

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

Volume 99

THURSDAY, AUGUST 10, 1933

Number 32

The Positiveness of Divine Speech

By C. O. SIMPSON

God speaks in positive language. His very nature and attributes demand positiveness in speech. Uncertainty with God is unthinkable. In Psalm 111:7, we are told, "The works of His hands are verity and judgment; all His commandments are sure". James says, "Father of lights, with whom is no variableness, neither shadow of turning". Jas. 1:17. The Psalmist again speaks, "Thy word is settled in heaven".—Psalm 119:89. Such words as "perhaps", "infer", "surmise", "presume" and "maybe" do not belong to God's vocabulary. When God speaks He uses such potent terms as "I will" or "I will not" and "thou shalt" or "thou shalt not". Divine speech always sounds the note of authority and never that of uncertainty.

I. *Divine Speech is Positive in the Proclamation of Law.*

The law of Eden was positive. God said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it"—Gen. 2:17.

The Mosaic law was positive. It rang clear with the unalterable words, "thou shalt" and "thou shalt not". When Moses presented to Israel God's law written on tables of stone, there could be no equivocation or evasion.

The penalty of divine law was stated in language just as positive as the commandment. It decreed, "thou shalt surely die" and divine speech warned the soul, "The soul that sinneth, it shall surely die".

For the statements of law and penalty not to be positive, would nullify both, and reflect upon the wisdom and authority of the one making them.

II. *Divine Speech is Positive as to Creation.*

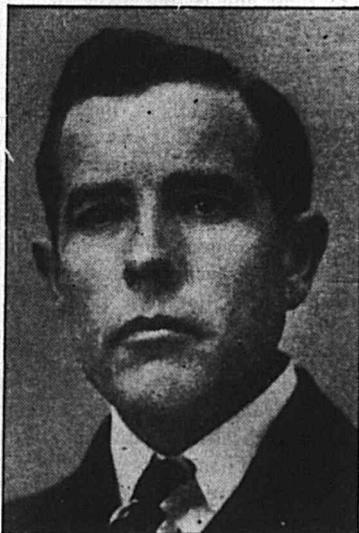
The first verse of the Bible is an explicit statement as to creation. It plainly and positively says, "In the beginning God created the heaven and the earth". The evolutionist can find no note of uncertainty in this statement. Its very positiveness logically compels him to deny it, for he can find no ground for presumption in it.

III. *Divine Speech is Positive in the Expression of the Condition of Men.*

With an emphatic statement it includes all under sin. "But the scripture hath concluded all under sin"—Gal. 3:22.

"Therefore as by the offense of one judgment came upon all men to condemnation"—Rom. 5:18. It expressly declares that the carnal nature of man is not subject to God's law. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be"—Rom. 8:7.

Then to claim sinless perfection in the flesh, is not only to deceive one's self but



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flagrantly to challenge the veracity of God's word. Hear the divine expression: "If we say that we have no sin, we deceive ourselves and the truth is not in us"—I Jno. 1:8. "For there is not a just man on earth who doeth good and sinneth not"—Eccl. 7:20. Also, "For there is no man which sinneth not"—II Chron. 6:36. The one who says he does not sin, contradicts God's word as much as the serpent did when he said to Eve, "Thou shalt not surely die".

IV. *Divine Speech is Positive in the Proclamation of the Plan of Redemption and Salvation.*

It states that Christ is a positive requirement in this plan. Jesus said, "I am the way, the truth, and the life; and no man cometh unto the Father but by Me"—Jno. 14:6. Peter said, as he was moved by the Holy Spirit, "There is none other name under heaven given among men whereby we must be saved"—Acts 4:12. "He that be-

lieveth not the Son shall not see life"—Jno. 3:36.

It states that repentance is an absolute essential. "Except ye repent ye shall all likewise perish"—Luke 13:3.

It states that faith is a positive requirement. "But he that believeth not shall be damned"—Mark 16:16. "For ye are all the children of God by faith in Christ Jesus"—Gal. 3:26.

The new birth is a positive requirement. "Except a man be born again he cannot see the kingdom of God"—Jno. 3:3. "Ye must be born again"—Jno. 3:7.

If any man can get to heaven without Jesus Christ, without repentance, without faith or without the new birth, he will get there contrary to the Word of God for God says he cannot, and the salvation of such a one would be based upon the falsity of God's word and not upon the truth of it. God says our salvation is through sanctification of the Spirit and belief of the truth (II Thes. 2:13).

That salvation is by grace, is a positive statement. Distinctly and positively is this stated in Ephesians, "By grace ye are saved"—Eph. 2:5; and "By grace are ye saved through faith"—Eph. 2:8. Grace means unmerited or undeserved favor and that exactly what salvation is. It is the gift of God. "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord"—Rom. 6:23.

That salvation is not by works is a positive statement of God. "Not of works lest any man should boast"—Eph. 2:9; and also, II Tim. 1:9, "Who hath saved us, . . . not according to our works, but according to His own purpose and grace". These unmistakable and unquestionable statements of God that salvation is by grace and not by works, enable us to know that we are saved and to rest in assurance. If salvation should be by works, no one could ever know when he was saved because he would not and could not know what or how much works to do. Divine speech in its positive expression leaves no uncertainty.

The believer's security is a positive promise. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life"—Jno. 3:16. This is a clear, positive promise that whosoever believes in Jesus should not perish but should have eternal life. Not an exception is noted and not one can be inferred. The Lord again speaks, "He that heareth my words and believeth on Him that sent me (Continued on page 3)

Editorial

The Way Down is The Way Up

F. B. Meyer said that he once thought God's blessings were on high shelves and that reaching them was a matter of getting higher and higher. Then he came to see that these blessings were on low shelves and that reaching them was a matter of going down lower and still lower. The teaching of Jesus had struck home, "He that humbleth himself shall be exalted".

That is a strange concept of Paul when, as expressed in the Greek, he says, "*For when I am strengthless, then am I strong*" (II Cor. 12:10). It was not the natural Paul who wrote thus, but the grace-captured Paul. The weaker he was in the matter of self-dependence, the stronger he was as an instrument in the hands of God. Strange are the ways of Jehovah, choosing "foolish things", "weak things", "base things", "things which are despised", and "things which are not", to accomplish His marvelous results! (I Cor. 1:27-29). That is, what "the wisdom of this world" would reject as wholly inadequate agency, this God chooses and uses, "that no flesh should glory in His presence". With an acorn, God bursts a granite tomb. With a Paul, He dynamites the foundations of an empire.

The spiritually victorious, then, are not those who are self-righteous and self-dependent, but those who, ever and anon, are stretched out "strengthless" at the Master's feet. *The way down is the way up.* And an adequate view of the divine holiness will put us in that position.

In that white light, Job, the best man on earth said, ". . . . 'I abhor myself, and repent in dust and ashes' (Job 41:5, 6). 'I abhor myself!' Isaiah, the greatest of the prophets, having pronounced woes on others right and left, said, 'Woe is me! for I am undone' (Isa. 6:5). 'Woe is me!' Daniel, with a record in which even his enemies could find no flaw, except that he would not be an idolater, said, ". . . . there remained no strength in me: for my comeliness in me was turned into corruption" (Dan. 10:8). And when John on Patmos saw Jesus walking amidst the golden lampstands, he said, ". . . . I fell at His feet as one dead" (Rev. 1:17).

Under the overwhelming sense of the Divine Presence, these men were stretched strengthless at the Master's feet. But, becoming weak as to self, they became strong in God. The way down was the way up. God "gave Job twice as much as he had before". Isaiah heard the voice of God, saying, "Go tell the people" A Hand set Daniel on his knees and a Voice said, "O Daniel, a man greatly beloved—stand upright: for unto thee am I now sent". And there followed the greatest vision of all

Daniel's ministry. The right hand of Jesus touched John and the voice of Jesus said to him, "Write", and the Book of Revelation followed. But not until all human props and pride were gone, and the highest human excellency seemed as only corruption, did they reach the greatest height. The way down was the way up.

Sometimes Baptists take a fleshly pride in their numbers, orthodoxy, and attainments. Sometimes the individual, preacher or layman, becomes chesty over his excellency. When this is true, Job should be remembered, Job, the best man on earth, who abhorred himself in God's holy light, and, going down in strengthlessness, came up in power. But it was God's power. Ever and anon, we need just such a revelation of God and of ourselves as He sees us. One need not be guilty of heinous sin to feel undone in God's sight. Job was not. On the other hand, where there is unconfessed sin, of whatever kind, the sense of God will accentuate the realization of that sin. Things undreamed of will come to light and be put away in "marvelous, infinite, matchless grace". When the board is turned over, the bugs scamper from the light.

In common with others, Baptists are passing through "days that try men's souls". Often there is a loss of power. Forms are frequently lacking in spirit. Missions are calling for enlargement. Receipts are dwindling and inadequate. Debts are piling up. We are told to "keep our heads up". Well and good, if it is not done pridefully. But in order to keep our heads up properly, they need first to hang down in prayer, confession, and yieldedness to God, while we come to a fresh sense of His holiness and presence, which shall stretch us strengthless at His feet. Then debts will be paid and the Lord's program be carried gloriously on. Then a Hand shall set us upon our knees, then upon our feet, and a Voice shall be heard in accents of new power and sweetness, "O children, greatly beloved, go tell this people!"

But the way down is the way up.

* * *

What Shall Be Done About It?

It is true "that the Every Member Canvass, when intelligently and faithfully made, is the best method yet devised for leading our people to adopt the Bible plan of financing the work of our churches at home and abroad" But what is to be done about our work and our debts while the Every Member Canvass plan is being put into sufficient operation to finance our work and pay our debts?

The Every Member Canvass has been "intelligently and faithfully made" in a number of our churches, but not largely enough to meet the present needs of our work, let alone pay past debts. This Canvass should be stressed and pressed and expressed, and for this the Baptist and Reflector contends and shall contend. But it will take a period of

years sufficiently to educate and enlist our people in it to finance our kingdom-program. What shall be done with our work and our debts in the meantime?

Shall Southern Baptists disavow their sacred obligations and abandon any of their work which is really vital? Should they do so, they would stand ashamed, defeated, discredited, dishonored. What inspiration would they have for undertaking another worthwhile program—these Baptist people who have stood as the exponents of orthodoxy in both doctrine and duty? One would not undertake to say how long it would take them to recover the ground they would have lost. What shall be done with our debts while we are seeking to bring the Every Member Canvass to the point where it will furnish sufficient funds for our work?

The Baptist Hundred Thousand Club is designed as the answer. This does not mean giving double the amount we have been giving. It means a dollar a month over and above what we have been giving. It does not relate to the man who honestly in the white light of God is unable to give that much in addition, but to him who can do so and whose denominational conscience and missionary compassion stir him up to do it. It does not supplant the Every Member Canvass, but supplements it. One who is sufficiently instructed to be enlisted in the Every Member Canvass "intelligently and faithfully", shall certainly know enough to understand the phrase, "a dollar a month in addition", and have heart enough to make it an addition and not a subtraction.

A grave financial crisis confronts Southern Baptists. An emergency situation calls for emergency action. Our pastors and people are urged to get behind the Baptist Hundred Thousand Club during the period of its emphasis and then loyally press the Every Member Canvass when its time comes.

* * *

THE BAPTIST HUNDRED THOUSAND CLUB

By W. W. HAMILTON,

Baptist Bible Institute, New Orleans, La.

When the test came Gideon's 32,000 dwindled to 300, but "the sword of the Lord and of Gideon" brought victory. Southern Baptists can succeed if 30 out of 40 fail and turn back, and if only 1 in 40 will stand "every man in his place".

Baptist and Reflector

Organ Tennessee Baptist Convention

John D. Freeman, Executive Secretary and Treasurer

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3

Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.

Advertisements—Rates upon request.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$1.50 payable monthly or quarterly in advance.

Published by Baptist and Reflector at Church and Lafayette Sts., Jackson, Tenn. Editorial and General Office, 161 Eighth Avenue, North, Nashville, Tenn.

1. *It is over and above.* No one must, under any condition, take from the regular work for this. Two horses are pulling our Baptist wagon. The Co-operative Program provides for our running expenses and the Hundred Thousand Club for our debts.

2. *It is necessary.* We are saved people. We are Christians. We will pay the obligations on the installment plan for our property which was bought on that plan. "Debts! Debts! Baptist Debts!" is not a retreat but a charge.

3. *It is wanted.* Our people are eager to take hold and pay. They will succeed with any plan on which they agree. The Committees and Convention approved this plan.

4. *It is definite.* The request is for \$1.00 per month, and does not require any great amount from anybody. Surely almost any child could sacrifice and save this much.

5. *It is personal.* This is not an appeal to churches, societies, brotherhoods, classes, unions, but to individuals, and must be a personal contribution to a definite purpose.

6. *It is simple.* There is no complicated machinery. There are no paid officials nor agents. There is no expense. Each \$1.00 goes 100%. The amount is put into an extra envelope, and is sent through the regular church and state treasurer.

7. *It is workable.* It will require that only one in every forty Southern Baptists shall join. We have enough deacons, Sunday school teachers, or members of W. M. U. or brotherhoods, or B. Y. P. U. leaders in our Baptist churches to meet this need.

8. *It is comprehensive.* It takes in all the debts of our Southern Baptist Convention agencies and institutions, and proposes to help them meet their "debt needs" as they come due.

9. *It is challenging.* In the 75 Million Campaign we gave 53 million dollars in five years. In another five years the Hundred Thousand Club can pay the \$5,654,937.57.

