

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 101

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GREATER THAN ALL

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"But greater is Jesus than anything He is ever likened to—something far more than the most illustrious in the census of the world. His life is an episode between two eternities—one stretching back before all worlds, the other forward forever. Human language falls short of expressing all that He is, even as a thimble lacks capacity to hold Niagara Falls. The Fact of facts, the Bible's theme—He stands alone, august, unique, supreme. All comparisons, all similes, all metaphors but skirt the edges of the glory of this matchless person in whom all sanctities and sufferings unite. 'His name shall be called Wonderful!' (Isaiah 9:6). And, though a thousand names be used, Christ, the loftiest ideal of all literature the highest personality of all philosophy, the supremest problem of all criticism, the fundamental doctrine of all true theology, the cardinal necessity of all spiritual religion, the outstanding miracle of all ages, was, and is, the superlative of anything you choose to call Him."

—R. G. LEE, in **A Greater Than Solomon**.

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Baptist and Reflector

An Investment in Christian Reading.
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Editorial

"Upon This Rock"

One of our Tennessee ministers writes in, in a considerate tone, to take exception to and ask the truth concerning a statement on page 10 of the Advanced Quarterly, in the lesson of January 27, in which the lesson writer says in reference to Peter: "Jesus had named him the 'Rock-man,' pillar and foundation of His church."

The reader will, of course, recognize that the lesson writer has reference to the words of Christ to Peter in Matt. 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Commenting on the statement of the lesson writer, our querist says: "Now if Peter is the foundation of the church, I have been preaching it wrong, because I have been preaching that the church was built on Christ and that Christ is the foundation."

The Baptist and Reflector wrote a letter to the pastor of the First Baptist Church, Texarkana, Texas, the lesson writer in the Advanced Quarterly, apprising him of what the querist had said and asking him his own interpretation of the statement in question. His letter in reply follows:

Texarkana, Texas

Editor O. W. Taylor,
Baptist and Reflector,
Nashville, Tenn.

My dear Bro. Taylor:

I thank the brother from Tennessee for his criticism of "considerate tone," and I thank you for passing the criticism on to me in the same tone.

As to my interpretation of my own statement referred to, and the scripture out of which it grows, I have the following to say:

1. Jesus did call Peter the "rock-man" in Matt.

16:18. I suppose there is no controversy at this point.

2. My comment which you quote: "Jesus had named him (Peter) the 'rock-man,' pillar and foundation of His church," follows Dr. John A. Broadus interpretation of Matt. 16:18. Here is his language:

"As Peter means rock, the natural interpretation is that 'upon this rock' means upon thee (Peter). No other explanation would probably at the present day be attempted, but for the fact that the obvious meaning has been abused by Papists to the support of their theory. But we must not allow the abuse of a truth to turn us away from its use; nor must the convenience of religious controversy determine our interpretation of scripture teaching."

Now, I am sure that our Baptist authorities do not all agree with Dr. Broadus. He himself in the same connection states the other view, that it was upon Peter's faith. But for my part I find fewer difficulties in the interpretation given by Dr. Broadus; and I would have to have very convincing reasons for differing with him.

3. My interpretation is also in harmony with other scripture. Paul writing to the church at Ephesus said: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. 2:19-20). This definitely affirms that the church was built on the apostles. Peter was an apostle. Of this foundation, Jesus was the "chief corner stone."

If the brother from Tennessee has Dr. Broadus' Commentary on Matthew and will read carefully his comment on chapter 16, he will see that I am no heretic, unless Broadus and others who agree with his view are heretics. At least what I said should not be a test of my orthodoxy. It would be unfortunate if our reaction against a Roman Catholic error should lead us to adopt another error. Some people are so prejudiced against the Romanists' "confessional," that they have ceased to confess their sins before men, as the scriptures enjoin.

I thank you again for writing me and giving me the chance to be understood. God's blessings be on you in your great ministry with the printed page.

Sincerely yours,

M. T. ANDREWS.

We add to this the words of Dr. B. H. Carroll, which we give in condensed form. After asking, "On what did Christ found His church? What is the rock?" he goes on to say:

"After mature deliberation and careful examination of all the opposing views, and after a thorough study of the Word of God, it is clear to my mind that the rock primarily and mainly is Christ Himself."

"If it seems to violate the figure that He, the builder, should build upon Himself, the violation is no more marked here than in the famous passage in John where He gives the bread to the disciples and that bread of life is Himself. I would have the reader note the scriptural foundation upon which I rest my conclusion that the rock is Christ: Isa. 28:16; Psalm 118:22; I Pet. 2:4-8; Matt. 21:42; I Cor. 3:11-17.

"In a secondary sense, indeed, other things may be called the foundation and are so called, but all

these senses support the view that Christ is the rock, primarily and mainly. By examining and comparing Isa. 8:14; Luke 2:34; Rom. 9:33; I Pet. 2:8 and Luke 20:18, we may easily see how the faith which takes hold of Christ may be compared to a foundation. . . . From Ephesians 2:20-22 and Rev. 21:14, we see that the apostles are called the foundation. But it is only because they teach Christ. They are but instruments in leading souls to Christ, and are not the true foundation. By so much as Peter was more prominent than the others, in this sense the church may be said to be founded on Peter."

This is all the space we can give to the matter at this time. Probably we shall say something further along this line later on. Possibly others may wish to express themselves.

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Promoting The Baptist And Reflector

Our neighbor, the Baptist Record (Miss.), is putting special emphasis upon the enlargement of its subscription list. It has recently employed a Circulation Manager, who is now busy on the job and getting results. The Baptist Courier (S. C.) and the Christian Index (Ga.) are also putting special stress on the matter of subscriptions. The Index has special workers in the field and the Courier has a regular Business Manager in charge of the work. The Alabama Baptist is in a centennial campaign for 5,000 new subscriptions this year. And so it goes.

As previously announced, the Baptist and Reflector is in a centennial campaign for 5,000 new subscriptions in 1935. The paper is in no kind of contest with any other paper, but we simply wish to indicate to Tennessee Baptists that in its subscription campaign the paper is but keeping step with its alert contemporaries, and we wish to challenge Tennessee Baptists to rise grandly to its promotion.

Within the coming weeks we plan on making, step by step, certain improvements in the paper. For instance, beginning with this issue notice that the paper is wire stitched instead of pasted—a distinct improvement. A little later we shall start using a better grade of paper. So also we plan upon investigation to select that size of paper and style of type for the Reflector which are better suited to improve its appearance.

These things, together with the increased printing costs due to the code and to other factors, will make it cost more to produce the paper. But there will result to Tennessee Baptists a better and more attractive paper. We feel that they are entitled to the best that we can produce consistent with reasonably economical expenditures. Even then, they will be entitled to something better. Those in the office here are willing to go their limit by the help of God in that direction.

But these improvements have been decided upon in the confidence that Tennessee Baptists would approve and that they would rally to **their own paper** to increase its subscription list to meet the necessarily increased expenditures, but above and beyond this consideration, to enlarge the ministry of the **Baptist and Reflector** to the homes and hearts of our people. We are counting on Tennessee Baptists and believe they will not fail.

Because of his position, the pastor can exercise a wider influence toward the promotion of our state paper than anyone else. No other assumption is held than that the alert pastor is anxious to further this promotion. But there are those who do or could work for the paper under the direction of the pastor or in places where there is no paper. We appeal to both pastors and people to exert their influence toward increasing the ministry of the paper which has served our people beyond the century mark.

In next week's paper we plan to offer certain suggestions for use in promoting **Baptist and Reflector's** centennial campaign for 5,000 more subscriptions in 1935. At present, we are simply emphasizing this campaign in a general way.

In the meantime, we ask our people who work for the paper to read again page 16 of last week's paper, which lists our subscription plans. Soon there will come from the press a folder containing these plans, which will be sent to as many as request it. Send for a copy and study it and read the paper for further statements on the centennial campaign, and emphasize and work for the paper as the opportunity presents itself.

Our Centennial Roll of Fellow Helpers

From time to time we plan on running the names of those who help in our centennial campaign by sending in subscriptions. This, with comments that may be made, will be **Baptist and Reflector's** expression of sincere appreciation of those who rally in this practical way to the enlargement of the ministry of the paper, which is a century old and still going steadily on.

Here are the names of those who since the first of the year have sent in subscriptions to the paper:

Pastor L. G. Frey, Jackson.
Mrs. J. A. Guillod, Memphis.
G. Maddux, Mt. Juliet.
Pastor S. O. Pinkerton, Bluff City.
Pastor J. C. Miles, Nashville.
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Pastor H. O. Robinson, Memphis.
Buena L. Walters, Baileytown.
Miss Emma Harwood, Dyersburg.
Pastor N. D. Story, Clarksville.
G. G. Graber, Watertown.

Friends, we thank you. Who will be next?

AND SO I WAIT

A wise old gentleman was pressed by a young enthusiast for his views on the return of our Lord. Finally the old gentleman consented to state his views, which he did by telling the following story:

"When I was a boy," he said, "I was a 'Daddy's boy,' and everywhere Daddy went I wanted to go with him.

"Sometimes he would leave me with these words: 'You can't go son, but I will be back after a while,' and after a while—sure enough, I would see him coming.

"When I became a man, and gave my heart to Christ, this childish fancy was transferred into another realm. I remembered the words of Jesus, how He said: 'I will come again, and receive you unto myself,' so I wait, and after a while; either in the body or out of the body I shall see His return."

The second coming of Christ is not a doctrine to quibble about; but a glorious certainty to rejoice about.—Clyde Burke.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 8th Ave., N. NASHVILLE, TENN.

Through Two Generations. By H. M. DuBose. Published by Fleming H. Revell Co. 160 pages. 1934. Price \$1.50.
This book is "a study in retrospect" by

one of the bishops (emeritus) of the M. E. Church, South, and aside from being a spiritual and esthetic autobiography of a rare classicist of the old school is a fascinating account of what has transpired in the religious life of America during the past fifty years. When one attempts to record his reactions to current thought and contemporary events across more than five decades and does so as a devout Christian and with peculiar charm and literary excellence, what he writes is worth reading. The Bishop is truly a flower of the Victorian age whose color and form are so clearly portrayed in this volume. His views on Darwin, Tennyson, Dwight L. Moody and Sam Jones are illuminating. His account of his part in establishing the Epworth League, the young people's work in his church, is told with modesty. His chapter entitled, "The Crux of Education," is challenging and suggestive, with sentences as, "The public school system is the salvage of our civilization, but splendid as it is, it is far from ideal; it has in it the elements of menace." More than fifty years in which to live, study and serve in varying capacities and with distinction is a long time. The book is more of an interpretation than a record. One lays it aside with the hope of re-reading it as soon as time permits.—O. L. Rives.

The Making of a Minister. By Charles R. Brown. The Century Co., New York, publishers. 294 pages. Price \$2.00.

To those who know the writings of Dean Charles R. Brown, the above title plus the name of the author equals the urge to sit down and read. And you will not be disappointed. Dr. Brown has spent thirty-eight years in the ministry and in the work of teaching ministers and he writes out of the wealth of these years of experience. He says, "I am frank to say that I fully appreciate the value of money—I like the good things which money brings within one's reach. But for all that, if I had known thirty-eight years ago, when I was first ordained, what high and lasting satisfactions my experiences as a clergyman were destined to bring me in those untried years ahead; and if I had then been offered a permanent salary of fifty thousand dollars a year on condition that I should abandon the ministry and enter some other calling, the option would not—I say it deliberately—have appealed to me as a temptation to change my course." This volume will guide the young minister and it will infuse new life into the veteran. He discusses in his own unique way the minister from his call through his preparation on out to his varied activities. Personally we could wish that he had omitted the last chapter. But otherwise it is a most valuable work for the minister.—J. C. Miles.

Climbing The Great Pyramid

W. R. Pettigrew

Bro. I. D. Terman, Missionary to Egypt and a blessed friend, upon hearing that wife and I were to visit Cairo, planned a moonlight picnic in our honor at the foot of the great Pyramid, Cheops. The moon was about full and the hour unforgettable. The spell of Egypt and the towering antiquity above us, silhouetted in the moonlight, paralyzed me socially. I was a "bum" honoree. I found it impossible to think of even worn polite phrases with which to address the many Americans who reside in Cairo and who had gathered.

Among the Americans was a young man from Pittsburgh. Said he, "You must climb the pyramid, it's wonderful! I went up one afternoon to see the sun set over the desert, stayed all night, and saw the sun rise." The idea sounded dangerous. Apparently the top of the pyramid came to a point. Where would one stand up there? He told me that there was a plateau at the top about thirty feet square. The idea also sounded spooky: all night on top of an Egyptian tomb! In spite of these reflections, I resolved to climb the pyramid on the following day.

The great pyramid's base covers thirteen acres of ground. Its peak is about five hundred feet high. There are three million cubic yards of stone in its construction, or enough stone to build a wall around all of France, ten and a half feet high and one and one-half feet thick. One standing on top of the pyramid finds himself unable to throw a stone far enough from himself to hit the ground; instead, the stone will hit the side of the pyramid. It took one hundred thousand men twenty years to build this tomb. Originally the rough stone of which it is built was faced with polished marble. Through the centuries, this outer finishing material has been carried away for building purposes in Cairo. The present surface is therefore rough and jagged. This condition makes it possible to climb to the top, but not without danger.

