919	1920
Members																
Receipts	65	59	55		95	109	121	136	171	222	235	251	235	254	205	
Mission	1.55	7.75			⊙								1,797			
													106.00			
Baptisms			1		21	6	4	6	9	20		18		16	5	
Letter	7	1	5	10	6	16	13	16	13	21	16	8		10	2	
S.S. Enrollment										103						100
Pastor's Salary (Does not include housing)													178	\$ 200	\$250	\$365

SUMMARY OF RANDOM LETTERS TO THE LAWRENCEVILLE ASSOCIATION

	1922	1923	1924	1925	1930
Members	177	250	281	288	293
Receipts					
Mission	3		36		8
Baptisms					
Letter	18	8	26	5	3
S.S. Enrollment					
Pastor's Salary (Does not include housing)					

SUMMARY OF CHURCH LETTERS TO THE LAWRENCEVILLE BAPTIST ASSOCIATION FIRST BAPTIST CHURCH OF CHAMBLEE 1933-1943

	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943
Members	321	336	217	246	284	256	284	287	326	338	330
Resident	—	—	—	—	—	—	—	—	198	217	217
Non-Resident	—	—	—	—	—	—	—	—	128	117	113
All Receipts	1,305	1,360	1,438	1,473	3,392	2,517	3,392	3,930	4,164	5,344	6,057
Mission Gifts	213	334	348	378	706	445	706	466	767	939	1,207
Baptisms	16	10	12	34	19	11	19	27	25	8	15
Baptismal Ratio	1-21	1-34	1-18	1-7	1-15	1-23	1-15	1-11	1-13	1-42	1-22
By Letter	9	13	13	—	22	10	22	31	18	18	16
Sunday School	236	186	186	127	226	219	226	268	263	265	287
S. S. Attendance	108	115	—	100	125	145	125	125	140	123	110
Training Union	40	—	—	—	84	—	—	176	82	54	69
T. U. Attendance	—	66	—	—	—	—	—	—	—	—	—
Music	—	—	—	—	—	—	—	—	—	—	—
Brotherhood	—	—	—	—	—	—	—	—	—	—	—
W. M. U.	74	53	52	52	153	—	—	195	131	168	133
V. B. S.	—	—	—	100	—	—	—	114	87	101	101
Pastor's Salary (Does not include housing)	381	421	503	535	1,200	1,200	1,200	1,200	1,300	1,560	1,560



SUMMARY OF CHURCH LETTERS TO THE LAWRENCEVILLE BAPTIST ASSOCIATION
FIRST BAPTIST CHURCH OF CHAMBLEE 1944-1959

	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
Members	475	495	517	516	546	563	583	650	609	—	717	828	852	956	1,056	1,141
Resident	362	—	407	407	377	—	—	573	502	—	529	649	673	777	1,000	1,000
Non-Resident	113	—	110	109	149	—	—	77	107	—	188	179	179	179	56	141
All Receipts	5,945	7,661	7,106	6,177	6,525	9,378	12,091	12,190	13,078	—	14,325	30,241	51,494	46,641	61,051	75,136
Mission Gifts	1,840	2,136	2,286	2,266	2,458	3,338	3,173	4,176	5,071	—	6,444	8,030	9,636	10,258	10,457	5,994
Baptisms	6	10	18	16	13	20	16	43	20	—	63	27	46	51	55	59
Baptismal Ratio	1-79	1-50	1-28	1-32	1-42	1-28	1-36	1-15	1-30	—	1-11	1-31	1-19	1-19	1-19	1-19
By Letter	9	9	17	19	22	46	32	61	67	—	79	73	46	129	96	94
S.S. Enrollment	370	389	302	328	292	505	575	720	757	—	1,100	1,022	1,242	1,151	1,152	1,198
S.S. Attendance	129	138	—	—	—	183	207	241	—	—	337	351	450	500	560	577
T. U. Enrollment	73	—	71	69	76	51	85	126	141	—	181	202	212	254	239	234
T. U. Attendance	—	—	—	41	—	23	25	55	—	—	63	82	112	142	131	—
Music	—	—	—	—	—	—	—	—	115	—	135	128	110	110	38	122
Brotherhood	—	—	—	—	—	27	—	45	40	—	12	95	71	107	116	124
W.M.U.	179	203	179	168	136	163	—	207	198	—	263	368	224	246	292	258
V.B.S.	110	102	114	111	112	237	269	294	296	—	256	349	376	396	511	562
Pastor's Salary	1,585	1,750	2,400	2,400	2,400	2,400	2,875	3,000	3,350	—	4,500	5,550	4,800	5,200	5,800	5,800