10. *It is succeeding.* The official families of our organized work have signed up. In a little mission church in French, Louisiana 8 have joined the club. In the little Napoleon Avenue Church, New Orleans, there are already 16 and there will probably be 20, and this struggling mission organization is composed in large measure of student nurses at the Baptist Hospital.

THE POSITIVENESS OF DIVINE SPEECH (Continued from page 1)

hath everlasting life and shall not come into condemnation"—Jno. 5:24. What is this but a positive statement that the believer has everlasting life? Then how can that life have an end? It is a present possession under a positive promise that it shall not end and further still, that the possessor shall not come into condemnation. This statement is so positive that to say that a man once saved can come into condemnation is flatly to deny God's word and brand the Lord's assertion as false. The Lord promises that the believer shall never thirst and

never hunger. "Whosoever drinketh of the water that I shall give him shall never thirst"—Jno. 4:14. "I am the bread of life; he that cometh to me shall never hunger"—Jno. 6:35. The Lord promises and declares that the saved man shall never perish. "And I give unto them eternal life, and they shall never perish"—Jno. 10:28. Jesus graciously declares that all (not a part) that are given Him by the Father shall come to Him and He will not cast them out but will raise them up at the last day. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"—Jno. 6:37. "No man cometh unto me, except the Father which sent me draw him, and I will raise him up at the last day."—Jno. 6:44. The Christian's life is just as safe as the Lord's life. "Because I live ye shall live also"—Jno. 14:19. "For ye are dead and your life is hid with Christ in God"—Col. 3:3.

Divine speech positively declares that sin's dominion over the believer is at an end. "For sin shall not have dominion over you; for ye are not under the law but under grace"—Rom. 6:14. "For he that is dead is freed from sin"—Rom. 6:7.

Notwithstanding the clearness and positiveness of divine speech on this point, there are some who do not openly deny what is said in these scriptures but presume that they do not mean what they say, and that they are open for conjecture and speculation. A preacher, facing the positive speech of Christ in John 10, said, "Sure, no one could pluck the sheep out of God's hand, but they could jump out". This preacher failed to give consideration to God's covenant with Christ and with His people and to the fact that when God saves He so fixes the one saved that he cannot "jump out". Let God say it. "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me"—Jer. 32:40. To "jump out" would certainly be to depart from God, but He says, "They shall not depart from me".

George Keith struck the note of the positiveness of divine speech when he wrote:

"The soul that on Jesus hath leaned for repose,

I will not, I will not desert to its foes;
That soul, tho' all hell should endeavor to shake,

I'll never, no, never, no, never forsake."

V. Divine Speech is Positive in the Declaration of Future Destiny.

The eternal punishment of the wicked is a positive declaration. God says, "The wicked shall be turned into hell"—Psalm 9:17. Jesus said, "Cast into hell fire; where the worm dieth not and the fire is not quenched"—Mat. 9:47. And again, "And these shall go away into everlasting punishment, but the righteous into life eternal"—Mat. 25:46.

This positive declaration is re-enforced by the further positive decree of no chance after

death. Dives was made to know that his last opportunity to be saved passed with his death; for Abraham said, "Between us and you is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence"—Lk. 16:26. There is no chance after death.

The everlasting happiness of the redeemed is a positive statement. We have just been told that the righteous shall go away into life eternal. There is no uncertainty in II Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens".

As the enraptured John beheld in his final vision of Revelation, the New Jerusalem, out of heaven came a voice clear and positive, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away"—Rev. 21:3-4.

Therefore the Christian's hope is settled in the positive declarations of divine truth. It is confirmed by a definite experience of grace. It carries with it the assurance of heaven at death, of the return of the Lord, the resurrection of the body, the glorification of the saints, and of the blessed consummation of a new earth, a new heaven, and the new Jerusalem in the land of endless and cloudless day where peace like a river shall ever flow and joy unspeakable shall eternally thrill the soul.

God has spoken with a certainty that is a defiant challenge to all scientific research, higher criticism and modernism in general. He has spoken in a language that admits of no modification or qualification. It is so positive that we must either say it is true or it is not true. If the positive speech of divinity fails, then God fails. But Jesus asserts with a boldness and a positiveness that should thrill the hearts of the saints and chill the souls of sinners, saying, "Heaven and earth shall pass away, but my words shall not pass away"—Mat. 24:35.

Men must speak in uncertainty because of a lack of wisdom to know and of power to perform; but the omniscient and omnipotent God can and must speak with certainty, because His throne and word are alike settled in heaven and none can change His word or stay His hand. The positiveness of divine speech lays a sure foundation and settles the Christian's faith in the divine Christ, who was born of a virgin, crucified on Calvary, buried, raised again and seated at God's right hand. Through such speech we have a positive faith, which makes us children of God, with a title to heaven and immortal glory, which rest on nothing short of the veracity of God.

Things are Picking up in Tennessee

We are presenting this week the report of the churches for the third quarter of our State Convention Year and also for the three quarters ending July 31st. We sincerely trust that every subscriber will study the list carefully and bring it to the attention of the church of which he or she is a member. Please bear in mind:

1. We can report only the money which is received by us in the office at Nashville.

2. If there is any error in the account as herein published, we are more anxious to have it set straight than you are.

3. The only way Tennessee Baptist churches have to check on their State Mission office is through the periodic publication of the financial reports from the churches. If our figures do not square with those of your church treasurer, we must find the mistake.

4. If your church is not listed in these columns, it is because we have received no contribution from it since November 1, 1932 when our present State Convention Year began.—John D. Freeman, Executive Secretary.

Receipts May 1, 1933—Receipts for year Nov. 1, 1932—July 31, 1933
Program Designated Program Designated

Pleasant Grove			6 37	5 00
Rialto			1 57	35
Ripley	155 80	73 00	763 45	1233 33
Smyrna	3 20		3 20	
Stanton	60 12	46 83	258 35	98 68
Wellwood	2 00		12 66	
Western Valley				1 30
Woodland		20 00	8 12	28 82
Woodlawn	7 00	2 35	30 75	3 35
Zion				6 55
BLED SOE:				
Antioch	1 00		1 00	
Bledsoe Creek	2 00	5 25	75	8 85
Chestnut Grove				1 38
Cottontown			5 00	15 00
Dixon Creek				14 75
Friendship	32 68	80 44	7 02	41 06
Gallatin	168 34	24 20	541 22	83 72
Hartsville	13 00	17 00	38 50	54 43
Mitchellville	2 00	27 30	14 00	63 30
New Hope			5 00	5 00
Portland	45 00	5 00	165 00	15 15
Westmoreland	2 00		7 58	2 00

Receipts May 1, 1933—Receipts for year Nov. 1, 1932—July 31, 1933
Program Designated Program Designated

BEECH RIVER:				
Bath Springs		\$ 1 20		\$ 7 38
Bible Hill	\$ 5 00		\$ 5 00	
Decaturville		1 00		6 00
Jack's Creek				2 20
Lexington	7 50	40	203 68	121 80
Morris Chapel			4 70	
New Hope			2 22	
New Prospect			3 00	
Oak Grove			1 81	
Parsons	5 11	2 41	21 36	33 58
Perryville			6 00	
Sardis Ridge			7 00	1 50
Union			14 65	

BEULAH:				
Bethel	3 00		9 00	8 50
Beulah	6 00	5 00	33 00	20 10
Martin, First	15 66	18 80	15 66	131 52
Mt. Moriah			3 75	7 45
Mt. Pelia	5 70		21 00	7 45
New Home			9 65	5 80
New Salem	10 45	4 84	18 62	15 40
Reelfoot			5 50	
Ridgely	26 40	30 25	106 33	62 55
Troy			10 00	
Union City	57 98	6 75	140 46	139 99
Woodland Mills	10 00	16 76	41 93	27 26
Wynburg	6 00		16 00	3 75

BIG EMORY:				
Beech Park		9 90		14 15
Caney Fork			2 50	
Crab Orchard		5 00		5 00
Crossville	38 21	16 30	101 36	46 45
Emory Heights			21 00	10 00
Geo. Jones Memorial				
Kingston	33 55	3 00	96 21	21 50
Middle Creek		1 67		5 67
Oakdale	200 00	10 00	450 00	10 00
Petros	3 50	3 70	6 50	10 67
Pine Grove		1 50		1 50
Pine Orchard				1 00
Pleasant Grove	2 00	3 85	3 30	11 84
Rockwood				5 00
So. Harriman	60 00	2 85	120 00	2 85
Sugar Grove				3 10
Sunbright	3 00	3 50	9 75	6 00
Trenton St.	1 00	6 50	1 00	36 46
Walnut Hill				8 00
Wartburg				2 00
White Oak				2 50
White's Creek				2 50

BIG HATCHIE:				
Brighton			6 69	7 35
Brownsville	154 19		274 21	44 11
Covington	449 81	62 50	1081 44	196 24
Elim	3 00	2 00	3 00	4 50
Garland	16 00	6 75	69 88	63 92
Harmony		6 86	100 92	26 47
Henning	15 96	9 05	38 60	36 64
Holly Grove	1 91	2 00	3 91	26 50
Liberty T	17 70	66	22 89	26 43
Mt. Lebanon	3 20		6 20	
Oak Grove	67	9 16	7 20	37 48

CAMPBELL COUNTY:				
Careyville			13 96	4 65
Cedar Hill	2 40		4 45	4 00
Flint Hill				1 59
Glade Springs				9 00
Grantsboro			1 65	1 65
LaFollette			12 00	30 98
Little Cove Creek				1 00
Newcomb				2 07

CARROLL COUNTY:				
Atwood				5 40
Bruceton	14 25	15 20	45 95	50 05
Camden	17 50	5 75	47 50	23 25
Chalk Level	2 00	1 50	2 00	2 60
Eva	10	10	1 90	1 75
Gleason			7 54	3 23
Huntingdon	27 90	6 00	79 18	148 85
McKenzie	16 25	4 00	49 31	32 09
Prospect		6 00	27 08	64 07
Trezevant	2 00		14 25	52 30
Union Academy		2 25	5 00	2 25
Westport	2 65		6 45	4 00

CHILHOWEE:				
Alcoa	26 48		86 94	7 30
Beech Grove			5 00	
Bethel	5 75	12 00	15 20	28 43
Boyd's Creek				5 54
Calvary			15 40	18 15
Cedar Grove	6 00	5 30	11 95	16 00
Central Point				12 00
Chilhowee		15 22	15 05	44 22
E. Maryville			2 52	
Galilee		2 64		3 58
Happy Valley			5 00	7 00
Liberty	1 00	3 50	14 77	12 58
Maryville	238 62	80 00	674 22	346 45
Mt. Lebanon	10 00	10 50	57 46	32 14
Mt. Olive	13 09	30 00	59 59	49 60
New Hopewell			7 50	10 05
Piney Grove			5 00	5 00
Piney Level				5 00
Pleasant Grove	13 00		20 05	95
Prospect	85		11 35	2 85
Six Mile				5 00
Stock Creek	3 00	21 00	5 00	28 50

CLINTON:				
Andersonville	12 20	19 00	27 31	30 80
Batley				3 36
Black Oak	50	5 63	1 00	20 17
Blowing Springs		5 00	3 45	31 07
Briceville		6 60	5 00	17 60
Clear Branch				2 00
Clinton	30 75	81 05	96 56	148 35
Coal Creek, First	2 00	4 00	34 00	30 26
Main St.	3 00	7 00	10 00	14 00
Fork Mt.				2 00
Indian Creek				3 47
Island Ford		1 02	3 61	1 02
Jacksboro			54 85	35 35
Longfield		3 01		7 41
Mt. Pleasant				3 00
New Hope				7 00
New Salem				5 75
Oliver Springs		5 00		44 56