There are those who feel that Pyramid Cheops has hidden in it great prophetic significance. They have delighted to search for this "hidden" truth, like eager children searching for easter eggs. I'm not convinced as yet that Cheops was built for any purpose except to be a colossal tomb for an ancient king. However, the great Pyramid and the old guide who led me to its top had a spiritual value for me.

It was required that each should have a licensed guide to accompany him. One old man among the government guides centered his attention on me. He insisted that he be my guide. I hesitated, because I felt one of the younger guides would be more efficient. At last, however, I ac-

cepted him, put my hand in his, and we began the climb together. I thought about another Guide who had chosen me, arrested me by His grace, and brought me into His care, teaching my heart to fully trust Him. I recalled the words of Jesus, "Ye have not chosen me, but I have chosen you" (John 15:16).

As we labored upward, I found great comfort in his iron grip. Thank God an invisible hand holds me like that, and in my soul I hear a voice saying, "And no man shall pluck thee out MY hand."

Suddenly the old fellow said in his broken English, "Let me take your camera." He didn't have pockets in his flowing Egyptian gown, and I feared that he might hit it against a stone should it be slung about his neck. I said, "You can take my binoculars instead." While negotiating a difficult place, the camera slipped from my pocket. It sounded as if it were broken into bits, but it was undamaged. I reflected that often I had come to grief because I had not been willing to surrender all to my Heavenly Guide. A bit of an old familiar hymn ran through my mind,

"Take my silver and my gold,

Not a mite would I withhold"—

and placed the camera in the old fellow's hand. He tucked it away in a deep, unseen fold of his garment, and we were on our way again.

About a third of the way up, he noticed that the hot sun and strenuous climb were having their effect on me. He altered his course and led me around and over the Northeast corner, and there on the eastern surface, shielded from the burning afternoon sun, he motioned for me to sit down in a cool, shady recess. I sank down and rested. Ah, the shade of a rock in a weary land! How good of the old guide to remember my weakness! Better still, how good of God to remember that we are dust, to know our frame, and to provide a retreat and refuge of grace into which we can go when life's climb "gets us down."

The old guide crept to my side and whispered, "Are you satisfied with me?" "Yes," replied I, "very!" Shortly, we were on our way again. Like insects, we clung to the rocks, hugged the surface, and wormed our way upward. I noticed that I did not experience trouble, so long as I kept near the guide, felt his hand on mine, kept my eyes upward; never looking down! How much trouble would be avoided if we stayed near our Christ. It is when we are, Peter-like, warming ourselves by the world's fires, and at a guilty distance, that we come to grievous experiences. And oh, my soul! keep looking upward, never downward, never back-

ward!

These and other thoughts coursed through my brain in cadence to my trobbing temples. The guide stopped me again to rest, and again he shot his interrogation, "Are you satisfied with me?" I answered, "You are doing wonderfully; certainly I am satisfied with you." He looked straight into my eyes and said, "Then, you make me satisfied," and motioned for the climb to be resumed. That old Egyptian's question had set my heart singing the soul-searching words,

"I am satisfied,

I am satisfied,

I am satisfied with Jesus,

But the question comes to me

As I think of Calvary,

Is my Master SATISFIED WITH ME!"

And then from my soul one other verse of that same hymn became my prayer:

"When my work on earth is ended,

And I cross the mystic sea,

O, that I could hear Him saying,

"I am satisfied with thee."

The old guide warned me over and over to watch my step. There were small, loose stones which had been broken off, lying here and there, and I could readily see that his warning was highly important. To step on one of those loose stones might mean disaster. I took care to step where he stepped. I recalled John's words, "He that saith he abideth in Him, ought himself also so to walk, even as He walked" (John 2:6).

At last we were on top. Nowhere else in the world can such a view be had! Hundreds of miles of the dreary immensity of the Sahara lay out before us. I thought of a petrified, faded-out ocean. We could see camels swinging along over its still "sand-waves," Bedouin tents nestled by great "swells" of sand, great yawning holes, made by Archeologists seeking for secrets held by the ancient past, revealed no petrified sea monsters, but walls, tombs, ruins! I can never forget that view. The thrill of victory also vividly remains with me. I had reached the top! There on the peak of that ancient pile of stone, I forgot the hardships and dangers of the climb and hummed, "And the toils of the road will seem nothing

When I get to the end of the way."

It's going to be just like that when we get to the end of the earthly way and stand with Jesus on heaven's eminence!

As we were standing there, the old guide, with perspiration streaming from his face, for he had pulled, pushed, and boosted me all the way up, said again, "Are you satisfied with me?" I said, "Yes, didn't you get me up here safely?" "Then," said he, "Make me satisfied," and he thrust forward his hand. It all dawned upon me, and running my hand into my pocket, I drew out a generous

(Continued on page 5)

Relating Religion To Life

By J. Gilliam Hughes

When Paul wrote, "For to me to live is Christ," he gave the finest statement I know of a determination to relate his religion to life. And the further we go in the study of Paul's life and works the more do we see that he had no conception of religion apart from daily life. The person who thinks his religion is something to carry around in his pocket and use just when it happens to be convenient certainly has nothing of the great apostle's conception of religion.

But before I go further in discussing the subject stated at the head of this article I think I should define just what is meant by religion. So many things sail under the head of religion. Religion and Christianity may be two very different things. All true Christianity is religion, but not all religion is Christianity by any means. This statement is very primary, of course, but observance, shows the necessity of continually emphasizing the fact. Religion as here used means the doing of God's will, especially as seen in the life and teachings of our Lord. Relating religion to life, therefore, will be the application of God's will to daily life.

I. Relating Religion To Life's Beliefs.

No consideration of religion in life is adequate which does not take in life's beliefs. Surely the wise man of old was correct when he said, "As he thinketh in his heart, so is he" (Prov. 23:7). We cannot separate life's conduct from life's beliefs. So, if religion is to influence one's life, it must first touch his beliefs. And this is, indeed, the very approach of true Christianity to one's life. Christianity would first change the attitude of one's mind and heart. The Savior emphasized this when He said, "Ye must be born again" (John 3:7). It is distressing beyond measure to observe the teaching of the advocates of the so-called social gospel, those who would solve the problem of sin and evil simply by reforming the conduct of men and women politically and socially without first seeking the change of their hearts and minds concerning sin and righteousness. They would work from the outside inward whereas the process of true Christianity is to work from the inside outward. In the Sermon on the Mount the Lord taught that it is not enough simply to refrain from committing murder, but that we must not indulge in anger or murderous thoughts; that it is not enough simply to withhold ourselves from committing adultery, but that we must not have the adulterous thought. This and other teachings from His Word show the emphasis He placed on what people think or believe.

There will be little trouble in getting people to do right when first they think

right. One of the greatest curses the churches of the present day are undergoing is the curse of having in their membership so many people who are not really regenerated, whose mind and heart are not right with God. Too many of us have been more anxious to get joiners than we have been to get converts. Sad, but true. And the sooner we all get back to the high business of winning converts, of making disciples, the sooner will our additions be real additions and not subtractions.

II. Religion Applied To Life's Conduct.

But let us not go to an extreme in any direction. In our eagerness concerning life's beliefs let us not forget that there is such a thing as conduct. It must have been this caution which prompted James to say, "Faith, if it hath not works, is dead, being alone" (2:17). The perfectly natural, logical, and legitimate fruit of faith is works. To say we have faith without works is about like saying we have a spring without water. Continuing the thought quoted above, James says, "I will show thee my faith by my works" (1:18). The religion the devil hates most is a practical religion, one whose burning faith within produces living works without. The Father can look within us and see the faith which is there, but the world can see only the fruit of that faith, works. And if the world is to be influenced by our religion, it must see our works. A good question for us to ponder is this: Is religion for one world or two? There were those in Paul's day who seemed to think it was for the future world only, so they sat down to wait for the Lord's coming and did nothing to help the world while He tarried. There are many today who seem to think religion is for this world only, so they preach a strictly social gospel and are perfectly satisfied to have the churches spend all their effort in trying to right present world conditions. Both classes are in error. Religion is for two worlds, this and the next. First, there should be a preparation of heart, of soul for all eternity. Then there should be a life of fruitful Christian living to bless and help this poor, old sinful world of today.

If one has a deep, abiding faith in God and has committed himself to His keeping, then that life should be pitched along the plane of one who trusts a loving Heavenly Father and looks to Him for care and guidance. True religion applied to life will not allow one who has committed himself to God's care to go blindly and blunderingly along in uneasiness and fear as if he had no keeper and guide. This applied religion will not permit one who believes in a divinely inspired Bible

never to turn to its pages for comfort, help, and guidance. This applied religion will forbid that they who believe the churches are divine institutions and have Christ's program of salvation should stay away from these churches and refuse them their support. This applied religion will require that he who believes he is his brother's keeper shall so live before that brother as to really keep him and not destroy him. In other words, religion related to life will affect and change that life just as true faith affects and changes the heart and soul.—Kingsport, Tenn.

CLIMBING THE GREAT PYRAMID

(Continued from page 4)

gift, with which I hoped he would be satisfied. Though he had been paid for his services before leaving the ground, I was more than glad to make him this most deserved gift. I know that when I shall stand in that other world, realizing that "Hither by His help I've come," I shall find it a supreme delight to cast my every reward at His feet!!

While we were there on top, I was suddenly startled to see my guide go to the very edge of the little plateau on which we were standing, face Mecca, poise himself perilously near the edge, and go through his elaborate ritualistic prayers to Allah. He was apparently oblivious to my presence or the dizzy height. Since I was his care and responsibility, I wondered if he included me in his prayers. I doubted it, but rejoiced that I did not doubt that my Saviour and Guide does remember to make intercession for me. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

Up at the top where we stood the sun's rays still beat upon us and the radiant light all but blinded us. I noticed, however, that the earth below was already enveloped in a shadow and as the sun set more and more, the shadow crept upward on the side of the great pile of stone. I had reached the peak, now I was confronted with the descent, the shadows, the monotonous sands at the bottom. The question came, how will I do—going down? I was a bit frightened. I wasn't so sure of myself—going down. Then I remembered my guide. With his help it would be all right, and I was comforted. I'm young now, but it won't be very long until I will have to admit that the peak of this life has been reached. The downhill side of life will confront me. On ahead will be the shadows of the valley. What then, Oh, my soul!! Well, thank God, I am relying on the Guide and my heart is saying, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."—Springfield, Tenn.

A Spiritual Awakening

Ernest O. Sellers

During the summer of 1916, while in the army training camps of Great Britain, I had a feeling that perhaps within a decade the world might witness a spiritual revival that would arouse an enthusiasm something to be compared to the urge of patriotism and nationalism that was stirring men at that time.

Nearly a score of years have passed without any great spiritual movement. Still we have hope. E. Stanley Jones has recently said, "The world-ground is being prepared for a spiritual awakening on a very extensive scale." Eminent leaders agree that the world, after a cycle of disturbance that has shaken the foundations of every phase of life, political, social and economic, is ready for such an awakening. Thoughtful men are looking to the church to lead us back to a normal life. Mr. Al Smith has said that the task of readjustment of mankind is not for the politicians nor the governments, that it is the task of the priest, that is, men must get right with God before they will become right with each other.

The world famous Shantung (China) revival is an indication of the turning of the thoughts of men to God. This turning is also to be seen in some of the books recently published. Such titles as "Can Christ Save Society?" and "The Christian Message for the World Today," while couched in modern language and dealing with the problems of the hour, seek to turn to us to Christ who alone has a way out for distressed men and nations.

Frenzied living and law defiance have distinguished so-called civilized nations for more than a decade. Befuddled men have sought to solve their problems by changes of government and by legislation only to find their laws treated as scraps of paper.

Some clergymen have forsaken the Gospel to promote reform. A better moral reform will be to bring men to know Him whom to know aright will make the Sermon on the Mount regnant to society. What might be the result if every voter in America read the fifth chapter of Matthew every day for thirty days? Then indeed would mankind intelligently be able to face this world crisis (judgment) that has come upon us and our boasted civilization and work itself through in peace and normalcy.

The whole future of society, while He tarries, depends upon whether Christianity sets to work, in the Name of God and Christ, led by the Holy Spirit, to put into practice that Sermon which is more than able to meet the godless collectivism of

Communism. Class-discriminations, race-antagonisms, and nationalistic-selfishness will melt away in the face of God intoxicated men. "Conscience, when it becomes thoroughly concerned about the question of sin, demands the incarnation and the Cross."

It was the good news of the Crucified-Risen One that thrilled and conquered the Roman world. It is not by ethics nor religious rites but by a living faith men are transformed. A sin-sick, staggering world is beginning, blindly but truthfully, to reach out its hands for the sure, the Living Word of God to meet its needs.

Our evangelism must make Jesus inescapable. We must lead men to a costly and irrevocable commitment to Christ. Men are needing life more than light. It is a privilege, angels covet, to bring life to the needs of men, life that is the gift of God.

Youth of today, in every land, is giving itself to a cause. They tire of aimless discussion and long for a master. They are looking for something, someone, some cause that will thrill them, that is worth living and dying for. It is ours to help them find in Christ their "despotes"—Emperor—who is our sole "liege and Lord Jesus Christ" (Jude 4). The office and work of the evangelist has not been set aside though some of the pre-war methods have undoubtedly passed. But the message of the Conquering, Crucified-Risen One, remains the same. Lord revive us again whatever be the methods Thou shalt choose. — Correspondence-Extension Department, The Baptist Bible Institute.