(Does not include housing)

SUMMARY OF CHURCH LETTERS TO THE ATLANTA BAPTIST ASSOCIATION
FIRST BAPTIST CHURCH OF CHAMBLEE 1960-1974

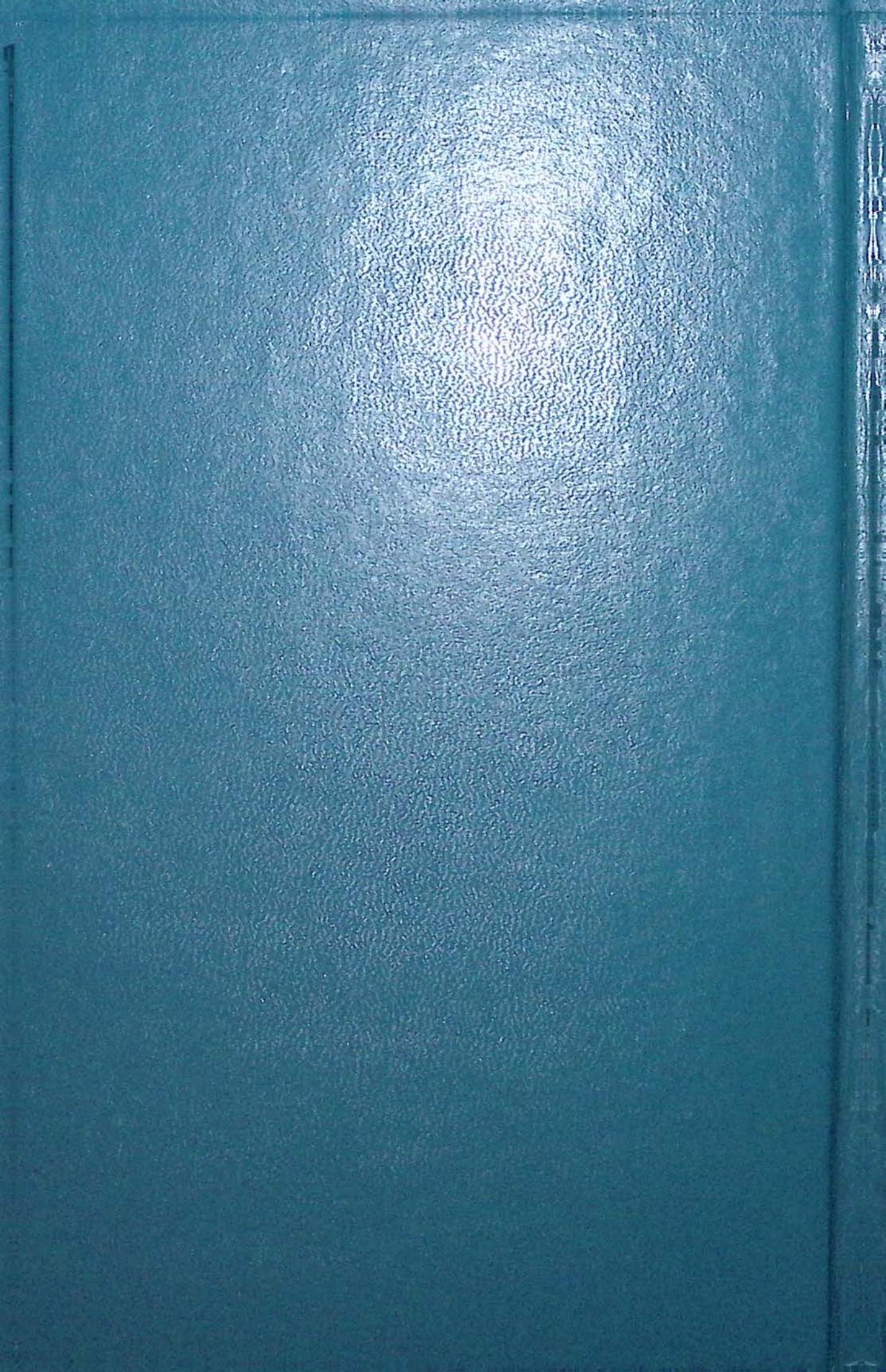
	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974
Members	984	1139	1278	1340	1399	1454	1570	1559	1845	1846	1817	1857	1947	2068	2109
Resident	909	1064	1203	1265	1302	1327	1381	1305	1570	1553	1437	1418	1478	1532	1545
Non-Resident	75	75	75	75	97	127	189	254	275	293	380	439	469	536	564
All Receipts	82,864	88,262	106,551	101,579	129,049	180,429	150,871	172,171	222,482	253,946	251,815	272,875	316,731	376,639	363,861
Mission Gifts	4,430	7,994	14,687	15,398	21,194	25,489	30,694	33,929	43,156	35,966	39,806	37,185	35,980	30,406	30,636
Baptisms	35	61	78	47	45	47	38	31	147	92	22	48	69	78	64
Baptismal Ratio	1-28	1-17	1-17	1-17	1-14	1-31	1-41	1-50	1-12	1-20	1-82	1-38	1-28	1-26	1-32
By Letter	100	159	146	120	128	141	140	86	260	181	83	125	133	161	110
Sunday School	1226	1269	1385	1488	1455	1586	1678	1585	1691	1780	1503	1515	1538	1611	1582
S. S. Attendance	577	617	565	682	683	683	634	686	682	710	635	620	572	567	565
Training Union	269	366	452	516	492	443	409	376	565	546	424	833**	988**	830**	280**
T. U. Attendance	125	140	234	232	202	229	160	151	238	192	148	317	326	190	104
Music	126	—	188	220	1	—	228	270	300	391	275	285	256	292	263
Brotherhood	145	147	180	132	146	126	126	109	140	120	67	50	166	101	118
W. M. U.	252	281	274	275	—	199	252	273	182	190	224	65	188	218	217
V. B. S.	420	431	565*	519	595	431	590*	591	592	576	460	298	410	338	449
Pastor's Salary	5,800	6,800	7,091	7,380	7,485	7,500	8,245	9,200	12,500	13,439	10,000	11,200	11,750	14,500	16,850

(Does not include housing)

*Includes Mission V. B. S.

**Figures reflect Church Training becoming a part of Sunday morning and the Sunday School program using the "El Dorado Plan".

***Reflects new concept of church training: New Member Orientation, Special Education for exceptional children, Teacher Training, and Leadership Training. Church training is no longer a time on Sunday. It is an ongoing training experience.



THE COVER PICTURES: the abstract picture on the front cover is a reproduction of the baptistry window in the newest of the buildings constructed by First Baptist Church of Chamblee. The painting on the back by Matt Stephens is of the building used in 1918, when the property was a part of the Camp Gordon military reservation. "The old white building" stands today.

HOW THIS BOOK WAS WRITTEN: more than thirty members of First Baptist Church worked intensively in the researching and writing of this history. The discerning reader will detect a shift of writing style in each chapter, understandably since each chapter has a different author. The reader will also detect a unity of spirit and purpose to this book, characteristics of those who are members of First Baptist Church.