Receipts May 1, 1933—Receipts for year Nov. 1, July 31, 1933				Receipts May 1, 1933—Receipts for year Nov. 1, July 31, 1933				
Program	Designated	Program	Designated	Program	Designated	Program	Designated	
Robertsville		2 25	4 97	Fowlkes	1 50	1 00	6 00	9 05
Union Valley			4 41	Gates			11 00	
Zion	21 00		29 10	Halls	46 48		128 28	104 46
CONCORD:				Lenox				1 00
Baker's Grove	8 10	10 00	23 10	McCullough's				11 00
Barfield		24 76	8 91	Mt. Tirzah			15 77	50
Bradley's Creek		24 00	10 65	Mt. Vernon			13 50	3 03
Christiana	4 30	5 00	31 10	Newbern	18 75	71 35	45 25	142 38
Concord		6 00	9 86	Parrish				1 00
Eagleville	9 25	56 25	21 25	Trimble	2 50	50	17 50	10 87
Holly Grove			16 46	Woodville				58 15
Lascassas	46 07	6 50	175 58	15 50	EAST TENNESSEE:			
Milton			18 88	Allen's Grove	3 83	13 60	8 52	61 68
Mt. View			5 75	Del Rio	4 05	10 00	13 05	25 17
Murfreesboro	110 10	29 00	628 15	Dutch Bottom		1 10	5 00	2 20
Powell's		1 00	11 20	Forest Hill		17 75	36 90	50 50
Republican Grove	10 00		18 63	Manning's				2 75
Smith's Springs		1 65	11 93	Newport, First	177 49	31 35	661 10	129 83
Smyrna		10 00	18 25	Pine Springs			10 00	10 00
Taylor's	13 43		22 23	Pleasant Grove			4 00	
Ward's Grove	3 00		4 00	Rankin		1 85		1 85
Wayside	5 15		2 18	Swansylvania			5 00	
Westvue	5 00		16 00	11 85	4 35		14 42	
CROCKETT COUNTY:				ENON:				
Alamo	14 22		111 39	Long Fork		2 00		2 00
Barker's			43 59	Union		1 50		1 50
Bells	8 50	12 50	41 00	FAYETTE COUNTY:				
Cairo		4 08	4 08	Galloway				10 00
Cross Roads		19 20	19 20	Moscow	2 00	12 63	2 00	27 63
Friendship	8 60	38 05	8 60	Mt. Moriah	2 08		17 03	
Gadsden		25 00	50 00	Mt. Olivet				50
Maury City		3 75	5 52	Oakland	10 00		18 75	2 40
Providence			3 25	Rossville	3 52	1 60	16 61	16 21
CUMBERLAND:				Somerville	10 00	4 20	62 26	20 20
Alva	1 00		3 00	Williston	90		5 72	6 45
Blooming Grove			13 79	GIBSON COUNTY:				
Clarksville, First	853 57	163 85	4621 50	Antioch	9 50		14 82	4 00
Clarksville, Second			2 15	Bethel	6 56	5 00	14 07	5 00
Cumberland City		10 00	14 50	Bethlehem	15 70		42 92	
Dotsonville			7 00	Bethpage	22 36	11 00	75 16	27 20
Erin	10 30		34 85	Bradford				63 52
Harmony	11 00	5 00	22 55	Centre				7 50
Hickory Grove	7 00		60 50	China Grove				3 55
Immanuel			2 81	Dyer	33 26	4 00	119 91	42 37
Kirkwood	24 93		24 93	Eldad	13 00	14 00	33 38	42 00
Little Hope	5 50		39 75	Fruitland	90	5 00	5 60	13 00
Little W. Fork			3 20	Gibson	91 04	10 00	91 04	73 25
Mt. Hermon			7 05	Greenfield		2 10	2 50	5 60
New Providence			8 30	Hickory Grove	17 00	3 00	17 00	17 46
Pleasant View	3 69		5 50	Humboldt	256 61	36 62	1080 34	272 08
Spring Creek	25 00	52 40	107 50	Kenton	4 80	2 00	37 54	34 77
CUMBERLAND GAP:				Lanview "T"	10 00	2 00	10 00	13 25
Chadwell		5 00	5 00	Lavinia		5 00		5 00
Cumberland Gap	6 25		25 00	Medina	5 00		16 00	14 05
Greer's Chapel			8 00	Milan		89 63	350 00	260 29
New Tazewell	9 00	5 41	22 70	Mt. Pleasant				3 52
Sugar Grove			2 85	New Bethlehem	7 24	1 00	16 84	2 85
Tazewell			25 92	Northern	3 35	4 65	7 35	15 15
Walnut Hill	3 50		7 00	Oakwood				2 00
DUCK RIVER:				Poplar Grove			13 75	25 88
Bell Buckle	17 00		38 00	Rutherford	21 50	30 39	77 73	90 98
Charity			2 00	Salem				24 06
Cornersville	20 00		20 00	Spring Hill		11 00		50 00
Cowan	8 00	5 00	26 03	Trenton	273 67	87 00	1018 68	339 89
Decherd	12 60	11 05	19 10	Walnut Grove		3 19		14 41
El Bethel	39 70	18 00	155 28	GILES COUNTY:				
Estill Springs		5 00	7 50	Minor Hill	5 00		10 00	16 07
Fosterville			5 55	New Hope	5 00	3 00	5 00	12 25
Hannah's Gap	5 00	15 00	15 00	Pulaski	5 50		13 95	12 22
Lewisburg	26 96	14 00	145 44	Rock Springs				10 00
Longview			1 00	Scott's Hill				3 61
McMinnville	57 55	15 00	169 12	Thompson's			9 00	3 00
Manchester			15 00	GRAINGER COUNTY:				
New Bethel		3 25	9 00	Adriel				4 00
New Hope "B"	11 00	5 76	37 00	Bean Station	1 00		5 00	6 50
North Fork	2 00	7 85	6 00	Blue Springs				3 00
Shelbyville	62 53	5 80	164 80	Buffalo				7 26
Smyrna	10 00		38 55	Central Point		4 50	3 25	14 84
Tracy City			8 10	Helton Springs	1 20		1 20	1 13
Tullahoma	75 39	49 00	218 15	Indian Ridge	5 80	5 65	12 36	11 80
Union Ridge		3 56	27 97	Mitchell's Springs				1 00
Wartrace		5 29	35 25	Mouth of Richland		6 25	6 30	16 65
Winchester	21 92	3 36	21 92	Narrow Valley				6 50
DYER COUNTY:				New Corinth		1 25	2 00	2 58
Curve			6 65	Powder Springs	8 44		12 05	15 00
Dyersburg	252 12	34 51	669 02	Rutledge	45 00		54 50	20 81
Elon		1 00	1 10					

	Receipts May 1, 1933—		Receipts for year Nov. 1,			Receipts May 1, 1933—		Receipts for year Nov. 1,	
	Program	Designated	Program	Designated		Program	Designated	Program	Designated
Sunrise	2 25		2 25		INDIAN CREEK:				
Washburn			1 90	10 75	Bethlehem		1 55		1 55
HARDEMAN COUNTY:					Collinwood	3 00		5 00	5 25
Bethel	5 40	2 00	9 80	14 20	Green River		6 60		6 60
Bethlehem			23 63		Philadelphia		2 90		2 90
Bolivar	34 65	1 00	229 46	132 65	Savannah			75 00	
Grand Junction	21 80	9 95	79 20	46 48	Waynesboro		2 30		15 81
Harris Grove	1 65		1 65		JEFFERSON COUNTY:				
Hebron		1 88		1 88	Buffalo Grove	22 77		22 77	
Hickory Valley	1 75	25	10 37	2 30	Dandridge			53 75	39 05
Hornsby		15	5 00	7 35	Deep Springs				1 10
Saulsbury	39 65		136 95	20 55	Dumplin Creek			39 55	8 95
Toone	5 60		19 08	9 65	Flat Gap	1 00		2 81	1 20
Walnut Grove			2 12		French Broad	1 25	5 00	1 25	16 45
Whiteville	93 24	16 17	314 91	89 60	Jefferson City		25 00	552 44	422 56
HIWASSEE:					Nance's Grove				6 00
Eureka	1 50		4 25	5 50	New Market			10 35	3 00
Fellowship	1 12		9 50	5 92	Northside			16 00	
Point Rock				3 00	Piedmont	86	1 89	86	9 49
Shiloh				1 50	Pleasant Grove (Haworth)				1 55
Ten Mile	19 33		72 00	21 83	Rocky Valley				6 25
HOLSTON:					Shady Grove				8 75
Antioch				5 00	Talbot's	13 70		13 70	
Asbury				1 00	White Pine	18 90	11 10	100 82	74 12
Baileytown	4 00	6 60	13 00	7 60	JUDSON:				
Bethany				4 45	Mt. Zion			70	70
Beulah	5 99		15 70	4 35	New Hope			1 70	3 72
Blountville	70 86	16 00	150 00	41 48	KNOX COUNTY:				
Bluff City	3 25	14 00	15 25	31 25	Arlington	1 05		29 09	12 00
Bluff City, First	20 22	9 53	64 68	18 98	Ball Camp			8 00	
Boon's Creek				18 71	Bearden			15 00	107 30
Buffalo Ridge		5 75		22 36	Beavers Dam			25 00	47 00
Calvary	60 00	6 00	160 90	115 60	Bell Ave.	151 86	15 00	897 67	97 27
Cherokee	8 84	10 00	32 83	34 40	Broadway	415 06	40 00	1099 82	227 28
Chinquipin			14 86	16 00	Calvary	21 90		75 58	20 79
Clear Branch		05		7 50	Central, Ft. City	178 47	13 75	558 43	74 45
Double Springs	15 00		15 00	15 93	City View				45 55
Erwin	390 83	3 46	1320 32	162 30	Clear Springs	10 00	14 00	15 75	20 00
Erwin, First	25 00		88 00	8 12	Concord			5 96	5 96
Fall Branch	6 25	4 27	18 50	7 67	Corryton	45 54	14 43	197 46	22 43
Fall Creek				2 20	Crichton	2 00	11 92	4 00	35 84
Fall St. Chapel			2 00		Deaderick Ave.	67 29	27 50	160 02	115 83
Flag Pond		5 00		10 00	Ebenezer				3 00
Fordtown	10 00		10 00	10 00	Elm St.				21 25
Greenwood		3 31		27 56	Euclid Ave.		8 97	68 09	19 61
Greeneville, First		4 75	56 59	63 87	Fifth Ave.	200 00	31 70	900 00	523 84
Harmony			3 32	6 00	Knox, First	6048 68	483 06	27724 97	2267 13
Holston				4 75	Fort Sanders				5 00
Holston Valley				25 62	Fountain City	17 30		37 86	3 84
Johnson City	401 15	20 00	826 80	479 58	Gallaher's				31 10
Johnson City, Second	5 00		5 00	4 75	Gayland Heights		1 50		1 50
Jonesboro	35 00		60 05	56 22	Gillespie Ave.	150 00	13 64	450 00	34 14
Kingsport	162 64	98 51	192 64	317 22	Glenwood	5 00	1 25	10 00	4 25
Limestone		4 90	15 00	14 90	Grace	4 29	60	7 34	4 95
Lovelace				4 02	Graveston		4 00		4 00
Mountain View				10 95	Grove City				62 14
Mt. Zion				1 00	Immanuel	70 00		220 79	20 15
New Hope		8 70		8 70	Inskip		13 65		13 65
New Salem		2 00		2 00	Island Home	180 88	51 74	374 62	251 15
New Victory			2 20	20 89	John Sevier				5 00
Oak Grove		2 78		2 78	Lincoln Park	41 66	8 80	211 61	75 44
Oak Hill	7 00	34 85	7 00	57 20	Lonsdale	81 60	5 00	251 10	23 35
Philadelphia	9 75	4 00	18 54	6 50	Lyon's Creek			15 84	
Piney Flats	9 00		9 00	11 27	McCalla	180 64		765 95	15 11
Pleasant Grove			6 00		Marble City	10 00		10 00	
River Bend				4 25	Mascot	59 68	9 15	160 27	26 40
Snow's Chapel	30 00	1 77	103 00	21 23	Meridian		18 00		33 00
Southwide	3 14	13 07	18 00	31 35	Mt. Carmel	33 25	15 00		17 00
Unaka	2 00		6 00	32 85	Mt. Harmony		17 10		17 10
Unicoa		5 80		5 80	Mt. View			6 29	3 10
Union				2 75	No. Knoxville		10 00		10 00
HOLSTON VALLEY:					Oakwood		7 00	18 59	50 18
Beech Creek	3 90		8 54	3 60	Park City			4 00	
Big Springs	1 50		1 50		Powell	58 68	11 35	172 52	37 73
Cave Springs				1 27	Riverdale	26 60	11 00	97 80	27 20
Compromise		3 71		5 01	Riverview		1 25		4 25
Fairview		1 70		3 30	Roseberry			40 00	3 88
Gill's Chapel	1 65		11 05	8 70	Rocky Hill	14 25	1 00	29 25	11 61
Hickory Cave	2 74		2 74	4 20	Salem		11 85		20 07
Mt. Pleasant		4 20		4 20	Sharon		16 00		47 80
Mt. View				65	Smithwood	62 73		197 71	92 82
Muddy Creek	2 81		2 81		S. Knoxville	15 15	32 21	20 90	83 58
Persia			1 00		Straw Plains	16 00		26 50	4 96
Piney Grove			3 15	2 06	Tabernacle				15 00
Providence			2 50	1 25	Third Creek			29 74	42 43
Rogersville		20 25	236 27	26 06	Union		7 66		27 13
Speedwell	1 39		7 28	2 38	Valley Grove		15 00		15 00
Surgoinsville		4 50		4 50	Washington Pike	17 15	19 75	44 70	57 50
Tunnell Hill			1 75	3 25	West 4th Ave.		17 65		31 46
					West Lonsdale	2 00	50	2 00	50