ORPHANAGE NOTES

We are very grateful to our many friends throughout the State that so generously loaded our big truck with food for our tables and feed for our stock. It has not been possible for us to send a written note of thanks to all of the churches and communities that took part in the shipment. Hence, in this way we desire to express our appreciation to every one that helped.

Very little has been said in recent weeks about the hospital at the Baptist Orphanage—yet, the workmen have been busily engaged pushing forward the completion of the building. We hope to have it ready for occupancy in the next thirty days. This building constructed with cubicular units for handling infections and contagions is one of the most modern and complete small hospitals that we know anything about. The Fidelis Sunday School Class, of the First Baptist

Church in Nashville, Dr. John L. Hill, teacher, deserves a great deal of credit for furnishing the money to complete this building.

• • • • •

The Management is pleased to announce to our Baptist Brotherhood of the State that we have been fortunate in securing a title to a large spring two miles from the Institution. Possibly, many will recall that three years ago we built a pipe line to a spring on this same farm but were unable to secure a grant to either of the springs, and hence were not permitted to pump water from these springs but one summer. It is now necessary that we extend the pipe line a thousand feet to the larger spring and install machinery for pumping. It will cost at least \$1,000.00 to extend the line and make the necessary improvements at the spring. When this is done the Institution will be provided with an abundance of water for all the years to come. This spring is one of the greatest in the State. We haven't the money with which to make this improvement. We cannot hope to take it from the regular expense fund. We are asking our friends to send us personal gifts, "Giving a cup of cold water in His name" to these children.

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The Superintendent was in conversation with one of the leading Baptists of the State a few days ago and he was surprised at the large quantities of supplies necessary to carry on our work. I was telling him about having to buy a large car of coal every twenty days in order to keep our family warm; three barrels of flour a week—making biscuits only twice a day; 150 pounds of lard to season these biscuits and do the other cooking—other things in proportion. It would do our friends a great deal of good to come out some time and see our big family and get first hand information about how much it takes to carry on the work here.

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The health of our 235 children has been unusually good this winter. Very few have been sick. We have had no epidemic of flu. Sarah Phipps, one of our girls, was operated on for appendicitis. Glad to say that she is most well again. We attribute the good health of the children due largely to the work of our Clinic.

• • • • •

The Christmas offering to the Institution was not as large as we had hoped it would be. Many of our churches overlooked us entirely, however, in the aggregate we have had approximately as much money as we had a year ago for the same period. We desire that all that have not sent in their offerings will do so at once. We appreciate your kindness to our dependent children. May the Lord bless you as you minister to others.—W. J. Stewart, Superintendent.

NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. Lawrence, Executive Secretary-Treasurer
Home Mission Board

The purpose of the Home Mission Board is to evangelize the homeland for world conquest for Christ. The tangible evidence that this can be done is found in the work of converts from Home Mission fields in many foreign lands.

• • • • •

LOUISIANA A GREAT MISSION FIELD

There are sections in New Orleans, La., with as large a population as that of Nashville, Tenn., without a Baptist church. There are 14 parishes with a total population of 336,000 without a Baptist church, and nine parishes with only one church each. There are over 600,000 French-speaking people, 80,000 Italians, 42,000 Spanish-speaking people, 23,000 Jews, and 776,326 Negroes. There are stretches of territory of more than a hundred miles thickly populated, without a protestant church. There are more than 50 towns with a population of from one to ten thousand without a Baptist church. Louisiana Baptists are heroic, but they are unable to meet these mission needs.

• • • • •

BROTHER HERNANDEZ HOLDS MEETING AT LAJAS

A recent letter from Dr. McCall says: "Brother Filomeno Hernandez has just closed a series of meetings at Lajas. The crowd was larger than the house could accommodate from the beginning and there was a large number of professions of faith. Brother Hernandez said that about four hundred people attended the services night after night. The house seats about half that number. Last month Brother Hernandez also held special meetings at Ranchuelo, one of the points in his own field. Members of the congregation wrote me that they had a great meeting."

• • • • •

THE MARCH WEEK OF PRAYER AND ANNIE W. ARMSTRONG OFFERING

All honor to our women and young people who last March in the Annie W. Armstrong offering gave more than \$94,000 for Home Missions. This glorious offering enabled the Home Board to maintain its work and put 36 new missionaries in the field. Only eternity can tell the story of what that offering meant.

The first week in next March our women and young people will again pour out their hearts to God in prayer for our Home Mission Work and open their purses that the work of evangelizing and Chris-

tianizing the homeland may go on. We have never needed the prayers and gifts of our women and young people more than we need them now. The missionaries that make up the long list of designations for the Annie W. Armstrong Offering are wholly dependent upon this offering for their salary. They are looking to our good women and young people, and the Home Board is looking to our good women and young people, and methinks the Lord Jesus, who loves the lost in the homeland and who died that they might be saved, is looking to our good women and young people to keep these missionaries in the field.

Our women have never failed their Master. We thank them for what they have done and we thank them for what they are going to do in the March Week of Prayer and Annie W. Armstrong Offering.

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AND TO THE JEWS ALSO

"Again we give testimony," says Dr. Gartenhaus, our missionary to the Jews, "to the marvelous power of the printed page to transform lives. 'Silent missionaries,' as we like to call our tracts, have gone into literally thousands of Jewish homes both at home and abroad. Requests for literature have come to us from China, Mexico, Europe and South American countries; one request from Manchuria was for 40,000 tracts. Permission was also granted to the New Testament Union of South America to translate our tract, 'How to Win the Jews for Christ,' into Spanish for the use of Christian workers in those land.

"Though we have been compelled to labor under difficulties, the Lord has graciously blessed our efforts. With deep gratitude in our hearts to the many friends who have helped lighten the burden of our hearts through their gifts, prayers and personal efforts, we praise Him for the past and take courage for the future."

• • • • •

THE DEAF EAGER TO HEAR THE GOSPEL

No people possibly anywhere in our territory are more eager to hear the Gospel than the deaf. Brother Wilson, in writing about preaching to the deaf, always uses the words "see a sermon" instead of hear a sermon, but whether it

is seen or heard, these deaf people appreciate the work that the Home Mission Board is doing through its missionaries, Dr. Michaels, Brother Wilson, and Brother C. F. Landon.

A letter from Brother Wilson tells about the eagerness with which the deaf people gathered for an annual meeting at Decatur, Miss. About 80 deaf from a radius of 200 miles came and some 50 of their hearing relatives and friends came with them. He says, "The deaf, especially those from the remote farms, expressed their approval of these annual gatherings. Some of them said that it has been more than 15 years since they had 'seen' a sermon."

There are 40,000 deaf people in the territory of the Southern Baptist Convention. Dr. Michaels, Brother Wilson and Brother Landon, missionaries of the Home Mission Board, by organizing groups and having State directors and workers, are trying to minister to this entire group. Pray for them.

• • • • •

A SEVENTY-FIVE YEAR OLD SINNER ACCEPTS CHRIST

It is not often that a man seventy-five years of age yields to the preaching of the Gospel. This is especially true where there is a Catholic background for the life. In a letter from Pascel Arpaio, one of our missionaries, we have the interesting story of a conversion of this sort. Brother Arpaio says: "We have a mission about a mile from here and it is my duty to invite all the neighborhood to come to this mission where I preach the Gospel. Signor Giovanni lived in this community. He was seventy-five years of age but had never attended a Protestant meeting. I invited him to the services. He looked at me a while and then said, 'Do you know who I am? What kind of life I have been living? I am an ex-convict and I do not go to church.' I told him that Jesus could save an ex-convict and that I would be glad to have him come to the church. He came and the power of the Gospel of God got hold upon him. He confessed his sins and publicly said to the audience, 'For seventy-five years I served the devil, but now I dedicate my life to Jesus.' Last Sunday night he brought a wagonload of neighbors to the mission. He is a great worker for Christ. Pray for us."

WHAT OUR READERS ARE SAYING

BAPTIST SUNDAY SCHOOL CONFERENCE AT RALEIGH, NORTH CAROLINA

(Condensed from report by Perry Morgan, State Sunday School Secretary, N. C.)

Now that the Fifth Southern Baptist Sunday School Conference has become history, it may be possible to secure an accurate appraisal of the service it has rendered to those who attended the sessions, and those to whom its influence may yet reach. Seldom is it possible to gather together such an array of leaders as were presented on both the general and the divisional sessions. Special effort evidently was put forth to have every address not only inspirational but intensely practical.

To the large audiences gathered in the Raleigh Memorial Auditorium for the general sessions, was brought the thrill of soul stirring addresses, presented in quick succession by men of the highest rank in Southern Baptist denominational life and by other outstanding speakers who honored the conference by their presence. Among those appearing on the Auditorium Platform we especially note J. C. B. Ehringhaus, Governor of North Carolina; Pat M. Neff, former Governor of Texas, and now president of Baylor University, Waco, Texas; Zeno Wall, president of the North Carolina Baptist State Convention; Ellis A. Fuller, pastor of the First Baptist Church of Atlanta, Georgia; G. S. Dobbins of the Southern Baptist Theological Seminary; Thomas Hansen, Jacksonville, Florida; W. R. White, Fort Worth, Texas; T. L. Holcomb, Oklahoma City, Oklahoma; and J. W. Bruner, Chickasha, Oklahoma; the speakers having official connection with the Baptist Sunday School Board were I. J. Van Ness for eighteen years executive secretary of the Sunday School Board; P. E. Burroughs, secretary of the department of Education and Church Administration; E. P. Alldredge, secretary of the Department of Survey, Statistics and Information; J. O. Williams, Business Manager of the Sunday School Board; Harold E. Ingraham, Associate Secretary of the Department of Sunday School Administration, and B. W. Spilman, Field Secretary to Educational Institutions. Others also participated helpfully in the general program.

The veteran executive secretary of the Sunday School Board ably presided and kept the conference moving onward in a smooth way. Perhaps one of the most pleasing features of the entire con-

ference was the music, and under the compelling leadership of Robert Jolly, of Houston, Texas. We must not fail to mention the spiritual uplift given to the sessions by the singing of the Bellevue Girls Quartet of Memphis, Tennessee.

The Divisional Conferences which were held within walking distance of the Auditorium gave opportunity for every one to present problems for discussion and to secure expert opinion on such questions. Space does not permit mentioning the names of those who so effectively served in these conferences.

The Southern Baptist Sunday School Board, out of the wisdom gained by past experience, with a systematic understanding of the present need, and with a forward look to the future expansion of our Sunday school, has given to Southern Baptists in this Conference a working plan by which we may reconstruct local church school problems along better and more enduring lines. Who would have dreamed that so much could be made available in so short a time? Of a truth, this was designed by a Master-builder, working through the ones whom He has chosen to lead His people forward.

Now for conquest in the field!

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

FRANK J. BUNCE

In memory of our beloved and faithful member and brother, Frank J. Bunce, who departed this life November 3, 1934. Brother Bunce had been a member of Englewood Baptist Church since coming to this community some ten years ago. He lived such a life as to endear himself to all who knew him. The loss our church has sustained can not be expressed in words. He left us suddenly, but he was ready to go. The grief we have encountered at his going will be joy when we meet again.

Signed

K. C. Baker, Pastor.

W. H. YATES

In the early morning on November 10 our hearts were saddened when the Death Angel visited in our midst and took for His own Uncle Billy Yates, who

had passed his 93rd year on the third of October. His going leaves a vacancy in the ranks of the Cordova Baptist Church and the entire community which will be hard to fill. He had served long and faithfully as a deacon, always mindful of the widow and orphan and those who were in distress. So he was ready to hear the Master say, Well done good and faithful servant, enter thou into the joy of thy Lord. Therefore, be it resolved that we extend our sympathy to the family and that a copy of these resolutions be recorded in our minutes, one sent to the family and one to the Baptist and Reflector.

Mrs. C. R. Rogers,
Mrs. J. C. Pierce,
Mr. G. Y. Jones,
Committee.

GUY SAWYER LANDRUM

Whereas, it has pleased our Heavenly Father to call from her labors among us to her eternal reward our dear Mrs. Landrum.

Be it resolved:

First: That the T. E. L. class of the First Baptist Church of Memphis, Tennessee, of which she was a charter member, has lost one of its most faithful and efficient members. In her quiet unobtrusive way she was truly "Always abounding in the work of the Lord."

Second: Although she has gone from us, the memory of her unselfish devotion to her Master, her eagerness to carry cheer and

comfort wherever needed, remains with us as an inspiration and benediction.

Third: That we extend our sincere sympathy to her family, praying that the One she loved and served, may comfort them as only He can comfort.

Fourth: That these resolutions be published in the Baptist and Reflector, a copy be spread upon our minutes, and that a copy be sent to the family.

Respectfully submitted,

Mrs. A. B. Newman,
Helen M. Thorburn,
Mrs. E. E. Sweet,
Committee.

DAVID CORNELIUS STOUT

In memory of our beloved and faithful member and brother, David Cornelius Stout, who departed this life December 17, 1934. Brother Stout had been a member of the Englewood Baptist Church since early childhood. He proved by his life that he loved his church better than anything in this world. The deeply consecrated life he lived here did not merit him eternal life, but fitted him for the crown awaiting all the faithful. May we bow our hearts in humble submission to God's will who knows best. Yes, we miss him here, but we shall see him again, the same kind, loving Christian.

Signed

K. C. Baker, Pastor,
H. C. Dodson,
Church Clerk.

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Laymen's Activities

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 GETTING JUNIORS TO STUDY AT HOME

Willie Jean Stewart

Sometimes we are reminded of a line of an old nursery rhyme, "One shoe off, and one shoe on," as we think of our Sunday school classes as they come to us Sunday after Sunday.

Here come Mary and Sally from careful Christian homes. They have studied the lesson until they know it, perfectly. Their home people have heard them recite it, to be sure that this is so. Before we can finish asking a question one or the other of them will have the answer on the tip of the tongue. Both of them are very proud of their knowledge and more than a little scornful of those who have not studied or have not learned the lesson so well.

Next come Helen and Frances and Elizabeth. They, with the help of their patient home people, have done the required written work in their books. They have learned the memory verse, have a rather hazy idea of the rest of the lesson. They will answer a few of the simplest, most obvious questions we can ask, but will soon show that they have little more than a general idea of what the lesson is about, and that they are not particularly interested in it, anyhow.

Last of all, there are Nellie and Dot and Margaret. Their homes, whether at the top or the bottom of the social ladder, are utterly indifferent to their Bible study and religious training. Nobody has helped them, and they have not troubled to do what they could alone. They know nothing about the lesson and have even lost their books. Nor does this embarrass them at all. Their parents do not care and they do not care either.

Such is the class we must teach—one shoe of knowledge off, one shoe of knowledge on. Those who know the lesson are frankly bored as we try to teach those who do not know it. Those who do not know it, are indifferent or develop an ugly spirit of jealousy as we hear the prepared ones recite, or, as they see it, "give them a chance to show off." Altogether there is very little real teaching and very little development of Christlike attitudes or feelings, in such a class session. Is there anything we can do to improve it?

For almost five years now, our teachers of Graded Lessons have been experimenting with a plan

to overcome this difficulty, and almost unanimously report themselves as greatly pleased with the resulting improvement in both class interest and home study. The plan has been so long used by good day school teachers that it is strange we waited so long to start it in Sunday school. No good day school teacher would think of assigning "the first five examples on page 58" before she had explained the principles involved in them, and helped the pupils work some similar examples, so they would get the idea. Even so, in Sunday school, a good teacher should not expect his pupils to be interested in studying a lesson, until he has opened it up, and raised some interesting questions in regard to it, and helped the pupils see how it may help them with their problems, today. When he has done this, and called attention to further interesting problems in the pupils' book, he may hope for some real study on the part of the class, resulting not only in accurate information about the Bible passage, but in some actual changes in the pupils' own ideas and feelings.

This does not mean that under this plan every pupil will always study every lesson. There always have been and probably always will be some pupils who will not study at home. But even these "start even" with the class on the Sunday on which the new lesson is opened. They learn more from the teacher's development of the new lesson than they would without it. When those who have studied make their reports on the following Sunday, they know what it is all about, and can take some intelligent part in the lesson discussion. They learn more even without home study than they possibly could under the old plan of assigning the lesson first and then hearing it. And they have better attitudes toward the Bible and toward each other.

Our Graded Lessons are written with the idea that the teacher will open up the lesson in some detail on the first Sunday; will make assignments for home study of this same lesson during the week; will discuss the lesson further, with the class, on the following Sunday, and in this discussion call for the results of home study. Thus each lesson is discussed on two Sundays instead of one; home study is more intelligent and practical; and what is learned is not only remembered longer but is more apt to be acted upon in daily life.

If any teachers of Graded Lessons have not tried this way of teaching, we suggest that they talk it over with their pupils, and give it an honest trial for the next quarter. If the pupils have any trouble, at first, in knowing which lesson to study, they can mark the lesson to study next, each Sunday, just as many of them mark their daily lessons in day school. If any have lost their books, it is a good plan to let them bring 12 cents and get a new one!

Under the leadership of Mr. Sam Matlock, associational Sunday school superintendent, Knox County is planning to have their Associational Training School, March 24 to 29. The four diploma books will be taught. Their slogan is "Beat Memphis." Memphis had an average attendance of a little more than six hundred in their first class period. Mr. Willett Anderson is general chairman for the Training School.

A most interesting and helpful Sunday School Training School was conducted recently at Central Baptist Church, Fountain City. More than one hundred enrolled in the school. They are studying "The Book We Teach," taught by Rev. A. F. Mahan, 45 enrolled; "Building the Standard Sunday School," taught by Mr. Sam Matlock, 33 enrolled; "When Do Teachers Teach?" taught by Zella Mai Collie, 38 enrolled. On Friday, at noon, the primary and junior officers and teachers had luncheon in the home of the junior superintendent, Mrs. P. G. Walters. At this meeting definite plans were made to reaching the standard. Mr. A. J. Winegar is general superintendent of this wide-awake Sunday School.

Clinton Association has recently completed their Associational Sunday School organization. During the month of January they had their four group meetings. They are planning for their simultaneous Sunday School Training School the week of March 10-17. Mr. T. L. Seever, Clinton, is the associational superintendent, and Rev. Kenneth Cobble is general chairman of the Training School.

The week of January 27, Mrs. A. J. Campbell, of Clinton, had a most successful Training School in North Etowah Baptist Church, of which Bro. Org Foster is pastor. More than 35 took the examination.

BAPTIST TRAINING UNION NOTES

BUTLER BAPTIST TRAINING UNION SCHOOL A SUCCESS

During the last week we have had a most successful Baptist Training Union Training School at Butler. Sufficient preparation was made by Miss Margaret Spurgeon, the director, along

with her efficient leaders. Sunday night found a spirit of enthusiasm. This same spirit was carried out during the entire week. Lawrence Trivette, associational field worker of Holston Association, was called in to assist Miss Margaret Spurgeon and Miss Sarah Lane with teaching the courses.

Four courses were offered. Training For Service was taught by Miss Margaret Spurgeon; Meaning of Church Membership was taught by Miss Sarah Lane; Training in the Baptist Spirit was taught by Lawrence Trivette. In the afternoon a class was offered for prospective Junior and Intermediate leaders. Seventeen leaders were chosen, representing six different churches in the Watauga Association. The Junior and Intermediate Leader's Manual was taught. All of the seventeen took the examination.

For the entire week the school had an enrollment of 99. Twenty-seven Seniors and Adults, 36 Intermediates, and 36 Juniors. The average attendance was 89. Out of this 89, 87 took the examinations. This is the highest average of any school held in Butler.

Many new things have grown out of the week of training. New sponsors have been chosen, and a determination to reach the Standard of Excellence. This school will have a lasting influence in the Butler church. The entire B. T. U. of the Butler church will be present at our annual B. T. U. Encampment. We feel sure that this year will bring us the greatest encampment ever.

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



HOME MISSION WEEK OF PRAYER—MARCH 4-11

Again it is time for us to pray, study and give for mission work in our own land. To many, this does not seem as important as Foreign missions, but there is no difference. A man is lost whether he lives in Mexico, a foreign field, or just across the Rio Grande in Texas. There are a million Mexicans in Texas, and we can reach them with the Gospel without interference, and we are leading many of them to the Saviour.

One missionary, Bro. Ruiz, has baptized 5,000 Mexicans who were Catholic. Surely this is a good investment. We are supporting Paul Bell at Bastrop in the Mexican Baptist Institute. He is training our Mexican preachers. A letter from Mrs. Maggie Whaley Engleman brings the sad news that our Institute in Mexico has been closed by the government. Never was the need greater for our school in Bastrop. Will you help? Send your offering to Dr. John D. Freeman, 161-8th Ave. N., Nashville, marked Annie W. Armstrong Offering for Home Missions.

MISS ANNIE W. ARMSTRONG

For eighteen years Miss Annie Armstrong, of Baltimore, served as Corresponding Secretary of the W. M. U. of the South without any remuneration. She was the originator of the March Week of Prayer for Home Missions with its outstanding feature of self-denial, worthy indeed of being perpetuated. She visited the Indians and took a personal interest in the missionaries. She kept in touch with the frontier missionaries and saw to it that boxes were sent to supplement their meager salaries.

She was interested in the

Negroes and addressed their conventions and advised their leaders, helping them over many difficult places.

She visited the mountain schools and encouraged their teachers.

Last year it was voted to honor this pioneer by calling our Home Mission Offering, The Annie W. Armstrong Offering. Soon we hope she will be known as well as "Lottie Moon." Mrs. Wharton, our W. M. U. Recording Secretary, has written the story of Miss Armstrong in a tract that has been sent every society. The name of it is "One Woman's Vision." It is worthy of study and should be presented in a helpful way to the society.

Her closing words are these: "I spoke of meeting difficulties in the work to Miss Annie. 'But,' said she, 'I have always found that, if one will go forward in faith, she will find the stone rolled away.'"

GIFTS FROM B. W. C.'s

Can the Business Women's Circles give enough through the Home Mission Season of Prayer to support a missionary? Truly we believe we can and will.

On the printed list of Home missionaries there is \$900 for a missionary to be appointed to help Bro. C. W. Stump in Albuquerque, New Mexico, with our Indian work. Miss Pauline Cammack has been appointed to this place, and we believe during our Home Mission Season of Prayer we will give this amount. Most of us could pay her salary for a day—\$2.50—and many can pay for a week or more.

You are not asked to send in your offering separate, but please drop a card to Miss Mary Northington, 161-8th Ave. N., Nashville, saying your circle gave so much. Let the money and the society report be handled in the usual way. Just drop a card giving your amount. Watch for a letter from Miss Cammack.

OUR W. M. U. CONVENTION

Our Tennessee W. M. U. Convention will meet in Springfield March 19-21.

The stewardship declamation contest will be held on Tuesday afternoon, March 19. That evening the convention will be opened with the young people's session.

On Wednesday morning the reports of all offerings will be given as a playlet. The printed reports will appear in the minutes, but will not be read.

Mrs. W. J. Cox, of Memphis, will lead our devotionals. To hear her in a series of messages should

be attraction enough for every one. We are to have Dr. J. B. Lawrence of the Home Board, Miss Sybil Brame, of the B. S. U., Miss Adelia Lowry of the Orphanage, Dr. Freeman, Dr. Taylor and a number of foreign missionaries, Dr. and Mrs. George Leavell, Dr. and Mrs. Nelson Bryan of China, Dr. and Mrs. Norman Williamson of Japan, and Mrs. James McGavock of Chile.

Can you afford to miss such a program? Write Mrs. O. H. Bernard, Springfield, and tell her when you will arrive. Bed and breakfast will be furnished free to those who write for entertainment.

OBITUARY COMMITTEE

If a member of your society has died since last March, please send her name to Mrs. W. W. Cox, Bolivar, chairman of the Obituary Committee.

POSTERS

Posters, year books, attractive standards are wanted for our exhibit in Springfield. Mail the same to Mrs. Rose Stevenson, Springfield, chairman of exhibits.

FRIENDS IN NIPPON

"Friends in Nippon," a series of short stories written by Dorothy F. McConnell, gives us a better understanding of the Japanese, and in an interesting manner Miss McConnell helps us to appreciate more fully these Japanese neighbors. Among the stories we read of the Ricksha Man who found that "in the four seas all men are brothers" and of Sabur's Christian way of thinking that "every man is of value and every man has a right to ask for the life more abundant which Christ came to bring to all people." The book is especially fine for juniors and will create within them a desire to carry out His ideal for us to "love one another." "Other sheep have I which are not of this fold." Price, cloth 75c; paper 50c.—Margaret Bruce.

TARO AND UME

Everyland Series: Contains seven books and any one of these will make a delightful study for the Primary child. Each book gives an interesting story of the boys and girls in some certain land. Since a definite study is being made of Japan this year, "Taro and Ume," a story of Japanese children, will be most helpful. This little book, so attractively arranged with large type and pictures, helps the Sunbeams to know and love the Japanese children. By Lucy W. Peabody. Price: Each book 25c.—Margaret Bruce.

A NOVEL MISSIONARY PROGRAM

Three Tennessee girls participated in the novel missionary program presented by the Y. W. A. of Blue Mountain College Jan-

uary 30, under the direction of Miss Mary D. Yarborough, Student Secretary of the college. They are Miss Cornelia Leavell of Clarksville, daughter of Dr. and Mrs. George Leavell; Miss Gladys Guy of Jackson, daughter of Rev. and Mrs. R. E. Guy; and Miss Bula G. Lee of Memphis, daughter of Dr. and Mrs. Robert G. Lee. Other young women on the program were Miss Theresa Anderson of Shanghai, China, daughter of one of our fine missionaries, Dr. P. H. Anderson; Miss Louise Leavell of Oxford, Miss., daughter of the beloved late Landrum Leavell, and Miss Lucy Carleton Wilds of Oxford, Miss., daughter of Brother Auber J. Wilds, State Director of the Mississippi Baptist Training Union.

The program was unique, informational and inspirational. The general theme was a "A Chinese Feast." The hostesses were Misses Cornelia Leavell and Theresa Anderson wearing the native costume of China, in which country they were born. The other young ladies were the guests. There was preliminary discussion of the many interesting objects in the room, among which was a Chinese doll dressed in clothes made in the Blind Girls' Home, Canton, China, a beautiful missionary enterprise conducted for more than forty years by Mrs. Jane Lowrey Graves and Miss Mary Anderson.

After the feast discussion of Chinese customs followed. Informative talks were made on educational opportunities for missionaries' children. A Chinese song was sung, and the program closed by Misses Anderson and Leavell praying the Lord's Prayer in the Chinese language.

It is almost certain that everyone present came out of the meeting with a new interest in foreign missions and a greater yearning to have some part in spreading the light of the gospel to those in darkness. — From Miss Mary D. Yarborough, Student Secretary.