Program	Receipts May 1, 1933—		Receipts for year Nov. 1,		Program	Receipts May 1, 1933—		Receipts for year Nov. 1,	
	July 31, 1933	Designated	1932—July 31, 1933	Designated		July 31, 1933	Designated	1932—July 31, 1933	Designated
LAWRENCE COUNTY:					Fairview _____ 2 14				
Etheridge		1 25			Mt. Harmony				3 40
Gum Springs	1 00		1 00		MULBERRY GAP:				
Lawrenceburg		5 80	82 64	28 35	Clinch River				2 80
Leoma	2 00		2 00	1 50	Duck Creek			22 00	7 05
Loretto			9 00	5 25	Friendship	3 25		3 25	
Macedonia		3 42		3 42	Mulberry Gap				2 50
Mt. Horeb				2 00	Rocky Summit			2 00	
Summertown				1 00	Sneedville	25 00		27 50	4 70
McMINN COUNTY:					Trent Valley _____ 6 72				
Athens	146 64	68 50	367 15	104 25	NASHVILLE:				
Calhoun				3-80	Antioch	6 75	16 00	6 75	19 57
Calvary				65	Belmont	588 88	109 87	1605 77	865 42
Center Point				10 33	Calvary	112 77		341 09	22 00
Charleston	6 00	9 27	24 33	28 04	Centennial	18 03	2 00	22 18	7 06
Clear Water				5 00	Central		7 45	4 75	7 45
Cog Hill	12 50	6 02	50 00	8 67	Dickson		23 24	27 33	32 65
Cottonport				2 37	Donelson	93 39	4 98	225 02	110 31
Eastanallee	3 60	8 35	3 60	19 85	Eastland	244 44	13 00	939 20	127 34
E. Athens		4 00		4 00	Edgefield	158 82	30 31	158 82	320 60
Englewood	29 87	16 75	61 62	47 90	Nashville, First	2564 73	1988 95	7961 45	3605 71
Etowah	150 00	9 92	662 60	187 46	Franklin	42 92	75 85	127 17	349 87
Goodfield	4 45	2 94	17 61	8 76	Goodlettsville	10 20	24 64	17 35	28 14
Liberty		3 25		5 25	Grace	369 22	20 00	1219 75	119 07
Mt. Harmony		5 40	3 00	8 40	Grandview	56 87	9 47	177 90	28 83
Mt. Pisgah		5 00		7 00	Green Hill	7 00	10 02	37 15	20 17
New Friendship	5 00		15 72	11 37	Immanuel	14 00	60 63	486 61	659 77
Niota				26 60	Inglewood	50 00	13 84	188 05	257 66
N. Athens	3 00	12 00	6 10	22 49	Joelton	1 65	3 00	5 45	13 82
N. Etowah	2 50	3 60	6 40	3 60	Judson	817 72	317 00	2520 15	1798 32
Riceville	5 00	13 28	43 65	28 87	Lockeland	95 45	43 97	322 65	117 66
Salem		1 00		1 00	New Bethel				17 91
Sanford				2 00	No. Edgefield		36 00	12 00	124 39
Wetmore		2 00		2 00	North End	3 90	4 85	10 53	10 16
McNAIRY:					NEW RIVER:				
Adamsville				25 00	Mill Branch				1 50
Chewalla				10 00	Oneida	12 90		39 19	22 44
Clear Creek			75 75		Robbins	2 40		4 40	
Gravel Hill				6 00	NEW SALEM:				
Selmer			7 50	35 00	Brush Creek	21 31	12 75	60 97	33 95
Tula	1 30	10 00	2 35	10 00	Buena Vista		8 00	5 00	8 00
West Shiloh				30 00	Carthage	19 50	76 94	94 34	109 08
MADISON COUNTY:					NOLACHUCKY:				
Ararat	4 12	4 70	17 02	18 68	Alpha	1 00	10 00	1 00	12 20
Beech Grove			1 32	25	Bethel		12 25	5 30	24 95
Calvary	32 47	50 00	134 04	246 94	Beulah	5 06	6 50	13 51	13 30
Clover Creek	11 30	1 00	22 70	4 00	Briar Thicket		2 75	12 16	2 75
Cotton Grove			10 00	10 00	Brown Springs		8 80		23 66
E. Chester St.				11 60	Bulls Gap	56 45	6 00	205 02	142 78
East Laurel			13 25	7 75	Cedar Creek		5 00	15 00	9 90
Friendship				4 55	Concord	24 75	9 10	77 25	15 04
Henderson			1 00	24 77	Fairview	9 00		68 92	40 12
Herron's	59 55	15 59	89 55	20 59	Leadvale			23 26	7 90
Jackson, First	582 23	486 59	2870 06	1874 23	Lebanon		5 60	15 75	17 85
No. Jackson	4 40	3 00	24 25	28 25	Macedonia		1 00	100 10	4 00
Jackson, S. Royal	5 25		10 07	10 40	Montvue	25 00	11 42		11 42
West Jackson	135 55	92 00	503 89	657 74	Mooreburg				
Madison	10 00	5 00	70 71	22 13	Morristown	10 00	49 50	212 92	434 85
Malesus				26 04	Mt. Zion		3 81	10 05	14 35
Maple Springs	4 06	16 20	13 39	45 25	Robertson's				3 81
Mercer	12 85	7 90	33 40	32 04	Rock Point	4 00	12 00	6 00	27 60
Parksburg	3 50		5 50	6 00	Russellville	2 00	24 45	2 00	50 71
Pinson			2 50	1 10	Three Springs	4 79	5 99	15 79	13 69
Pleasant Plains	25 00	6 88	75 00	15 88	Warrensburg		12 87	35 45	26 37
Poplar Corner	2 00		2 00		White Oak Grove		10 09		10 00
Poplar Heights	20 05		60 18	47 07	Whitesburg		14 30	9 80	40 02
Spring Creek	5 60		20 25	21 79	Witts	16 75	7 75	63 65	21 36
Westover	14 93	1 00	42 39	9 60					
MAURY COUNTY:					MIDLAND:				
Calvary		3 00		3 00	Bethel		11 73	10 00	11 73
Centreville	3 75	5 17	11 25	5 17	Bishopville	5 00	8 00	15 00	8 00
Columbia, First	204 82	22 00	796 84	130 65	Cedar Grove			3 00	3 00
Columbia, Second	20 95		66 80						
Fairview		12 00	16 80	20 00					
Friendship				3 75					
Holt's Corner	3 80	2 06	6 73	9 95					
Knob Creek	1 00	18 21	24 45	51 91					
Lawrence Grove	17 75	3 00	40 13	54 81					
Mt. Pleasant	15 01	22 01	52 10	65 55					
Rock Springs		5 00	39 90	15 00					
Santa Fe	7 20		7 20						
Theta		4 00		8 06					
Union	2 00		4 25						

	Receipts May 1, 1933— July 31, 1933		Receipts for year Nov. 1, 1932—July 31, 1933			Receipts May 1, 1933— July 31, 1933		Receipts for year Nov. 1, 1932—July 31, 1933	
	Program	Designated	Program	Designated		Program	Designated	Program	Designated
NORTHERN:									
Lone Mountain		3 00		8 96	Livingston	25 00		95 00	3 42
Warwicks		1 00		1 00	Monterey	30 00		70 00	9 05
OCOEE:									
Alton Park		6 25		22 14	New Hope	4 00		6 00	
Antioch				3 55	Oak Grove			67	
Apison				5 00	Wilder				3 68
Avondale	169 30		613 76	55 33	ROBERTSON COUNTY:				
Baptist Tabernacle	656 22	94 89	656 22	133 18	Battle Creek	20 00	3 90	32 00	15 11
Bartlebaugh			1 84		Bethel	5 64		50 74	8 97
Bethel	4 33		9 83		Bethlehem	1 93		3 82	3 06
Big Spring	6 00	4 00	27 39	17 61	Cedar Hill				24 96
Birchwood	54 47		207 20	7 62	Concord		6 88		10 79
Brainerd	10 00		32 11	63 91	Grace	26 25		28 00	14 07
Calvary	11 25	33 50	40 90	46 29	Greenbrier	3 65	13 30	8 35	54 50
Candies Creek		3 80		10 67	Hopewell	39 75	9 50	146 85	125 36
Chamberlain Ave.			50 75	11 40	Lebanon	54 66	6 15	87 49	36 69
Central, Chattanooga	356 47	9 54	758 76	130 94	Mt. Carmel			5 00	46 74
Chattanooga, East	7 10	8 50	97 15	47 41	Oak Grove	33 22	3 45	121 68	24 25
Chattanooga, First	123 00	278 34	1490 52	744 95	Oakland			12 00	3 81
Chickamauga			3 00		Orlinda	176 86	9 90	386 20	79 09
Cleveland	301 49	30 85	1084 39	144 50	Pleasant Hill	28 86	1 50	79 15	21 33
Clifton Hills			3 64		Pleasant Valley	10 13		10 13	
Concord	26 67		126 72	2 06	Red River	4 16	8 01	10 27	18 33
Daisy	10 00	5 00	75 00	10 00	Rock Springs		5 00	11 00	5 00
Eastdale	10 40		43 85	5 10	Springfield, First	990 00	175 06	2910 00	349 95
East Lake	30 00	21 56	40 00	41 21	White House	4 25	16 05	12 75	26 05
Edgewood			6 10	1 00	Williams	1 00	2 50	7 00	18 50
Highland Park	568 62	143 00	2106 43	469 28	SALEM:				
Hixson	12 00	14 89	37 00	23 50	Auburn	3 00	28 13	9 72	50 29
Lebanon	6 00		9 00		Burt		2 50		2 50
Little Hopewell				60	Cave Springs	1 25		4 25	
Lupton City			18 80		Dowelltown			21 95	
Macedonia			3 50		Dry Creek	5 00		5 00	2 25
Morris Hill	4 30		6 60		Gath	5 78	3 00	9 43	3 00
New Union				1 86	New Hope			5 00	4 00
Northside	209 84	65 98	489 59	330 97	Salem		22 00	44 51	73 25
Oak Grove			6 54	2 91	Woodbury	10 00	35 00	25 00	75 20
Oakwood	5 00		5 00		SEQUATCHIE VALLEY:				
Ooltewah	14 00	6 00	43 50	27 65	Dunlap		5 00	5 00	10 00
Parker's Gap			5 00	2 41	Ebenezer				3 27
Red Bank	139 27	6 00	356 31	49 66	Jasper				2 00
Ridgedale	335 64	46 18	1031 64	254 84	Pikeville		5 00		18 43
Silverdale		6 75		18 75	Richard City		2 00		2 00
Spring Creek				16 71	So. Pittsburg	39 43	38 07	164 58	154 34
St. Elmo	90 77	5 00	312 05	46 25	Whitwell		10 42	2 30	16 52
Summerfield			4 60	65	SEVIER:				
Soddy			2 00	1 25	Alder Branch	40 00	2 20	90 00	14 70
Tyner	24 65		60 30	21 38	Antioch			8 00	
Union Fork	2 25		5 25		Beech Springs	9 10		17 25	1 00
Woodland Heights			3 00	7 00	Bethel		3 40	4 00	3 40
Woodland Park			20 52	38 31	Dupont		10 00	3 00	10 00
OLK COUNTY:									
Benton Station				5 00	Henderson				3 00
Chestua		40		1 36	Millican		4 30	11 00	10 30
Coletown	2 00		7 50	5 64	New Eva				1 00
Cookston's Creek				72	Oldham's Creek		4 25		4 25
Hiwassee Union				12 33	Paw Paw Hollow				12 70
Isabella				6 25	Pigeon Forge			15 00	4 50
Mine City	20 50			2 60	Providence				3 10
Mt. Zion			1 00	1 10	Sevierville	81 46	2 50	226 46	18 45
Oak Grove	3 00		3 00		Shady Grove		1 35		1 35
Ocoee		2 30	35 25	32 05	Wear's Valley	11 92	6 20	11 92	6 20
Shiloh	3 00		3 00		White Oak Flats	8 00		27 95	11 05
Zion		2 55	4 00	2 55	SHELBY COUNTY:				
Zion Hill				3 63	Bartlett	19 98	16 35	72 85	65 42
PROVIDENCE:									
Cedar Grove		2 41		2 41	Bellevue	386 67	625 15	1838 77	2588 90
Jones Chapel				3 59	Berclair	2 50	50	5 00	4 13
Lenoir City	63 55	15 00	227 31	58 03	Boulevard	77 91		317 80	30 01
Mt. Pleasant				5 14	Brunswick			10 00	4 51
New Midway			5 50	1 35	Calvary	30 00		91 17	30 73
New Providence			1 15	6 30	Capleville	7 40		27 81	1 25
New Zion				2 00	Central		26 31	109 02	219 56
Old Ballard's			20 50	50 00	Central Ave.	17 22	2 25	41 49	13 23
Oral	3 20			1 11	Collierville	42 00	9 00	83 55	95 21
Paw Paw Plains				1 60	Cordova	80 92	20 65	744 52	199 65
Pleasant Hill		16 26		31 26	Eads		1 80	1 50	3 80
Shady Grove				7 95	Egypt		5 00		5 00
South Holston				2 00	Eudora		7 00	12 00	56 82
Tabernacle	5 00		17 50	6 35	Memphis, First	1642 88	66 77	4872 81	678 22
Tenn. Chapel		4 00		4 00	Fisherville	2 62	3 00	10 49	3 00
Union Stok. Valley			1 25		Forest Hill		28 13	40 22	86 08
Zion Chapel				2 50	Galilee	14 94	2 00	69 89	23 90
RIVERSIDE:									
Calvary		2 00		2 00	Germantown			1 00	40 84
Creston				3 00	Highland Heights	106 82	42 86	307 78	121 93
Jamestown				13 36	Hollywood	12 66	14 13	17 39	20 57
					Long View	3 50	2 00	12 63	9 48
					LaBelle	367 86	22 03	1243 76	169 09
					Lucy	5 75	2 95	13 61	16 59