MIDDLE TENNESSEE STEWARDSHIP DECLAMATION CONTEST

The Middle Tennessee Stewardship Contest will be held at Tennessee College, Murfreesboro, Saturday, March 2, beginning at ten o'clock. Awards to winners will be: a picture for Sunbeams, camp or houseparty expenses for G. A.'s, R. A.'s and Y. W. A.

Associational leaders are asked to send the names of their winners in advance to Miss Kellie Hix, Shelbyville. Contestants will be guests of the Middle Tennessee W. M. U. at lunch. Lunch will be served at the college to other visitors provided they also send their names (or at least the number) to the above address. The price will be twenty-five cents.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 10, 1935	
Memphis, Bellevue	1803
Memphis, Union Avenue	1013
Memphis, Temple	991
Nashville, First	941
Nashville, Grace	895
Memphis, First	891
Knoxville, Fifth Avenue	715
Chattanooga, Ridgedale	685
Nashville, Belmont Heights	664
Memphis, LaBelle	639
Chattanooga, Highland Park	637
West Jackson	582
Chattanooga, Northside	567
Chattanooga, Avondale	554
Maryville, First	537
Chattanooga, Calvary	531
Etowah, First	503
Memphis, Speedway Terrace	481
Chattanooga, Woodland Park	480
Nashville, Eastland	439
Knoxville, Lincoln Park	435
Cleveland, First	424
Chattanooga, East Lake	414
Memphis, Seventh Street	411
Chattanooga, East	408
Chattanooga, Tabernacle	394
Chattanooga, Red Bank	367
Rossville, Ga., First	345
Humboldt, First	343
Union City, First	338
Chattanooga, Chamberlain	331
Nashville, Grandview	322
Newport, First	301
Paris, First	298
Chattanooga, Chickamauga	259
Martin, First	256

By FLEETWOOD BALL

J. P. Colvin, of Jackson, has been called to the care of the church at Camden.

—B&R—

H. A. Bickers, of Bauxite, Ark., has accepted a call to churches at Tiptonville and Wynnburg.

—B&R—

The church at MaDill, Okla., is happy that B. H. Elsey, of Asher, Okla., has accepted the call to be their pastor.

—B&R—

A. A. Brady, of Quinton, Okla., has accepted the care of the church at Porter, Okla., effective March 1.

—B&R—

George L. Rose, of Muskogee, Okla., has just finished a revival of four weeks in Woodward, Okla., Harry Morgan, pastor, resulting in 200 conversions.

—B&R—

C. C. Kiser, pastor of the church at Pelham, Ga., has accepted a call to the First Church, Quitman, Ga., effective February 1.

—B&R—

B. T. Goodwin has resigned as pastor of the First Church, McGregor, Texas, after serving five years.

D. E. Willis, of Louisville, Ky., has been called as pastor of North Side Church, Woodruff, S. C., and has accepted.

—B&R—

J. S. Dill, who has been very sick in Abbeville, S. C., in the home of T. D. Lide, pastor, is considerably better.

—B&R—

Len G. Broughton, of Atlanta, Ga., is to assist the church at Bamberg, S. C., J. P. Westberry, pastor, in a revival March 24-April 7.

—B&R—

C. L. Randall of Little Rock, Ark., has accepted position of State Missionary and Evangelist, and began work last Sunday.

—B&R—

L. E. Goodgame, of Sopchoppy and Panasia Springs, Fla., is putting the Florida Baptist Witness in every home of his churches.

—B&R—

W. W. Izard has resigned at Pelahatchie, Miss., to take post graduate work at the Southern Seminary, Louisville.

—B&R—

M. A. Davis has resigned at Harpersville, Miss., to accept a call to the church at Union, Miss., effective March 1.

—B&R—

B. L. Bridges, of Cocoa, Fla., is being assisted in a meeting by R. G. Lee, Memphis. Fred Scholfield is directing the music.

—B&R—

The Christian Thinker is the title of a four-page monthly issued by Gordon Hurlbert, of Point Clear, Ala.

—B&R—

There were 127 additions to the First Church, Monroe, La., L. T. Hastings, pastor, in a meeting of eight days in which C. C. Morris, of Ada, Okla., did the preaching.

—B&R—

R. M. Inlow and wife, of Oklahoma City, Okla., lately gave two 80-acre tracts of land to the home for aged Baptists at Ironton, Mo. It was a gracious gift.

—B&R—

A. L. Johnston has resigned as pastor of Calvary Church, Durango, Okla., to accept the call of the First Church, Daingerfield, Texas.

—B&R—

D. A. Ellis of McClean Boulevard Church, Memphis, preached at the First Church, Shreveport, La., on February 10, in the absence of the pastor, M. E. Dodd.

The First Church, Tampa, Fla., C. W. Duke, pastor, will be supplied by A. U. Boone of Memphis, for six months while the pastor takes a vacation.

—B&R—

C. H. Franks, of Hayti, Mo., has concluded a revival in Fisher Street Church, Jonesboro, Ark., A. T. Phillips, pastor, resulting in 17 professions and 22 additions.

—B&R—

Beginning Sunday, H. H. Stratton, of Munsey, Ind., inaugurated a revival in Bay Shore Church, Tampa, Fla., A. J. Moncrief, Jr., pastor.

—B&R—

E. Powell Lee has accepted a position of musical director of the First Church, Miami, Fla., J. L. White, pastor. It is his second engagement for that church.

—B&R—

The First Church, Orangeburg, S. C., J. E. Welsh, pastor, is to be assisted in a revival by J. H. Buchanan of the First Church, Lynchburg, Va., beginning April 22.

—B&R—

T. L. Holcomb of the First Church, Oklahoma City, Okla., has been nominated by a special committee for the office of executive secretary of the Sunday School Board, Nashville.

—B&R—

The proposed endowment of the chair of Old Testament in the Southern Seminary, Louisville, Ky., in honor of John L. Sampey, has enlisted gifts to the amount of \$14,000. It is hoped to make it \$75,000.

—B&R—

James M. Teresi began his work at his new pastorate, Milledgeville, Ga., February 1. In a welcome service Sunday night, February 3, a Catholic priest took part in the service. Mirabile dictu!

—B&R—

Baptists everywhere are planning to attend the Southern Baptist Convention which meets in Memphis on May 15. It looks like all attendance records will be broken.

—B&R—

The First Church, Oklahoma City, Okla., T. L. Holcomb, pastor, had 1652 and the First Church, Tulsa, Okla., J. W. Storer, pastor, 1277 in Sunday school last Sunday.

—B&R—

Ten conferences on Evangelism and Stewardship have been arranged to be held in Georgia from February 25-March 8. T. F. Calloway, Ellis A. Fuller, J. T. Henderson, and J. B. Lawrence are among the speakers.

The First Church, Carrollton, Ky., has made the last payment on its indebtedness, and P. E. Burroughs, of Nashville, will preach the dedication sermon the latter part of March or first of April. M. E. Staley is the pastor.

—B&R—

East Dallas Church, Dallas, Texas, Edgar Parker, pastor, voted Wednesday night, January 30, to co-operate with the Baptist General Convention of Texas. One by one the non-co-operative churches are falling in line.

By THE EDITOR

G. L. Ridenour has planned twenty Daily Vacation Schools for Campbell County during 1935.

—B&R—

Evangelist John W. Ham will begin a revival with First Church, Erwin, March 10. Pastor Roscoe Smith announces that the meeting will continue as long as the Holy Spirit leads.

—B&R—

Tabernacle Church, Chattanooga, R. R. Denny, pastor, has recently conducted a week's inspirational meeting using ten local pastors. The results were gratifying.

—B&R—

First Church, Cleveland, Lloyd T. Householder, pastor, is in the midst of a gracious revival with Arthur Fox preaching. To date there have been 34 conversions and 21 additions to the church.

—B&R—

The church at Butler has extended a hearty call to Rev. James Sherwood of Erwin and he will probably accept. He is the son of A. C. Sherwood, former pastor of First Church, Erwin.

—B&R—

Pastor Horace L. Smith of Clinton was rushed to a Knoxville hospital the 8th for an emergency appendectomy. The last report from him brought good news of pleasing recovery.

—B&R—

Having preached his farewell sermon on Sunday at Ashdown Baptist Church, Ashdown, Ark., and gone to Calvert, Texas, to take up the pastorate there, Bro. J. E. Merrell died of pneumonia on Friday following.

—B&R—

The First Baptist Church of Ripley, O. Olin Green, pastor, closed the year with all expenses met, with \$3,065.69 contributed to

missions and benevolences, with a balance in the treasury. During the year the church had 133 additions, 90 of them by baptism.

—B&R—

W. R. Pettigrew, pastor of First Church, Springfield, plans to begin a series of sermons soon using the following subjects: "Forfeiting the Right to Home," "Founding a Home," "Fulfilling the Mission of the Home," and "Folks at Home."

—B&R—

Oakwood Baptist Church, of Cades, Guy Turner, pastor, recently held a very helpful and inspiring Bible Institute, which centered on doctrinal and missionary subjects. The speakers were H. B. Woodward, C. O. Simpson, H. J. Huey, Lyn Claybrook, and W. C. Boone.

—B&R—

W. H. Joyner, 528 Cooper St., San Antonio, Texas, an ex-Tennessean, well and favorably known to many in the state, would like to come back to the old Volunteer State, if it is the Lord's will. It would be good to see him come back home.

—B&R—

The office appreciated a visit last week of William E. Denham, Jr., new Baptist Student Secretary of Atlanta and surrounding territory. He is the son of Dr. W. E. Denham, formerly of the Baptist Bible Institute and now pastor of Euclid Avenue Baptist Church, St. Louis.

A PERSONAL APPEAL

Allow one who has been a servant of Southern Baptists for fifty years to urge every church member to join the Baptist Hundred Thousand Club at once, and thus relieve our Southwide Mission Boards and Seminaries of burdensome debts.
—John R. Sampey.

In the Reflector of January 31, in a note taken from a marked bulletin of Tennessee College, and dealing with the opening of a new recreation room there, one item of the furnishings was mentioned as being "card tables." Echoes from one or two sources indicate that the use of these tables has been misunderstood. The tables are used to serve refreshments upon, etc., but the clear statement has later come: We do NOT play cards and we do NOT dance in Tennessee College." If any have understood otherwise, this state-

ment should remove the misapprehension.

—B&R—

The First Baptist Church, Newport, Merrill D. Moore, pastor, recently closed a two-weeks' revival inaugurating their program of perennial revival in which there were 26 additions, of which 21 were by baptism. The pastor did the preaching and Rev. James H. Street, of Meridian, Miss., led the singing. The work of the First Church, Newport, is forging steadily ahead. The Every Member Canvass resulted in a 60 per cent increase over last year, and an old building debt has been reduced \$1300 in three months.

—B&R—

The work in Prospect Hill Baptist Church, San Antonio, Texas, W. A. Sloan, pastor, is going in a fine way. We have known Brother Sloan for a good many years. He is a faithful and fruitful minister. Holding the M.A. from Colgate University, the Th. M. from the Louisville Seminary, and the Th. D. from the Southwestern Seminary, he consecrates his training to the proclamation of the Bible as the inspired Word of God and of the Christ it reveals. We would like to see him in Tennessee.

—B&R—

Secretary John D. Freeman had a full program last week. On the 10th he preached to four churches in Kingsport. The following day he attended a regional pastors' conference in Johnson City speaking twice and preached that night at Bluff City. Tuesday and Wednesday he attended the Virginia Convention in Bristol and preached at Jefferson City Wednesday night. Thursday he conducted chapel at Harrison-Chilhowee and spoke to the preachers afterwards. That evening he addressed the city-wide B. T. U. training school in Chattanooga. This week he is in Mobile attending the annual conference of State Secretaries.

—B&R—

E. L. Furches will continue his work as pastor of the Oak Grove Baptist Church as a fully ordained minister, having been ordained Sunday afternoon. He has been at the church since March 18, 1934. The ordaining council included Rev. W. R. Rigell, Rev. G. C. Coldiron, Rev. E. H. Brandon, Rev. James Gregg, Rev. Erby Hodge, Rev. E. B. Lockhart, Deacon Dallis Snyder and Deacon Manuel Sanders. Bro. Furches has been active in church work with the Chattanooga and Knoxville churches, having attended school in both cities.

—B&R—

With the Churches: Chattanooga—Ridgedale welcomed 3 by let-

ter; Highland Park received 2 for baptism; Northside received 1 by letter; Avondale welcomed 4 for baptism; Calvary, Pastor McMahon welcomed 2 by letter, 4 for baptism and baptized 2; Red Bank welcomed 4 by letter; East Lake, Pastor Crawford baptized 7; Chickamauga, Pastor Cochran baptized 2; East Chattanooga received 1. Cleveland—First welcomed 13 by baptism. Etowah—First, Pastor Dance welcomed 4 by letter and baptized 1. Knoxville—Fifth Avenue received 1 for baptism. Memphis—Seventh Street received 1 by letter; Bellevue received 1 by baptism and 2 by letter. Nashville—Belmont Heights received 1 by letter; Grace welcomed 5 by letter.

—B&R—

DR. W. F. POWELL AT LEWISBURG

By C. D. Creasman

Dr. W. F. Powell of First Church, Nashville, captured all hearts in a short revival in Lewisburg recently. He was with us only between Sundays, but we were ready for him and the revival started when he got there. The crowds and interest were good from the first and both increased with every service.

We considered ourselves fortunate indeed to be able to get Dr. Powell, and the people of Lewisburg greatly appreciated his great messages. They touched all hearts and stirred every soul that heard them. They were pointed and practical, pungent and powerful. Few preachers among us have Dr. Powell's power to produce tears and smiles, to produce conviction and yet to comfort, to please and to teach, and to bring people to an intelligent and penitent decision for Christ.

There were 21 additions to the church, and the pastor baptized 12. More are to follow.

The congregation unanimously invited Dr. Powell to return to us at some future time for a tent meeting.

WHAT "WHERE IS HE" MEANT TO McMINN COUNTY

We believe that the prayerful study of "Where Is He?" in McMinn County Association was a real help in preparing our minds and hearts for our Lottie Moon Week of Prayer. The book was taught in almost every one of the churches which have a missionary society and a class or review of the book was fostered in twelve other churches. The superintendent, secretary and myself worked out the plan together and they did a large share of the teaching. Six of these churches, which have no

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missionary organization at all gave a Lottie Moon Offering and we had been told that one of these did not believe in missions.

New Bethel gave \$2.50, New Zion \$5.00, Good Springs \$3.00, Idlewild \$2.00 and Clearwater \$2.00. East Athens also gave an offering, but we do not know the amount. Other churches visited were Mt. Harmony, Good Hope, Conasauga, Sanford, and Zion Hill.

Then in our more active churches, Athens First doubled her last year's offering, Etowah First gave almost twice as much as the previous year. Etowah Y. W. A.'s studied "Where Is He?" and decided that they must pay a missionary's salary for at least a week and gave \$15.40, wishing that it could be used for Tennessee's own missionary, Miss Ruth Walden.

We decided one cannot be really Christian and not be missionary, because if we really appreciate our own salvation and believe there is "no other name under heaven given among men whereby we must be saved," we must be missionary. We learned anew that there are millions who do not yet know that Jesus came into the world and died for our sins, that all men are religious even the very lowest, but that the heathen's religion is a religion of fear. All of their foolish practices and ceremonies are performed to keep off some terrible calamity because they are afraid and still they are trying to find God. We asked forgiveness for our own slowness in sending them the Gospel story and looked in pity upon these brothers and sisters of ours. No wonder we gave what we could and prayed, not only for our missionaries but for ourselves, that we not be a stumbling block like the Syrian Christians but show forth the true religion of our Lord and Savior, Jesus Christ.—Mrs. W. S. Moore.

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Making The First Gradel

Receipts for November 1, 1934 - January 31, 1935

Herewith is presented the quarterly report of your Treasurer, showing total receipts from the churches during the first three months of the present fiscal (State Convention) year. As compared with the same period with the same period a year ago, the total shows a decline, but this is due to the fact that our largest contributor did not send in the usual check until after the first of February, hence it will be reported in the next quarterly publication. With that exception the increase in receipts is about 15 per cent over those for the same period a year ago.

I want to thank every pastor for helping to make this splendid report. Designations have increased over those a year ago, but so have Co-operative Program receipts. The sad thing about the report is that so many churches designate all their gifts, hence cannot rejoice over the worldwide task in which we are engaged and feel the thrill of being a part of the mighty movement of all our Baptist people throughout the South and the world. The number of churches giving through the Co-operative Program increases, and we shall continue to press the cause until every church is doing so.

IMPORTANT! If there is any error in the figures as published please write me immediately. We cannot keep from making some mistakes since information sent us by church treasurers sometimes is not full enough for us to know all the facts. No error yet has been unaccounted for, if we have been told about it. If the name of your church does not appear in this list, that means we have received not even one cent from it during the past three months.—John D. Freeman.

	Co-operative	Designated		Co-operative	Designated
BEECH RIVER:			CHILHOWEE:		
Darden		\$ 3.75	Alcoa	6.50	17.51
Decaturville		1.00	Arhona		7.28
Enville	\$ 7.05	6.00	Beech Grove		8.00
Jacks Creek		5.00	Bethel		34.10
Lexington, First..	185.95	238.07	Cedar Grove		12.00
Luray		4.00	Central Point	5.50	
Morris Chapel	1.00		Chilhowee	9.32	24.64
New Hope		1.55	East Maryville	8.88	
Parsons	5.00	27.25	Forest Hill		14.00
Perryville		1.24	Galilee	5.00	3.00
Sardis50	Happy Valley		2.25
Sardis Ridge50	Kagleys		7.21
Toms Creek	1.95		Liberty	1.25	18.62
Union		4.50	Maryville, First..	683.74	549.61
BEULAH:			Mt. Lebanon	6.00	59.56
Bethel	2.00	6.25	Mt. Olive	50.06	22.22
Beulah	1.75	7.30	New Hopewell		19.35
Cypress Creek		12.80	Piney Grove		14.00
Johnsons Grove...	2.50		Pleasant Grove...	16.25	19.70
McConnell	3.00	6.00	Prospect	14.33	
Macedonia		4.15	Providence		2.00
Martin, First	326.00	82.12	Rockford	5.00	
Mt. Moriah		5.00	Six Mile		6.20
Mt. Olive	1.00		Stock Creek	21.50	10.00
Mt. Pella	17.24	18.01	Valley Grove	5.92	25.24
New Home		7.60	CLINTON:		
New Salem	11.66	6.50	Andersonville	14.00	25.31
Oak Grove		6.00	Beech Grove	3.28	.36
Phillippy		3.71	Bethel		16.08
Pleasant Grove		2.30	Black Oak		18.22
Pleasant Hill	15.00	12.40	Blowing Springs..	6.26	11.20
Reelfoot		30.59	Briceville	5.00	9.49
Ridgely	71.59	108.18	Clear Branch		7.40
Sharon		4.74	Clinton	54.00	79.16
Troy		2.10	Coal Creek, First	25.75	20.70
Union City	67.11	168.96	Coal Creek, Second	3.00	19.75
Woodland Mills...	9.70	14.36	Cumberland		
Wynburg	6.25	11.10	Mountain		6.00
			East Fork	1.50	2.25
			Indian Creek		2.45
			Island Ford		11.15
			Jacksboro	59.83	17.47
			Laurel Grove		4.67
			Moran		2.00
			New Hope		8.00
			Oliver Springs	3.45	39.31
			Poplar Creek		7.00
			Red Hill		2.26
			Robertsville		5.33
			Union Valley	2.00	5.34
			Windrock		5.00
			Zion		41.00
			CONCORD:		
			Barfield	8.25	10.00
			Bradleys Creek...	8.10	
			Christiana	3.70	18.50
			Concord		6.39
			Eagleville	14.05	93.45
			Fellowship		4.40
			Florence		3.75
			Holly Grove	4.00	13.20
			Lascasas	77.70	34.78
			Milton	8.99	9.14
			Mt. Herman		20.00
			Mt. Pleasant	1.66	1.75
			Mt. View	7.00	
			Murfreesboro, First	185.80	114.00
			New Hope	3.10	
			Patterson		2.10
			Powells Chapel...		13.00
			Republican Grove	8.84	
			Smith Springs...		3.00
			Smyrna	19.49	
			Taylor's Chapel	2.50	
			Wards Grove	12.16	17.00
			Wayside		8.75
			Westvue	4.92	24.86
			CROCKETT COUNTY:		
			Alamo	10.84	30.26
			Bells	15.25	10.67
			Bethel		3.50
			Cross Roads		25.35
			Finley	2.85	
			Friendship	16.85	60.44
			Gadsden		25.00
			Maury City		5.90
			Providence	7.00	
			South Fork		1.16
			Union Hill		1.70
			CUMBERLAND:		
			Blooming Grove..	10.00	7.01
			Clarksville, First..	1,927.51	503.33
			Clarksville, Second		5.00
			Cross Creek		2.00
			Cumberland City		14.85
			Erin	11.75	15.24
			Fern Valley		1.58
			Harmony	5.00	20.00
			Hickory Grove...		3.10
			Little Hope	5.00	22.55
			Little West Fork	2.00	11.50
			Mt. Herman		5.00
			New Providence..		13.00
			Spring Creek		23.50
			Tenn. Ridge		1.00
			CUMBERLAND GAP:		
			Cumberland Gap..	6.25	11.00
			Greens Chapel...		4.31
			Liberty		6.15
			Little Mulberry...		3.00
			New Salem		3.00
			New Tazewell	6.25	28.80
			Sugar Grove		1.25
			Tazewell	10.50	12.15
			DUCK RIVER:		
			Bell Buckle	8.75	25.16
			Big Springs		7.65
			Cornersville	10.19	23.60
			Cowan	7.00	10.05
			Decherd		10.00
			Elbethel	40.52	28.00
			Estill Springs...		8.80
			Hales Chapel		14.00
			Hannahs Gap	14.16	17.64
			Huntland		6.00
			Lewisburg	39.86	39.15
			Longview60
			McMinnville		86.07
			New Bethel		9.25
			New Hope	12.75	5.00
			North Fork		2.40
			Shelbyville	34.48	36.88
			Smyrna	9.00	9.35
			Tracy City		3.80
			Tullahoma	87.49	54.10
			Union Ridge	18.80	11.50
			Wartrace	57.30	11.22
			Winchester	60.02	18.25
			DYER COUNTY:		
			Beech Grove		3.00
			Curve		1.40
			Dyersburg		215.09
			Enon	2.00	3.00
			Fowlkes	2.50	3.00
			Halls	78.55	45.35
			McCulloughs	10.65	14.96
			Mt. Tirzah		11.40
			Mt. Vernon	5.00	22.86
			Newbern	35.00	88.40
			Spring Hill		12.46
			Trimble	16.35	22.58
			Williams		1.00
			Woodville	8.00	10.09
			Zion Hill		1.00
			EAST TENNESSEE:		
			Allens Grove		1.61
			Deep Gap		4.50
			Dutch Bottom		3.00
			Forrest Hill	15.00	86.55
			Holders Grove		5.20
			Mannings		3.25
			Mt. Pleasant		1.50
			Newport, First...	171.30	261.25
			Newport, Second		18.60
			Pigeon Valley		1.00
			Pine Springs	10.00	10.00
			Point Pleasant		5.00
			Rankin		20.35
			Union	7.70	1.15
			FAYETTE COUNTY:		
			Galloway		2.93
			Hickory Grove	15.00	23.00
			Moscow	24.15	11.38
			Mt. Moriah	2.00	3.10
			Oakland	2.00	2.08
			Rossville	4.05	49.40
			Somersville	12.20	26.80
			Williston	1.60	.50
			GIBSON COUNTY:		
			Antioch	9.25	4.35
			Bethel (H)		2.00