	Receipts May 1, 1933—		Receipts for year Nov. 1,			Receipts May 1, 1933—		Receipts for year Nov. 1,	
	Program	Designated	Program	Designated		Program	Designated	Program	Designated
Malcomb	38 92	1 15	100 35	10 43	Little Mountain		3 10		9 40
McLean	50 00		216 10	25 27	Midway			1 37	3 85
Merton Ave.	5 00		105 98	20 95	Mountain City	6 38	2 45	19 14	2 45
Millington	17 00		17 00	2 00	Pine Grove				5 00
National Ave.	5 55	1 00	5 55	5 65	Pleasant Grove	13 30	5 58	29 19	7 58
New So. Memphis	3 75	3 25	8 75	9 50	Pleasant Home		1 35		1 35
Prescott	164 95	10 21	481 03	55 18	Roan Creek				3 00
Raleigh	5 60	5 00	26 57	33 79	Roan Mountain	5 00		8 00	
Riverview	1 00	50	1 00	50	Rock Springs				4 23
Rowan				4 08	Siam	14 60	7 92	65 85	27 92
Seventh St.	239 64	8 50	1128 06	73 44	Sinking Creek		8 70		8 70
Speedway		50 00	240 00	171 19	Stoney Creek				12 14
Temple	419 39	15 07	1397 16	89 89	WEAKLEY COUNTY:				
Trinity	5 00		25 77	7 67	Adams' Chapel				2 00
Union Ave.	343 42	17 00	975 97	460 58	Central, Martin			7 00	1 50
White Haven	29 50	6 15	98 62	29 64	Dresden	15 27	5 00	49 83	15 35
Yale	58 74		195 01	37 75	Hodges				1 75
SOUTHWESTERN DISTRICT:					New Salem				6 30
Flatwoods			2 50	6 00	Oak Grove			2 02	2 00
STEWART COUNTY:					Palmer'sville	3 95	1 00	7 77	8 10
Big Rock		15 00	156 23	22 30	Public Well	15 25		46 75	
Dover			27 95	7 50	WESTERN DISTRICT:				
Hickory Grove			15 00		Bird's Creek		10 00		32 27
Pugh Flat				8 75	Cottage Grove		17 39	5 57	27 40
Stewart			4 44		High Hill		25 16	7 00	25 16
Weaver's Store	4 71	5 33	18 20	5 33	New Hope		7 00		7 00
STONE:					Paris, First	1279 67	52 00	3594 24	436 20
Cookeville		4 47	8 55	52 15	Springville				1 00
Sand Springs		2 50		3 11	West Paris	10 60		10 60	
SWEETWATER:					WILLIAM CAREY:				
Cane Creek				10 60	Ardmore			16 00	20 68
Chestua		11 08		26 08	Cash Point	4 61	7 88	12 29	29 04
Christianburg				6 00	Concord	1 25	4 30	19 20	16 00
Coker Creek	15 00		27 52		Elora	2 00	4 00	9 30	5 00
Corinth				1 36	Fayetteville	48 67	44 00	187 15	92 42
Holly Springs			2 00		Flintville		5 00	11 00	13 00
Loudon		8 00	68 55	98 10	Kelly's Creek		4 25		4 25
Madisonville	28 50	15 00	120 75	59 77	Mulberry	3 75	4 25	8 25	15 95
Mt. Zion "L"				3 10	New Grove		6 20		6 20
Murray's				2 25	New Hope			2 00	7 00
Notchy Creek				34 35	Norris Creek				6 50
Philadelphia	6 30	5 50	52 55	4 00	Oak Hill	10 90		10 90	2 00
Piney Grove				41 00	Petersburg			3 46	2 36
Prospect	7 00	17 00	12 77	3 50	WILSON COUNTY:				
Rocky Springs		3 50	5 15	3 50	Alexandria	20 60	29 00	57 60	72 75
Sweetwater	33 78	78 61	210 78	140 25	Athens				4 45
Tellico			15 00		Barton's Creek	10 75	50	29 60	50
Tellico Plains				2 00	Cedar Creek	5 25	6 00	5 25	6 00
Union Grove			2 15		Cedar Grove		5 50	4 96	70 31
TENNESSEE VALLEY:					Fall Creek		12 50		31 75
Bogles	10 00		11 25	91	Gladeville		12 50	5 00	29 71
Cedar Creek			1 30		Greenville			11 00	1 62
Clear Creek		2 49		3 74	Hurricane	9 72	2 00	44 59	14 49
Dayton	26 69		89 44	34 30	LaGuardo	4 60	10 50	20 05	13 95
Grandview			2 00	5 20	Lebanon	303 71		1074 02	61 38
Graysville	2 50		9 68	9 40	Little Cedar Lick	3 00	4 00	17 75	4 60
Mt. Vernon		4 48	45	4 48	Mt. Juliet	45 50	27 00	128 48	59 91
New Union	24 05		10 68	24 05	Mt. Olivet	2 75	7 13	34 05	7 63
Sale Creek				5 00	Prosperity	26 62	13 65	78 67	25 70
Spring City	1 00		37 20	60 00	Rocky Valley		5 00		5 00
Walden's Ridge		50		1 26	Round Lick	3 77	2 00	18 51	3 15
Yellow Creek	1 50	1 50	1 50	6 25	Shop Springs	25 47	13 38	118 65	57 07
UNION:					Smith's Fork				5 00
Boiling Springs			3 20		Watertown	7 42	11 27	54 59	36 55
Doyle		1 50		1 50	WISEMAN:				
Pistoles			1 60		Lafayette				14 75
Sparta			13 00		Rocky Mound		1 00		1 00
Bethel			2 15		Each Baptist is three Baptists in one. He is a local Baptist, a state Baptist and a National Baptist. But such he has the opportunity of joining his fellow church members in the support of their local work, he has the opportunity of joining his fellow state Baptists in the support of their state institutions and enterprises, and he has the third opportunity of joining his fellow Baptists in the support of the Convention institutions and enterprises. When he does these three, he becomes a full fledged co-operating Baptist.—Ex.				
Friendship			5 73		<div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Why not spend vacation at RIDGECREST?</p> <p style="text-align: center;">Program of interest during the whole month.</p> <p style="text-align: center;">Accommodations of varying kinds.</p> <p style="text-align: center;">For full information write R. F. STAPLES, Ridgecrest, North Carolina</p> </div>				
WATAUGA:									
Bethel			11 45						
Butler	22 47		90 12						
Cobb's Creek			8 23						
Doe River			4 25						
Doe Valley			15 50						
Dungan			20 55						
Elizabethton		10 00	9 12						
Elizabethton, Second	2 00	6 50	179 42						
Elk River		3 10	88 50						
Evergreen			3 10						
Fish Springs			8 02						
Hampton			2 50						
Little Doe	10 21	10 00	16 30	80 74					
			24 91	29 45					

EDUCATIONAL DEPARTMENT

Sunday School
Administration

W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

Field Workers

Jessie Daniel, West Tennessee. Miss Zella Mai Collie, Elementary Worker.
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

A GREAT WEEK

Sunday, July 23, Brother Floyd Chunn and I went to Luttrell and started the three day Institute for the Northern Association. We reached three Sunday Schools there. Wednesday Chunn and I went to the Mulberry Gap Association. Brother Grant Lawson and I had planned three all day institutes in the central locations.

The first one was with Friendship church. There we had seven Sunday Schools represented by all their officers and teachers, and we had eight pastors present. Thursday we went to Chinquapin. It rained all day there and we just had the local folks there with two of the ministers. Friday the Institute was held at Sneedville. We had 12 churches represented by the officers and teachers. There were several of the leading pastors present. We also made complete plans for the associational organization there. It is going into effect after the associational meeting the 29th of August. Saturday, Chunn and I attended the fifth Saturday meeting of Cumberland Gap Association held at Rob Camp church. We discussed our work there. Thursday night I organized a B. Y. P. U. at Chinquapin at the request of the church.

This has been the most fruitful week of all my experience with your department. I am very grateful to Brother Chunn for his kind assistance.—Tom Belcher.

APPRECIATION FROM OUR CAMPS

Wm. Hotchkiss, Jr., Welfare Officer, Co. 1473, Bristol, Tenn.:

"Due to the extra work incumbent on camp construction, I have failed to acknowledge receipt of the 50 song books and 50 Sunday school quarterlies you sent us. They arrived about July 18th, and have been distributed. The men are using them. We have organized a Sunday School on the strength of the quarterlies and with the very able help of the 'Billy Sunday Club' of Bristol, we are having both Sunday School and church services here in camp on Sunday mornings."

Mr. Wm. W. Wertz, Welfare Officer for Camp C. C. C. Company 1472, Unicoi, Tenn.:

"We are pleased to acknowledge receipt of one hundred song books and one hundred twenty-five quar-

terlies sent by you to Lt. J. A. Hart, our Welfare Officer, and assure you that this contribution to the religious work in this camp is meeting a great need. The song books, especially, will be used throughout the period of the camp and no doubt the use of the quarterlies will grow with time. We are pleased to acknowledge the service rendered this camp last Sunday by Rev. W. R. Rigell of the Central Baptist church, of Johnson City, Tenn. He gave us a splendid message and we will be glad to have him conduct our services again."

GRAINGER COUNTY SCHOOL

I have a complete report now from the Grainger County Sunday School campaign which was held the week of June 18. I sent in the report of nine schools some time ago, but on the north side of the mountain we had the following: Liberty Hill, Mr. H. D. Moyers; Washburn, Miss Collie; Puncheon Camp, Miss Collie; Powder Springs and Mt. Eager by Mrs. Pearl Campbell. Rutledge class was taught the week after the campaign, by Lawrence Smith. The total report shows fifteen schools with an average attendance of 524.—Swan Haworth.

Tennessee comes second in Sunday School Administration Awards for July. A total of 545 awards were sent out during the one month.

GRAINGER COUNTY CONVENTION

Our Grainger County Sunday School Convention met July 27th at Blackwell's Branch, with a large crowd present, and the finest meeting I have ever seen.

Reports were unusually good; superintendents spoke of their schools in a real way, a way that made you know their heart was in their work. Brother Roy Anderson of Harrison Chilhowee Baptist Academy was present, and took your place on the program. We were very sorry not to have you present, but equally glad to have Brother Anderson, who is always such a help.—Mrs. Paul Branson, Supt.

THE BUTLER ENCAMPMENT

The Butler Encampment this year was the best I have ever experienced there—a large number present and the finest type of spirit. Everyone fell right in line with the things we wanted done. The local people took a big interest in the encampment.

I met an hour each night with the local Senior Union and helped them reorganize. In all the classes combined there were 126 who took the examination. This did not include the large Sunbeam Band that met every morning. Dr. Rigell, Prof. Todd and Lawrence Trivette are largely responsible for the success of the encampment. If our people only knew what an encampment like this means toward individual growth, they would not let such an opportunity go by unheeded. Many lives were rededicated, one young man found Christ as his Savior, and all of us were lifted to the mountain top of Christian experience.—Swan Haworth.

CUMBERLAND GAP PROGRESSING

This week I have had a fine time at Cumberland Gap. Brother Ivey has the church working hard there. Friday we put on an all day Institute at Cave Springs. The program was made up of local people. It went over fine. We had about fifteen churches represented by their teachers. The Sunday school spirit is the highest in Cumberland Gap Association that I have ever known it to be. Brother England and others are working at the job.—Tom Belcher.

IN THE COVE CREEK AREA

We had a great experience with Dr. Ridenour last week. In the morning Mrs. Ridenour and Miss Graves taught at Flinthill, and Dr. Ridenour and I taught at Pinecrest. In the afternoons Dr. Ridenour and I took a census of part of the Cove Creek Area. We found out of 340 names, 11 Mormons, 1 undecided, 7 all other denominations, and all others are Baptist or prefer the Baptist denomination. What a challenge that is to the Baptists! At night Dr. Ridenour spoke at Pinecrest and I spoke at Flinthill. On Friday night we had the privilege of seeing 6 young people converted.—Fred Dowell.

ENCAMPMENT ECHOES

"I think that in all my life I have never spent a more enjoyable week than that of the week of the encampment. I am certain that my first week at Ovoca will mean a great part in my life."—Clyde Bryon.

"In my way of thinking, this last convention was the best we have had in the five years I have been at Ovoca. The spirit was fine and the program was excellent."—Frank Wood.

"I could not tell you in a month what Ovoca meant to me this time. The S. S. Program was the most practical that I have ever attended. Wasn't Mr. Byrd fine?"—Edna Earl Rosenheim.

"The Ovoca meeting was a splen-

did success. I enjoyed being there very much and I appreciate every kindness and consideration."—W. A. Harrell.

"We enjoyed being at Ovoca so much and wish to congratulate you on the most excellent program which we had during the week."—W. R. Rigell.

"It was a real joy to me to have part in the Ovoca Encampment. I think I have never seen a group who gave themselves as unsparringly in every way as this bunch of youngsters."—Lyman P. Hailey.

"I want to congratulate you and your workers for the splendid program which you put on at Ovoca. This is my first convention but if God is willing I shall never miss another."—Herman King.

"We shall never forget our 1933 trip to Ovoca and hope we can come every year in the future."—Nell and Eunice Denton.

Covington is planning a religious census to be taken in September, so writes Pastor H. G. Lindsey.

B. Y. P. U. NOTES

GREAT RALLY AT UNION UNIVERSITY

The Simultaneous Training School which was put on with volunteer help in Madison county, closed Sunday afternoon with big rally at Union University. Mr. Clyde S. Sewell, associational vice-president, presented a large poster showing the grand total of work of association. His report showed that all 28 churches entered whole heartedly into the school. The total enrollment was 1307 in 50 classes. The average attendance was 956, and 653 took the examination, and received awards at this meeting.

The book "Meaning of Church Membership" was taught in every Baptist church in the association. "Bible Heroes" and "Studying for Service" were used for the Junior boys and girls. This is a great step taken for bigger and better work in Madison County Association.

After the awards were given by Jesse Daniel, a state worker, the three act play, "Fishers of Men" was presented under the direction of Mrs. W. P. Glisson. This great play touched the heart of every one present and sent each one away with greater determination to carry out its teachings.

A number of the churches sent free will offerings to help defray the expenses of the four Group Deans at Ovoca Baptist Encampment which meets at Ovoca this week.

Dr. F. J. Harrell, Pastor Dean, presided over the meeting.

SUNDAY SCHOOL LESSON

PAUL R. HODGE, South Pittsburg, Tenn.

AUGUST 20, 1933

Samuel

The Greater Lesson: I Sam. 3 to 12, especially chs. 3, 7, and 12.

Lesson Text: I Sam. 3:1 to 10; 12:1-4.

Golden Text: "Serve Jehovah with all your heart" (Ch. 12:20).

Historical Setting.

The period of Samuel was one of transition from Judges to Kings. The forty years of Eli's judgeship (I Sam. 4:18) was apparently followed by twenty years of waiting (Ch. 7:2) before the period of Samuel's judgeship began. This last continued until Saul became king, although Samuel continued to live several years after that. Beecher estimates the length of Samuel's judgeship at nineteen years, ending with the first year of Saul, which he puts in 1102 B. C.

Samuel's life falls into four parts: (a) Childhood, from birth to his call as a prophet (which Josephus puts at the age of twelve); (b) Prophet, following his call at twelve; (c) Judge (I Sam. 7), until the beginning of Saul's reign; (d) Retirement, no longer Judge, but continuing to act as Prophet.

Eli was High Priest and Judge; Samuel was Prophet and Judge, discharging also certain functions of the Priesthood (Ch. 3:1; 7:9; 10:8), being himself of the tribe of Levi (I Chron. 6:28).

I. Samuel Called To Be A Prophet of the Lord (Ch. 3).

This call was not to conversion, as we understand conversion today, but to the prophetic office (see latter part of this chapter). It is therefore to be compared with such calls as that of Isaiah (Isa. 6) and Jeremiah (Jer. 1). But as Samuel was but a child, and "did not yet know the Lord" (verse 7), that is, in an experimental sense; and as God can, if He choose, combine the call to conversion with that to service, it is not amiss to use this as an example and illustration of child conversion.

1. The Attendant Circumstances (Verses 1 to 3).

(a) *His opportunity.* "The child Samuel ministered unto the Lord before Eli." He did the simple chores connected with the temple of the Lord, such as opening the doors (verse 15), and doubtless waiting upon Eli as a sort of page. Everything tended to make him susceptible to hearing the voice of God. God is indeed sovereign in His calling and election, but He works through means and preparatory influences. In Samuel's case we may note (1) a mother's

prayers (Ch. 1: 10f, 20); (2) a mother's dedication of her son to God (Ch. 1:28); and (3) his association with the house and service of God almost from infancy. God will not disappoint a godly mother's prayers. The call of God is usually heard in a favorable environment. We cannot call children for God, but we can be used of God to set the stage, and prepare the circumstances.

(b) *The need of the times.* "The word of the Lord was precious (rare) in those days; there was no open (frequent) vision." Morals were very low at the close of the period of the Judges. God had spoken occasionally, but prophets and divine communications were few and far between. The priesthood was growing more corrupt, as witnessed in Eli's sons. There was need for a change. The tendency in every age is toward moral and spiritual deterioration, arrested only by great epochal revivals or dispensational changes. Samuel was considered the first of the long line of prophets (Acts 3: 24). Prior to this time the High Priest had been the official representative of the whole people before God. Henceforth the Kings were to be such, and the prophet God's special spokesman, assuming an authority and influence greater than either king or priest.

The hour came for the call. Eli and Samuel had their sleeping quarters in connection with the temple. Samuel retired after Eli, making use of the dim light that still proceeded from "the lamp of God." Eli's eyes had begun to wax dim, "an affliction which came justly upon him for winking at his sons' faults." May we not see here, too, a symbol of the fading spiritual vision of the priesthood, on account of their moral corruption?

And what can be meant by the "lamp of God going out in the temple of the Lord," since the candlestick was to be kept burning always (Exo. 27:20-21)? Was this a symbol of the fact that the light of God's house was soon to fail, the ark of God to go into captivity until the coming of God's king in the person of David, and Ichabod (meaning "the glory is departed from Israel") to be written over the house of Eli? But God will always have witnesses for Himself in the earth. Before the light of the priesthood failed entirely, He raised up prophets as a light, at least until He should raise up "a faithful priest" (Ch. 2:35). If individuals or groups refuse to be God's witnesses, He raises up others. Let Baptists not boast or

be high-minded, but rather fear (Rom. 11:18-21).

2. *The Child's Mistakes.* (Verses 4 to 8). The fact that God is at work does not preclude human errors. Samuel, not having previously heard God's voice, very naturally mistook it for that of Eli. Even Eli was slow to discern that the Lord was calling the child. Childhood mistakes in connection with conversion are often held against the possibility of child-conversion. They are often taunted, "I thought you were a Christian," etc., because they show imperfections, or even need moral correction; yet we all know some adult Christians of many years standing who still need spankings.

3. *Wise Counsel* (Verses 9 and 10). When it finally dawned upon Eli that the Lord was calling Samuel, he rose nobly to his duty. Eli impresses us as being pious and understanding as an individual, though lacking in the energy and ability to stem the tide of sin in his house. Alas, how many true and useful believers are in the same sad plight!

Samuel was put in a receptive posture. "Speak, Lord; for thy servant heareth," an attitude of anticipation, submissiveness, and readiness to obey. Human agents are needed to form contacts between "seekers" and the Lord. It is not even amiss to put the right words into the mouth of a child, as is here done for Samuel. Youth needs the discerning sympathy and helpfulness of those more experienced in the ways of the Lord. Older people should be quick to perceive when God is calling a child. Young preachers need the understanding and support of older heads in the work.

II. Child Conversion.

(1) *The Child can be converted.* Waiting until they "know enough" means waiting for the hardening effects of sin. A very high percent of church members testify to conversion during childhood, many of them as early as the age of six or seven. No age limit can be set for accountability, this depending on mental development and religious instruction.

(2) *Infants are SAFE, but not SAVED.* They are not Christians needing only right environment and training to remain such. They must all be "born again". Yet it is the consensus of opinion among enlightened evangelicals that should death occur, they are saved, perhaps regenerated, in the moment of death. This is usually inferred from such passages as Matt. 18:3; 19:14.

(3) *Preparation for conversion cannot begin too early.* And the more thorough it is, and the more earnestly the call of God is expected for them, the more surely will it come in due time.

The remainder of chapter 3, which does not belong to the shorter

lesson text, exhibits Samuel's faithfulness in delivering God's message, and we are touched at the bowing of the aged Eli to the judgment of God upon his house.

In chapter 7 Samuel assumes the Judgeship after a long Philistine oppression. The enemy challenges the new move, but is signally defeated.

III. Samuel Giving Account of His Stewardship as Judge (Ch. 12: 1 to 4).

1. *The New Order* (Verses 1 and 2). "I have hearkened unto your voice . . . and now, behold, the king walketh before you." Their call for a king had displeased Samuel, nevertheless at the command of God he had acceded to their demand. Now that the King was reigning, there was no further need for the office of Judge. Consequently Samuel is now retiring from active political life, though not from being God's special spokesman as a prophet.

2. *Open to Investigation* (Verse 3). "Witness against me before the Lord . . . whose ox have I taken?" etc. Would that all public servants today were unafraid of the searching light of public enquiry! It would be too sweeping a generalization to say that all public men are corrupt, for there are yet officials whose integrity is above reproach. But the impression has been registered in the public mind that most of them have their price. And a bribe "blinds their eyes" to anybody's interests but their own. Lobbyists seem to be able to control a majority of our legislative bodies. Even judges have been found to have their price. How long before those in places of responsibility see that a day of reckoning must surely come? The very foundations of constitutional government totter when corruption rules in high places. The price of a free democracy is cleanness of hands in public life. Already there are signs of a coming reign either of communism or of dictatorship, and people are beginning to look to one or the other for relief.

There is a stewardship of leadership. Religious leaders are of course accountable primarily to God rather than to men. But he who has a good conscience is not afraid of accounting to men. And it is good for the sake of a wholesome influence to be able to lay bare one's whole life to men. Moreover, let no false leader, whatever his official claim may be, think that he can claim exemption from public discipline (Rev. 2:2).

3. *Approved of men* (Verse 4). "And they said, Thou hast not defrauded us, nor oppressed us, neither has thou taken ought of any man's hand." Not one among them could find one flaw in his life. Can we stand thus approved to the consciences of all men? Or do we have
(Continued on page 13.)

WOMAN'S MISSIONARY UNION

President Mrs. R. L. Harris, 112 Gibbs Road, Knoxville.
 Corresponding Secretary-Treasurer..... Miss Mary Northington, Nashville
 Young People's Leader..... Miss Ruth Walden, Nashville

Headquarters: 161 Eighth Avenue, North, Nashville, Tenn.

ENCOURAGING WORD FROM THE EDITOR OF HOME AND FOREIGN FIELDS WHERE HONOR IS DUE

Without the slightest disposition to reflect on any group or to say one word that could wound any one, we find it in our hearts to dedicate this paragraph to our women who are actually doing things in kingdom work. Our women are literally keeping the mission fires burning. If an organization may be judged by its solidarity, its spirit, its work, its efficiency, and its results, the W. M. U. is our greatest organization. Through the Lottie Moon Christmas Offering alone the salaries of one hundred and three missionaries are being paid. By study, prayer, and sacrifice our women lead on in the missionary enterprise, so dear to the Master's heart. So it is in every other Christian enterprise; the women lead. We heard the superintendent of one of our orphanages say recently that but for the good women of his state the boys and girls of his institution would be in rags. Look around you in the church with all of its sub-organizations and in the objects of the denominational program and you will find the gentle hands, the alert minds, and the consecrated hearts of our women serving and achieving. We thank God for the witness of our women and we pray that the entire membership of our churches may catch their spirit, which is in reality the Spirit of the Christ.

AUGUST 20 DESIGNATED AS BAPTIST 100,000 CLUB DAY

By Frank Tripp, General Leader, Baptist Hundred Thousand Club

August 20 has been designated as Baptist Hundred Thousand Club day, throughout the territory of the Southern Baptist Convention. Preparations are being made to enroll thousands of Southern Baptists on this the first special day devoted to the Convention's approved debt-paying movement.

The General Leader, Regional Leaders, State Mission Secretaries, State W. M. U., Sunday School and B. Y. P. U. Secretaries are putting forth every possible effort to enroll the pastors and officers and leaders of their respective departments, on or before the first Sunday in August. Believing that our people will follow when our leaders lead, every effort is being made to get pastors, deacons, Sunday school officers and teachers, W. M. U. officers and leaders, finance committees and B. Y. P. U. directors and leaders committed to the

movement before we ask the rank and file of our people to enroll.

We are looking to the pastors to lead out. Few, if any, churches will go around their pastors. No movement will succeed without his co-operation. Most any practical plan will succeed with his co-operation. I am putting my very heart in this appeal to my fellow pastors to throw themselves without reservation into this effort. If two thousand pastors will enroll in the Club first and then give themselves whole-heartedly in an effort to reach our people, we will lift the crushing burden of debts from our agencies, save our honor and give Southern Baptists a new taste of victory.

The initial effort to enroll members must close by October 1. This is an "over and above" movement and must not be allowed to interfere in any way with the Co-operative Program. For this reason we must get out of the way for the "Every Member Canvass." We all realize that July, August and September are not the best months to launch any movement. However, this is the only time that could possibly be allocated to the Baptist Hundred Thousand Club this year without interfering with our regular co-operative work. Let us not waste any time trying to figure out why the movement cannot succeed. It can succeed. It must succeed. In fact it is already succeeding. Anything that has to be done, can be done. Anything that can be done that is right, ought to be done.

If our pastors, deacons, finance committees and the officers and leaders of the other departments of our work want to pay our debts, I am just as certain that we can pay them as I am of anything on earth. For Christ's sake, for the conservation of all of the gains of Southern Baptist institutions and agencies through a glorious ministry of more than a hundred years, for the sake of all that is dear to our hearts, let us make the most earnest and intelligent appeal of which we are capable for the support of this enterprise.

If Southern Baptists are given an opportunity to register their willingness to systematically reduce our indebtedness, we will on the 20th of August, write one of the most interesting chapters in the history of our progress. The Baptist Hundred Thousand Club is catching the imagination of the people. Encouraging reports from every section of the Convention's territory are reaching

the office every day. Let us be done with pessimism and the defeatist's spirit. Our people need a new taste of victory. We can reach our objective with anything that comes within hailing distance of good co-operation.

HOME INSTRUCTION ON STEWARDSHIP OF TITHES AND OFFERINGS

Mrs. J. Frank Seiler, Elizabethton, Tennessee

There are two fundamental principles parents should keep in mind in teaching children the stewardship of tithes and offerings: *first*, the sovereignty and ownership of God as revealed in his Word, and that we are his trustees only; *second*, the world-wide need of the gospel, and the necessity of systematic paying of tithes and making of offerings for world evangelism.

Children from infancy should be taught to believe in God and in Jesus Christ, his Son, and to pray. God's Word should be revered and a deep love for it instilled in the hearts of children.

The most precious, and yet often the most neglected, task given to us as parents is to teach our children God's Word, yet we leave most of this to inexperienced young people who teach them "about" the Bible.

If adults, as well as children, were taught or would study what God reveals to us in his Word about stewardship and tithing, we would grow in the grace of giving. We wonder where our children get all their false views when we have failed to ground them in the truth. But how can we teach what we do not know or believe ourselves?

The world is God's by right of creation and by redemption. We should teach our children that man was not given a quit-claim deed from God, but simply allowed to till the ground, ever keeping in mind the ownership of God.

As the first recorded act of worship, Abel *also* brought an offering typifying the Lamb who was slain from the foundation of the world, and are we not led to believe this was in addition to the tithes of the land? Notice how literally these follow even to details, the requirements of the law, which was given hundreds of years later—"the fruit of the ground . . . the firstlings of his flock and of the fat thereof." Abel "obtained witness that he was righteous."

Cain, a tiller of the ground, rejected God's grace, and, in self-righteousness, brought of his own choosing an offering, the product of his own labors and was rejected by God. "The way of Cain" can never please God. God's will and way alone are acceptable.