	Co-operative	Designated		Co-operative	Designated		Co-operative	Designated		Co-operative	Designated
Bethel (Y)	4.15	3.05	Glenwood		15.00	Central,			Niota	15.00	29.25
Bethlehem	17.84	13.52	Greenville, First	5.00	102.11	Fountain City	143.42	138.66	North Athens		7.00
Bethpage	43.85	38.83	Greenville,			Clear Springs	6.00	4.00	North Etowah	2.50	9.42
Bradford		49.42	Second	3.50		Corryton	51.00	46.64	Riceville	8.00	19.16
Center		5.25	Harmony	10.60	2.00	Crichton	29.00	13.77	Salem		3.02
China Grove		3.00	Holston	2.00	4.50	Deaderick Avenue	29.31	73.78	Wetmore	5.00	4.70
Dyer	31.11	22.85	Holston Valley	10.00	13.00	Elm Street	1.25	6.35	McNAIRY COUNTY:		
Eldad	42.64	35.19	Johnson City,			Euclid Avenue	39.05	26.64	Adamsville		8.77
Fruitland		3.75	Centrol	616.80	526.00	Fifth Avenue	200.00	348.75	Chewalla		5.00
Gibson		35.24	Fall St. Mission	1.00	1.00	First	5,492.33	689.48	Clear Creek	3.75	9.82
Hickory Grove	13.00	22.40	Johnson City,			Fountain City,			Gravel Hill		5.00
Humboldt	328.60	184.28	Second		3.10	First	36.97	67.87	Hopewell		2.21
Kenton	25.00	3.03	Jonesboro	2.67	45.78	Gallahers		10.00	Mays Chapel		5.50
Laneview (T)	5.25	18.85	Kingsport	300.00	312.80	Gillespie	160.00	83.38	Mt. Zion		2.00
Lavinia		5.24	Limestone	5.00		Glenwood		21.25	Selmer	4.41	49.15
Medina	10.00	17.18	Lovelace		8.75	Grace	9.55	13.82	West Shiloh		105.68
Milan	75.00	181.47	Mountain View	5.00	3.50	Graveston		7.00	MADISON COUNTY:		
Mt. Pleasant		6.30	New Hope	4.90	2.46	Grove City		8.00	Ararat	2.75	11.20
New Bethlehem	35.00		New Lebanon	5.35	1.75	Immanuel	75.00	28.34	Beech Grove		3.90
New Hope		1.15	New Salem		4.25	Inskip	20.49	8.88	Calvary	91.89	420.97
Northern	4.87	15.85	New Victory	2.25	29.86	Island Home	262.92	280.14	Clover Creek		17.75
Oakwood	10.00	10.00	Oakdale	2.00	3.55	Jersey Street	2.50		Cotton Grove		29.00
Poplar Grove		34.22	Oak Grove		1.00	John Sevier		11.25	E. Chester Street	11.00	8.70
Rutherford	15.00	42.47	Oak Hill	10.00	18.00	Lincoln Park	167.64	68.28	East Laurel	2.50	17.75
Salem		20.11	Philadelphia		7.77	Little Flat Creek	2.55	13.00	Henderson	8.41	17.00
Spring Hill	15.00	21.50	Pleasant Grove		5.00	Lonsdale	86.20	20.85	Herrons	10.00	39.78
Trenton	609.21	119.20	River Bend	2.74	3.59	Lyons Creek		5.00	Jackson, First	728.17	554.09
Walnut Grove		41.57	Snows Chapel	40.00	39.26	McCalla Avenue	200.00	46.38	Jackson, North		7.75
Whitthorne	5.10		Southside	5.00	3.20	Marble City		5.80	Jackson, S. Royal	2.50	10.50
GILES COUNTY:			Unaka Avenue	6.65	49.38	Mascot	50.65	19.72	Jackson, West	124.11	370.29
Liberty Hill		3.25	Unicoi		5.35	Meridian	10.55	36.15	Liberty Grove		1.60
Minor Hill	3.50	8.15	Union		4.78	Mt. Carmel	25.00		Madison	26.82	33.54
New Hope		11.00	West View		5.65	Mt. Harmony		19.70	Malesus	10.00	12.50
Pulaski		10.60	HOLSTON VALLEY:			Mt. View	64.15	10.65	Majie Springs	5.35	45.71
Rock Springs	10.00		Beech Creek	4.24	5.40	Oakwood	94.41	72.19	Mercer	13.31	80.54
Scotts Hill		13.15	Bridgeport	1.25		Park City		1.75	Parkburg	3.40	3.45
Shores		6.65	Compromise		1.30	Piney Grove	8.92		Pinson	11.00	
Union Hill	10.00	21.00	Fairview		1.37	Powell	30.32	25.01	Pleasant Hill		1.55
GRAINGER COUNTY:			Gills Chapel		7.75	Riverdale	19.75	30.50	Pleasant Plains	25.00	9.00
Avondale		6.50	Hickory Cove		7.75	Riverview		8.25	Poplar Corner	1.25	26.25
Bean Station	1.00		Independence	1.00		Rocky Hill		24.15	Poplar Heights	23.56	46.85
Block Springs		2.66	McPheeters	5.07	2.00	Roseberry		19.45	Spring Creek	12.40	28.73
Buffalo		3.00	Maple Hill		2.25	Salem		24.31	Wards Grove	4.00	1.00
Central Point	3.62	3.82	Oak Grove	3.22	10.07	Sharon		33.45	Westover	15.84	14.23
Head of Richland		3.00	Persia	1.00		Smithwood	32.36	84.90	MAURY COUNTY:		
Indian Ridge	1.21	8.00	Piney Grove	1.00	2.05	So. Knoxville	194.90	160.36	Centerville	3.75	7.00
Mitchell Springs		2.14	Plum Grove20		Straw Plains	7.02	8.38	Columbia, First	179.47	74.15
Mouth of Richland	3.00	12.90	Providence	1.30	2.30	Tabernacle		16.00	Columbia, Second	13.00	6.75
New Corinth		2.50	Rogersville	124.35	70.31	Third Creek	34.77	52.21	Fairview		5.00
Noeton		6.00	Speedwell		2.00	Union		12.00	Friendship	3.15	17.61
Powder Springs		4.73	Tunnel Hill	1.79	3.06	Valley Grove		1.00	Hohenwald		7.00
Puncheon Camp		5.50	INDIAN CREEK:			Washington Pike	14.25	15.30	Holts Corner	9.30	12.97
Rutledge	21.10	33.36	Cedar Grove		1.05	West Fourth Ave.		17.71	Knob Creek	32.00	33.48
Washburn		11.75	Friendship	2.50		LAWRENCE COUNTY:			Lawrence Grove	10.25	28.85
HARDEMAN COUNTY:			Leatherwood		2.50	Bethel		1.10	Mt. Pleasant	35.80	58.13
Bethel	2.08	14.55	Liberty		15.00	Blooming Grove		7.64	Theta85
Bethlehem	2.20		Philadelphia	5.15		Bonnertown		1.37	MIDLAND:		
Bolivar	34.75	75.10	Savannah		5.00	Etheridge		1.60	Bells Camp		
Center Point80	Turkey Creek		1.90	Gum Springs		1.81	Ground		7.50
Grand Junction	32.29	15.90	Waynesboro		28.30	Iron City		20.32	Bethany		2.77
Hebron		2.08	Zion		1.00	Lawrenceburg	71.40	18.40	Bishopville	10.00	4.00
Hickory Valley	4.50	3.00	JEFFERSON COUNTY:			Leoma	3.10	5.00	Fairview	12.00	16.00
Saulsberry	30.00	34.07	Beaver Creek	5.00	2.65	Loretto	10.00	9.50	Mt. Harmony		5.35
Toome	10.13	13.75	Dandridge	28.45	25.84	Mars Hill		1.45	Pleasant Gap		3.00
Walnut Grove		2.42	Dumplin	9.31	21.85	Mt. Horeb		4.50	Pleasant Hill		3.00
Whiteville	116.64	46.68	Flat Gap	1.15	1.50	O. K.		5.00	Union		6.45
HIWASSEE:			French Broad	1.80	24.96	Park Grove		2.00	MULBERRY GAP:		
Fellowship	6.00	9.15	Jefferson City,			Ramah		2.00	Big Hill		3.75
Ten Mile	25.40	18.77	First	348.34	378.71	McMINN COUNTY:			Black Water		1.98
HOLSTON:			Mill Springs	18.94	18.65	Athens	218.37	123.87	Cedar Grove		1.00
Antioch		2.25	Nance Grove	1.05	8.96	Bethsaida		5.86	Choptack	5.80	8.60
Baileyton	2.15	7.85	New Market		2.00	Calhoun		5.50	Duck Creek	14.25	1.25
Beulah	8.81	12.33	Piedmont	3.00	26.90	Calvary		3.00	Grassy Springs		1.25
Blountville	38.00	30.60	Rocky Valley		4.00	Center Point		6.75	Mulberry Gap		2.00
Bluff City	12.00	43.60	Shady Grove		18.55	Charleston	7.00	6.75	Quarry Hill		1.00
Bluff City, First	6.25	33.11	Talbotts		6.63	Clearwater		2.75	Stoney Gap50
Boones Creek		12.31	White Pine	30.47	41.66	Cog Hill	16.00	19.42	Unicoi		1.55
Buffalo Ridge		16.99	High View		2.00	Conasauga		3.00	Valley View		1.00
Calvary (E)	3.00	28.40	McEwen		6.25	Eastanna		5.35	NASHVILLE:		
Calvary (K)	74.80	127.74	Mt. Zion		1.50	East Athens		12.42	Antioch	9.07	25.60
Cherokee	3.75	16.45	New Hope	1.10	2.25	Englewood	25.75	11.46	Belmont Heights	625.47	122.25
Cherry Grove	1.00	3.75	Sylvia		2.50	Etowah	257.65	183.51	Calvary	129.00	18.00
Chinquepin		36.28	KNOX COUNTY:			Goodfield	6.25	12.75	Centennial	5.48	9.84
Clear Branch		5.46	Arlington	75.50	52.79	Good Hope		2.00	Central	4.45	4.36
Double Springs		21.00	Ball Camp		2.00	Good Springs	3.10	1.50	Dickson	9.86	9.30
Enon		2.75	Beaumont	20.00		Idlewild	1.00	5.00	Donelson	97.62	107.29
Erwin, First	455.60	358.34	Beaver Dam		25.00	Lamontville		2.50	Eastland	110.87	98.09
Erwin, 9th St.		8.38	Bell Avenue	289.77	129.69	Mt. Harmony		3.69	Edgefield	271.59	169.04
Fall Branch	4.75	6.90	Branville		3.00	No. 1		1.00	First	2,105.75	3,151.29
Fall Creek	2.00	2.90	Broadway	559.97	316.53	Mt. Pisgah		1.00	Franklin	11.90	270.53
Flag Pond		17.25	Calvary	19.06	5.55	New Bethel	56.00	10.00	Goodlettsville	10.35	27.28
Fordtown		26.55	Central, Bearden	2.00	40.50	New Friendship		5.00	Grace	411.92	163.11
						New Zion					