In a brief account of the first war

mentioned in Scripture, Lot and his goods were captured. Some one has said, "He had laid up treasures for himself on earth, and the thieves had broken through." Abram promptly went to aid his brother (not nephew now) and quickly rescued Lot. Returning, Abram—type of believer—acknowledged the superiority of Melchizedek, king of Salem, priest of the Most High God, type of our Great High Priest, the Lord Jesus Christ, and paid him tithes. As Abram confessed God's grace, so we may recognize our trusteeship with tithes and offerings for our Great High Priest, forever after the order of Melchizedek.

How did Abram know what to do before the law was given to Moses? The answer is in Genesis 26:5: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." The God of Abraham is our Father God through Christ, and his ways with Abraham are illustrations of his ways with us, and the measure in which like Abraham we obey his commands is precisely the measure in which he will manifest himself to our hearts. (John 14:22, 23.)

Abraham's grandson, Jacob, bargained with God and was accepted. He faithfully paid the tithe. God blessed and multiplied his possessions.

Christians often plead as an excuse for not tithing that they are not under the law. This is true, for, under the law, God required three tithes and above them twelve kinds of offerings each year. Many Christians do not know the meaning of an offering as used in God's Word. We take so-called offerings in our meetings and services when oftentimes no one present can make an offering for there are thousands, and possibly millions, of Baptists who have never made an offering, and thousands of our churches have no members who can make an offering to the Lord. Not until the tithe has been placed upon the altar can any one make an offering.

Under law, the olive tree could not be shaken twice nor the vineyard gathered twice. The second picking belonged to the poor. The sheaves of grain left by the reapers could not be used by the owner, but were for the poor. Every seventh year the land rested and the volunteer grain, olives, and grapes were for the poor. Even "the land shall not be sold forever for it is mine for ye are strangers and sojourners with me."

Near the close of the old dispensation, we find God calling the children of Abraham "robbers" not alone of tithes but also of offerings. Many confess that they tithed for years before they understood that the offerings were also included. We boast that we are not under the law, but if God required all of this under

the law, that was given as a school-master, how much greater obligation rests upon us under grace!

Jesus and his disciples paid the tithe, else the Pharisees would have found fault, and most assuredly Jesus commended it in, "These ought ye to have done." Not once is Paul, or any member of the early church, accused of failure to tithe. These went the last mile, giving themselves and then their all.

We must teach our children to pay the tithe and as faithfully to bring the offerings—all above the tithe that their love prompts—systematically and regularly—because the law of the tithe has never been abrogated.

Archimedes, we remember, boasted that had he a lever long enough and a fulcrum strong enough, he could move the world. But God has given to each of us a fulcrum—the tithe, and a lever—the offerings, by which we may open the windows of heaven from which shall flow blessings that we are not able to contain.

In this first fundamental principle we have tried to show some teaching from God's Word which we should instill into the hearts of our children. Then God has made it possible in this day of grace to see the condition of a lost world which needs the gospel of Christ.

When a child of God tithes from love of his Father and counts it a blessed privilege to bring offerings, he will want others to share this same blessing.

Give the children a vision of the needs of a lost world.

Look at the millions eternally lost, then look at ourselves as God sees us. Only hearts of adamant can refuse to heed the vision. Teach young children that they are ambassadors for the King of kings to act in his stead.

Children should be taught that they are stewards of their tithes and offerings, having no right to invest them where they will bring honor and glory to themselves nor even joy, except as obeying the known will of the Lord is the greatest joy.

They should be taught (what few adults seem to realize) that God demands that the tithes and offerings be invested where the greatest dividends will be received for him, regardless of what others do. God will not accept as tithes nor bless the tither where the money is used for vain glory.

Let us teach the children to love lost souls and to lead their friends to Christ. Then they will gladly pay the tithes to preach the gospel at home and abroad.

When the tithe is paid into the storehouse then the special offerings of the Sunday School and Young People's organizations of the Woman's Missionary Union give an opportunity to invest the offerings for world evangelism.

An eight year old girl in Florida,

following a birthday, gave in the morning service \$5.00, and in the evening service \$3.00, the full amount of the birthday gift. Her mother rejoiced because she so loved her Lord that she was willing to give all.

The *Sunday School Times* tells the story of a widow who taught her boys to tithe. One went West and became a heavy drinker, yet continued to pay the tithe. One day he took the tithe money and rushed to a saloon determined to end the foolish habit. Before the drink was delivered, the dime he had placed on the counter turned into an accusing spirit—"This is God's money." He caught up the dime, rushed out into the country, and after spending some time in prayer, arose from his knees—a child of the King. The tithe had led him to Christ.

Tithing formed by habit alone will not bring our children into mature Spirit-filled tithers, but the habit formed in childhood, based on a full knowledge of God's Word, with many precious experiences and blessings will make steadfast, Spirit-filled, soul-loving, soul-winning, missionary-minded, tithing men and women.

SUNDAY SCHOOL LESSON

(Continued from page 11)

to hang our heads in shame? In the latter case repentance before God is still open to us, and men are ready to forgive if we confess our faults, in the measure that they are convinced of our sincerity.

In the rest of chapter 12 Samuel addresses the people, and brings home to them their sin in asking for a king, God confirming his word with a miraculous sending of rain in harvest time. Yet Samuel reassures them that it will be well with them and their king, if only they will fear the Lord, and "serve him in truth with all your heart." And he promises still to represent them before the Lord. "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (Verse 23).

Samuel was a great, good, and a wise leader, whose life was a veritable landmark in a critical period of Israel's history.

QUESTIONS

How may we characterize the period during which Samuel lived? Name the four divisions of Samuel's life? Was Samuel "converted" as we understand that term today? How may we justify it as an illustration of conversion? What circumstances made Samuel susceptible to a call from God? Why was a great revival needed at that time? Discuss the possibility and need of child conversion. What part have parents and older Christians to perform in child conversion? What is to be gained from giving an account to men of our stewardship?

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR JULY 30, 1933

Memphis, Bellevue	1150
Nashville, First	965
Chattanooga, First	964
Nashville, Grace	753
Knoxville, Fifth Avenue	623
Chattanooga, Ridgedale	609
Memphis, Union Avenue	581
Nashville, Park Avenue	573
West Jackson, Jackson	560
Nashville, Belmont Heights	545
Jackson, First	541
Nashville, Eastland	530
Chattanooga, Northside	470
Chattanooga, Calvary	469
Etowah, First	460
Memphis, Seventh Street	431
Dyersburg, First	431
Chattanooga, East Lake	426
Erwin, First	423
Clarksville, First	393
Paris, First	390
Union City, First	385
Chattanooga, Tabernacle	372
Knoxville, Immanuel	336
Nashville, North Edgefield	332
Chattanooga, Chamberlain Ave.	330
Chattanooga, Red Bank	318
Trenton, First	313
LaFollette, First	299
Nashville, Grandview	295
Nashville, Lockeland	292

By FLEETWOOD BALL

The resignation of W. W. Rivers as pastor of the church at Electra, Texas, has been accepted.

—B&R—

A. U. Boone of Immanuel church, Nashville, is on a vacation to Winona Lake, Ind. His wife is with him.

—B&R—

Roswell Davis of Cordova is conducting a successful revival in the church at Moscow.

—B&R—

After serving there four years, J. H. Brooks has resigned as pastor at Mooringsport, La.

—B&R—

W. P. Carter has resigned at Choudrant, La., and has taken residence at Rushton, La.

—B&R—

John H. Knight has resigned at Fayetteville, Ga., to accept a call to the church in Middleton, Miss.

—B&R—

W. A. (Billy) Sunday has recovered from a breakdown which he suffered last winter and will address the Winona Lake Bible Conference.

—B&R—

W. D. Powell of Louisville, Ky., on July 1st celebrated his 79th birthday. He has been in the ministry 59 years.

—B&R—

J. B. Leavell of Nashville is doing the preaching in a co-operative meet-

ing of all denominations in Baldwin, Miss.

—B&R—

Friendship church, near Pinson, J. G. Cooper of Hollow Rock, pastor, is in the midst of a meeting, the popular pastor doing the preaching.

—B&R—

New Prospect church, Hollow Rock, C. C. Sledd, pastor, will inaugurate a revival next Sunday. The pastor will preach.

—B&R—

The pastor, L. H. Brown of Paris, is being assisted in a revival at New Cross Roads church near Huntingdon by S. W. Joyner of Hollow Rock.

—B&R—

The church at Vale lately concluded a revival resulting in three additions, one by baptism. The pastor, J. G. Cooper, preached.

—B&R—

Leo Green of Tupelo, Miss., was lately ordained to the full work of the ministry by the church at Clinton, Miss.

—B&R—

Bible Grove church, near Darden, Thos. C. Jowers, pastor, is in a meeting this week in which R. L. Rogers of Lexington is doing the preaching.

—B&R—

John R. Page, a respected preacher, had a reunion of the Page family Sunday, July 30, in the family home near Lexington, attended by 108 relatives.

—B&R—

Cleo H. Parish of Fort Worth, Texas, accompanied by his wife, has been spending his vacation among friends in former pastorates in Tennessee.

—B&R—

The church at Spring Creek, C. E. Azbill of Jackson, pastor, has lately experienced a splendid revival resulting in 16 additions, the pastor doing the preaching.

—B&R—

A revival in Mt. Nebo church, Buena Vista, T. M. Boyd, Bruceton, pastor, lately closed resulting in 4 additions by baptism. O. F. Huckaba of Nashville did the preaching.

—B&R—

Andrew Potter of Enid, Okla., has accepted the position as Executive Secretary of the Oklahoma Baptist Convention to which he was recently elected.

—B&R—

Wyatt R. Hunter, for nine years a state Sunday school worker in Mississippi, has yielded himself to the ministry and will enter the Seminary in Louisville, Ky.

—B&R—

Parrans Chapel church, near Bolivar, C. E. Azbill of Jackson, pastor,

is having a revival in which J. H. Oakley of McKenzie, a former pastor, is preaching.

—B&R—

W. M. Wood of Nashville supplied last Sunday the pulpit of Edgefield church, Nashville, while the pastor, W. H. Barton, is taking a vacation in Kentucky.

—B&R—

The church at Brighton, Tenn., is in the midst of a revival. S. P. Poag of Covington is preaching and R. K. Bennett of Kenton leading the singing.

—B&R—

The church at Crystal Springs, Miss., T. W. Tallington, pastor, has lately enjoyed a revival—resulting in 32 additions. The preaching was done by G. P. White of Hazlehurst, Miss.

—B&R—

Monte Sano church, Baton Rouge, La., L. Zarvilla, pastor, lately received 38 members, 21 by baptism, as the result of a meeting in which the preaching was done by S. G. Posey of New Orleans, La.

—B&R—

According to A. J. Barton of Wilmington, N. C., there is no doubt the election in Tennessee July 20 was clearly stolen. If contests are initiated and recounts secured in Memphis, Nashville and possibly a few other points, the result will be reversed.

By THE EDITOR

W. C. Creasman, of Shelbyville, is assisting Pastor J. E. Lindner of Bell Buckle in a meeting.

—B&R—

Pastor Roy Deal has resigned the pastorate of the First Baptist Church, Maryville, Tenn.

—B&R—

Brother S. F. Sims, pastor of Central Church, Nashville, will begin a meeting next Sunday with Pastor L. M. Emery and Mint Springs church, Stewart county.

—B&R—

On Sunday, July 30, Radnor Church, Nashville, Douglas Hudgins, pastor, had 175 present in Sunday school, the largest attendance in the history of the church.

—B&R—

We appreciate the hearty response of our friends to our request made last week for copies of the special edition of Baptist and Reflector. A sufficient number have come in and we thank you!

—B&R—

The Duck River Pastors' Conference held their meeting at Ovoca during the Encampment week. The pastors and their families enjoyed a picnic lunch after attending the Encampment program.

Marvin O. Wayland, of Centerville, began a meeting at Hohenwald July 30, in which he is doing the preaching. Earnest request for the prayers of the brotherhood is made, that God's grace may rest upon him.

—B&R—

Rev. R. M. Hastings, pastor of the Erin Baptist Church, has just concluded a meeting at Mt. Hermon Church in Montgomery county. He was assisted by the Rev. Henry Delaney, of Sparta. There were eight professions.

—B&R—

Singer Carlyle Brooks has been directing the music in revival meetings held recently with the churches at Ambrose, Ga., and Hampton, S. C. Pastor Ulmer at Hampton was happy to have 26 added to the church during the eight-day meeting.

—B&R—

During the two months that Pastor L. B. Cobb has been with the Seventh Street Church, Memphis, there have been 46 additions to the church, and on July 30 the Sunday school had the largest attendance ever enjoyed.

—B&R—

Brother J. B. Cambron of Bessemer, Ala., did the preaching and his brother Carl Cambron, led the singing in the meeting which has been in progress at the Westvue Church, Murfreesboro. Pastor P. W. Carney is rejoicing over 23 additions, 11 of whom came for baptism and 12 by letter.

—B&R—

Brother Ira C. Cole, of Highland Heights Church, Memphis, has just closed a good meeting with the Popular Grove Church, Gibson county, which resulted in 20 additions, 18 of whom came for baptism. This church is the home church of Dr. M. E. Dodd, president of the Southern Baptist Convention.

—B&R—

For Pastor P. B. Baldrige, of the First Baptist Church, Lanett, Ala., the past year has been the busiest of his eight years in that state. Conventions, conferences, training schools, six revivals, and many other matters have claimed his attention. He asks, "Busy? Sure, but happy." So is every one who is busy in the Master's service.

—B&R—

The Baptist Department of the Church Housing Commission, Chicago, Ill., has about one thousand good rooms registered which are available to visitors to the Century of Progress Exposition. If you are planning to attend this World's Fair and desire further information concerning these accommodations, please write to The Baptist Department of the Church Housing Commission, 203 N. Wabash Avenue, Chicago.

A special from Hartsville, Tenn., to the Nashville Tennessean dated August 1, states: "The 'old time' community tent revival in progress here is drawing crowds nightly of from 800 to 1,500 persons. Mrs. W. A. Meador, of Nashville, is doing the preaching, assisted by her husband, Col. W. A. Meador, former lawyer of Gallatin, Tenn." When such reports are read, it is a good time to turn to I Cor. 14:34; I Tim. 2:12 and study them very closely. A woman preacher has no warrant in Scripture.

—B&R—

The editor greatly enjoyed meeting with and speaking to the Sunday School Encampment at Ovoca on the evening of the 26th. A fine spirit and attendance were in evidence. The larger per cent of those present was made up of young people. It was an inspiring sight to see them and hear them and note their splendid consecration to the Master. Blessings upon them!

—B&R—

Dear Brother Editor:

By doing without salaries and by not paying local bills and by borrowing \$400.00 we were again able to meet the \$6,000.00 interest on bonds, but we were not able to pay the \$2,401.75 interest on second mortgage. Other gifts will come from those who love this great mission work and who are ready to make sacrifices for it. We are deeply grateful to every one who has helped us. The work of the Baptist Bible Institute goes on, and will increase.—W.

W. Hamilton, New Orleans, La., August 1, 1933.

—B&R—

O. W. Yates, formerly a professor in Bethel Male College, Russellville, Ky., was a visitor in the office recently. Brother Yates expects to take his Ph.D. from Peabody soon. Since Bethel College, after an honorable history of more than eighty years, felt compelled to close its doors, he is released for a larger pastoral work than before. Let some Tennessee church call him.

—B&R—

Brother A. T. Hayes, pastor Sale Creek Baptist Church, writes of a great day in that church on July 30. There were 8 received for baptism, 1 by letter, and 5 were baptized.

—B&R—

Rev. A. E. Prince, pastor First Baptist Church, Brownwood, Texas, is preaching twice daily to large congregations as pastor of the Menard Baptist Encampment, Menard, Texas.

ATTENTION!

In last week's issue of the Baptist and Reflector in the announcement on page 15 of subscription plans and offers, an error was made under No. 3. Through an inadvertence, "Quarterly Plan" was written instead of "Four Months' Plan" as it should have been. Note the correction in this week's issue and also the fuller explanations made for the benefit of workers who might wish to begin at once to secure subscriptions under one or the other of the indicated plans.

RIDGECREST

DURING AUGUST

From the 30th of July to the last week in August the daily Ridgecrest program is interesting, and at the same time restful.

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August 6-12: Conference on Church Management and Problems. Under direction of Dr. P. E. Burroughs.

August 13-20: Dr. George W. Truett.

August 21-28: Southern Baptist schools and colleges.

For full information write

R. F. STAPLES,

RIDGECREST, NORTH CAROLINA

"Give Attendance To Reading"

In order to increase the number of subscribers and bring about a larger reading of the Baptist and Reflector, we make the following offers and suggestions for the associational period August-October inclusive:

No. 1.—THE PREMIUM PLAN. Everyone who subscribes or renews his subscription to the Baptist and Reflector at \$2.00 paid in advance receives a copy each of "The Mystic Symbol", by Dr. John D. Freeman, and of "World Conquest in the Great Commission", by Dr. O. E. Bryan. Six month's subscriptions at \$1.00 paid in advance entitle one to the choice of either of these books. These books of gripping interest deal respectively with the Lord's Supper and the Commission as given in Matthew. Also any worker who sends in a list of six yearly subscriptions paid in advance will receive his own subscription free, and each subscriber secured in this way will receive the books as above. Subscriptions for six months paid in advance entitle the worker to a six months' subscription free and entitle the subscriber thus secured to the choice of the books.

No. 2. THE FOUR MONTHS' PLAN. A wide-awake worker secures subscribers to the number of 10 for each 100 members in the church. Subscribers pay 55c every four months in advance and agree to take the paper for a year. These amounts are paid to the church treasurer or collected by the worker, if necessary, and the whole, with the list of subscribers, is sent to the Baptist and Reflector. The worker gets his subscription free, or, if already a subscriber, he may designate his subscription to some one else. For every subscriber whom the worker enlists from the Four Months' Plan as a yearly subscriber at \$2.00 paid in advance, the worker gets a commission of 30c.

No. 3. THE CLUB PLAN. A wide-awake worker secures a minimum of five subscribers for the club, each agreeing to take the paper for at least six months. From these the worker collects 15c each which he sends, with the list of subscribers, to the Baptist and Reflector. He collects and transmits 15c each month thereafter during the period of the subscriptions: For 10 subscribers enlisted under this plan, the worker gets his subscription free, or he may designate it to another. For every subscriber under this plan whom the worker enlists as a yearly subscriber paid in advance, the worker receives a commission of 30c.

No. 4. THE DELIVERY PLAN. As many Baptists and Reflectors as desired are sent to the worker, who delivers them to the homes of those who will pay 5c a week for them. The worker retains 2c for each paper sold and sends the remainder to the Baptist and Reflector. If he enlists any from this plan as yearly subscribers paid in advance, he receives the same commission as indicated above.

These offers are in effect now. Individuals, Sunday school classes, B. Y. P. U.'s, W. M. U.'s, etc. have here a fine opportunity to make an honest commission and perform a great service in enlarging the usefulness of our state Baptist paper. Select that plan best adapted to the local situation and begin this great service. Write for blanks today. Send all communications and all funds to

BAPTIST AND REFLECTOR

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Chicago	21.05	St. Louis	19.70

Saturday, August 19th

Proportionately low round trip fares to Baltimore, Philadelphia, Pittsburgh, Toledo, Buffalo, Brunswick, Wilmington, Norfolk, Roanoke, Evansville, Louisville, Richmond, Myrtle Beach, Savannah, and Charlotte.

Tickets on sale for All Trains Saturday, August 19th, limited returning by September, 1933.

Call on Agents for tickets, reservations, etc.

SOUTHERN RAILWAY SYSTEM

THE YOUNG SOUTH

Send all contributions to "The Young South," 161 Eighth Avenue, North, Nashville, Tennessee.

THE PIPER OF PODUNK

By Uncle John
(Continued from last week)
CHAPTER XI.
LARNIN' FAST

Judson Smith never enjoyed anything more in his life than he did the delight of the mountain family that Sunday morning when the packages sent by his wife were opened. B-B almost dropped the lovely flute which he had just taken from its box, when his brother Jason yelled with delight over the contents of a box which had been given him to open.

"What is it?" B-B asked, turning excitedly to his brother.

"Tools! Tools!" cried Jason. "O, goody! goody! Now I can make things right! O gee! O-o-o!"

The lad tried his best to choke back the sob, but it had too much headway, and he cried like a hurt baby, great, racking man-sobs rushed from his throat after he had sat down on the bench and dropped his head upon his arms. Mrs. Barton walked over to him and patted his shaggy head, tears dripping down from her eyes upon his hair. Ben and Sam were already in the next room engrossed with the beautiful pictures in their books, and Sunshine was doing her best to get inside the pretty pink dress which had just been given her.

Little B-B wiped the tears from his eyes but did not break down. His father stood long, grimly clenching his teeth and batting his eyes, but at last his stubborn will gave way, he stepped into the room, put his hand on Judson Smith's shoulder and with trembling lips said to him,

"Stranger, I don't know what moved ye to do all this, but I want you to know that weuns is proud of it. Yore wife shore has a big heart in her fur to send all this. We cain't repay you, so you'll have to git it out'n seein' how glad we air."

It would have taken a Stoic indeed to have been unmoved by the expressions of delight, and Judson Smith was no Stoic. His eyes were wet with tears long before Big B-B spoke to him, and they were in no wise dried by that speech and display of emotion. He could not speak. He would not have known what to say even if his emotions had not been choking him. He turned suddenly, reached across the table and took the flute from Little B-B's hand, put it to his lips, blew it softly and ran the scale a couple of times.

Jason sprang from his seat at the table, all sobbing over. B-B jumped

up and down and cried, "O, it's the orgin! the orgin! And it's mine!"

The generous donor saw that another was about ready to break down, so immediately began playing a tune which he had heard the boys whistling and humming. Softly he played at first, then quickened the tempo and turned loose the full throat of the flute. When he had finished, the entire family was gathered around him eagerly gazing at the instrument.

"This is not an organ, B-B, but it is kin to one. This is what we call a flute. It does for you what your canes do, only it does it much more perfectly. It will take the place of those you have already tuned and many others you have planned to add to them. I'll show you how to manage the blowing part and leave you to make the tunes until a later time."

Jason had turned again to his box inside which were keen-edged carpenter's axe, a hand saw, a small ratchet and several ribbon saws for it, hammer, plane, drawing knife, brace, box of bits of different sizes, and a number of other simple tools which the boy could use in his own way in the mountain home. With the rude tools already in the shop of his father, he would have everything necessary for the purpose of giving vent to his native desire to make things, to let his creative soul find expression in real work.

There was no need of trying to have school that morning. Martha soon left the room, and a few moments later Sunshine came tripping in rigged out in her new dress with a pink ribbon tied about her head. Her face was shining. Happiness radiated from her whole being. She tripped barefoot up to Mr. Smith, reached up a timid hand, tugged at his sleeve a moment, and when he looked down at her, reached up her arms for his neck. He picked her off the floor and held her close to his happy heart while she chattered out her expressions of thanks for the "purty clothes."

After their first outburst of joy over the presents, the two big boys slipped out of the house, Jason to go to the little blacksmith shop with his tools and B-B to slip away up on Podunk. Half an hour later, Mr. Smith stole out of the house, paused a moment to listen to the tinkling of metal down at the shop, and went on by the path until he was near the top of the bluff. There he waited for a little while and was rewarded by catching the notes of the flute from which B-B had already learned to bring the first strains of

music which was always bubbling up within his soul.

Noon came with a fine meal of fish, vegetables, hoe cake, milk, butter, and peach cobbler. Real coffee was served with sugar (called "short sweetin'") to go in it. The excited children could hardly be induced to come to the table, and when there, gulped down their food in order to hurry back to their newly acquired treasures. After the meal was eaten and the room cleared, the family gathered under the elm in the yard, and for three hours Mr. Smith led the children in their "larnin'".

Study became more interesting with the new books as helps. Already the older children had mastered many words from the Bible and the magazines. The primers were not difficult for them, and with the race on to see which could finish his book first, there was added zest to their work. With hungry mind Martha bent her head over her book and occasional coaching from the teacher went through page after page. Seldom did she and the others have to be told twice what a word was. The teacher was an adept; he took time to explain the word and its meaning, tied it on to some other idea already fixed in the mind of his pupil, and there it remained.

After the children had been busy for more than an hour, Sunshine brought her picture book to her father, climbed up on his knee and said, "Pappy, see purty picers! Pappy, wead to Sunshine."

Perhaps the rugged mountaineer had never faced a more trying situation in his life. His face went white, then turned crimson underneath its heavy tan. How could he tell his little one that he could not read? The other children knew, but none of them had been as sensitive as this little tyke, in fact they hardly had known what reading is. Judson Smith felt the pathos of the situation and saw the play of pain on the features of his host.

"Your dad can tell you about the pictures, Sunshine. He knows all about brother Fox and Mr. Bear, and I'll bet he has already told you about Red Riding Hood."

"Is Wed Widin' Hood in heah?" she piped, and began to turn the pages. When she saw the picture of the little girl in red cape and tam, and the big wolf standing by her, she recognized it and cried with delight. Then she begged until Big B-B told her the story, giving the version which had been handed down to him from other days.

The afternoon passed. The sun began to reach for the tops of the distant hills. It was time for the evening chores and meal. A peace, subtly touching, seemed to rest over the little cove. The air was almost still. Only on top of Podunk was

there enough movement for it to move the leaves on the trees. Supper was disposed of before dusk had ended, and once more the family and their guest were out in the yard, this time in front of the cabin with nothing between them and the half moon which stood high up in the skies.

Sunshine had climbed up on her mother's lap and was chattering about her new dress. Sam and Ben were occupying the knees of their father and playing with each other. Jason and Little B-B lay prone on the grass, their faces up to the moon. Martha sat on a stool near her mother and Mr. Smith sat facing the group. After several minutes of quiet, he said: "B-B, if you will bring me your flute, we'll have a little music."

The lad sprang to his feet, raced into the house and secured his precious new instrument from the chest of drawers which was to be its inviolable safety place. When he returned he handed it to Mr. Smith and sat on the ground at his feet, his eyes lifted for every movement of the fingers on the keys, his ears alert to catch every tone that came from it.

Mr. Smith played well many familiar airs. Some of them were sacred tunes, others old fashioned love songs. For half an hour he entertained them and ended with "Listen to The Mocking Bird." B-B's face shone in the moonlight when the last warble died out. He was nearer the realization of his faint dreams than he had ever imagined could be possible.

When the instrument was handed back to the lad, Big B-B said with slow, faltering words, "Mr. Smith, I guess this day wouldn't be ended right if'n we didn't sorter try to thank your God for all the happiness it has brought us. S'pose you say some more of them words from the Good Book an' pray a leetle."

Never a congregation worshipped more nearly in spirit and in truth than that small group did. Out in the orchard a mocking bird, awakened by the flute, had turned loose its pent up joy, singing to the moon—or was it to God? Judson Smith quoted some beautiful passages of Scripture, and then they all knelt upon the sod and he "talked with God about the day an' the good things it had brung." When he rose to his feet and started toward the cabin door, he felt with a sudden upwelling of emotion that life was richer for him than it had ever been before.

(Continued next week.)

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