	Co-operative	Designated		Co-operative	Designated		Co-operative	Designated		Co-operative	Designated
Grandview	74.11	55.09	Chattanooga, First	555.67	1,581.86	Rock Springs		10.00	STEWART COUNTY:		
Green Hill	10.45	14.80	Chickamauga		1.01	Springfield, First	622.00	214.86	Big Rock		48.99
Immanuel	275.00	17.00	Cleveland, First	292.16	80.25	White House	4.00	10.81	Crockett Creek	3.30	2.00
Inglewood	52.54	139.91	Cleveland, South	12.67	9.60	Williams	4.69	14.84	Dover	30.00	11.75
Joelton	2.30	2.60	Clifton Hills		7.54	SALEM:			Model		4.90
Park Avenue	15.00	277.93	Concord	41.64	8.40	Auburn	11.40	52.46	Nevils Creek		12.65
Old Hickory	82.38	125.10	Daisy	10.00	23.70	Burt		6.00	Pugh Flat		8.00
North End	4.95	3.13	Eastdale	10.20	15.50	Cave Springs	1.49	8.85	Weavers Store		2.80
North Edgefield	17.20	64.19	East Lake	12.00	31.49	Coopers		1.90	STOCKTON VALLEY:		
New Hope		18.80	Greenwood		2.15	Dry Creek		1.00	Cedar Grove	5.29	6.00
Lockeland	163.81	160.21	Highland Park	656.57	251.14	Gath	7.00		New Hope		5.90
Judson	768.81	1,478.05	High Point		5.00	New Hope		4.00	STONE:		
Radnor	39.95	7.17	Hixson	20.25	30.56	Salem		41.50	Cane Creek		1.15
Richland	36.00	23.74	Little Hopewell		11.00	Smithville		7.62	Cedar Hill		1.00
Seventh	225.03	61.80	Lookout Valley		5.00	Woodbury	10.50	40.50	Cookeville	65.18	80.69
Shelby Avenue	40.45	56.46	Lupton City	3.00	7.24	SEQUATCHIE VALLEY:			Gainesboro	1.00	
Tenn. Home	1.13	312.77	Macedonia		6.50	Dunlap	12.87	23.49	Sand Springs	19.93	
Third	140.94	72.29	Mt. Carmel		7.00	Ebenezer		4.00	Verble	21.55	
Una	8.00	13.94	Northside	301.12	183.02	Jasper		4.05	SWEETWATER:		
Union Hill		10.00	Oak Grove		8.80	Pikeville		9.67	Blairland		3.00
NEW RIVER:			Oakwood	14.40	9.10	Pikeville		3.50	Cane Creek		2.50
Free Communion		1.35	Ooltewah	10.00	59.00	Richard City	89.00	71.30	Chestnut		15.16
Moore's Chapel	2.45	12.45	Parkers Gap		3.50	South Pittsburg		13.56	Christianburg		14.00
Mt. Pleasant		3.25	Providence		9.52	Whitwell			Citico		3.40
New River		10.61	Red Bank	238.64	53.76	SEVIER:			Coker Creek	7.03	
Omeida	8.80	7.75	Ridgedale	642.00	323.07	Alder Branch	52.45	70.09	Glenlock		6.15
Robbins		9.76	Silverdale		10.50	Antioch	11.00	1.00	Madisonville	37.25	55.12
Straight Fork		1.75	Spring Creek		4.00	Beech Springs	25.70	6.50	Mt. Zion (L)		6.00
Sugar Grove		2.00	St. Elmo	55.38	56.58	Bethel	14.00		Murrays		3.00
NEW SALEM:			Summerfield		2.25	Dupont		10.00	New Bethany		2.00
Brush Creek	14.10	21.11	Soddy		3.82	Gatlinburg	9.50	14.61	New Providence		8.70
Buena Vista		9.10	Tyner	28.45	31.50	Laurel Grove		3.75	Old Sweetwater	20.00	
Caney Fork		5.00	Union Fork	6.00		Milligan	8.25	21.29	Philadelphia	31.80	46.75
Carthage	17.50	79.25	Woodland Park	27.18	32.00	Oldhams Creek		10.00	Piney Grove		8.00
Hickman	1.00	7.30	POLK COUNTY:			Richardsons35	Prospect		8.00
Macedonia	9.30	24.62	Benton Station	1.00	1.00	Rocky Grove		2.20	Rocky Springs		5.42
Peytons Creek	4.50	27.95	Blue Ridge			Sevierville	55.91	8.20	Shady Grove		2.00
Plunketts		4.50	Temple	3.50		Shady Grove		3.13	Sweetwater	102.50	74.28
Riddleton	3.80	14.41	Bopville		1.38	Shiloh		2.25	TENNESSEE VALLEY:		
Rome	5.36	12.20	Coletown	2.00		Sugar Loaf		1.00	Bethel	3.00	1.80
NOLACHUCKY:			Conasauga River		2.00	Union Valley		1.00	Bogles		3.00
Alpha		10.50	Cookson's Creek	7.05	2.62	Waldens Creek		1.00	Clear Creek		4.15
Bethel	5.00	6.75	Corinth		3.00	Walnut Grove		1.80	Dayton	20.54	41.20
Beulah	4.00	1.40	Hiwassee Union		2.92	Zion Grove		8.00	Grandview		2.25
Brier Thicket	2.18	7.69	Isabella		10.00	Zion Hill		10.00	Graysville	8.55	5.00
Browns Springs	9.82	24.09	Line City		8.60	SHELBY COUNTY:			Mt. Vernon59	15.00
Bulls Gap	54.75	73.45	Mt. Zion	5.00		Ardmore	17.50		New Union	12.60	13.00
Calvary		3.65	Ocoee	4.50	13.37	Bartlett	20.77	31.02	Salem		5.00
Catherine Nenny	1.75	8.92	Pleasant Grove		3.71	Bellevue	850.98	1,446.14	Spring City	5.00	18.50
Cedar Creek		3.90	Shiloh	4.00	5.22	Berelair	3.50	21.75	Waldens Ridge90
Central		4.00	Zion		4.20	Big Creek	1.00	4.56	Yellow Creek	1.50	12.18
Concord	13.56	11.96	PROVIDENCE:			Boulevard		1.00	UNION:		
Fairview	33.46	20.50	Baptist			Brunswick	8.00	5.00	Doyle		9.00
Kidwells		3.25	Tabernacle	5.00	12.00	Calvary	30.50	49.81	Laurel Creek		4.00
Leadvale		5.20	Bell Avenue		1.00	Central	16.00	32.00	Pistoles		3.30
Lebanon	4.95	10.44	Cedar Grove		2.00	Central Avenue	4.00	40.48	Sparta		12.38
Macedonia	2.00	11.00	Highland Park		3.00	Collierville	55.57	120.05	UNITY:		
Montvue	11.00	4.20	Jones Chapel		7.50	Cordova	110.95	78.70	Friendship		10.00
Moore'sburg		3.83	Lenoir City, First	41.51	5.00	Eads		1.75	WATAUGA:		
Morristown, First	106.54	283.14	Mt. Pleasant		9.00	Eudora		4.59	Bethel	2.30	19.15
Mountain Valley		7.39	New Bethel		9.00	Memphis, First	2,268.77	1,078.37	Butler	28.23	29.05
Mt. Zion		11.17	New Zion		2.00	Fisherville	2.50	20.02	Cobbs Creek		11.80
Robertsons		6.34	Old Ballards		15.05	Forest Hill		45.91	Doe River	8.11	6.45
Rocky Point	9.18	42.12	Oral	3.50	3.75	Galilee	19.84	48.93	Doe Valley	6.50	25.00
Russellville	3.00	34.04	Pleasant Hill	2.20	34.48	Germantown		25.96	East Side		
Three Springs		3.00	Shady Grove		7.77	Highland Heights	150.95	229.48	Mission	5.00	31.13
Warrensburg	19.80	17.65	Silver Ridge		2.75	Hollywood	13.75	36.02	Elizabethton, First	424.32	139.17
White Oak Grove		7.90	Union Stockton		5.73	LaBelle	291.52	33.42	Elizabethton, Second		57.23
Whitesburg	10.00	13.68	Valley		3.51	Long View	3.50	8.37	Hampton	8.75	72.85
Witts	25.60	15.76	West Broadway		3.66	Lucy		7.35	Little Doe	15.05	10.00
NORTHERN:			Zion Chapel		3.66	McLean Blvd	69.72	77.07	Little Mountain	1.00	1.00
Little Valley		5.00	RIVERSIDE:			Malcomb	52.47	19.50	Midway		9.82
Lone Mountain		7.22	Byrdstown	13.20	6.25	Merton Avenue	72.21	45.36	Mountain City	12.50	18.75
Union		2.30	Jamestown	8.98	5.00	Millington	10.00	106.50	Pine Grove	2.50	5.50
OCOEE:			Livingston		9.25	Mt. Pisgah	3.00		Pleasant Grove	5.65	38.50
Alton Park		5.00	Monterey		3.70	National Avenue	6.25	2.93	Roan Creek		8.25
Antioch		6.00	ROBERTSON COUNTY:			New South			Roan Mountain	6.00	5.00
Apison	1.00		Battle Creek		10.08	Memphis	3.75	6.25	Rock Springs	2.15	11.25
Avondale	182.60	61.85	Bethel	2.00	16.00	Prescott			Siam	14.25	32.80
Baptist			Bethlehem	2.93	2.00	Memorial	178.36	42.29	Sinking Creek		8.25
Tabernacle	380.95	117.81	Cedar Hill	3.75	25.29	Raleigh	6.50	22.10	Stoney Creek		16.00
Bartlebaugh	1.16		Concord		3.50	Riverside		2.46	Sugar Grove		4.03
Big Springs	24.60	10.25	Grace		4.50	Seventh Street	255.97	167.29	Union		11.00
Birchwood	60.81	21.39	Greenbrier	58.36	32.96	Speedway	157.62	225.23	Watauga		3.00
Brainerd	66.50	52.50	Hopewell	106.00	69.88	Temple	513.75	96.10	Westside Mission		13.50
Calvary	16.75	14.85	Lebanon		11.84	Trinity	23.02	27.65	WEAKLEY COUNTY:		
Candies Creek		17.00	Mt. Carmel		15.25	Union Avenue	341.83	355.23	Adams Chapel	4.49	3.79
Chamberlain Ave.	70.00	10.55	Oak Grove	77.62	62.43	White Haven	30.00	30.65	Bethel		1.33
Chattanooga, Central	400.00	242.73	Oakland		10.00	Yale	51.79	17.08	Central, Martin		10.00
E. Chattanooga	8.75	15.19	Orlinda	82.33	42.83	SOUTHWESTERN DISTRICT:					
			Pleasant Hill	16.00	32.18	Flatwoods		3.00			
			Pleasant Valley	1.35		Rushing Creek	10.00				
			Red River		12.44	Westport		7.00			

	Co-operative	Designated		Co-operative	Designated
Dresden	18.85	29.51	Concord	17.25	24.85
Greenfield		5.00	Elkton	4.00	2.00
Hodges Chapel		1.12	Elora	3.00	15.52
New Salem	5.50	2.00	Fayetteville	75.00	49.47
Northwestern		1.35	Flintville		12.00
Oak Grove	5.82	4.84	Kelleys Creek		2.50
Palmer'sville	2.22	3.72	Lexie		10.00
Pleasant View		9.15	Mulberry	4.50	7.60
Public Wells	15.00	.15	New Grove		16.00
Ralston		10.00	New Hope		2.20
Ruthville		2.65	Oak Hill	10.88	5.00
WESTERN DISTRICT:			Petersburg		3.85
Big Sandy	4.00	8.00	WILSON COUNTY:		
Birds Creek	9.50	8.25	Alexandria	31.00	45.00
Cottage Grove	1.46	28.70	Bartons Creek	4.85	9.40
Friendship		10.00	Cedar Grove		50.00
Henry	2.00	4.00	Fall Creek		28.42
Jones Chapel		10.00	Gladeville	10.00	35.38
McCampbells		3.55	Hurricane	11.63	17.63
McDavids		2.00	Laguardo	2.00	
Mt. Zion		7.00	Lebanon	348.28	104.10
New Boston		3.07	Little Cedar Lick		4.60
New Hope		1.00	Mt. Juliet	44.01	21.47
Paris, First	960.50	319.82	Mt. Olivet	3.90	1.40
Spring Hill		2.00	Prosperity	16.30	10.74
West Paris	30.00		Rocky Valley	2.20	
WILLIAM CAREY:			Round Lick	1.80	3.65
Ardmore		12.01	Rutland		7.00
Cash Point	56.50	19.13	Shop Springs	16.02	8.04
			Smith Fork		7.43
			Watertown	65.45	37.39

THE YOUNG SOUTH

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

WHEN MARTHA WASHINGTON WENT DRIVING

By Louise C. Hastings

Today we travel in our automobiles and cover all distances quickly, but in the days of Martha Washington traveling was slower. Most of the time she traveled in a coach. Coaches went from one city to another, stopping at wayside taverns to rest and change horses. It took days to make a trip that now we make in hours.

But George and Martha Washington had their own coach and four. Sometimes the coach had six beautiful bay horses, and according to all accounts it was a gorgeous affair. Of course, it was the "last word," because everything that Washington had was of the best. It was imported from England soon after he assumed the duties of the presidency, and in it he often rode with his family, always being attended by outriders.

The first account of this coach in Washington's diaries says: "Exercised in the coach with Mrs. Washington and the two children (Master and Miss Custis) between breakfast and dinner—went fourteen miles around."

Most of us would like to have seen this coach. We have perhaps seen some other old-time coach of colonial days, but even so, it could not be just like this one of the Washingtons. It is described as being heavy and substantial, so it would wear well. The "first farmer of the land," as George Washington is called today, knew the value of things that were well built. He liked attractive things, too, as his clothes

showed, and the coach was attractive to look at, outside as well as inside. The body and wheels were cream color with gilt moldings. Green Venetian blinds and black leather curtains were a part of the inside furnishings. The curtains could be raised or lowered, making the coach open or closed, according to the weather or their desires. It was lined with black leather.

The outside was very elaborate. On the panels—there were four of them—were paintings by an Italian artist which represented the four seasons, spring, summer, autumn, and winter. The ground was dark green, and the figures were painted in bronze. Upon the door the Washington arms were handsomely emblazoned, with scroll ornament issuing from the space between the shield and the crest. Below was a ribbon with his motto on it.

They traveled in grand style when they left Mount Vernon, even if only going on a visit to neighbors, the elegant coach being accompanied by postillions and outriders. Often they traveled by water. Then they used a handsome barge, manned by several liveried Negro oarsmen in white and scarlet. For their friends they kept several little sailboats in which they might navigate the beautiful Potomac and its delightful inlets. But the coach was the conveyance that Washington used the most when traveling.

When Washington had his headquarters in Cambridge, Mass., at the time he took command of the army there, he arrived in this coach. What a picture it must

have made as it drove up to the Craigie House door, with all the flourish of the whip, the horses, the postillions, and outriders.

This coach was used also in journeying the entire length and breadth of the country, and at the end of this tedious journey its builder, who came over from England with it and who had settled in Alexandria, was proud to be told by Washington that not a nail or a screw had failed.

All the later journeyings of George and Martha Washington found the countrysides filled with people waiting to do honor to them. They left their chores of home and farm to run to the roadside when the coach went by, to see their beloved President and his charming wife, as well as to see the wonderful coach with all its regalia. No doubt Washington would have preferred less demonstration on the part of the people, for he was a simple man in many ways. However, the way he dressed and the way he drove through the countryside did not tend toward simplicity, and the populace loved to see him.

But coaches all wear out in time, particularly if they have had hard wear, and this one did. In course of time, after the death of Washington, it was taken to pieces because it was falling to decay, and distributed among admiring friends of Washington. Fragments were made into walking-sticks, picture-frames, and snuff-boxes. The hind seat was made into a sofa. So many people wanted relics of it that many of them were sold and the money given to charity. About two-thirds of one of the wheels, which was made into different articles, brought \$140.

Martha Washington had her own coach-and-four to ride about in, too. For her and her lady visitors it is recorded that Washington provided "a chariot with black postillions in livery," and this was frequently seen on the road between Mount Vernon and Alexandria. Sometimes Washington accompanied Mrs. Washington on horseback.

Washington was very fond of his horses, and many were of the best blood. He and his family also drove in a chaise. This was the vehicle used when going to church on Sunday morning. The Pohick church was seven miles from Mount Vernon—quite a distance to travel to church in those days of horses and carriages. An interesting fact about this church has lately come to view. The old stone font where George Washington was christened has been reinstalled. It was lost for many years and was finally discovered doing duty as a watering-trough.

Others drove coaches besides the Washingtons. Distances were great, and when gentlemen traveled they went with their coaches and took numerous servants along. They usually stayed overnight at some convenient plantation, for

the hospitable social ways of the times decreed that all should be cared for, the guests staying at the owner's house, the servants going to the servants' quarters, and the horses being stabled and fed. At Mount Vernon there were two large servants' halls to accommodate guest servants.

It does not take a great deal of imagination, after reading about the coaches belonging to the Washington estate, to picture Martha Washington "exercising the coach" or the chaise, and the picture is so alluring that we like to think of her driving down the Serpentine Drive, out of the yard, and calling at neighboring estates, which, by the way, were all at some distance.—The Sentinel.

Tickling Sensations

Boss — Rastus, you good for nothing scamp, have you been loafing all day? Didn't I tell you to lay in some coal?

Rastus — Yessuh. Ah's been layin' in de coal all day, tho' der's lots of softer places where Ah'd rather lay.—Baptist Record.

An oyster met an oyster,
And they were oysters two.
Two oysters met two oysters,
And they were oysters, too.
Four oysters met a pint of milk,
And they were oyster stew.
—Ex.

"I wonder if dyeing the hair is really as dangerous as some of the doctors say?" remarked Nutt.
"You bet it is," replied Henpeck.
"An uncle of mine tried it once and within a month he was married to a widow with four children."—Baptist Courier.

Not a Chance

"Marie was afraid her engagement ring wouldn't be noticed."
"Noticed? Why, at least three of the girls recognized it at once."

Never Disappointed Yet

Interviewer — "Do you believe that the younger generation is on the road to perdition?"

Octogenarian — "Yes, sir; I've believed that f'r nigh onto 60 years!"—Minneapolis Journal.

Proof of Strong Character

"Have you the firmness of character that enables a person to go on and do his duty in the face of ingratitude, criticism, and heartless ridicule?"

"I ought to have. I cooked for a camping party last summer."—Boys' Life.